

---

Vol. I

March, 1952

No. 4

---

# ALWAYS REJOICING

by HANS R. WALDVOGEL

**W**HAT is causing the presence of Jesus Christ to be so manifestly revealed in these days? Obedience. The people of God are entering in upon a life of obedience, and God gives the Holy Ghost to them that obey Him.

Hearken . . . and consider . . . incline thine ear (Ps. 45:10). How blessed when we begin to consider obeying the commands of the Lord. We had brushed them aside as unimportant, for instance, the command, "Rejoice in the Lord alway." Yet, this is the will of God in Christ Jesus for every child of God. (1 Thess. 5:16-18.) People concoct all kinds of ways to please the Lord. They will leave off their neckties, wear hooks and eyes, or do anything outward of their own devising rather than to obey a simple command of the Lord. God wanted them to be happy. He says, "The days of thy mourning are over." He gives the "oil of joy for the spirit of heaviness." "Lift up your heads . . . and the *king of glory* shall come in." Those are real offers of Jesus Christ.

How often we have disobeyed! You have been irritated. You have been displeased or discouraged over any item at all. Have you repented of it? When you disobey thus, you are examining flesh and allowing the enemy into your heart;

and when you do that, you let him even into your body.

"A merry heart doeth good like a medicine." Solomon, the wisest of all, made that statement, but good physicians, also, know what relation there is between happiness and good health. He that hath God's commandments and keepeth them will have a visitation from heaven. He says this word is "health to all their flesh" (Proverbs 4:20-22). And perhaps there is no command that will bring health to your flesh like this one command, "Rejoice in the Lord alway, and again I say rejoice,"—*when obeyed*.

Do you know that true wisdom consists in keeping the commandments of the Lord? The beginning of wisdom is the fear of the Lord. Do you think that word is meant for everybody else but yourself? If I fear God, I'm not going to honor the devil by believing his lie. That is what I do when I allow worry, or dissatisfaction, or a disgruntled disposition, or criticism, or any of those dark things to enter my heart. I have no business to let them come into my heart because my heart is to be the kingdom of the greatest, brightest, most glorious King, the Lord Jesus Christ. Oh, what a wonderful kingdom this is! A kingdom of righteousness, peace, and joy—joy, not like the

# Bread of Life

VOL. 1 MARCH, 1952 No. 4

Published Monthly by

RIDGEWOOD PENTECOSTAL CHURCH  
and ASSOCIATE MINISTERS

8420 85th Drive, Woodhaven 21, N. Y.

Editor, Gordon P. Gardiner

Contributing Editors

Hans R. Waldvogel, G. A. Waldvogel,  
Roy M. Gray

Supporting Ministers

C. N. Andrews, Fredericksburg, Va.

Ivan Bowers, Bowling Green, Va.

L. Johnson, Waukegan, Ill.

R. Kalls, Elizabeth, New Jersey

R. D. Lyon, Pelham Bay, N. Y.

P. Mitchell, Kenosha, Wisconsin

W. E. Oldfield, Brooklyn, N. Y.

F. Posta, New York, N. Y.

Arthur Waldvogel, New York, N. Y.

Edwin Waldvogel, Woodhaven, N. Y.

Gordon Waldvogel, Brooklyn, N. Y.

Single Copy 15c—Annual subscription \$1.50.

Make all subscriptions payable to  
Frank G. Posta, Treas.

joy of this world that fades with the using, but His joy, joy in the Holy Ghost. He wants me to let Him reign. It's my business to make Him my choice. It's my business to yield the members of my body as servants of righteousness unto God. When I do this and He reigns, He requisitions my whole body. What does He want with it? He wants it to be His temple—filled with the light of His presence.

