



Bread of Life

AUGUST 1962

STRAIGHT FROM THE SHOULDER

THE INADEQUACY OF "INSTANT" CHRISTIANITY

IT IS HARDLY a matter of wonder that the country that gave the world instant tea and coffee should be the one to give it instant Christianity.

For if these two beverages were not actually invented in the United States it was certainly here that they received the advertising impetus that has made them known to most of the civilized world. And it cannot be denied that it was American Fundamentalism that brought instant Christianity to the gospel churches. . . . The American genius for getting things done quickly and easily with little concern for quality or permanence has bred a virus that has infected the whole evangelical church in the United States and, through our literature, our evangelists and our missionaries, has spread all over the world.

Instant Christianity came in with the machine age. Men invented machines for two purposes. They wanted to get important work done more quickly and easily than they could do it by hand, and they wanted to get the work over with so they could give their time to pursuits more to their liking, such as loafing or enjoying the pleasures of the world. Instant Christianity now serves the same purposes in religion. It disposes of the past, guarantees the future and sets the Christian free to follow the more refined lusts of the flesh in all good conscience and with a minimum of restraint.

By instant Christianity I mean the kind found almost everywhere in gospel circles and which is born of the notion that we may discharge our total obligation to our own souls by one act of faith, or at most by two, and be relieved thereafter of all anxiety about our spiritual condition. We are saints by calling, our teachers keep telling us, and we are permitted to infer from this that there is no reason to seek to be saints by character. An automatic, once-for-all quality is

present here that is completely out of mode with the faith of the New Testament.

In this error, as in most others, there lies a certain amount of truth imperfectly understood.

It is true that conversion to Christ may be and often is sudden. Where the burden of sin has been heavy the sense of forgiveness is usually clear and joyful. The delight experienced in forgiveness is equal to the degree of moral repugnance felt in repentance. The true Christian has met God. He knows he has eternal life and he is likely to know where and when he received it. And those also who have been filled with the Holy Spirit subsequent to their regeneration have a clear-cut experience of being filled. The Spirit is self-announcing, and the renewed heart has no difficulty identifying His presence as He floods in over the soul.

But the trouble is that we tend to put our trust in our experiences and as a consequence misread the entire New Testament. We are constantly being exhorted to make the decision, to settle the matter now, to get the whole thing taken care of at once—and those who exhort us are right in doing so. There are decisions that can be and should be made once and for all. There are personal matters that can be settled instantaneously by a determined act of the will in response to Bible-grounded faith. No one would want to deny this; certainly not I.

The question before us is, Just how much can be accomplished in that one act of faith? How much yet remains to be done and how far can a single decision take us?

Instant Christianity tends to make the faith act terminal, and so smothers the desire for spiritual advance. It fails to understand the true nature of the Christian life, which is not static but dynamic and expanding. It overlooks the fact that a new Christian is a living organism as certainly as a new baby is and must have nourishment and exercise to assure normal growth. It does not consider that the act of faith in Christ sets up a personal relationship between two intelligent moral beings, God and the reconciled man, and no single encounter between God and a creature made in His image could ever be sufficient to establish an intimate friendship between them.

By trying to pack all of salvation into one experience, or two, the advocates of instant Christianity

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Kings and Their Kingdoms

Or How to Reign in the Interior Life

By HANNAH WHITALL SMITH

And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.— Luke 17: 20, 21.

THE EXPRESSIONS, “kingdom of God” and “kingdom of Heaven,” are used in Scripture concerning the divine life in the soul. They mean simply the place or condition where God rules and where His will is done. It is an interior kingdom, not an exterior one. Its thrones are not outward thrones of human pomp and glory, but inward thrones of dominion and supremacy over the things of time and sense. Its kings are not clothed in royal robes of purple and fine linen, but with interior garments of purity and truth. And its reign is not in outward show, but in inward power.

Neither is it in one place rather than another, nor in one form of things above another. It is not lo here, nor lo there, not in this mountain nor yet at Jerusalem, that we are to find Christ and enter into His kingdom. It is not a matter of place at all, but one of condition. And in every place and under every name, through every form, all who seek God and work righteousness shall find His kingdom within them.

But this is very little understood. In our childish fashion of literalism we have too much imbibed the idea that a kingdom must necessarily be in a particular place and with outward observation and have therefore expected that the kingdom of

heaven would mean for us an outward victory of heaven over earth in some particular place, and that to sit on a throne with Christ would be to have an outward uplifting in power and glory before the face of all around us.

