

Bread of Life

JULY 1963



*My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.
S. E. Smith.*

STRAIGHT FROM THE SHOULDER

ALONE

ONE OF THE FUNDAMENTAL PRINCIPLES of the Christian life is the fact that if a person ever expects to find God he must find Him alone. We live in a society which is group-conscious. From the time we are children we spend a significant share of our time doing those things which will make us acceptable in some group or other, be it our family or circle of friends, our office, shop, or classroom. It is interesting to observe how strongly our mode of dress, our manner of speech, to say nothing of the way we behave and the way we think, are influenced by the groups with which we associate.

But the call of God is always a call to the individual, and it is invariably a call to leave the security of the group and to walk alone with Him. There came the moment when Abram heard the Voice say, "Get thee out of the country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Just so surely will the voice of God come to every seeking heart and will demand the leaving behind of everything and everyone else in order to follow Him alone.

We have made the mistake of allowing group-consciousness to creep into our spiritual life. Most people like to associate with a big comfortable church and would like to sail to heaven as a group. We go to great lengths to bring together large numbers of people for rallies and conventions and big meetings. There is certainly a place for the inspiration which a large group gives us, but only if we do not stifle the still, small voice which whispers, "Come apart."

A person who misses the gatherings of fellow Christians misses much; the person who misses daily private meetings with Jehovah misses everything. We may attend meetings by the dozen, but we shall still finally fail unless we find that secret walk with Him. There are rich spiritual experiences available which we shall never find in a

group but which await us when we shut ourselves in our prayer closets. There are lessons of the Holy Ghost which are never learned but by personal encounter with Him. There are treasures to be discovered in the Word which are not grasped until we find them in the solitude of our own meditations.

There is very little in the lonely walk with God which flatters the natural man. It will not be long before He will show us what we are really like. We don't like that. All the pictures of ourselves as sweet, loving, gentle, good saints will be shattered and we shall see our self-centeredness, our rebellion, our total wretchedness and hopelessness. Then follows the lonely struggle with the forces of evil. It will seem as if even God has deserted us. But this is the only road to deliverance.

But He will go still farther. With holy jealousy He will search our hearts for all attachments to those we hold dear. Then like a master surgeon He will cut the ties which bind us to them. No tie is too close, no relationship too dear but that His discerning eye will find it and cut it. He will dash our hopes on the rocks by letting those dearest to us disappoint us and misunderstand us. Or perhaps He will call us to sever voluntarily a tie which interferes with His working. He will deny us a sense of intimate fellowship with anyone but Himself. He will bring us into the midnight of loneliness until we have nothing left but Him.

Then, when all seems despair, He will weld our hearts to His as the only unbreakable tie we are permitted. And then we find Him. Henceforth, all other relationships must revolve about this One Center.

There are not many who find such a walk with Him. Perhaps it is our lack of courage. We begin to feel the pangs of loneliness and the weight of the cross and ask Him to remove them. So He does, and we miss His best blessings. Or perhaps we become impatient. We begin with God, and then nothing seems to happen immediately, so we give up, and again our hearts go hungry. Or perhaps we become so wrapped up with the cares of life, or perhaps even become so busy doing things for Him, that our personal relationship gets crowded out.

Yet probably none of us can fully imagine the wonder of a life which has no claim but His. Surely we have barely tasted of the deep sense of joy and peace and rest which is reserved only for those who pay the price to walk alone with their Maker.

The Kingdom in Romans

By PHILIP MAURO

AS WE FOLLOW the record of the extension of the Kingdom after the Lord's ascension (He having spent forty days with His disciples "speaking of the things pertaining to the Kingdom of God," Acts 1:3), we find Peter opening the door of the Kingdom on Pentecost, and to such good purpose that "there were added (unto them) about three thousand souls" (Acts 2:41). Subsequently, after the persecution that arose consequent upon the death of Stephen, "they that were scattered abroad went everywhere *preaching the Word*. Then Philip went down to Samaria, and *preached Christ* unto them." And "when they *believed* Philip, preaching the things *concerning the Kingdom of God, and the Name of Jesus Christ*, they were *baptized*, both men and women" (Acts 8:4, 5, 12). From these passages it is clear that the message which the Apostles preached, though it is one and the same Gospel (for there is "not another"), was variously described as "the Word," "Christ," "the Kingdom of God."

Then Paul was miraculously converted by the personal act of the Lord Jesus Christ in Glory, without human intervention, he, Paul, having been laid hold of for service in the Kingdom, specially with reference to the Gentiles, to whom the Lord sent him "to open their eyes, and to

turn them from darkness unto light, and from *the power of Satan* unto God" (Acts 26:17, 18). These words of the Lord, spoken unto Saul of Tarsus, recognize the Kingdom of Satan as existing in the world along with the Kingdom of God. Paul's words in Colossians 1:12, 13 are an echo thereof: "Giving thanks unto the Father . . . Who hath delivered us from *the power of darkness*, and hath translated us into the Kingdom of His dear Son."

