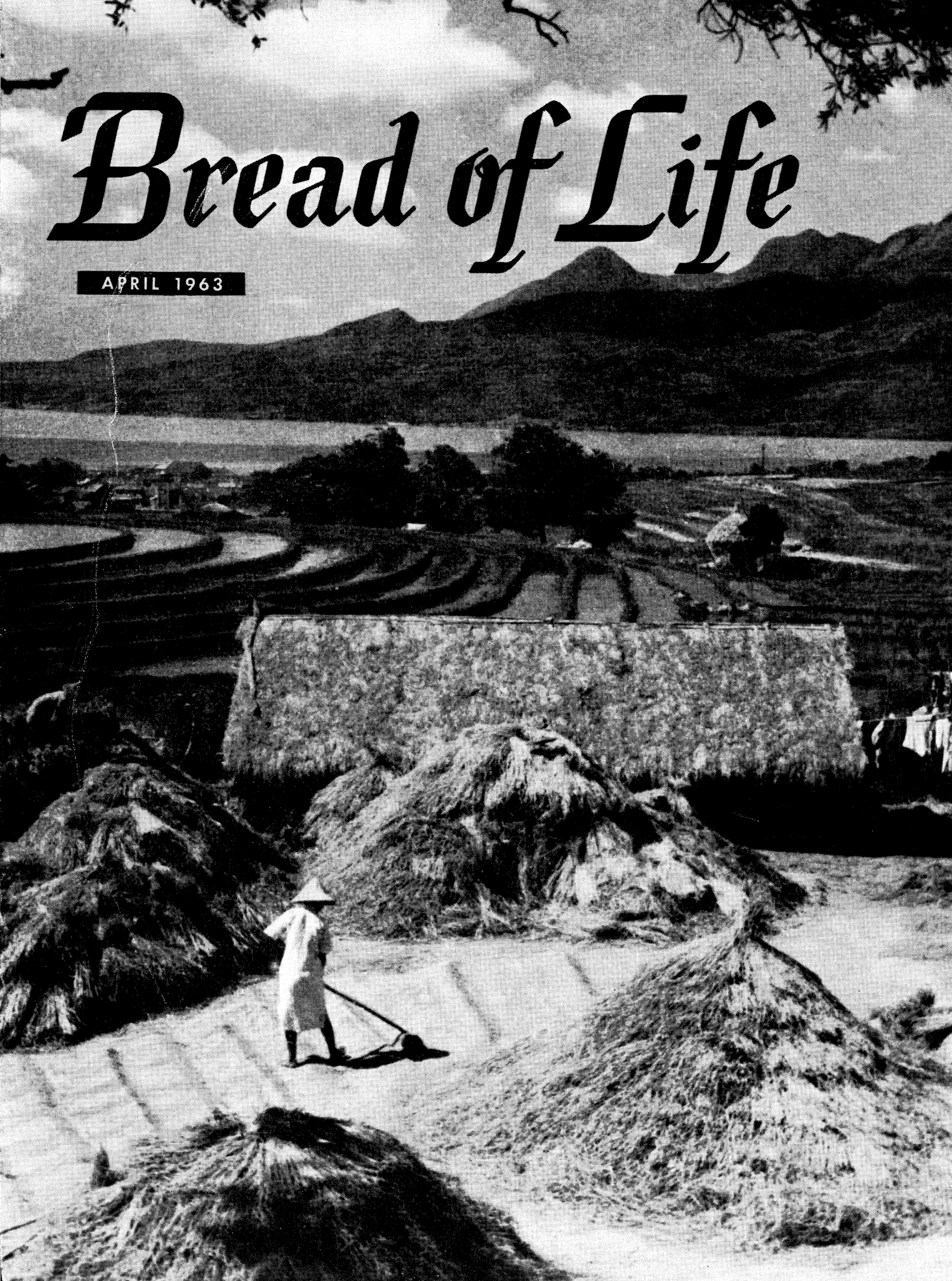


# *Bread of Life*

APRIL 1963



## GATHERED FRAGMENTS



A RURAL SCENE in Formosa showing native Taiwanese at work is the subject of this month's cover photo which was sent by Elisabeth Lindau, missionary in Taipei. Miss Lindau together with Miss Pearl Young has been laboring in Formosa since 1954. The story of their work, as told by Miss Young, will be found beginning on page 5, "By My Spirit."

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Have you ever looked for fresh, good material on the resurrection of Christ? If not, you will be surprised how very little is written on this subject. This is really very strange in view of the fact that *the resurrection was the important point in the preaching of the Apostles as recorded in the Acts* and occupies such a prominent place in the Epistles—both in declaring the historical fact of the resurrection and in its practical value and application to the life of the believer. Actually the resurrection of Christ is given more prominence than His death, and it is clearly taught that without the former the latter would have comparatively little value. Why the present day change in emphasis and especially why is there so little preaching or teaching about it today outside of the Easter references to it? (One Methodist minister once

told the writer, "After all, there is very little new that one can say at Easter.") And why do Christians today pray comparatively little or not at all to know "the power of His resurrection" (Eph. 1:18-20; Phil. 3:10; Heb. 13:20, 21) when this was one of the foremost of Apostolic prayers? And, finally, is there a relation between the generally acknowledged weakness and powerlessness in present Christian experience and the failure to pray such prayers in faith and to pray them through?

\* \* \*

We will let the reader ponder these questions himself. Whatever the answers are, it is very gratifying to announce the publication (April 10) by Harper & Row, New York, (\$4.00) of *The Reality of the Resurrection* by Merrill C. Tenney, dean of the Graduate School of Wheaton College and a frequent contributor to BREAD OF LIFE.