But as the inner sense of Scripture unfolds to us, we see that this would be but a poor and superficial fulfilling of the real meaning of these wonderful symbols. And the vision of their true significance grows and strengthens before the “eyes that see” until at last we know that our Lord’s words were truer than ever we had dreamed before, that the “kingdom of God cometh not with observation; neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you.”

In Daniel II.44, we have the announcement of the kingdom, and in Isaiah IX. 6, 7, the announcement of the King:

“The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

“For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful Counsellor, the mighty God, the

everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

This kingdom is to break in pieces and consume all other kingdoms by right of the law by which the inward always rules the outward. If there is peace within, no outward turmoil can affect the soul; but outward peace can never quiet an inward tempest. A happy heart can walk in triumphant indifference through a sea of external trouble while internal anguish cannot find happiness in the most favorable surroundings. What a man is within Himself makes or unmakes his joy, and not what he possesses outside of himself.

Someone said to Diogenes, “The king has degraded you.” “Yes,” replied Diogenes, triumphantly, “but I am not degraded!” No act of kings or emperors can degrade a soul that retains its own dignity; no tyrant can enslave a man who is inwardly free. Therefore to have this divine kingdom set up within, means that all other powers to conquer or enslave are broken and the soul reigns triumphant over them all.

Men and devils may try to hold such a one in bondage, but they are powerless before the might of this interior kingdom. No longer will fashion, or conventionality, or the fear of man, or the love of ease, or any other of the many tyrants to which Christians cringe and bow rule a soul that has been raised to a throne in this inward kingdom. No sin or temptation can overcome; no sorrow can crush; no discouragement can hinder. Let a man or woman have been bound in ever so tyrannical chains or sinful habits, this kingdom will set them free. Circumstances make men kings in the outward life, but in this hidden life men become kings over circumstances. And the soul that has aforetime been the slave of a thousand outward things finds itself here utterly independent of them every one.

For the King in this kingdom is One whom no circumstances can affect or baffle. He it is indeed who makes circumstances. And since the government is upon His shoulders, we cannot doubt that He will order the kingdom with a judgement and justice that will leave nothing for any subject in His kingdom to desire.

In the expression, "the government shall be upon His shoulder," we have the whole secret of this wonderful kingdom. Upon *His* shoulder, not upon *ours*. The care is His, the burdens are His, the responsibility belongs to Him, the protection rests upon Him, the planning, and providing, and controlling, and guiding, all are in His hands. No one can question as to His perfect fulfilment of every requirement of His kingship. Therefore those who are in His kingdom are utterly delivered from any need to be anxious, or burdened, or perplexed, or troubled. And by this deliverance they become kings. The government is not upon their shoulders, and they have no business to interfere

with it. Their King has assumed the whole responsibility, and if He can but see His subjects happy and prosperous, He is content Himself to bear all the weight and care of kingship.

From this instinctive sense of every human heart as to the rightful duties and responsibilities of kingship, we may learn what it means to be in a kingdom over which God is King, and where He has Himself declared all things shall be ordered with judgement and justice from henceforth and even forever. Surely no care or anxiety can ever enter here, if the heart but knows its kingdom and its King!

In John XVIII. 36, our King tells us the tactics of His kingdom:

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Earthly kings and earthly kingdoms gain and keep their supremacy by outward conflict; God's kingdom by inward power. Earthly kings subdue enemies; God subdues enmity. His victories must be interior before they can be exterior. He does not subjugate, but He conquers. Even we, on our earthly plane, know something of this principle and do not value any victory over another which only reaches the body and has not subdued the heart. No true mother cares for an outward obedience merely; nothing will satisfy her but the inward surrender. Unless the citadel of the heart is conquered, the conquest seems worthless. And with God how much more will this be the case, since we are told that "He seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

We speak of "subduing

hearts," and we mean, not that they are overpowered or forced into an unwilling and compulsory surrender, but that they are conquered by being won and are willingly yielded up to another's control. And it is after this fashion and no other that God subdues. So that to read that "His kingdom ruleth over all," means that all hearts are won to His service in a glad and willing surrender.

For again I repeat, His reign must be inward before it can be outward. And in truth it is no reign at all unless it is within. If we think of it a moment we shall see that this must be so in the very nature of things, and that it is impossible to conceive of God reigning in a kingdom where the subduing reaches no further than the outside actions of His subjects. His kingdom is not of this world, but is in a spiritual sphere, where its power is over the souls and not the bodies of men; and therefore only when the soul is conquered can it be set up.