Inasmuch as the Apostle Paul was thus qualified, in a manner without parallel in God's dealings with men (for no other "vessel" was ever prepared in the same way), to be the Lord's chief instrument in the extension of the Kingdom of God, we should expect to find, in Paul's writings, much truth concerning that Kingdom; and the more so, because he himself describes his ministry (and it is so described also by the Spirit of God) as "preaching the Kingdom of God" (Acts 19:8; 20:25, etc.). Indeed it would require many pages to trace out the Kingdom-truth found in the Epistles of Paul. We shall not attempt this in the present volume, which contains little more than an outline of the great subject of the Kingdom of heaven; but will only indicate briefly how that subject is presented in the Epistle to the Romans. Inasmuch as this Epis-

tle is the unfolding of "the Gospel of God" entrusted to Paul, to whom Christ gave "grace and apostleship *for obedience to the faith among all nations*" (Rom. 1:1-5), we may confidently expect to find in it a full explanation of the reason why Paul's ministry is described as "preaching the Kingdom of God." This indeed appears with sufficient clearness in the words: "For the Kingdom of God is not meat and drink, but *righteousness, and peace, and joy* in the HOLY GHOST" (Rom. 14:17).

What immediately precedes this comprehensive and illuminating definition of the Kingdom, explains the negative clause "not meat and drink" (lit., "eating and drinking"), showing that the laws of the Kingdom do not prescribe rules governing such matters as eating or not eating certain kinds of food, and as regarding or not regarding (or esteeming) specific days, "one day above another." But the preceding chapters (12 and 13) contain, on the other hand, many positive commands which the children of the Kingdom are to observe.

We note then, first of all, that the Holy Spirit, the Unseen One, "Whom the world *cannot* receive because it seeth Him not, neither knoweth Him" (John 14:17) is the personally present Administrator of the affairs of the Kingdom, which accords with all

the Scriptures from the first words of John the Baptist onward. This appears by the words "*in the Holy Ghost.*"

In developing, in the Epistle to the Romans, the theme of the Kingdom, Paul first deals with the subject of *righteousness*, which is of overshadowing importance, and is always put forward as a prominent characteristic of the Kingdom of God (see Psalms 45:6, 7; Psalm 72:1, 2, 3, 7; Psalm 89:14; Matthew 5:20; 6:33, etc.). The subject of *God's righteousness*, apart from the law, but witnessed by the law and the prophets (Romans 3:21), occupies the first four chapters. It is instructive to note, in this connection, that the Lord Jesus Christ is presented in Romans, also in Matthew, as "*made of the seed of David*, according to the flesh," showing that the tracing of Christ's descent from David affords no ground for the assumption that the *earthly* kingdom is in view, but just the reverse. Paul's Gospel is further like Matthew's in that it presents "Jesus Christ of the seed of David *raised from the dead*" (2 Timothy 2:8; Acts 13:22, 23; Romans 1:4).

Coming to Romans 5:1-5 we find all the above described elements of the Kingdom of God in the words "being justified" (*i. e.*, MADE RIGHTEOUS) "by faith, we have PEACE with God through our Lord Jesus Christ, . . . and REJOICE in hope of the glory of God . . . and hope maketh not ashamed because the love of God is shed abroad in our hearts by THE HOLY GHOST Who is GIVEN unto us." And the words of

verse 11: "We also JOY in God through our Lord Jesus Christ" fill out the description. Thus we have the great elements of the Kingdom of God—*Righteousness*, and *Peace*, and *Joy*, comprehended in and with the *Gift of the Holy Ghost*, all this being grounded upon "the Redemption that is in Christ Jesus, Whom God set forth a propitiation (mercy-seat) through faith in His blood to declare *His Righteousness*" (3: 24-26).

Following this, in the latter part of chapter 5, Paul traces the historical course of the "dominion," or Kingdom all the way from Adam to Christ. Man was created for "dominion" (Genesis 1:26); but Adam lost it through sin; and moreover death entered by sin, and so, from Adam to Moses, "DEATH reigned." This is the first epoch of world-wide dominion (Romans 5:14). Then "the law entered" by Moses. This changed the conditions somewhat, but did not improve matters as regards righteousness, nor help man in anywise to recover the lost dominion, or even to escape from bondage himself. As a consequence of the law, "*sin abounded*"; and hence it is recorded that, from Moses to Christ, "SIN reigned unto death." This is the second epoch of world-wide dominion.

But now Christ comes, the new Man (of whom Adam was a "figure"), and by Him grace enters as a consequence of *righteousness accomplished by His "obedience,"* (that is His obedience "unto death, the death of the Cross," Phil. 2:8), to the end that, "*as sin hath reigned*

unto death, *even so* might GRACE reign through righteousness, unto eternal life, by Jesus Christ our Lord."

This is the third, and *now present*, epoch of world-wide dominion, during which epoch GRACE REIGNS THROUGH RIGHTEOUSNESS. And this agrees strikingly with Hebrews 4:14-16, where we have a record of the fact that Christ Jesus is "passed into *the heavens*," in consequence of which there is made accessible to us a "throne of GRACE."