The resurrection must loom large in the thinking and the experience of Dr. Tenney, for it was the subject of his first published book (*Resurrection Realities*, 1945) and now of his latest. A comparison of the two tells much about the author. The first volume consisted of 96 pages and was issued by a small publisher in California while this volume has 221 pages and is

being published by one of the leading publishers of the world with offices in London as well as New York. The first, though good, could not begin to treat the subject extensively while *The Reality of the Resurrection* deals with every phase of the subject and touches, at least, on almost every reference, if not on all, to the resurrection in the Bible.

To be sure, not every reader of this book will find every part of it equally interesting or profitable.

Every reader can and should, however, profit from its exposition of the Scriptural teaching on the resurrection and its application in his life. In addition to the selections from this excellent book which by the kind permission of the publishers we are giving to our readers as the first article of this issue, we would call attention to the following quotations which speak for themselves:

Within the scope of resurrection life lies also the provision for present physical needs. If the Lord Jesus Christ is as much alive today as when He walked on earth, He is still able to heal the sick and to strengthen the weak. . . . The Christian's well-being is a prelude to the resurrection, and is maintained by the same vital force that will ultimately recall him from death.

The main aspect of Paul's argument [about the resurrection] is that God has introduced a new dynamic into the course of human existence, capable of transforming it from a purposeless round of failure into a progressive march toward triumph.

Personally this reviewer has not found anything so satisfying and so complete and so helpful on this central and foundation truth of Christians as Dr. Tenney's book, *The Reality of The Resurrection*.

## Bread of Life

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Merrill C. Tenney

The Resurrection . . .

## *The Pattern of Christian Experience*

By M. C. TENNEY

THE ANNUAL RECURRENCE OF EASTER, memorializing the empty tomb and the appearances of the Lord, and the Scripture read at a funeral service constitute for many Christians the limits of their knowledge of its significance. The unfortunate result of this constricted concept is a defective comprehension of the gospel. The resurrection cannot be relegated to the place of an auxiliary miracle corroborating apologetics, nor is it only the denouement of the unfolding plan of salvation. Because it marks the culmination of Christ's revelation and the supreme manifestation of God's power in a hostile world, it is also the essence and pattern of Christian experience.

### **The Parallel of Christian Experience with the Resurrection Begins with Baptism**

Baptism, according to Romans, took its meaning from the resurrection rather than from simple purification by washing. "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:3-4). From the day of Pentecost (Acts 2:41) to the present, baptism has been the normal method of confessing faith in Christ and of entering the ranks of the visible church. The believer who accepts baptism acknowledges through its symbolism that he has died to sin and has been buried, thereby severing permanently his connection with evil and with the habits and commitments of his former life. Emerging from the engulfing water he en-

ters upon a completely new existence. "Newness of life" (Rom. 6:4), not just redirection, is predicated by this ordinance. The word "newness" (Greek, *kainotes*) implies freshness, a different kind of life from that which was previously known.

The reality and permanence of the new state are guaranteed by the historical experience of Christ. "For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (6:10-11). The resurrection is therefore the *basis* of Christian life, not simply the illustration of it. Faith involves not only the acknowledgment of the event but the appropriation of its meaning. The entire concept of sanctification, or progress in the attainment of personal righteousness, is founded upon the assumption that the Christian has been raised out of death and is therefore permanently severed from sin and dedicated to holiness: "present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God" (6:13).

Both the ideal and the practical aspects of sanctification are thus linked with Christ's resurrection. The ideal aspect is depicted in the historical pattern; the practical aspect emerges from personal experience. According to the autobiographical data in Romans, Paul had suffered a serious inner conflict resulting from his relationship to the law. Like any other devout Jew, he reversed it as the revelation of God's righteousness, and he endeavored sincerely to keep it. Instead of a sense of security, engendered by his close approximation of its requirements, he experienced a tormenting frustration because his impulses defied his resolutions and constantly rebelled against his avowed purpose of righteousness. His inner mind became the battlefield of his

This article is a composite of excerpts from various portions of *The Reality of The Resurrection* by Merrill C. Tenney, to be published April 10, 1963 by Harper & Row, New York. Printed by permission of the publishers and, in this form, with the approval of the author.



religious duty and his personal desires. Far from correcting this condition, the law could only aggravate the conflict because it increased his sense of guilt. The more he strove to overcome evil tendencies, the more powerful they became. "I find then," he said, "that, to me who would do good, evil is present" (7:21). He was caught in a deadlock between the ideals that he could not conscientiously abandon, because he knew that they were the revelation of God, and the inward trend to evil that he could neither quell nor eradicate.

The only escape from this dilemma would be the intervention of an external power to tip the scale one way or the other. Paul found the solution in Christ, "For the law of the Spirit of life in Christ Jesus made (him) free from the law of sin and of death" (8:2). The "law of mind" (7:23), which consented to the law of God, and "the law of sin," which perpetually led him astray, kept him in uncertain suspense between good and evil. The "law of the Spirit" could prevail in favor of righteousness and so assure victory.

The victory of the Spirit, however, is founded on the resurrection. He is called "the Spirit of him that raised up Jesus from the dead" (8:11), who expresses in active operation among men the same kind of power that brought Jesus back to life. True Christianity is, therefore, more than a religion to be adopted; it is a moral and spiritual dynamic that re-creates the inner life of man and that transforms his character.