Understand in this light, how full of love and blessing do all those declarations and prophecies become which tell us that God is to subdue His enemies under His feet and is to rule them in righteousness and power! And how glorious with hope does the voice of that multitude heard by John sound out, saying, "Alleluia! for the Lord God omnipotent reigneth!"

In confirmation of all this we have two passages descriptive of this kingdom, in Rom. XIV. 17, and I Cor. IV. 20:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." . . . "For the kingdom of God is not in word, but in power."

Not outward things, but inward. Not what a man eats and drinks, not where he lives, nor what is his nationality, nor the customs of his race; but what

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My Unfailing God

By ADELINE GRIEGER

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (MATTHEW 19:29).

WHEN I WAS eight years old my mother died, and my three sisters, a brother, and I were all sent to Milwaukee, Wisconsin, to live with my grandmother who was a very strict Catholic. We children were all sent to the Catholic school and went to church every morning with the other school children.

My grandmother, who was a widow by this time, had a secluded room with a statue of the Madonna on a table. I remember buying candles with my hard-earned money, which I had received for running errands for my grandmother who had a grocery store, and burning them before this statue and praying in this quiet room. One time I had a great need, and since I did not know how to bring this need to the Lord, for all I knew was "Hail Mary" and similar prayers, I decided I would think the thing I wanted and pray "Hail Mary" and trust God would answer. I am sure He did see my hungry heart, and the time came when I was brought into the glorious light of the gospel of the Son of God.

When my grandmother died, we children were sent to Chicago to live with my father. There a neighbor lady invited me to Sunday school. Since Sunday school was in the afternoon, my father did not ask me where I had been. At last I heard what my soul had been longing for, how God loved us



Adeline Grieger

and that Jesus paid the full price of redemption for our sins, that I did not need to do any more penance, but all I had to do was to believe on the Lord Jesus Christ. Now I would not need to go to purgatory, the place I had feared for so many years. I had wondered many times, if I prayed enough prayers and really showed God I wanted to be good, if I could have the assurance that I could escape that punishment after death. And here before me was the answer to all my questions.

It did not take me long to go to the altar and confess my sin, knowing Jesus had paid the full price on Calvary to redeem me. All my doubts and all my fears were gone, and I knew that I was born again. I had often confessed to the priest, but now His Spirit witnessed with my

spirit that I was a child of God, an heir of salvation.

I saw how happy the people were and was told it was because they had received the baptism of the Holy Spirit. I went to the altar to receive this, too, and God gave me a wonderful infilling of the Holy Ghost. At this time I was only twelve years old, but I have never doubted what God did for me at that time. Several of us young girls were filled at the same time, and we spent much time in prayer together, in singing praises unto God, and in reading the Word. I, of course, thought everyone who was not a Catholic was Pentecostal, but I found out differently, for in those days the Pentecostal people were despised and ridiculed.

After this I had a short period when I was backslidden; but I thank God for the faithful mothers of Israel who prayed for me. God brought me back to Himself, and I have never wanted anything in the world since then.

When I was seventeen years old, some of us attended a missionary convention in Chicago in the Stone Church. A missionary from China was speaking that night. It was not so much what she said about China that impressed me, but she turned to the young people and said, "God has a plan for each one of your lives, and it is your duty to ask God what that plan is." I knew God had a plan for my life, and daily, as I was working in the fire insurance office, this kept ringing in my

Miss Grieger has been home on furlough for the past few months and expects to return to India on August 2.

ears, "It is your duty to ask God what His will is."

I began to realize anyone could do the work I was doing, but not everyone could obey the call of God because there were not many around me who knew Him and knew His voice as I had learned to know it. As I began to pray and earnestly seek Him, God showed me His plan for my life. One night Miss Louise Arnold and another young girl and I were asking God His will for our lives. When He began to show me that I was to be a missionary, I had many a hard struggle. But once again, as at my conversion, He showed me His great love for me, and I was able to say, "I will go where You want me to go, dear Lord." I could say, "Not my will, but Thine be done."

I had already planned my own life—to have a nice home—and had told my sister not to give me any gifts but sterling silver cutlery. I still have three spoons in India to remind me of those days: but I can say I have never regretted having entered into the plan of God for my life. I had ten-cent-store silver sent to me after I went to India, and we used it for many years. The things of this earth grow strangely dim in the light of His glory and grace.