THIS THIRD EPOCH IS THAT OF THE KINGDOM OF THE HEAVENS.

Chapter 6 (of Romans) introduces us fully into this new Kingdom. Baptism stands in its divinely appointed place, being here amply explained. It speaks of identification with Christ risen from the dead, of Whom it is significantly stated that "*death hath no more dominion over HIM*" (ver. 9).

Here we are shown that we are now to *serve God*, and to yield full and *willing* obedience to His "doctrine" (ver. 17). In fact we are told that we have become "*servants of righteousness.*" This is a very strong and likewise an illuminating statement, seeing that *Righteousness* is the outstanding characteristic of the Kingdom of God. Furthermore, having been delivered from the "dominion" of sin, we are admonished not to permit sin to *reign* in our mortal bodies, or to *obey it*, in the desires thereof (ver. 12), and not to yield our members instruments of unrighteousness unto sin, but

(Continued from page 10.)

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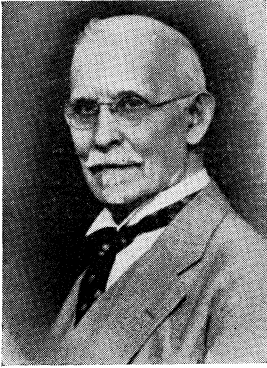
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The Fighting Elder

Conflicts in the Narrow Way

As Experienced in the Life of Elder Eugene Brooks

By GORDON P. GARDINER



Elder Eugene Brooks
1856-1954

BORN near Bowling Green, Virginia, June 9, 1856, Eugene Brooks heard the call of God to become a preacher when he was only five years old while attending the Providence Baptist Church. From that time on he knew God wanted him to be a preacher. In the writing of this biography, in addition to Elder Brooks's brief autobiography, *Conflicts in the Narrow Way*, as originally published in the *Ridgewood Pentecostal News* (1938-1939), the author has made use of other autobiographical material furnished by his daughter, Ruth Brooks. The pictures of H. D. Clark and J. L. Brandt, together with pertinent biographical material concerning these ministers, were furnished through the courtesy of Claude E. Spencer, Curator of the Disciples of Christ Historical Society, Nashville, Tennessee.

PART II

CIVILIAN LIFE in Virginia and throughout the South was completely disrupted by the Civil War and in the aftermath of Reconstruction. People were engaged in a struggle just to exist and had little time or money for anything beyond the actual necessities of life. Children were deeply affected by all these tragic circumstances, especially as to their education. Specifically, there were no public schools in Virginia at this time, at least not beyond the elementary grades. Any higher education had to be paid for by parents or earned by the youths themselves.

In spite of all this, Eugene Brooks, as a boy, had one "consuming desire to get a good education;" and, he later stated, "That intense desire for an education was God's urge in my soul for the work whereunto He had called me, but my opportunities for getting it were quite limited until I was fifteen."

At that time Eugene's widowed mother remarried, "and we boys felt at liberty to start out for ourselves. I left home and contracted to drive a United States mail cart and drove on several mail routes.

"Here was an opportunity: I could study on the road, providing my 'rig' with a box to carry my books. In company with some other poor boys like myself we employed a night teacher. As I drove along on the mail cart during the day, I studied the lessons and recited at night. (I was

told, years after, that a congressman who lived on one route and who often witnessed my studying said, 'That boy will be a congressman some day.' But I aspired higher than that!) In this way I got my grades and after five years was prepared and had saved enough money from my small earnings to enable me to enter Male Academy at Bowling Green.

"To conserve my small bank account I worked mornings and evenings and Saturdays. This entailed hardship, for, as I was clerking in a store, I could not get to my studies until after nine, when I closed the store. So it was midnight or the wee hours of the morning before I got to rest. This process cost me twenty-seven pounds in one year."

Little wonder, that the local doctor, Dr. Webb, who was the teacher of physiology at the Academy—"He was such a wise man. We thought he could make a man, all but put the breath in him, and that maybe he could do that.")—tried to discourage Eugene from pursuing his valiant fight to get an education. He judged, all too rightly, that Eugene's health was being undermined by his manner of living. Undoubtedly this was a great factor in the physical disorders which developed within a few years and which almost cost him his very life.

Another result of these difficult years was that Eugene early learned to live economically so that

frugality almost to the point of parsimony as far as his personal needs were concerned became deeply ingrained in his nature. One should add, however, that never has there been any "bishop" more "given to hospitality" than Elder Eugene Brooks. Freely he gave to the most unthankful, even the evil, and did good to all "hoping for nothing again." Concerning his own needs he was always parsimonious. Late in life, he enunciated the financial principles which all who knew him realized he had long lived by: "There are three ways to spend money, and they are the following in order of importance: First, pay your debts; second, be generous; and third, if you have any left, you may spend it on yourself."