What does He mean when He says, "Do all things without murmurings or disputings" (Phil. 2:4), in the same epistle where we are told so much about rejoicing in the Lord? If I am a servant of the most high God, there's nothing asked of me either in service, labor, warfare, or suffering that is not for the glory of my God. I am to do all things by the faith of the Son of God, and He equips me to do it *without murmuring, without disputing.*

We would be surprised how often we invite defeat into our

hearts by our murmurings. Especially in the ministry I don't dare yield to these works of the devil because they give the enemy room in my life and ministry. No, do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

You can't shine for Jesus until He has shined into your own heart, until He has flooded your whole being with light. Have you discovered that this body is an instrument of the Holy Ghost? We all in Pentecost should have discovered it by now. For instance, when you testify, pray, or preach in the Holy Ghost, God takes every member of your body and occupies it. The life of God flows through every member of your body. To be filled with the Holy Spirit means that I let Jesus Christ have this body, and one way in which I can let Him have this is by rejoicing always. If you keep your eyes singly upon the Master, He will keep your body full of light (Matt. 6:22).

The Lord said to me one time after He had baptized me with the Holy Ghost and after I had learned something about rejoicing in the Lord, "Your body is full of light." I knew it because formerly it had been full of darkness. I saw that the works of the flesh had their lodgment in this body. You can't separate spirit, soul, and body. This body has been redeemed just like your spirit and your soul. While it is still the body of our humiliation, God is working in this body a new body, a tabernacle not built with hands. This body is as it were

the crucible in which the new body is fashioned. When you sin against this body and allow darkness to reign, you are defiling the temple of God. God says, "He that defileth the temple of God him shall God destroy." And I defile this temple of God every time I allow these dark things to creep into it. I don't dare do it. That's how important it is for me and for you to rejoice in the Lord always.

Listen to what Jesus said! "These words have I spoken unto you that My joy might remain in you and that your joy might be full." Oh what a wonderful call: *His joy to remain in me!*

The joy of the Lord Jesus Christ cannot be dimmed by any ruse or wile of the devil. It can only be dimmed by unbelief or by my yielding to the flesh. How many times we have done that! How the corners of our mouths droop when things don't come our way! You know every time you do that something is wrong with your heart, something is wrong with your consecration to Jesus! The joy of the Lord will have a bearing on your countenance. Somehow it will make even your body to shine. But not only that. The presence of Jesus will be set into you. That is what happens to people who rejoice in the Lord always. Rejoicing is so closely connected with practising the presence of God that you cannot separate the two. If we practise the presence of God we will experience His promise, "In Thy presence is fulness of joy."

How this world needs joyful messengers of the Lord, vessels of light—glory vessels! But let the devil defile this body of

(Continued on page 6)

*Statesman . . . Missionary . . . Hymn Writer  
but above all a lover of Jesus was*

# Zinzendorf

*By* A. C. TENNEY

*A. C. Tenney (1833-1907) was the clerk of several prominent business concerns in Massachusetts. His grandson, Dr. Merrill C. Tenney, is the Dean of the Graduate School, Wheaton College, Wheaton, Illinois, and is the author of the article, "All Prayer," appearing on the last page of this issue.*

AMONG those who have been "followers of God as dear children," one shining exemplar has appeared to the world in the person of Nicholas Louis, Count of Zinzendorf and Pottendorf, born at Dresden, May 26th, 1700. He had a wealthy, honorable, and pious ancestry. His family had ranked high among the nobility of Germany from the eleventh century and in the seventeenth century had held large possessions in Austria. Since the great Reformation of which Luther was in Germany the chief exponent, they had espoused the cause of Protestantism which they aided with their powerful influence and resources. They were, however, ultimately obliged to choose between "suffering affliction with the people of God" and enjoying the favor of the enemies of the church. In sacrifice to the cause of religious liberty, they abandoned their estates in Austria and settled in Franconia. The father of Count Nicholas, Count George Louis, was prime minister of Saxony, a warm friend of true piety, and himself an humble earnest Christian. He died six weeks after the birth of his son.

Very early in his youth he seems to have had "an unction from the Holy One." He had taken to his heart, even before attaining the age of four years, a lively impression of the love of Jesus. With a grateful heart he determined, "though the

Lord should be esteemed by no one else, yet will I cleave to Him and live and die with Him!" He addressed himself freely to the Saviour, as to his best friend, and often, in his play, spoke of Him to the chairs which surrounded him. Sometimes he wrote little notes to his Beloved, telling Him of the state of his heart toward Him, and threw them out of his window, hoping they might reach Him. Having early experience of the power of temptation he strengthened himself in resisting it by a covenant with the Lord, often renewed in these words, "Be Thou mine, dear Saviour, and I will be thine."