After I knew that I was to go to India as a missionary, I went to Bible school. There we were taught the faith life, that it was better to trust God than to try to find work during school hours. I did work during my summer vacations, but I knew I could never go to India if I could not prove that God could supply my every need in America. Many times I had written a letter and set it up on the table waiting for a stamp to mail it. All these experiences which I had were a great help to me as I went to India trusting God to supply my every need. Many people in different places were a great help to me. The people

in Zion City were such a great help, for they always made us, Miss Arnold and me, feel they believed we had a call and that God would help us to fulfill that call.

My church broke up soon after I had finished Bible school, so I had no one to look to for financial help. But I still knew God was sending me to India. Although the John Nortons knew I had no church backing me, they were willing to take me to India.

On the ship to India, when some of the other missionaries questioned the advisability of going to a foreign land without a specified salary, my reply was that it does cause one to live close to God. Every time my need was not met I would go to God in prayer and ask Him why I was tested, and so I would search my own heart to see if the hindrance was in me.

I had many financial struggles and also physical struggles, especially my first term. I remember one time when I could not pay my board bill nor my language teacher. A young woman, whom I had met only once, had a dream, and in it she saw an Indian girl with a bowl in her hand holding it out toward her. She saw the bowl was empty and realized then that I was in need, and she sent me a check, which covered my debt. Although my first term was a very hard one, God never failed and I would not be without those wonderful experiences I had learning to trust God.

When I came home on furlough, many unusual doors were open to me. I spoke in a good number of denominational churches. I remember speaking in a Baptist Church where the minister asked me not to say that I was Pentecostal. After the evening service, we went to the altar, and when I got home the woman with whom I was staying turned to me and said, "Tell me what you and Mrs. Sproule have that I don't

have. I knew at that altar you had something different." So I had to tell her about the infilling of the Holy Ghost. Later, Mr. Sproule started a Pentecostal Church, and I was asked to become a member of this church.

Since then I have had to trust God for many people, and in all these years God has never failed. I could write a book on the many wonderful ways God has met our needs and caused our work to grow. Today, because of His faithfulness, we are able to have five preachers and two Bible women and a school of 350 children with a staff of nine teachers. Our aim has always been to reach the men, the women, and the children. We have spent many years living in tents to reach the half-million people of our district. God has never failed, and so we continue to praise Him for all the wonderful things He has done. It was thirty-nine years, the 14th of February, since I first arrived in India. I can say once again, "Jesus never fails."

When I came home on my last furlough, I was so full of malaria that the doctor on the boat said, "I can get you off this boat, but this will not cure you." I had a low temperature the day I arrived in New York. Some of the Faith Home young men came to meet me, and the dear friends of the Ridgewood Church stood in prayer with me for one whole month. Dear Sister Rose Waldvogel was such a great help to me because she would keep encouraging me to trust God for complete deliverance. I had come to the place that I felt I could not go back to India unless the Lord did heal me. Praise God, He did heal, and during my last term I did not have one attack of malaria. I had had malaria every other term for over twenty years. The Lord did heal me of

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More Holy Still

By HANS R. WALDVOGEL

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be (Revelation 22:11,12).

THERE IS ONE TRANSLATION that renders this passage like this: "He that is unjust, let him be still more unjust. He that is filthy, let him be still more filthy, and he that is righteous, let him be more righteous, and he that is holy, let him be more holy."

There can never be any standing still in our spiritual lives, and when people begin to be a little bit careless about God and His word and doing His commands, they slide awfully fast. Such a process of the hardening of the heart that is inexplicably dangerous takes place. The Bible says that we ought to be on the look-out lest any man be hardened through the deceitfulness of sin. How it has hardened thousands of people because they have become a *little bit* careless! And how that carelessness grows in people.

The Bible talks about repentance: what vehement desire, what carefulness, what revenge, what vengeance, what great zeal in the Holy Ghost works in people that are awakened to the terribleness of sin. "Woe is me for I am undone; I'm a man of unclean lips." We all ought to be under conviction sufficiently to guard our mouth with all diligence and to know that out of it is the issue of life and death. And yet, we become so careless with our tongues that we don't notice anymore that we sin with our lips. If any man of-

fend not in word, that man is a perfect man. But where does God find a perfect tongue?

To have a perfect tongue does not mean that you are constantly under a fearful strain and afraid to talk, but it is a control that the Holy Ghost grants unto us. "Unto her was granted to be arrayed in linen, fine linen clean and white." God grants that to those whose hearts are perfect toward Him.