### **The Active Principle in Perfecting the Individual Believer Is the Resurrection of Christ**

"It is no longer I that live, but Christ liveth in me," said Paul to the Galatians (2:20). The apostle Paul was not speaking only of adopting the ideals of Christ, but of definite control by the risen Lord (1:1). The entrance of Christ into one's life introduces reviving and renewing power.

Paul uses another figure to make plain his meaning. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. 5:14), a fragment of an early Christian poem, is similar in thought. The unbeliever, "dead in trespasses and sins" (2:1 KJ), is brought to life by the power of Christ and is elevated to a state of victory. The victory, to be constant, must be maintained by the same power that produced it. If salvation applies only to ultimate release from the penalty of sin, and not to the present problem, it becomes meaningless for everyday emergencies.



In order to describe adequately the potency of this new life for the Ephesian Christians, Paul

exhausted the resources of his vocabulary in his prayer. ". . . That ye may know what is . . . the *exceeding greatness* of his *power* to usward who believe, according to that *working* of the *strength* of his *might* which he wrought in Christ, when he raised him from the dead . . ." (Eph. 1:18-20; italics ours).

The italicized words present four aspects of the divine power. "Power" (Gr. *dunamis*) is the latent potential which exists in water restrained behind a dam, or in electric current that can be tapped by turning a switch. When energy is needed to accomplish some task, the means is available. The greatness of God's power is constantly ready for the contact of faith. "Working" (Gr. *energeia*) is applied power, actually operative in a given situation. When latent power is utilized, its effects become visible. "Strength" (Gr. *kratos*) means power in control, as the current flows through the filament of a bulb and masters its elements, making it incandescent. "Might" (Gr. *ischus*) is the result of applied power, conveying to the object controlled a new vigor of its own. These differing concepts have been demonstrated most perfectly in the resurrection of Christ. The latent power was apparent in the force that was sufficient to undo the lethal work of the cross, and to restore Jesus to the fellowship of His disciples. The applied energy opened the grave and renewed His physical life. God's mastery controlled His subsequent activity, enabling Him to appear and vanish at will as He entered upon a new stage of His incarnate existence. This dynamic, perfected in Him and germinal in the believer, is the acknowledged norm of spiritual life.

The correspondence of Christian experience to this pattern was unmistakably declared in the next chapter of Ephesians. "God . . . made us alive . . . with Christ . . . and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus" (2:4-6). Paul carried the metaphor one step farther by stressing its result. United with Christ, the believer shares with Him the permanent benefits of His victory. Obviously he has not yet attained the ultimate physical transformation, but he has been transferred to a position of spiritual triumph which provides a new outlook on the world. Resurrection is not merely an isolated physical event in the life of Christ which provides verification of His claims; it is also the total spiritual and physical effect produced by the application of the life of God to man's predicament. The same power that raised Jesus from the dead is inwardly present and continuous; one day it will be outward and instantaneous. Both aspects constitute salvation by the grace of God.

# “By My Spirit”

The Story of the Origin and Growth of the Lord's Work in

Kou Tzu K'ou, Taipei Hsien, Formosa

By PEARL G. YOUNG

HOW WONDERFUL are the ways of God! How blessed the Hand that leads, that has led from early childhood! And what precious things our Lord will do for the one that leans not to his own understanding, but acknowledges *Him* in all his ways!

In giving this testimony of the Lord's leading into this present work in Formosa, it is necessary to go back to the time, when, as a young girl, I was still a member of a denominational church in Canada. For there were already dissatisfactions in my soul then, or perhaps I should say questions,—searchings after God's best will and way. And He, in His great mercy, has very wonderfully answered those heart cries.

One question which was early with me was the question of divine healing; and of the Lord's leading in this matter I have testified elsewhere. It was when I put aside all the arguments for and against and went straight to the Word of God, promising Him that I would do whatever He showed me there, that light came. Since then—many years ago now—Jesus has been my Healer, yea, more than that, my very Life. The Lord may at times be willing to stoop to our weakness and bless certain “means” used in sickness, but I believe that something is lost, something that can only be had by trusting Him alone. Lessons of faith and patience are learned. Here is the necessity of heart-searching for anything that may be hindering. And, oh, one finds Jesus in such a wonderful way, which, of course,



Elisabeth Lindau and Pearl Young

is a greater blessing than the healing itself.

Still another “conviction” which God gave early in life was that of the desirability of a Christian worker living a life of faith in temporal things. My first experience of living such a life was in 1928-29, the year spent in home-mission work before coming to China that first time. Not even my own family knew about it. Had they known, they would have insisted on helping me, and then it would not have been a “faith” life any longer. For to live a real “faith” life, you make your needs known to God alone. How close one has to keep to one's heavenly Father in living this kind of life, and how careful in one's walk, for the words of Matthew 6:33 are very clear and very searching: “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” And what unspeakably precious experiences of His love and care are ours when we launch out thus on His faithfulness! There are other ways, but one misses something, something which you only get

when your expectation is from Him alone.

And then there was another matter which I wondered about in those early years, and that was the great difference between present-day church organization, methods, worship, and what one sees in the New Testament. In the beginning of the Church, it was manifestly the *Holy Spirit alone* who led and controlled; and this, very evidently, was God's plan and way. But now it was so different. I remember, for instance, that when serving on committees in connection with the work of the Lord, and the opinions and suggestions of the majority would be accepted, feeling deeply that this was not God's way. Oh, yes, there was prayer, but still not a complete “leaning not to one's own understanding” and just waiting for the Word of the Lord. There was certainly more or less of man's reasoning involved. I had, at the time, never seen or known anything different than this, but, as I say, there was the conviction in my soul that it was not God's way. I knew nothing, as yet of *Pentecostal* churches, where the Holy Spirit is *supposed* to be in control; and even had I known, I would have been sorely disappointed, for, as I have since discovered, there is, in much of what is called ‘Pentecost,’ a failure to hold fast to some of these vital principles which are so clearly set forth in the Word of God.