He was instructed in youth by

the pious and celebrated Franke, founder of the orphan houses at Halle, who became his sincere friend. He made excellent progress in his studies, particularly in languages, but more rapid advances in sanctification and zeal for his Master's cause. It was while at Halle that he joined with his friend Baron Fred von Watteville and others in forming a society or order in the academy called the "Order of the Grain of Mustard Seed," the object of which was that "its members should steadfastly maintain the doctrine of Jesus and walk worthily of it, exercise charity toward their neighbors, and more especially endeavor to promote the con-



Courtesy of The Moravian.

COUNT ZINZENDORF

version of Jews and heathen."

He entered the school at Halle in his tenth year and was removed therefrom to the University of Wittenberg in his seventeenth year. His sympathy with the Pietists was deemed unbecoming by his friends who, designing him for a political life, sought by the removal to withdraw him from influences unfavorable to this end. But the purpose of God was not thus turned aside. What he had been at Halle, he continued to be at Wittenberg. He had a great and growing inclination for the ministerial office. His governor and his surviving parent not permitting him to give much attention to the study of divinity, he read somewhat in private, but learned most at the feet of Jesus, the great Teacher. He was much given to prayer and also, despite his weakness, to fasting which he usually practiced upon the Sabbath when he could deny himself to visitors.

In the last two years of his minority, he traveled in Holland, France, and Switzerland. In these early years was manifested that catholicity of spirit which formed, in all his life, so prominent a feature of his character. He loved all mankind, including his open and secret enemies, and especially those who loved the Lord Jesus, of whatever name.

His lovely spirit of self-abnegation was generously shown in respect of a projected marriage which he relinquished. His youngest cousin, Countess Theodora of Castell, became the object of his esteem and affection. Finding, however, by accident, that a dear friend would have proffered his addresses to the same lady except that Zinzendorf had already done so, the



#### ECCE HOMO

*This picture in the Dusseldorf Art Museum profoundly impressed young Zinzendorf—especially the inscription beneath it: — “All this I have done for thee, — What hast thou done for me?”*



Courtesy of The Moravian.

Count immediately resolved to resign to his friend the person he so ardently loved. He at once commenced his own part in negotiations for the interest of his friend; and on the occasion of the formal betrothal following, he entered fully into the joy of the parties, wishing them every blessing.\*

On becoming of an age, and consequently entering upon the enjoyment of his estates and being at liberty to act with freedom from the control of others, his first and ardent inclination was to enter the ministry. But this was so contrary to the desires of his family and friends, who wished him to take office under government as had his distinguished father, that he fi-

nally with many tears, and in obedience to his parents, accepted civil employment for which he felt himself quite unfit. During the twelve years (1720-1732) he was thus nominally employed, he gained hardly another distinction than that of showing himself in the world but not of it. He spent much time in commending the Saviour. He held meetings in his house at Dresden, but his desire was to go into the retirement of a country life where if he might not enjoy the privilege of preaching the Gospel, he might, at least, be patron of pure religion and faithfully watch over the interests of his vassals. With this view, he at length purchased the manor of Bertholdsdorf and built a house which he called "Bethel."

His first marriage soon after took place to the Countess Erd-

(Continued on page 9)

\*Concerning this unusual experience, he later said to Charles Wesley, "From that moment I was freed from all self-seeking, so that for ten years I have not done my own will in anything, great or small. My own will is hell to me."

# A LITTLE BIT OF HEAVEN

THIS has been the testimony of many guests who have spent their vacation at Pilgrim Camp: "A little bit of heaven on earth." And so summer after summer they have wended their way from Virginia, California, Wisconsin, Illinois, Minnesota, Canada, as well as New York, to their "vacation home" to spend their holidays with friends in the presence of Christ. For many, Pilgrim Camp holds sacred memories—the place where they were converted, healed in body or soul, surrendered themselves for Christian service, or were filled with the Spirit and drawn closer to Christ.