The Bible says that it takes the exceeding greatness of God's power to accomplish in us what God wants accomplished. It isn't only my effort, but my effort draws the exceeding greatness of His power to my rescue. Unto her was granted; she made herself ready. My part is to make myself ready.

Jesus Christ says He is coming and His reward is with Him to give to every man as his work shall be. How much depends upon my works! My works that are wrought in God will cause me to come to the light, and the Bible says if I am just, I will be still more just.

There has to be a constant progression in holiness and righteousness. There ought to be a constant going forward. Paderewski at the age of eighty said that as soon as he discovered that his public playing didn't improve, he would stop playing for the public. I think that would be a good motto, a good slogan, a good axiom for us to follow. As soon as I dis-

cover that my life is not guided by the Holy Ghost and is not improving day by day, as soon as I discover that I'm not growing in holiness day by day, that day by day I do not feel my need of Jesus more greatly, I had better stop a while and consider and do the first works.

In the early days of Pentecost, after some people had come into great power and had great blessing, they began to let down. They found out that they were able to have wonderful meetings without living careful lives during the day. At first they were very, very careful. They sought God with all their hearts and came under the control of the Holy Ghost so that everything they did, eating and drinking, sleeping and waking, whatever they did, was under the control of the Holy Spirit. The power of God was in their mouths; they prophesied; they preached by wisdom. After a while most of them let down, but an occasional person still prayed all night and did not let down but went right on.

In Psalm 84 it says, "They go from strength to strength, every one of them in Zion appeareth before God." The German Bible says they have one victory after another so that it becomes apparent that the true God reigns. That is the way it ought to be in my life. There ought never to be any letting down, and that is what the Psalm teaches me.

What It Means to Come Down

YOU DON'T SET *your judgement upon anything. You find that it is like death; all the ability, and all the "know" and all the "I can," all the "I," is swept out, while the great King is whispering His great words of love to His little, wee vessel there in His hand.*

You don't fuss then. It is a quiet place where the Lord is doing everything and you haven't any opinions and you haven't any will, and He is all in all.

He wants you to come down, down, and find Him. Don't be so important.

Why don't you see that Jesus is so low down and it is delightful to come down to find Him? God Himself will show you the way down. You do not come down just to come down, but to see Jesus, meek and lowly, and to want to follow Him WHERE HE IS. Learn to let yourself come down.

God will say, "Come down, My child, just come down and rest at Jesus' feet. I really want to have My way with you. Why will you not come down?"

—MARTHA W. ROBINSON

One of these days the Lord Jesus Christ will come, and He will take account of His servants, and His reward will be with Him. What am I doing today with the grace that God offers me, with the opportunities that are mine? I ought to be very diligent about *growing* in grace and in the knowledge of the Son of God, putting aside every weight.

Unfortunately, we load ourselves with all kinds of weights, unnecessary things, which weigh us down. I have found out that even in the Pentecostal ministry there are many things that try to weigh you down. Things that are not appointed by God are definitely sinful in that case. I have no business to load myself with anything that God doesn't load me with. It is necessary that I really strip myself of every weight. The Lord has said there is always time enough to do God's will. And when we do, we enter into rest, and oh, the wonder of entering into that

rest! But how will I enter into that rest? When I cease from my own works, and I must labour to do this.

God wants me to grow in grace, to grow up into Him in all things, Who is the Head. And what will happen to me if I don't? My victories will be less, and I will not have the same reward when Jesus comes, but above all, the loss will be Christ's.

It means a great deal to Jesus Christ to have a vessel unto honor, sanctified and meet for the Master's use. Whatsoever a man soweth, that shall he also reap. We are going to get a reward according to what our works will be like when Jesus Christ comes. It seems that the final sentence comes then. "He that is unjust, let him be unjust still." Does that mean that when we get to Heaven, we are going to be exactly what we were when we left this earth? And does it mean that, when Jesus comes, we are going to go on being careless and going

to go on being imperfect? Well, there is some truth in that. And it ought to wake me up and make me say, "O God, put into my soul that earnest desire, that cry, that pressing toward the mark." I think we need that encouragement, that warning day by day lest any of us be hardened through the deceitfulness of sin.

How many have been hardened. They somehow are still saints, they still have a semblance of spirituality, but there is a hardening of the spiritual arteries. "Strengthen the things that remain that are ready to die." They are partially dead. There is the process of dying that has already begun. Look out. Repent. Do the first works. Get back to your first love. Let God restore to you that candlestick, that wonderful light that once controlled your thoughts and your actions and your life.