Then, in God's great mercy, I received the Baptism in the Holy Spirit. That was in 1946. I

had wondered and sought and feared and then sought again, for years, not knowing the way. But now God had given me this great and most precious blessing. The first thing it did for me—and it has remained the first, the thing far above all others—was the manifestation of Jesus to my soul in an altogether new and unspeakably precious way. It was what Jesus spoke of in such passages as John 14:18-23; 16:16-22, etc., in connection with the coming of the Holy Spirit. Seeing Jesus, having Him, in a way we had not dreamed of as being possible this side of Heaven. Oh, this sacred, holy communion! Even as I write, I have to pause to worship and adore Him.

And with this wonderful coming of Jesus in His fulness, came the sweetness of being guided by Him in all things even to the smallest details. There was that inner "light" making one to know where to go and when, and what to do and say. I had the sense of being in a new and divine control. Not that the Lord had not been able to guide in the past, of course, but now His leading was so much fuller and clearer. And I soon learned that it *must* be this way, Jesus must be allowed to be Lord and King absolutely, if I were to keep His Presence; and that, that wondrous sense of His Presence, that unutterably precious manifestation of Himself within, was what I now desired above all else and at all costs.

And so the blessed Holy Spirit was now my Teacher and Guide in a new and very intimate way, and I realized instinctively that in order to be able to listen to His voice *alone* and to follow Him implicitly and in all things, I could not any longer serve in organizations. I saw it, and the decision was made, a decision which has never for a moment been regretted, though the organization I had worked with in China was a



A Group of Converts Baptized  
Last Fall

"faith" mission and one of the finest I know of. But oh, the blessedness of being led moment by moment by the Holy Spirit, of knowing that all His will is being done!

And now, at the place where I received the precious Baptism in the Holy Spirit, I saw an assembly, and the fellowship of which it was a part, run on lines more nearly like the Early Church than anything I had ever known or heard of. It was like suddenly coming upon hidden treasure, a bit of heaven itself, in this dark world. I would say to myself, "To think that this has been here all the time and I did not know it!" I saw there for the first time what the Holy Spirit can do in an assembly, in a group, as well as in an individual when He is given full liberty. Not only was the work as a whole led very manifestly by the Holy Ghost and not by man, but this was also true of all the meetings. And what meetings they were, truly Holy Ghost meetings, where Jesus was always sought and exalted, and where He was free to manifest Himself as He would and through whom He would. And how He did manifest Himself, in great praise and worship, in preaching and testimony, in the supernatural gifts of the Spirit, or perhaps in absolute silence. One could not fail to be conscious of His mighty, gracious Presence in the midst, drawing hearts to Himself, and ministering life and blessing. And hav-

ing once seen what God wants to do and can do, how could one ever be satisfied with anything less?

Very soon after this, the Lord led the way back to China, where, for two years, Mrs. Esther Hess and I proved God's marvellous faithfulness and care in things temporal and spiritual. It was during this time that we were miraculously saved from death at the hands of the Communists. Before finally having to leave China because of the Communist take-over of the whole country, we were privileged to see the beginning of a deep Holy Ghost revival in which many were saved, filled with the Spirit, and healed, and which was still continuing unabated when we last had word a number of years ago now.

In the early summer of 1953, after nearly five and a half years in the homeland, the Lord one day revealed to me that He wanted me to go to Formosa (Free China); and a short time later, that someone else was to go also,—Miss Elizabeth Lindau, whom He had already been preparing for this step. We were glad to obey, but—our God Himself must get us there,—and He did. No one knew that I was utterly without the wherewithal to go, and I told no one. Had I done so, help would certainly have been given. How much better, though, just to tell God. In plenty of time, and from a most unexpected source—someone who knew nothing even of my "call" to Formosa—the money came. My physical need, too, was great. No *mission board*, I am sure, would ever accept anyone so ill. But God. Knowing His will, it is always safe to go ahead in faith, and this case proved no exception. In due time, after arrival in Formosa, God gave perfect healing. So, all along the line, it was *the Lord* who did it. In fact, our getting into Formosa at all, at that particular time,

was an act of God. To Him be all the glory!

With the "call" to Formosa came the "light" of what God wanted to do there, but no indication of how it would be worked out, so that the years that followed were truly a walk of faith and that only a step at a time. Where would we live and work in Formosa? We had no idea. A missionary friend in Hongkong wrote me suggesting that a Chinese minister, an acquaintance of hers, meet our boat and take us to his home. That was surely of God and took care of the first step of the way. And then, only five days after our arrival, while we were still living in this Chinese home, a missionary whom we had never met came to visit us. How she found out about us, I do not know, but certainly the Lord sent her. When she asked us where we were going to live, we told her we did not know, but were just trusting God to lead. She immediately mentioned a place that might possibly be available, and we went with her to inquire. The result was that we were able to move right into two upstairs rooms in a house occupied by a Chinese professor and his Christian wife who now realized why they had been restrained for months from letting anyone else have the place! There we lived very comfortably (if simply) and happily for three years, and did not even have to pay rent!