In spite of all the hardships he suffered, his Academy days were pleasant, and he enjoyed fellowship with other promising young men who were striving for the same goal—a good education. His pleasant memories of those by-gone days are reflected in the following letter he wrote when he was eighty-five to a former schoolmate, William A. Moncure, then a judge in the Chancery Court of the city of Richmond, Virginia. After thanking Judge Moncure for some kindness shown to his daughter, Elder Brooks continued:

"It was very interesting to hear from my old schoolmate, for I have thought of you so often, and desired to see you. There have been many experiences of various kinds, since we were boys together, in my life and I am sure also in yours.

"As you will see by the letterhead, we are now engaged in helping young men and young women for ministers and missionaries. I thought it might be interesting to you to know a little something of what we are doing, and for almost two years past I have been writing what I call, for a better name, Pastoral Letters, which we send out every month. We now have a mailing list of something over 2,000, I believe. I am enclosing one for you. Perhaps it might interest you, and if you should care to receive them, we would be glad to send them to you regularly.

"I have heard that you have resigned your place in Richmond, and I presume you will be on the retired list . . . I presume you knew Lynch Montague was practicing law in Richmond. I went to see him several years ago and was delighted to find him the same old Lynch as when we went to school together.

"Now lest I should weary you with words, I will say again how I appreciate your kindness . . ."

It was while Eugene was carting the United States mail that he became a Christian. "At the age of seventeen I was converted. For about eighteen months I had been troubled about the condition of my soul. I prayed, but in a desultory way. Finally, I got so burdened that I had to do something.

"In the Christian Church, which I attended at

the time, a person desiring salvation merely goes to the front and gives the preacher his hand and God his heart. I did that, but it was an awful test. The very thought of going to the front made me tremble. When the time came for me to do this, I shook like an aspen leaf, but with the first step all timidity and fear left me. That was on a Sunday; during the following week I went to the water and was baptized.

"As yet I was not conscious of any definite experience, but the next Sunday I really had an experience with God, the first I ever had had in my life. As I was going home from church, I turned aside into a woods where I kneeled in a gully and prayed. As I did so, tears of joy streamed down my face, but my soul was lifted up to heaven and everything became bright. I was very happy, for now I had the joy of salvation.

"After I was saved, those in charge of the prayer meetings would call on me to pray. I didn't like this; and one night as I was going to the midweek service, I said to myself, 'I am going to stop this.' Immediately the question came to me, 'Are you unwilling to do that much for the Lord?' However, I went to the preacher and told him how dreadfully hard it was for me to pray in public. He suggested that I write a prayer and memorize it.

"After going home, as I took my pen to write, the question, 'What shall I say?' came to me. I can't describe how convicted I became at the thought of writing a prayer! I was shocked and never tried it again.

"All the time I attended school, I knew I was going to preach. Desiring a higher education, I went to Henry College in Kentucky, a school where I could earn my way." Located in New Castle, Kentucky, Henry College had been built up by an energetic Disciples' minister, Joseph Brinker. Unquestionably, Eugene pursued a course of activity similar to the one he had at the Bowling Green Academy—hard work, late hours, little sleep, and diligent study. This time the result was disastrous.

"At the end of one year I returned home, broken in health. The doctor advised me to go to work on a farm, for he said I would never be able to lead a sedentary life. This was an awful blow to me; it went through me like a knife. All my plans seemed shattered. I determined that I would not go on a farm. Instead I went to Baltimore where I secured employment. While attending service there one Sunday morning, the minis-



**Two Ministers
Influential in Starting
Elder Eugene Brooks
in the Ministry**

Left: *Henry Dickenson Clark*
Pastor of the Paca Street
Christian Church, Baltimore.

Right: *John Lincoln Brandt*
Pastor of the Christian Church,
Bowling Green, Va.



ter, H. D. Clark, quoted the text, 'Woe is me if I preach not the gospel.' I literally jumped out of my seat. Then and there I promised God I would preach. But I forgot that and went back to work. In a short time I became very sick with stomach trouble and had to return home. This was simply because I had disobeyed God and didn't do what I had promised Him."

Eugene Brooks began to suffer at the same time from two other ailments—severe constipation and hemorrhoids which were to become increasingly painful. Again Eugene had to return to Bowling Green where, with care, he recovered from his stomach trouble sufficiently to enable him to engage in his own business for a time. Doubtless this was the period when he repaired old horse collars, polished them, and then resold them at quite a profit. He did so well at this job that it began to hurt his conscience! This is a good example of what someone observed concerning him: "Elder Eugene Brooks could have succeeded in any number of occupations because of his single-eyed concentration and dedication to duty."

During this period John L. Brandt, whom Elder Brooks described as "a northern preacher with northern push," became the pastor of the Christian Church in Bowling Green. The junior of Eugene Brooks by four years, Brandt was only in the beginning year or so of his ministry when he came to Bowling Green, yet such was his insight into human nature, his zeal to recruit other laborers for the vineyard, and his ability to lead others, that he quickly and easily became the teacher and spiritual mentor of the one who was in reality his elder brother.