We all ought to question *our own* hearts and see whether there has not been a hardening process going on. We all may have to confess that somewhere along the way we are not as earnest as we were. The Lord expressed it to me like this once about ministers: After a while they find out they are successful in the ministry, and they are not at the feet of Jesus like they were in the beginning. They are not in their Bibles like they were in the beginning. That zeal, that determination, that earnestness has gone out of their lives. They don't have to have it anymore. They can now be pretty careless and still be quite successful.

I need to guard against the hardening that comes through the deceitfulness of sin and the deceitfulness of my own heart. He says that if any man defile the temple of God, him shall God destroy. That is another one of those warnings and yet, how many people defile the temple of God! If I don't live a careful life, I defile the temple

of God. He that is holy, let him be still more holy. Let that be our motto, because it is God's call to our lives.

And it isn't what we talk. "Lest I preach to others and I myself be a castaway." Let me so fight not as uncertainly. Let me not beat the air. Let me keep my body. Let me bring it into subjection, lest that by any means when I have preached to others I myself be a castaway.

That, of course, means *us* who are in the lead, ministers. If I cease to preach to myself, I ought to stop preaching to people. I ought to preach to myself first of all, and God will take care of my preaching to other people. But if I cease partaking of the fruit, I have no business to preach to others, I will not be fruitful, I will not be able to give anything to others. Every preacher ought to ask himself, "Am I holy? Am I a vessel unto honor, sanctified and meet for the Master's use?" That does not mean that I am clean on the outside alone. It must be *within*. God desires truth *in the inward part*. That is what is going to determine the flow of the life of God and of my usefulness to God and of my fruitfulness in the Kingdom of God. Therefore, how I ought to guard my heart with all diligence, especially in view of these great issues.

There will come a time, God has said, when many will be exposed, having only a profession and not possessing what they preached. What a dreadful waking up that will be. I ought to search my heart today. I ought to let the Holy Ghost search me, and if God puts His finger upon something in my life, may it be ever so slight, so trifling in my own view, I ought to get rid of it immediately. After all, there is no such a thing as a trifling fault or sin, a little dishonesty, a little carelessness. Of Judas we read that he was a thief. And undoubtedly, he

didn't have much to steal because there wasn't much in that bag. But God calls him a thief. And that's where he began to slide, and after a while, Satan knocked at his door and found a ready entrance there. The Book of Revelation does not leave us in doubt at all. The seven epistles to the seven churches make clear one thing, that there are no two ways about it. On one hand there are the unspeakable promises to the overcomer: "He shall sit with Me in My throne. They shall walk with Me in white. I will give him to eat of the tree of life, which is in the midst of the paradise of God." That, of course, is figurative language, but it pictures to us the glories that shall be revealed in us. On the other hand, there are these fearful warnings: "I will remove thy candlestick out of its place. I will kill her children with death. I will appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."

What a wonderful, wonderful call to be still more holy, still more devout, to love Jesus still more, to be still more careful, to walk with God in the light as He is in the light. That is not only my call but my great privilege.

My Unfailing God

(Continued from page 6.)

that disease that stays in the system for years.

I have been receiving much help while at home, and now I feel I am ready to return to India for another term, if Jesus tarries that long.

I want to give God all the glory, and I can say, as it is written in Luke 17:10, "So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'"

The Manifestation of The Power of God

In Merebank

By HELEN HOSS

Johannesburg, South Africa

THE early morning prayers at 5:45 a.m. have truly been the reason why the Lord gave us a rich harvest of souls this past month in Merebank. Brother Mullan sent us his tent and one of his young people, and then along with Brother Govender and myself we had a four-week campaign in the Indian area of Merebank. Every night from 300 to 400 came out and on the weekends we had close to 800, inside and outside. There were 350 decision cards signed and now we are busy with the follow-up work.

It was wonderful how the Lord came forth in healing power as well. There were marvelous cases of healing in answer to prayer. One deaf and dumb boy can hear and speak. He was able to count and say Jesus. Another man had great blisters on his hand and arm which were badly swollen, but while prayer was offered for him you could see the swelling go down. Two children who could not walk were able to walk away from the platform healed by the power of God. People were greatly encouraged and this among the Hindu people, many turning to the Lord as they saw the power of God manifested.