From the beginning, God brought about contacts in a very wonderful way. Before long we had a language teacher, and our time was divided between language study and prayer. And the Lord brought people to us continually, either people who could help us, or those who were hungry spiritually and wanted our help. It was just a case of standing still—in faith—and seeing the salvation of God. How very great and very wonderful He is! On Sunday morning we attended

the church of the minister who had befriended us upon our arrival, and on several occasions after the service, Christians—strangers—approached us, asking for help. They said they had noticed that we were in prayer throughout the service and sensed that we had something which they did not have. Two of these were Christian workers. They came to our home, received the help they were seeking, and then were in turn able to help us. In a short time, with their help, we were having two meetings a week in our rooms, they bringing their friends, saved and unsaved.

One of these who came was Col. Liu of the Chinese Army, a man who had been a Christian for years but who was not following the Lord closely. He had a dissatisfied, hungry heart. God met with him and blessed him, and he has been with us in the work ever since. A cottage meeting, begun in his home in another suburb of Taipei, has now developed into a second place of worship. Still another was an unsaved man, also an Army officer. He soon accepted the Lord, and it was through him that we were led to know of the need in this district outside of Taipei where we now are.

Consisting originally of several small Taiwanese villages and a large farming area among beautiful Formosan hills, the land for miles around had been

bought up by a number of Government and Military departments who felt it safer to have their offices or their homes or both outside the city of Taipei. There wasn't any church in this whole district. As we continued in prayer, God led, and the result was that eight months after our arrival in Formosa, work was begun out here, we ourselves continuing to live in Taipei and coming out four or five times a week by bus. When the room we had rented for meetings became too small and there wasn't any other place to be had, the Lord brought about the building of the present church with rooms for ourselves adjoining the church.

From the beginning, God gave grace to go slowly, to wait for His will before making decisions. That was not always easy, especially when it meant not being able to accept the suggestions of the dear Chinese Christians. We could only tell them very kindly that we must know God's will in the matter: and again and again in the end they saw for themselves that it pays to wait His way and time. I am sure it often took much grace on their part as well as on ours, but, oh, how wonderfully God can take care of His own work when He sees we are determined that at all costs it shall be done as *He* wants it.

It was clear in my soul from the beginning that the leader-

(Continued on page 11.)



A Portion of the Kou Tzu K'ou Congregation

# “Captain Courageous”

The Testimony of Elizabeth Henning



Elizabeth Henning

FROM ULM we went out to the surrounding towns. Each March the Salvation Army had what they called “Self-denial Week.” Our self-denial consisted in collecting so many hundred marks. While we were taking this collection in one city, I was arrested because the Salvation Army had no permission as yet to work there. (Hiskelina and I had taken different parts of the city, and therefore she was not with me when I was arrested.) The officer who arrested me was a Catholic and was very mean to me.

“Go before me!” he commanded, as he headed me to the police station.

“No, the sidewalk is wide enough. We can both walk together,” I said. “I am not ashamed to go with you!” He got so angry, but I had done nothing wrong, and I would not walk before him. So we both went together.

It was the lunch hour, and the people were all sitting on their benches before their houses. What names they gave me! And the Catholics said, “Burn her! Burn her! She’s a witch! To the stake!”

As I was going to the police station, I thought, “Oh, if only I could let Hiskelina know where I am.” But when I got there, I found her there, for she, too, had been arrested! That was heaven to me to see her. (She was reading her Bible and singing choruses when I arrived.) And when I saw her, I laughed

and laughed and laughed. The policeman thought I laughed at him, and so he locked us up.

“Now, listen,” Hiskelina said to me, “we will not waste our time here. We will start to pray right away.” And she prayed very long and very loud so that the other prisoners—bums—heard her. Then they started to sing the songs that bums always sang about the Salvation Army.

“Brothers,” called Hiskelina to them—she called everybody, “Brother”—“yes, this is the Salvation Army. The police locked us up for no reason. We will not waste our time. We will have a meeting now. We can talk loudly; you can hear that. Are you willing?”

With that we threw copies of the *War Cry* to the other prisoners over the walls of our cell. (The walls of the cells went up only part way to the ceiling.) These magazines had the words of a number of songs. Then Hiskelina called out that we would sing such and such a song to some well-known folk tune. So they started to sing, and some of them had good voices. Very soon the policeman who had locked us up came in in a great rage. Was he angry! “This is forbidden here,” he belated.

“You locked us up. That’s forbidden too!” replied Hiskelina. “We are no robbers or thieves. We come in the name of the King of kings, and you have no business to lock us up. We will not waste our time. We will

have a meeting now and here, and you can come in and listen to it.”

We went on. First one song, then another. Then she read something from the Bible and told them how to find salvation and so on. When the officer saw that we wouldn’t stop, he went and called the mayor. (In Germany the mayor has three hours off, from twelve to three.) He said he must come immediately, that there was something like a revolution in the prison that could not be allowed to go on.

The mayor came quickly. He was a very devout Catholic and a real gentleman. He asked us who we were and what we wanted. We told him we wanted him to give us the stamp of the city on our credentials so that we could go from house to house. He looked in his book of regulations and then said he couldn’t find a paragraph concerning us and our request.

“Brother,” said Hiskelina, “you won’t find anything about us. We come in the name of the Lord Jesus Christ to this city. We will not waste our time. You won’t find anything in your book about us. We would rather spend the time in prayer for this city. We have seen already that they need salvation.”

Down Hiskelina went on her knees and I after her. Soon all the officers and policemen came in so that there was quite a con-



gregation. Hiskelina prayed and prayed, and could she pray! And when she was through praying, the mayor was so moved by the Holy Spirit that He didn't think about "finding us" in the book anymore. What could he do?