Some six years later, Eugene Brooks, then a Christian minister himself, wrote a brief biography of John L. Brandt for one of the periodicals of the Disciples of Christ, *Our Young Folks*. In

it he records a number of facts which substantiate his own characterization of the man.

"During his thirty months' labor in Virginia he was instrumental in organizing and confirming four churches; preached nearly six hundred sermons, and added to the church from all sources more than 600 persons; raised for religious purposes a total of \$12,000; prepared some two hundred sermons; edited a monthly paper; prepared and published some excellent tracts; delivered lectures, and wrote numerous articles for our various religious papers; and in partnership with Thomas B. Henley, he established the Virginia Female Seminary . . .

"He is as full of humor as of seriousness. He enjoys a large circle of acquaintances, and has a happy home-life. He has been farmer, student, teacher, inventor, lecturer, author and preacher. He has been in the ministry but six years, but has occupied many prominent pulpits and led some twelve hundred souls to Christ . . . His success as a preacher is due to his bold and fearless denunciation of sin, intense earnestness, faultless elocution, hard study, and above all to his unfeigned faith in Christ."

Such was the man who was to play the role of Barnabas in the life of Eugene Brooks, for as Barnabas was to be used of God to launch Paul, so Brandt was to be used of God to launch Brooks. And like Barnabas and Paul, Brandt and Brooks were to be close friends and associate laborers for years in the whitened harvest field. And, alas, the day was to come in their lives, as it did in the lives of those early apostles, "that they departed asunder one from the other"—Brandt becoming "a rather famous Disciple, writing books and lecturing in Lyceum and Chautauqua circuits;" Brooks becoming a rather famous Divine Healing and Pentecostal minister, ministering in various places and influencing an untold number of ministers and churches in this and in foreign lands. Without question, however, Brandt was one of the first and greatest helpers and influences in the life of Eugene Brooks . . .

"He singled me out," recalled Elder Brooks, "and kept after me to become a preacher. I thought

this impossible because I felt that since I had not graduated from the university, as I had planned, I couldn't preach. He continued to urge me at least to come to his house to study and to prepare a few sermons, so that if and when there would be an opening, I would be ready. Finally I consented to go to his home where I prepared about a dozen sermons.

"Shortly after this I received two letters, one from Carthage, a suburb of Cincinnati, Ohio, the other, from some place in Virginia. Both were invitations from churches inviting me to become their pastor. I didn't know what to do. (My goodness, but I was ignorant! What a fool I was to try to preach!)

"However, I remembered what Hezekiah did when he got a letter and didn't know what to do. Before retiring, I spread the letters on my bed and got down and prayed. Following this I was so certain that I was going to get an answer that I placed a table by my bed on which I set writing materials, for I expected to write something in my sleep.

"That night I dreamed that a man came and stood about a hundred yards from me and said, 'Come over into Macedonia and help us!' He stood on a bright path about a foot and a half wide which extended as far west as I could see. I somehow knew that he had come over this path and that at the end of it was Cincinnati.

"After waking I never thought about the dream, but I felt perfectly satisfied that I was to go to Cincinnati. I didn't know then, but learned later that it was God who had shown me. With this settled conviction, I wrote the church at Carthage I would come. That was the slim experience that I had to enter the ministry on."

There is little doubt that it was John L. Brandt who recommended his promising pupil to these churches, and that it was one of his greatest joys to see Eugene Brooks enter the ministry. As for Eugene Brooks, now twenty-nine years of age, it was with mingled feelings of happiness, "fear and much trembling" that he left Bowling Green for Cincinnati to undertake his first pastoral charge.

To be continued.

Sowing and Reaping

HELEN HOSS, who labors in Durban, Natal, South Africa, sends this report: "Recently we went to visit a family who were at last wanting to accept the gospel. One of our workers had visited this family years ago and had told them of his wonderful conversion, but they never opened up to the Lord. Now they had come to the end of themselves, and after a second meeting and visit with them, the entire family of nine turned to the Lord. Even the old Hindu mother has turned to the Lord which is a miracle indeed. Thank God for sparing her life for this blessed hour. As they live sixteen miles out of town, I took five of the family with me to the tent meeting in Merebank. You should have seen the old woman, the two daughters, and

the son — they just drank it all in and said it was the treat of their lives to attend that meeting.

"The tent meetings at Merebank have been more reverent than last year. We have had about two hundred coming to the week-night services and three hundred and more on Sundays. We were glad to see the hunger in hearts for the things of God. Over fifty decisions for Christ have been made in the first weeks of the meetings. There was one Moslem and eleven Hindus that have come to the Lord. The Christians have been spending a lot of time in prayer, and surely the Lord is going to answer these prayers with a mighty harvest."

From Taipei, Pearl Young sends this news: "Several of the dear ones have recently been filled with the Spirit. There is such a manifestation of the presence of Jesus in the meet-

ings. Mrs. Fu, a widow, who helps Elisabeth Lindau much with the children's work and also with the women's work and in visitation, has recently been filled with the Spirit. She is such a blessing in the work.