Now we are in the process of erecting a temporary construction for meetings. We are still waiting for a church stand in this area. The church site in Johannesburg is being finalized this month. So pray that the Lord will undertake for Merebank as well. People are so terribly poor in these areas. But God is able to meet the need.

We will be busy with the follow-up work another week and then I go back to the Bible studies and preaching at the different places.

Kings and Kingdoms

(Continued from page 4.)

are the inward characteristics of his nature, and the inward power of his spiritual life. For these alone constitute this kingdom of God. Not what I *do*, but what I *am*, is to decide whether I belong to it or not. And only as inward righteousness, and inward peace, and inward joy, and inward power are bestowed and experienced can this kingdom be set up. Therefore no outward subjugation can accomplish results like these, but only the interior work of the all-subduing spirit of God.

I have been greatly instructed by the story of Ulysses when he was sailing past the island of the sirens. These sirens had the power of charming by their songs all who listened to them and inducing them to leap into the sea. To avert this danger, Ulysses filled the ears of his crew with wax that they might not hear the fatal music, and bound himself to the mast with knotted cords; and thus they passed the isle in safety. But when Orpheus was obliged to sail by the same island, he gained a better victory, for he himself made sweeter music than that of the sirens, and enchanted his crew with more alluring songs so that they passed the dangerous charmers not only with safety, but with disdain.

Wax and knotted cords kept Ulysses and his crew from making the fatal leap; but inward delights enabled Orpheus and his crew to reign triumphant over the very source of temptation itself. And just so is it with the kingdom of which we speak. It needs no outward law to bind it, but reigns by right of its inward life. So that it is said of those who have entered it, "Against such there is no law."

For it is a kingdom of kings. The song we shall one day sing, nay, that we ought to be sing-

ing even now and here in this life, declares this:

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." (REV. I. 5, 6.)

We who have entered this kingdom, or, rather, in whom this kingdom is set up, sit upon the throne with our King and share His dominion. The world was His footstool, and it becomes our footstool also. Over the things of time and sense He reigned triumphant by the power of a life lived in a plane above them and superior to them, and so may we. We are all of us familiar with the expression that such or such a person "rises superior to his surroundings," and we mean that there is in that soul a hidden power that controls its surroundings, instead of being controlled by them. Our King essentially rose superior to His surroundings; and it is given to us who are reigning with Him to do the same.

But, just as He was not a king in outward appearance, but only in inward power, so shall we be. He reigned, not in this, that He had all the treasures and riches of the world at His command, but that He had none of them, and could do without them. And so shall our reigning be. We shall not have all men bowing down to us, and all things bending to our will; but with all men opposing and all things adverse, we shall walk in a royal triumph of soul through the midst of them. We shall suffer the loss of all things, and by that loss be set forever free from their power to bind. We shall hide ourselves in the impregnable fortress of the will of our King, and shall reign there in a perpetual kingdom.

All this is contrary to man's thought of kingship. The only idea the human heart can compass is that outward circum-

stances must bend and bow to the soul that is seated on a throne with Christ. Friends must approve, enemies must be silenced, obstacles must be overcome, affairs must prosper, or there can be no reigning.

If man had had the ordering of Daniel's business, or of that matter of the three Hebrew children in the burning fiery furnace, he would have said the only way of victory would be for the minds of the kings to have been so changed that Daniel should not have been cast into the den of lions, and the Hebrew children should have been kept out of the furnace.

But God's way was infinitely grander. He suffered Daniel to be cast among the lions in order that he might reign triumphant over them when in their very midst, and He allowed Shadrach, Meshach, and Abednego to be cast into the burning, fiery furnace in order that they might walk through it without so much as the smell of fire upon them. He tells us, not that we shall walk in paths where there are no dragons and adders, but that we shall walk through the midst of dangerous dragons and adders, and shall "tread them under our feet."

And how much more glorious a kingdom is this than any outward rule or control could be! To be inwardly a king, while outwardly a slave, is one of the grandest heights of triumph of which our hearts can conceive. To be destitute, afflicted, tormented, to be stoned and torn asunder, and slain with the sword; to wander in sheepskins and goat-skins, and in deserts and mountains, and in dens and caves of the earth; and yet to be through it all kings in interior kingdoms of righteousness, peace and joy in the Holy Ghost is surely a kingdom that none but God could give, and none but God-like souls receive.

(To be continued.)

GATHERED FRAGMENTS



THE ARTICLE, "Kings and Their Kingdoms," by Hannah Whitall Smith is a chapter from an early edition of *The Christian's Secret of a Happy Life*. This chapter and two others, one of them entitled, "The Baptism of the Holy Ghost," were omitted from the later, standard edition of this spiritual classic. Quite lengthy, we are printing the article in two installments.