"May I give you something for the good work you are doing?" he asked. And he gave us twenty gold marks. That was a great sum of money that time in Germany. Then the mayor turned to the man who had locked us up and said to him and the others, "Gentlemen, this is a good work. You can help, too, and give something." So I went right away and collected from the men and gave each one a *War Cry*. Then the mayor stamped our papers so that we could go through that city freely.

As this was a strong Catholic city, we asked if there were no Protestants there. We were told that there was a lawyer who was a Protestant. After we had finished our work, we went to his house. We found that he and his wife were true believers and told them what had happened to us and then asked them if we could stay overnight. They served us a good meal, and then they invited their friends, neighbors, and the other Protestants in the city to come for a service at their home that evening. Then the lady, although she had two servant girls, cleaned our filthy, dirty boots herself. (You can imagine how dirty they were when you realize we had been going from house to house through streets that were so muddy! And we had no rubbers!) But she did that, she said, for the Lord. So the end of it all was good!

At another time we went to a place in Schwabenland called Ebingen. There I called at a house where the front door was at the head of a steep flight of stone steps. The servant girl took my card to the man of the

house, who was a lawyer, telling him that a Salvation Army girl was at the door asking for some help for their work. The man was a Catholic and immediately became like a ravening wolf. That I would dare to pollute their house by coming into it! He was so angry at me that he threw me down the entire flight of twenty-three stone steps. At first I thought I couldn't get up, that I had broken every bone in my body. But the Lord had taken care of me so that I had nothing wrong with me. Nothing whatsoever!

Immediately I went to a nearby home. (There were all better houses in that neighborhood.) It was lunch time, and we chose that hour as that was the best time to find the people at home and to ask for a contribution. After the girl had taken in my card, the man—an elderly gentleman—came running out at me with his arms outstretched. Another wolf, I thought! Instead he embraced me for happiness and said, "Come in. You are sent by God. We are just having dinner!"

I began to cry, for I had had such a nervous shock from my experience a few minutes before that I was all shaken up. He asked me what was the matter, and I told him. Then he explained his great joy in seeing me. His brother in Australia had been a bum, out and out, but the Salvation Army had taken him in, and he was saved. He became a wealthy man and had sent them money, saying that if they ever had a chance to help the Salvation Army they should do it for his sake. That was the Lord—to let me have such a warm reception right after my former experience, for I was so shaken up that I believe I could hardly have walked the streets further at that time. Then he told me that he was the steward or treasurer for the princess or Fürstin who lived in a castle near the town. She was the god-

liest woman he had ever met, he said.

"You must go and see her."

"I have never talked to such a 'high-class' person. I am afraid to go there."

"You don't have to be afraid. She is a very, very humble lady." So I went to her castle which was in a park. At the entrance there was a soldier standing in a guard house, and he would not let me pass. No, I must have credentials to show him before I could go in. I told him I had been recommended, but he would not let me pass. Then the *Fürstin* spied me from the window where she was standing and waved to me to come in. "You see, the lady is waiting for me. She wants to see me."

So the guard let me pass, and then she opened the window and told the other guard, who was stationed at the front door, that he should open the door for me. I found that she was really saved. She was so kind to me and asked me how I had been received in the different houses. Then this royal woman knelt down and prayed with me. I've forgotten how much money she gave me, but she gave me a check. This was really the Lord after all I had gone through.

I ministered in various cities—Tutlingen, Meissen, Dresden—and at last held the rank of captain and was in charge of three places. Then my father died.

At his coffin I promised the Lord in my heart that I would go to work and care for my mother. I knew she and those at home needed help as we were a very poor family. The Salvation Army said I could have something for my mother from the collections I took, but I couldn't agree to that. I could ask for other people but not for my own mother. And so I resigned from the Army and went to work.

*To be continued.*

# THE HERALD OF THE KINGDOM

By PHILIP MAURO

## John the Baptist and the New Covenant

ANOTHER feature of John's ministry, and one which most conspicuously characterizes it, is Baptism. For John was expressly sent "to baptize with water" (John 1:33).

The Lord Himself called His forerunner "John the Baptist" (Matt. 11:11), thus directing our attention in a special way to baptism as the essential or characteristic feature of John's ministry. The fact, therefore, that baptism was appointed as the special distinguishing mark of this present era is of controlling importance.

Baptism is one of the three things which the Lord charged His apostles to do. They were (1) to make disciples out of all nations, (2) to baptize them, and (3) to teach them to observe His commandments (Matt. 28:19, 20). Baptism was, beyond all question, the identifying mark of the Kingdom announced by John and by the Lord Jesus Christ. Therefore the fact that *baptism was continued by Christ's express command for "all the days" of this age*, and is continued to this day, is conclusive proof that the Kingdom of Heaven itself continues.

Indeed, the Lord's final commission to His apostles (which has been appropriately called "the great commission") is virtually a command to recruit His Kingdom. They were first to make disciples out of all nations (which is done by preaching the Gospel); and those thus made disciples are to be baptized unto the Name of the Father, and of the Son, and of the Holy Ghost

(the full Name of the Sovereign of the Kingdom); and finally these baptized disciples are to be taught to observe *all things that Christ had commanded them*. In other words, they were to be brought under the laws of the Kingdom, as found in the Sermon on the Mount, and in other commandments of the Lord Jesus Christ.