Located in the heart of the Adirondacks, 250 miles north of New York City, on the northern shores of beautiful Brant Lake, Pilgrim Camp is an ideal vacation spot—a quiet place with ample opportunity for summer sports, coupled with equal opportunities for spiritual feasting and personal meditation. The lake itself seems hallowed by its Christian association of

years, for it has long been the home of the Lorenz family, famous publishers of church music. The music for one of the Camp songs—*Jesus, Oh How*

⊙

**THE HOMEY  
LODGE  
AT  
WATCH ROCK**

⊙



*Sweet the Name* was written by E. S. Lorenz. The other camp song, *Oh, Worship the Lord*, is a fitting companion to the camp's God-given motto, "Holiness Unto the Lord."

Pilgrim Camp is the outgrowth of some camping ventures begun in 1939 on Lake

George when Charles N. Andrews, now pastor of the Full Gospel Church, Fredericksburg, Virginia, and Gordon Gardiner took their Sunday school classes on vacation. The idea caught with others—girls and adults, so that this ministry increased until it demanded a home of its own.

In 1946 the Lord graciously provided the present grounds, thirty-five acres, with a number

of buildings suitable for camp life. It was then that Pilgrim Camp legally came into existence, incorporated under the laws of the State of New York as a religious corporation and as such, governed by the legal provisions applicable to churches. The trustees of the camp give, without remuneration, their services.

The camp is operated in three sections—Cherub Inn for boys and girls under 9, The Palace for juniors, and Watch Rock for adults and family groups. Each section is under the guidance of consecrated Christian workers, many of them full time ministers who give their time and services as counsellors. Each group also has its own worship periods twice daily when God's



⊙

**SWIMMING  
AT  
PILGRIM CAMP'S  
PRIVATE BEACH**

⊙

Spirit is manifestly revealed. Yet, it is not conducted on the order of a camp meeting or Bible Conference, for throughout the greater part of the day a guest's time is his own.

In 1947 Pastor Hans Waldvogel, during his first European evangelistic mission, met a number of children in Austria who had been orphaned as a result of the war. These children were at length brought to this country. When it was impossible to place them in Christian homes in New York City, a home was found for them at Pilgrim Camp! Mr. Karl Sailer, camp trustee and caretaker, agreed to receive six of these children into his household. There with the capable assistance of Miss Margaret Sager, who is also the camp nurse, a real home was provided for the homeless! Thus throughout the year, as well as in the summer months, the camp property is being used for the blessing of needy children.

God willing, the camp season this year opens June 28. Preparatory to that the annual Pilgrim Camp Rally will be held Saturday, March 29, 7:30 P.M. at the Ridgewood Pentecostal Church, Brooklyn, N. Y. At this time awards for the last season will be presented to the children and the movie version of Pilgrim's Progress will be shown. Full details concerning the camp may be had at the Rally or by writing to Pilgrim Camp, 8420 85th Drive, Woodhaven 21, N. Y.

Following is the personal testimony of one from Minnesota who spent her first season at Pilgrim Camp last year: "For years I had longed for just such a retreat, and never knew that such a place existed. It was like holy ground — whether

walking along the dusty, tree-lined road, or sitting beside the lake with the beautiful mountains in the distance; whether in a Holy Ghost meeting in the homey Lodge, with a fire crackling on the hearth, or at a bonfire service on Watch Rock, looking up into the starlit heavens which seemed so near—all I could say was, 'Surely, God is in this place!'"

---

## Always Rejoicing

(Continued from page 2)

yours and presently something happens. Death comes in. But what a good medicine the joy of the Lord is! We wouldn't have to pray so much for healing, we wouldn't worry so much about our bodies, if we would let the joy of the Lord be our strength. Many, many people have been healed while praising the Lord.

"Awake thou that sleepest." Awake to what? To the wonder of the presence of Jesus. Have you wakened to it? It takes the Holy Ghost to awaken you. Then He says, "Awake to righteousness and sin not." If you find yourself sinking into one of those shadow depressions, remember you are yielding to the devil who is seeking your destruction. Don't do it. Awake thou that sleepest and arise from the dead and Christ will give thee light. Once we were dead in trespasses and sins, but, thank God, He has quickened us together with Christ and has raised us up together and made us sit together in heavenly places in Christ. But, listen, there is a fight connected with it.