* * *

"The presence in Korea of American soldiers with Christian background and influence has swayed many Koreans to turn to Christianity, according to a Korean Methodist Bishop, Hjung J. Lew," states the New York Times (June 18, 1962).

"He said this was a reason that Korea had more Christians percentage-wise than any other country in Eastern Asia. He said that there were 1,500,000 Christians in a population of 25,000,000. The Methodist constituency totals 300,000, he added, the second largest after the Presbyterian.

"Bishop Lew said that the present government was tolerant of Christianity in Korea and that there were now hundreds of Protestant chaplains in the Korean Army. Christianity seemed to attract its numbers from the Korean intelligentsia as well as from the large rural population, he said, but not from the rich or the city working people."

* * *

Currently Pastor Hans Waldvogel is holding meetings in Hanover with Rolf Cilwik. God

willing, Pastor Waldvogel will be at Pilgrim Camp for the Labor Day Week-end Conference, September 1-3, for ministers, Sunday school teachers and officers, and Pilgrim Camp staff.

* * *

Radiant Glory, the life of Martha Wing Robinson, by Gordon P. Gardiner, editor of BREAD OF LIFE, is now off the press. While this book is primarily the biography of Mrs. Robinson, selections from whose writings have appeared monthly in this periodical, it also contains much information concerning the background and development of the Pentecostal movement together with the story of the opening of the First Pentecostal assemblies in Waukegan, Illinois, and Kenosha, Wisconsin. Copies may be ordered from Bread of Life, P.O. Box 11, Brooklyn 27, N. Y., for \$4.95, plus 25c mailing charges.

* * *

August 20 marks the fiftieth anniversary of the death of William Booth, founder and general of the Salvation Army. This event has been dramatically immortalized in Vachel Lindsay's poem, "General William Booth Enters Into Heaven." We quote a few lines from this masterpiece of which William Lyon Phelps has said: "No one has ever made a common conception of heaven more permanently vivid than in this poem."

"Booth led boldly with his big bass drum—

(Are you washed in the blood of the Lamb?)

The Saints smiled gravely and they said: He's come."

Christ came gently with a robe and crown

For Booth the soldier, while the throng knelt down,

He saw King Jesus, They were face to face—

And he knelt a-weeping in that holy place.

Are you washed in the blood of the Lamb?

* * *

Let us remember in prayer the three weekly radio broadcasts conducted by Pastor Hans Waldvogel:

New York, WHOM, Sunday—6:00 - 6:30 P.M.

Chicago, WGES, Saturday—8:45 - 9:00 P.M.

Radio Luxembourg, Monday—6:25 - 6:40 A.M.

The Inadequacy of "Instant" Christianity

(Continued from page 2.)

flaunt the law of development which runs through all nature. They ignore the sanctifying effects of suffering, cross carrying and practical obedience. They pass by the need for spiritual training, the necessity of forming right religious habits and the need to wrestle against the world, the devil and the flesh.

Undue preoccupation with the initial act of believing has created in some a psychology of contentment, or at least of nonexpectation. To many it has imparted a mood of disappointment with the Christian faith. God seems too far away, the world is too near, and the flesh too powerful to resist. Others are glad to accept the assurance of automatic blessedness. It relieves them of the need to watch and fight and pray, and sets them free to enjoy this world while waiting for the next.

Instant Christianity is twentieth century orthodoxy. I wonder whether the man who wrote Philippians 3:7-16 would recognize it as the faith for which he finally died. I am afraid he would not.

A. W. TOZER

The Alliance Witness

SEPARATED

CALLED into His presence, yet not by death,
Conscious instead of God's life-giving breath—
Separated unto Him, gladly, fully so,
Waiting every moment His grand will to know.

Called! And to what purpose does He call to thee?
Ah this—that thou mightst only *His* beloved be;
Enraptured with His love, yea, love divine,
Low bending thou shalt hear His whisper,
“Thou art Mine.”

And what *thy* part in this divine love-call?
Just to pour forth thy fragrant offering—ALL;
To give it out, but not by stint or measure,
To live alone for love and love's own pleasure.

To break the alabaster box of ointment sweet,
To pour in loving wastefulness at His dear feet;
To lavish love,—nor check the swelling tide,
Thus and thus only shall His heart be satisfied.

—BERNICE C. LEE