Baptism is the monument which God has erected to mark the era of the *New Covenant*. That covenant had been promised only to the Jews, but God intended it for believing Gentiles also, though He kept that fact hidden in His secret counsels. His purpose in grace for believing Gentiles was one of "the mysteries of the Kingdom of heaven." The conspicuous feature of the New Covenant is *the forgiveness of sins*, according to the promise, "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34). Accordingly, when the fulness of the time was come, God sent forth His Son to be "the Mediator of the New Covenant," and to shed His blood for the ratification thereof (Heb. 8:6). We need only quote the Lord's own words in instituting His Supper, when He took the cup and gave it to them, saying: "Drink ye all of it; for this is My blood of the *New Covenant*, which is shed for many for the *remission of sins*" (Matt. 25:27, 28).

We see at a glance that John's ministry was the introduction to the New Covenant; for those whom John baptized came to him "confessing their sins"

(Matt. 3:6); and it is recorded that "all the people that heard him, and the publicans, *justified God*, being baptized with the baptism of John. But the Pharisees and lawyers *rejected the counsel of God against themselves*, being not baptized of him" (Luke 7:29, 30). It is clear, therefore, that John, in preaching the Kingdom of Heaven, was preaching the New Covenant. He was a true gospel-preacher, for he preached *Christ* as the Mighty One who would baptize with the Holy Ghost; and he himself baptized *repentant sinners*, thus fulfilling the ministry foretold of him by the angel who said he should turn "the disobedient to the wisdom of the *just*; to make ready a people prepared for the Lord" (Luke 1:17).

Paul further describes John's ministry in these words: "John verily baptized with the baptism of repentance, saying unto the people that they should BELIEVE ON HIM *that should come after him, that is, ON CHRIST JESUS*" (Acts 19:4).

This plainly declares, what we have already shown from many other Scriptures, namely, that John did not preach and baptize into an earthly kingdom, but that he preached repentance toward God and faith toward our Lord Jesus Christ, which is precisely what was subsequently preached by Paul (Acts 20:21) and by all the apostles, as the Lord Himself commanded (Luke 24:47). Paul also describes *his own* ministry as "preaching the Kingdom of God," which further identifies it with the preaching of John (Acts 20:25).

The correspondence between Paul's preaching and John's is very close, as appears by the testimony of the former given before King Agrippa: "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout all the

coasts of Judea, and then to the Gentiles, that they should *repent and turn to God, and do works meet for repentance*" (Acts 26:19, 20).

Repentance, turning to God, and doing works meet for repentance, were prominent features of John's preaching. It is very clear, therefore, that Paul preached the same "Kingdom of God" as John.

John indeed did not baptize to the Name of the Father and of the Son and of the Holy Ghost, for it was given to the Son of God to make known the Father's Name (Psa. 22:22; Matt. 11:27; John 1:18). Nor was the Holy Spirit given to those who received John's baptism; for that could not be until Christ had been glorified (John 7:39); moreover, John ministered only in the day of the Lord's humiliation—"the days of His flesh." But those differences serve only to emphasize the supreme importance of the Cross and the Resurrection. For these the coming of the Holy Ghost, in fulfilment of the promise of the New Covenant, necessarily waited. But the point is that John's ministry was *in preparation for the New Covenant*, which the Lord came to establish and to ratify with His own blood. John's ministry belongs emphatically to *this* age, even as the Lord Himself declared when He said: "The law and the prophets were *until John; since that time the Kingdom of God is preached*" (Luke 16:16).

Finally, as to the significance of baptism itself, it is important to observe that it eloquently shows forth, in a striking symbol or figure, the great truth which characterizes the Kingdom of Heaven. According to the teaching of the apostles (Rom. 6:1-6; Col. 2:12; 1 Pet. 3:21) baptism figures burial and resurrection, pointing primarily to the burial and resurrection of the Lord Jesus Christ Himself,

but proclaiming also that those who believe on Him are identified with Him in His death and resurrection. But we do not at this time enter into the doctrine of baptism, being only desirous of showing that baptism, which is closely identified in John's ministry with the Kingdom of Heaven, speaks of death and resurrection. It proves moreover that the Kingdom of Heaven is the place and portion, *in the time now present*, of those who, *by grace*, have been made partakers of the unspeakable blessings of the New Covenant. For these are no longer counted of God as men in the flesh, but as those who have died and risen again in Christ, having been "begotten again into a living hope *by the resurrection of Jesus Christ from the dead*" (1 Pet. 1:3).

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#### "BY MY SPIRIT"

(Continued from page 7.)

ship of the work must not be allowed to get into the hands of someone, who, no matter how capable in other ways, and spiritual too, did not fully understand our purpose—namely, that Jesus Himself lead in everything, His will being discovered through prayer, constant prayer. And this must be the case in the leading of the meetings also. As long as others did not understand about letting the Holy Spirit lead, or were not able or willing for such a way, we must keep this in our own hands. Otherwise, the whole work would become just another "work," another church. And we knew that God wanted something different, something which we ourselves had been privileged to see and to participate in, and for which we had come to Formosa.