Coming into Pentecost, I thank God He brought me in

touch with a company of people who were great rejoicers. I was playing my agony pipe; it was off pitch. I just didn't fit in until I learned to rejoice in the Holy Ghost. I went into the mission when I could be alone and walked up and down for fifteen minutes a day shouting the praises of God even though I felt as if I were being hanged by the neck. But I did it anyway. I raised my hands, although they felt as heavy as hams. But I put them up and kept them up. I hadn't done it very long when something wonderful happened one day. The glory of God flooded my soul. Christ shone upon me. The devil fled. My whole life has been changed since then. When Paul and Silas sang praises unto God, there came an earthquake loosing every band, setting all the prisoners free. And when you and I learn to sing His praises at midnight, when you yield yourself to the spirit of God and to the joy of the Lord, there will come an earthquake that will loose your every band. Halleluja!

Oh, my Father, it is Thy word, "Rejoice in the Lord." Your wonderful word! And Jesus emphasizes it by saying, "These words have I spoken unto you that My joy might remain in you." Oh Jesus, Jesus, Your joy, *Your joy*, has conquered all hell and shall be my strength forevermore.

---

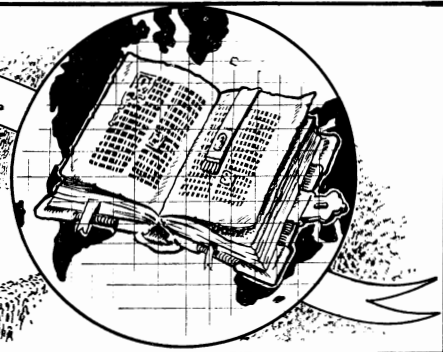
*I heard His call—  
Come follow—  
That was all.  
My gold grew dim,  
My heart went after Him;  
I rose and followed—  
That was all.  
Who would not follow  
If he heard Him call?*

—Selected.

GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### "BESIDE ALL WATERS":

*Charles Francis McKoy* is now in India after a thrilling ministry in other parts of the Orient: "In Japan I had five glorious weeks preaching at various schools and colleges, at Japanese churches, at the American Military Chapel, and in a Chinese prison in Yokohama. In Formosa I preached three to five times every day in the week and had the privilege of broadcasting to Red China and all Formosa over three radio stations. In Hong Kong I spent three weeks in preaching at various schools and churches; and on the Island of Cheung Chau I preached the Word of Life to one-hundred Chinese students about to go into Red China as missionaries.

"Only a week ago here in India, I baptized forty-six candidates, all of whom had been Hindus. The revival at Niravana closed the Hindu Temple for lack of worshippers. Later the trustees of the temple were converted and donated the temple to the Christians for a place of worship. Twenty candidates are now eagerly awaiting baptism.

"New doors are opening every day. The Communists are making a desperate effort to win India. The battle is on. If the Communists succeed, it will be an unspeakable calamity for the

whole world, including the United States. Pray that I may faithfully witness for Christ in the power of the Holy Spirit in this land where Communism, demonism, and witchcraft are so strong."



MISS M. DILGER  
On her Kenya doorstep.

*Marie Dilger* writes from Kenya, East Africa: "We have thirty-nine girls in the school this year. School opened January 14th, and the two weeks previous to that were spent in getting supplies and writing numbers of letters concerning applicants for this year. There are girls from four different tribes this year; some of them are unsaved and some are of another faith, so we have a real opportunity before us. We are believing for another outpouring like we had in December.

"The first of next month we

are expecting an African man, Brother Benghu, who I understand is a co-worker with Helen Hoss in South Africa, to conduct special meetings at our four mission stations here in Kenya. Our Africans here have heard of his outstanding ministry in the South so have invited him to come. We are believing for great things."

Recent word tells of a great revival coming to this region through Brother Benghu's ministry.

"As we look back on the past year, we praise God for the great thing He has started in our midst," writes *Mrs. G. Ericson* of Partabgarh, India. "We have had four baptismal services since May."

*Miss Helen Hoss* tells of mighty outpourings of the Spirit in the recent special meetings in Port Elizabeth, South Africa. Continue to pray for the need of adequate quarters for the congregations.