"The work among the native Taiwanese in our midst is proceeding slowly but very definitely. Mrs. Chang, who is Taiwanese but married to a Mainlander, has been doing most of this work, and now she, too, is filled with the Spirit.

"Brother Liu has been transferred to Kinmen (Quemoy) for a year. He is already having many opportunities for service there. The saints here are really looking upon him as their 'missionary' to that needy place. I attend the meetings in the 'new' place (near his home here) and am so thankful for the Lord's help and blessing.

"I am very busy and so very thankful for health and strength. Truly *Christ* is our life. Hallelujah!"

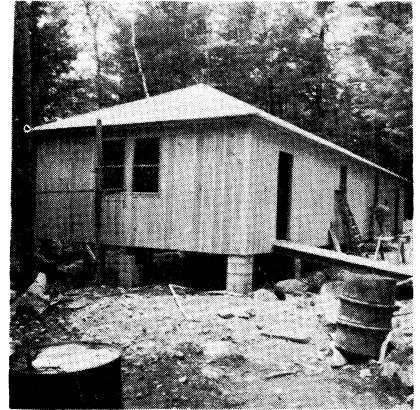
The Return of the Pilgrims

By PAUL MUNSINGER, JR.

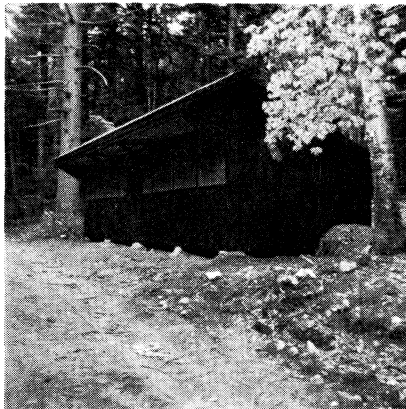
THERE IS a certain lot of pilgrims that one will not find in the regular history books, no matter how fat or complete those histories may be — the Ridgewood Pilgrims who “landed” at Bolton on Lake George, New York, in the year 1939. Throughout the five succeeding summer season more and more Ridgewood Pilgrims “landed” at Bolton until that place became “too straight” for them and it became necessary to move on, a bit further into “the wilderness.” Miraculously a permanent site was found at Brant Lake in 1946, and there the Pilgrims began to settle. Year by year since then there has been some enlargement, some “strengthening of stakes,” and the usual work of preparation that has to be done before the Pilgrims can jump in the lake.

But this year — twenty-four years after the first Ridgewood Pilgrims began their “Plantation” — work of opening up and preparation for the 1963 season

has been quite different. It was especially fitting that many of the first campers should return for the long Memorial Day weekend; for just as these had played so vital a part in the beginnings of camp, so now they were coming to help to complete the revolutionary changes which appear to indicate the beginning of a new era in the camp’s history. This time, however, many who were but Pilgrim boys were now “Pilgrim Fathers” and



The New Children’s Lodge



One of the Four New Lean-tos

brought with them their wives and a host of “little Pilgrims” — twenty-two to be exact. The atmosphere was like that when a big family comes home for Thanksgiving.

With the Thruway and more improved cars, it no longer took sixteen hours to come from New York, as it did on the first “voyage”, but the same impatient questions were asked as then — this time from the second generation in the back seat: “When will we be there? How

many more miles is it?” But one by one, late Wednesday night, May 29, and on into early Thursday morning, the cars turned off Route 8 and pulled into camp. Quietly, each car unpacked what they needed for the night. Knowing beforehand where beds enough for the entire family had been prepared, the returning Pilgrims, finally had their families settled under the covers. By the time morning came, over forty beds had been at least somewhat inhabited by these Pilgrims and their families.

After a hearty breakfast and morning worship, the activity started. It was first necessary to get accustomed to the fact that the Palace was no longer what it used to be. Instead of being the dormitory, recreation hall, library and chapel for the campers, it was transformed into a modern kitchen, pantry, and four dining rooms. Many of the men are skilled carpenters, so it didn’t take long before



Front View of the Remodeled Palace

the rulers, saws, and hammers were in use putting up the knotty pine paneling in the adult dining rooms. The nails hardly had a chance to cool off before another team of workers followed to finish off the paneling with a smart Puritan stain.

Down the road a stretch and into the woods, another team was setting up equipment at the pioneer Plymouth Village. The Village was necessary for sleeping quarters for the campers who were left homeless now that the Palace was being used for another purpose. In this Village are some very fine beginnings of a prosperous town: four lean-tos, each with room enough for eight campers and a counselor; a miniature of the Lodge at Watch Rock, which will serve as chapel and recreation hall; and now the newest development — the one for which the foundation piers were about to be poured — an army-style wash-room.