To work like this meant cutting squarely across modern, "orthodox" missionary methods, where the missionary is supposed to be but a "helper" to,

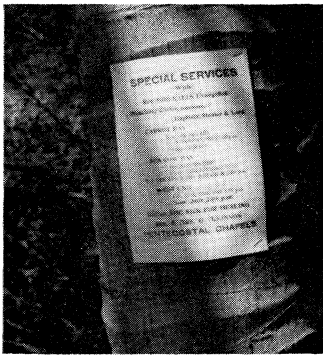
and under the authority of, the Chinese worker. In *old* China it could be done, and was done; but to do it in modern China, and among some of the best-educated and highest-positioned people of the country—that was a different thing. (We can imagine how we ourselves would feel if someone from another country came to *our* country and tried to "lord" it over us. Not that *we* wanted to do that at all, but it could *look* like that.) It went against everything in one's nature to take such a stand; it was the one hard thing, but *God* took care of it, gave grace to us to do it, and gave grace also to the dear people to accept it. Perhaps I myself realize better than anyone else what a miracle this was, and I cannot but marvel at it and be filled with humble thankfulness to God. Not only have the Christians accepted that which was contrary to what they saw everywhere else, but they have done it with a sweetness and a love which has been unspeakably precious. The difference in nationalities seems literally to have been done away with, and we are verily "all one in Christ Jesus," working together just as brothers and sisters in Him.

And what the Lord can do in one country, He can surely do in another. Is not this what He is wanting to do in many places in these days, to have assemblies where people can find Jesus in all His loveliness, and where Jesus, through His Spirit, can have His full way, unhindered by man's ways? Surely the secret is just this—that we who are called to thus serve Him keep filled with the Spirit ourselves, *and in faith*, and keep out of God's way. He will do the rest.

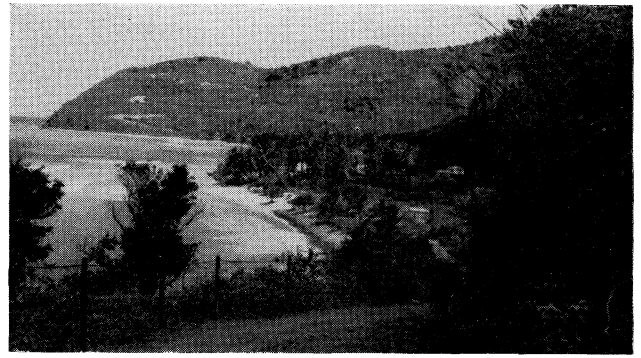
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*If you should read the book of Genesis five hundred times, it would not be too many.*

—Martha W. Robinson



**Left: Announcement of Special Services**  
**Right: Carrot Bay on the Atlantic Ocean**



## Three Weeks In Tortola

By ROBERT D. KALIS

A VISIT with Gordon McKinnon on the Island of Tortola, one of the British Virgin Islands, is a delightfully interesting experience. Just three jet hours to Porto Rico plus a thirty-minute shuttle flight to St. Thomas and from there a pleasant two-hour cruise on the beautiful blue Caribbean brings one to Road Harbor and the McKinnons on Tortola.

During our three weeks together (Feb. 5-27) Mr. McKinnon scheduled three series of meetings. The first were at Carrot Bay on the northern end of the island where the mighty Atlantic Ocean breaks upon the desolate beaches and rocky coves. Although it is only 8 miles from the McKinnons' house, the trip there requires at least one hour because of rough roads and steep inclines—despite recent improvements in the roads and Mr. McKinnon's new jeep! The chapel is just three or four steps from the surf. The Lord saved several young people, and many more listened attentively to the Word during the week.

Just a mile from the McKinnons' home is Sea Cow Bay where the hall is located up on the side of a hill. The Lord is working to draw souls there to the Fountain of Life in the Sunday school and the young people's meetings. One young lady was wonderfully saved in her own

home on her seventeenth birthday. After that she came to every meeting and was always the first to give a glowing testimony.

The last meetings, held at West End, were the most interesting of all. On the way to the first service, we met a couple. Mr. McKinnon stopped the jeep and told them about the service to be held there that evening.

"Oh, yes," replied the man whom we learned was Sgt. Hunt, a policeman on a visit from the island of Antigua. "We is all prepared for the holy convocation. However, there is other folk unable to attend in need of comfotation." He then directed us to a friend of his who had been very sick for two years. He was very open to the gospel, and through this open door several other doors of ministry opened.

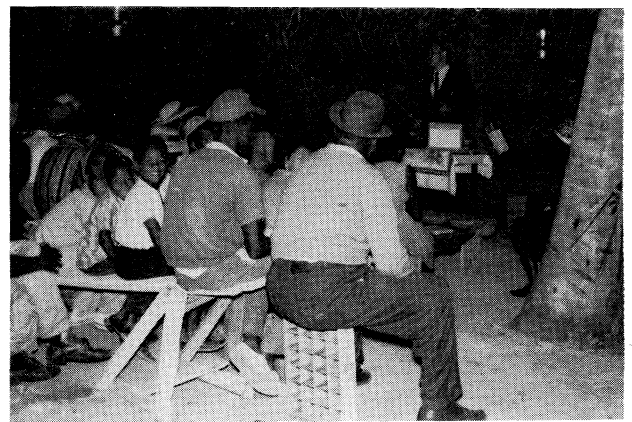
At the last service Sgt. Hunt asked permission to say a few words. He then declared how "they felt that the Lord had led these brethren to West End for their consolation, and they now wished in commemoration of the occasion to rise and sing. Ready now—one, two, three"—

*Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.*



**First Baptismal Service at West End**

Edwy Hodge, a young boat builder, and his school-teacher wife were baptized in the Caribbean by Pastor Gordon McKinnon. Before the baptismal ceremony Evangelist Kalis preached to the assembled crowd and the two candidates sang a duet and testified.



**Service at West End**

The meetings here were held in the open air under a palm-thatched roof which the proprietor of the local store has erected. When he heard of the special services, he hurriedly added palm branch sides on the windward side of the enclosure.