### BON VOYAGE!

February 27—*Mr. and Mrs. Levi Hedman* and daughter, *Rosalie*, for Kenya, East Africa.

March 1—*Miss Eleanor Malhus*, also for Kenya.

March 7—*Mr. and Mrs. Vernon Elliot* for India.



# SERVICE ECHOES

*This department is conducted in the interests of servicemen and will carry brief reports from them from time to time. If our readers would like to have BREAD OF LIFE sent to interested servicemen we will be glad to do so and to include their names among those who are regularly remembered in prayer. Reports from these for the paper will be welcomed.—Editor.*

## FROM A NEW FRIEND

Cecil C. Callan writes from De-gerndorf, Germany: "I have seen the *Bread of Life Bible Course* and would like to have you send it to me. I learned of it through Sal Gaglio whom I have had the pleasure of meeting and becoming close friends with. Fellowship with Sal and others has made me feel closer to Christ, and I believe your Bible Course will help even more."

Sal himself tells of an interesting experience recently: "A colored boy woke me the other night at 1:30 a.m. to tell me how convicted he was of his sinful life. He once knew God but had backslidden terribly and wanted me to pray for him. Pray for him and us boys."

## FROM THE HOOSIER STATE

Camp Atterbury, Indiana: "During the past weeks I've been moderately busy, but my time after work was cut short because of a restriction this past week so that the men could clean the barracks thoroughly, and by my having to supervise the Photo Hobby Shop three evenings a week. I've tried to write during these times but it is fairly difficult to do so with people asking questions and wanting to learn something. Nevertheless I still find time to accomplish my lesson each day. Noon-time is usually the best time for it I find. More and more, I am enjoying the Word of God as I never did before. This method brings great blessing."—Rolf Bocker.

## Bolt That Door!

*Each sin has its door of entrance.  
Keep—that—door—closed!  
Bolt it tight!  
Just outside, the wild beast crouches  
In the night.  
Pin the bolt with a prayer,  
God will fix it there.*

—John Oxenham.



**Mr. and Mrs. Walter Waldvogel  
and Joseph Schilly**

*Mr. and Mrs. Waldvogel are engaged in Christian work in Germany with headquarters in Stuttgart, near which Joe is stationed.*

## FROM STUTTGART

Joseph Schilly sends this word: "I had a three-day pass this past weekend, and so it was possible for me to visit Bertha and Walter Waldvogel. They were so happy I could be with them for awhile, and I was just as glad to be there, too. I went to the Bible class they have there. Imagine how I felt when Walter asked me to give a German testimony! My German struck the people funny, but that's because of my German dialect. We understand each other anyway. I was sorry I couldn't stay longer."

To our Boys in the Service of our country,

*Greetings from the home base saturated with much earnest prayer on your behalf. We are very happy to know how our brethren are letting their light shine before men—the light received years ago in Sunday School and in Holy Ghost meetings.*

*Our New Year's text will be applicable here: "And now, little children, abide in Him that when He shall appear we may have confidence and not be ashamed before Him at His coming" (1 John 2:28).*

*It may not sound proper to address our fighters as "little children," but this is the way the Holy Ghost sees us who have no power in ourselves, who would utterly fall but for the one fact that His strength is made perfect in weakness. As we abide at Jesus' feet in utter dependence, looking to Him as the word of God tells us in Isaiah 40, waiting upon Him Who made heaven and earth, our strength is renewed, and we can like the Apostle Paul do all things through Christ Who strengtheneth us.*

*Abiding in Him—the great privilege of every child of God and the only way of winning the fight against principalities and powers that war against the soul! May God give us all grace to keep in close touch with Jesus until He comes to reward His faithful ones.*

*Please write again when you can and rest assured that all of us are standing with you in faith and love and prayer.*

Yours in the love of God,

*Walter Waldvogel*



## ZINZENDORF

(Continued from page 4)

muth Dorothea, sister of his friend Count Reuss, in whose favor he had resigned his claim on the affections of his cousin. This union was an eminently happy one. Counsel was previously asked of the Lord. A full understanding, both before and after marriage, was had with his consort that he was not his own but was and would be the Lord's in whatever capacity the Lord would use him. To free himself from every hindrance, he, before marriage, presented the whole of his property to his lady. From this date to his resignation of office in 1732, his time was divided between his estates and Dresden.