The wives, meanwhile, were busy too — either getting the tables set for the next meal, or hanging the family wash on the lines. The children were not always without work either. From the looks on their faces, they were equally as happy watching some of the men pour the cement for the grease pit behind the Palace as they were helping Uncle Gordon move his "Library of Congress" from the Lodge to Freedom Lodge, previously the adult dining room. This has been made even cozier and quainter to give the new library an atmosphere of warmth and tranquility. A look through one of the new library's windows revealed, aside from the beautiful lake-front view, a crew of five thorough workers who seemed to leave no rock unturned as they raked, cleared, carted,

and hauled away unwanted leaves and debris to make the grounds beautiful for opening day, June 29. Only when one of the children ran to the old kitchen to pull the rope that rings the dinner bell did the various workers scattered over the grounds take time out to assimilate nourishment for later. Of course, the meals were prepared in the brand-new modernly-equipped kitchen, complete with stainless steel sinks, dishwasher, and an exceedingly willing dumbwaiter to carry the food to the dining rooms above.

And so, for three full days the work went rapidly forward. The week-end was a busy one, blessed as well as beneficial; for these Pilgrims seemed to fill their places around camp with an attitude almost ministerial.

After the morning meeting and a typical Pilgrim Thanksgiving Dinner, one by one, the cars reluctantly pulled out Sunday

afternoon. At home there were many questions by those who haven't as yet seen the "new" camp. Great curiosity and interest pervade the air — all are anxious to see the many changes that have been going on for so many months.

It may be you come by day and hear the happy laughter of the children on the beach, or it may be you will feel the dew "upon the camp in the night" season, if you arrive then. To be sure, you will meet with many new and radical changes at Pilgrim Camp. But you will also be met by the unchanging One, who has already seen to it that the water of life is freely flowing to all who are thirsty.

NOTE: One of our readers is interested in obtaining a copy of the October, 1952, issue of BREAD OF LIFE. If any reader can supply this issue, please forward it to BREAD OF LIFE, P. O. Box 11, Brooklyn 27, New York.

THE KINGDOM IN ROMANS

(Continued from page 4.)

to yield *ourselves* unto God, and our members as instruments of *righteousness* unto God. "For sin shall not have DOMINION over you, because *ye* are not under law but UNDER GRACE."

Manifestly the words "*under grace*" signify *subjection to grace*, the latter word being simply used, by a common figure of speech, to express that Kingdom whereof Grace is so prominent a characteristic. The fact that the domain wherein *Grace reigns* has *its laws*, which they who are "under grace" are to obey, is plainly set forth in this chapter. But it also appears, as is evident throughout the New Testament Scriptures, that the obedience of those who are "un-

der grace" is *voluntary* in character, proceeding "from the heart," and is not enforced by magistrates and policemen, nor by prescribed pains and penalties. Thus, in verses 16-18 we read:

"Know ye not, to whom ye *yield yourselves servants to obey*, his servants ye are to whom ye obey; whether of sin unto death, or of *obedience unto righteousness*; but God be thanked, that ye *were* the servants of sin, but ye have *obeyed from the heart* that form of doctrine *whereto ye were delivered* (see marg.). Being then made free from sin, ye became the servants of righteousness."

These words clearly express the believer's translation from the dominion of sin, with its

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The Growth of the Pentecostal Movement

“WHAT WE BELIEVE AND WHO WE ARE” was the fitting description of “a half-hour telecast in which the claims and doctrines of the Pentecostal Movement were presented and questioned . . . on the program, Destination . . . over CHSJ-TV, a private television station in Saint John, N.B.” From the script, as printed in *The Pentecostal Testimony (Canada)*, June ‘63, comes this statement as to the “Development and Growth of the Movement”:

It is not without significance that from so humble a beginning at the turn of the century this movement has grown to a world-wide scope of some 10 million adult members. Every nation has felt the impact of this revival.

Figures we present are indeed conservative due to the fact that they include only adult believers who have aligned themselves with local churches as active members.

In Europe there are 700,000 Pentecostals, with Sweden's 175,000 members leading the way. Italy ranks second with well over 100,000.

In Asia and the Far East there are at least 800,000 Pentecostal believers with well over half the total, some 500,000, in Indonesia. There are estimated to be 125,000 in Communist China.

Thirdly, Latin America reports 1,500,000 Pentecostals, with Brazil's 650,000 and Chile's approximately 350,000 members leading the way. It is noteworthy that the Pentecostals form the largest Protestant group in both of these countries. The total in Chile comprises 6% of the entire population. Presently under construction in Brazil is a church seating 25,000, the largest in South America.

From the dark continent of Africa come estimates of 1,000,000 Pentecostals, with the numbers fast rising. 350,000 of the total live in South Africa, with 300,000 in Nigeria. This continent represents one of our fastest growing fields.

Reports from the Iron Curtain countries are fragmentary and by all conservative estimates there are at least 600,000 Pentecostals in Russia, and some 75,000 in her satellite nations.

Coming closer to home, the largest concentration of Pentecostal believers in the world is in the United States with a total of well over 4,000,000 active members. The Dominion Bureau of Statistics reports that the Pentecostal Assemblies has enjoyed the fastest rate of growth of any religious body in Canada. In ten years this movement has grown from 95,000 to 144,000 members, an increase of 51.2%.

The Floral Park Church Dedication

By A. FREDERICK PRA

“HITHERTO hath the Lord helped us” (I Samuel 7:12) was our testimony as we dedicated our church, the Floral Park Pentecostal Church, on June 15th.

Since we purchased the church last year, we have done extensive renovation. The walls have been paneled with redwood, and gifts have been donated such as chandeliers, carpeting, drapery, a piano, storm and screen windows, and plants. Our members have been faithfully doing all this work themselves.

Most of all, the Lord has helped us to grow spiritually in Him. The rich ministry of Rev. Gordon Gardiner during the past

winter months has been a great blessing to us. Therefore, it was with grateful hearts that we dedicated the church building. Many ministers and friends joined us on this happy occasion. The presence of the Lord filled every part of the service, and the anointed ministry of Rev. Hans Waldvogel, guest speaker, stirred our hearts. He especially emphasized the great need of being filled with the Holy Spirit, and we received a renewed vision of becoming a “filling station” in our community.

We sincerely appreciate all the congratulations and prayers of our fellow ministers and friends.

**Interior of the
Floral Park
Pentecostal Church,
Floral Park, N. Y.**



THE KINGDOM IN ROMANS

(Continued on page 10.)

compulsory service, to the dominion of "righteousness," which is another name for the Kingdom of God, with its *voluntary* obedience.

Chapter 7 of Romans deals at length with the subject of "law," showing by the experience of Paul, when he was a man in the flesh under law, that the law of Moses, although "ordained to life," brought condemnation and death even to one who made every possible effort to keep it. His experience proved that the law of Moses could not effect deliverance from sin and death, but was powerless to do so because of the presence of "another law," the "law of sin," which operated in his members, bringing him, "wretched man" that he was, into hopeless "captivity."

But, passing on to chapter 8, we find Paul as a new man "in Christ Jesus," where there is "no condemnation." But this new domain is far from being a state of lawlessness; for we find that they who are in it are subject to another law, called "the law of the Spirit of life in Christ Jesus," which is placed in direct contrast with "the law of sin and death," from which it had set Paul free. This new law is the law of "the *Spirit*," because it is the law of that heavenly Kingdom whose subjects are all born of the Spirit, and are privileged to be "led by the Spirit," having "received the Spirit of adoption, whereby we cry ABBA, FATHER."

It is the law of "*life*"; for "the Spirit is *life* because of righteousness"; and moreover, to those who are under this law it is declared that: "if ye,

through the Spirit do put to death the deeds of the body, ye shall *live*."

They who are in this realm where Grace reigns through righteousness, are "the children of God," who have been quickened by the Spirit, but are still awaiting "the adoption, to-wit, the redemption of our body" (ver. 23), being in a groaning creation, which also is awaiting with eagerness "the *manifestation* of the sons of God."

It is very easy to see how perfectly this corresponds with the Lord's wonderful word-picture, which He set before us in the parable of the Wheat and the Tares; where the blades of wheat, all *living* and possessing the *same life*, are nevertheless in "the world," waiting for the day of their *manifestation*, when "the righteous shall shine forth as the sun in the Kingdom of their Father."

"Therefore, brethren, we are debtors, not to the flesh to *live after the flesh*; for if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, *ye shall live*" (Rom. 8:12, 13).

CONCLUSION

We conclude then that the foundation of the Kingdom of heaven was laid in the death and resurrection of Jesus Christ. For, after the blood of redemption had been shed, and He had entered into heaven by His own blood, "having obtained eternal redemption" (Heb. 9:12), *then* the Holy Ghost could come down from heaven to bestow "the washing of regeneration" upon sinners who hear and believe the Word. Thus they are "made righteous" (Rom. 5:19) and are qualified to enter that Kingdom whose first characteristic is

righteousness, and where grace reigns through righteousness. That Kingdom is ruled by "the Son of man who is *in heaven*"; and they who enter it, being "born of the Spirit" are subject to "the law of the Spirit of life in Christ Jesus" which is "the law of God" (Rom. 8:2, 7) for His children (ver. 14). For the mind of the flesh is not subject thereto, and cannot be; because of which "they that are in the flesh cannot please God" (ver. 8). The children of the Kingdom are "under grace," and therefore sin does not have dominion over them, to compel them to "obey it in the lusts thereof." For they are become "servants of righteousness" and "servants to God" (Rom. 6:12, 14, 17, 22), wherefore they have their fruit unto holiness, and the end everlasting life. "For the Spirit is *life* because of *righteousness*," and "the Kingdom of God is righteousness, and peace, and joy, in the Holy Ghost."

"Now unto THE KING eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

"I give thee charge, in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou *keep this commandment* without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in His times He shall show, Who is the BLESSED and ONLY POTENTATE, the KING OF KINGS, and LORD OF LORDS, Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see; to Whom be honour and power everlasting. Amen" (1 Tim. 1:17; 6:13-16).