And now he began to develop the plans of Divine Providence, in pursuance of which the Count was called to the great work of his life and allowed the blessing he so much desired, of feeding the sheep and lambs of the Saviour. For this work his previous experiences proved valuable if not necessary preparation.

The Moravian Church, also known as the United Brethren, of which the martyred Huss was the founder, though his followers were not organized till many years after his death, had suffered under the tyranny of the Church of Rome for nearly three centuries and was nearly extinguished. A remnant, however, remained of this early Protestant Church; and in the year 1722, Christian David, who had long been seeking rest for these people of God, having obtained permission of the Count to settle upon his estates, brought a party of immigrants to Bertholdsdorf and com-

menced to build houses for a settlement at a little distance from the village. The place was called Herrnhut, a name of double signification, meaning either the place specially watched or protected by the Lord, or the place where His servants stand waiting for Him, ready to do His pleasure "more than they that watch for the morning."

The protection afforded by the Count to these simple children of God excited the envy of the enemies whom his upright Christian life had raised against him. A party adverse to him was formed at Court by whose influence several commissions of enquiry were sent by the king to Herrnhut. The resulting report was highly favorable to the brethren.

The Count now resolved to sit no longer as Mordecai in the gate, and therefore resigned his office at Dresden. He also from this time resigned, as far as he had the power, all the honors and prerogatives of his rank that he might not be entangled with the affairs of this life. In 1737 while visiting Berlin, Frederick William, King of Prussia, after having entered into minute enquiry respecting his doctrinal views, his practice at Herrnhut, and the slanders reported against him, declared to his Court that "he had been shamefully deceived, that Count Zinzendorf was neither a heretic nor a revolutionist, that his only crime was that of being a person of noble birth, he had devoted himself to the ministry." He assured the Count of his affectionate confidence and pressed him to receive ordination. Regular ordination would give more external sanction to his labors as a minister of the

Church and greatly facilitate his exertions in behalf of the Church at Herrnhut and in foreign missions.

The Count had been ordered by the King of Saxony to sell his estates, and afterward formally banished the realm. The order of banishment, which was allowed to remain in force against him for ten years, had been instigated chiefly by one person whose influence had been greater than that of the several commissions who had found no fault in the County worthy of punishment. The Count cheerfully submitted to the decree of exile.

By closing against him for a season the door of his beloved Herrnhut and opening to him "a great door and effectual," not without many adversaries, it pleased the Saviour to bring him upon a field of usefulness and labor of extraordinary extent. Thenceforth till his death, he was called to be an apostle having the care of all the congregations of the church; like his Master to become poor that others might have the unsearchable riches; and, especially, to give an impulse to the sacred work of missions to the benighted heathen. Even before the banishment, the brethren had been stimulated, doubtless by the Divine Spirit and Providence, to engage in this holy cause. On reading the decree of exile, the Count exclaimed with great cheerfulness, "I could not have come to Herrnhut, irrespective of this, for the next ten years to remain there; for we must now gather together the pilgrim church, preach the Saviour to the world."

While visiting the King of Denmark at Copenhagen, the

Count had met and, upon request, baptized a converted negro from the Island of St. Thomas. This negro was anxious for the salvation of his countrymen, and particularly of his sister, and earnestly desirous that the Gospel might be sent to the island. At the same time, he expressed the fear that the negro slaves could only be successfully reached by those in like situation and employments with themselves.

The Count wrote to the church about the matter. Leonard Dober and Tobias Leupold, both young men of spirit and each without knowledge of the other, were immediately moved of the Spirit to offer themselves for the work. Being intimate friends, they mutually communicated their purpose and addressed a letter to the church, *expressing their willingness to sell themselves into slavery* should it be necessary to the execution of their desires. The matter was referred to the lot as far as concerned Dober. "Let the youth go, for the Lord is with him!" was the answer.

A mission to Greenland was soon after commended. Many other missions were attempted, some of which failed, but most of which were sustained. Jews and gypsies were not forgotten. A few years witnessed also the formation of many new settlements of the brethren, more or less conformable to that of Herrnhut, in Germany and elsewhere on the continent of Europe, in Great Britain and Ireland, and in Pennsylvania, Maryland, North Carolina, Georgia, and elsewhere in North America. The care of superintendents of these missions fell naturally upon the Count and was assumed by him by virtue

of his office as Ordinary of the church. The remainder of his life was spent chiefly in holding conferences in different countries and visiting missions and settlements. He made a voyage to the Island of St. Thomas, and in Philadelphia for an entire year performed the duties of pastor of a Lutheran church. The extent of his travels was wonderful for the age in which he lived.

Banished from Saxony, he drew around him those who were preparing for the service of the church, whether at home or abroad. These, joined often by missionaries returned from pagan countries and others whose love to the Lord Jesus or personal affection attached to the Count, became known as the "Missionary Congregation"—in fact, a church in his house—a band of pilgrims, having no abiding city, but seeking one to come. This association was eminently useful in its time but was necessarily temporary. The expenses of its maintenance were borne chiefly by the Count who was always ready to spend and be spent. In a letter written at the close of the year 1730, he uses words descriptive of what afterward became his frequent, almost constant experience. He says, "The Saviour has pleasingly let me feel this year what poverty is . . . I have evidently seen that my faithful Friend has often purposely placed me in circumstances of this nature that I might experience what I filially desired on the 7th of November—'Joy in poverty and shame.' We have lived this year chiefly upon the sale of our ornaments, gold, and silver."

The cares and labors of the Count were fully shared by his

consort, a woman whose praise should be in all the churches. Lovely in person and in character, she shed upon her husband as great a lustre as she received from him. She was in every respect a worthy helpmeet for such a man. She entered before him the society of "just men made perfect," falling asleep in Jesus in the summer of 1756. The following year the Count married Anna Nitschman, one of the Moravian emigrants of high esteem in their church.

But his course was nearly run. He had fought the good fight and was soon to be called to "come up higher!" In the spring of the year 1760, within a few days of each other, the Count and his wife both took their departure from earth to join "the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs."

Had he possessed less of the spirit of Christ, the world would have delighted to honor him as a man of learning and eloquence. Indeed many of his enemies accorded him such praise. His imagination was brilliant, the flow of his thoughts rapid, abundant, and sometimes deep. As an hymnologist he holds high rank. Such was his power of versification that many of his hymns were extemporized or given out to be sung by the brethren on occasion for such expression of their hearts. Many hymns commonly attributed to John and Charles Wesley were composed by him and translated by them into the English language. Among these is the hymn:

*"Jesus, thy blood and righteousness*

*My beauty are, my glorious dress!"*



## THE BIBLE

**T**HE one Book, the only Book, the great Book, God's Book, your Book for eternity: the Book you must have, the Book you badly need.

Oh, if you miss this Book, you miss everything. If you keep out of this Book, you keep out of the life of God. If you fail to read it, if you fail to devour it, if you fail to understand it, you fail in everything that is worth having.

God is in this Book. It is the Book of all books. It is the necessity of every soul. Get into this Book. Pray over it. Get it into your mind. Live it, obey it, and it will deliver you from the world, the flesh, and the devil. It will be your passport into glory.

\* \* \*

### How to Study the Bible\*

As a young convert starts out to read the Bible through, show him the veil is still over the Old Testament. Point him to the Gospels and Epistles first.

### Study Daily for Daily Life

Everything in the Gospels is to me. The Epistles are to me. Until we have lived the life of daily grace set forth in them, we don't have the presence of God. We haven't the depths of God

until we *live* love, sweetness, kindness, gentleness, patience.

In the Bible are Himself and myself—what He will do for you and what you can do for Him, what you can *be* for Him. Say, "Yes," to Jesus when reading the Bible. The Word is being given to *your* soul when you are reading the Word. Do you read the Bible like this—verse by verse, saying at each verse, "It means me"? A few verses on daily graces should be read and prayed over day by day the rest of your life. Live them out in your own family. As soon as you begin to live out the command, Jesus helps and it is easier. He wants me to work at it to *please Him*. Satan is defeated when you live the Bible *in the Spirit*. Learn to love the Bible. The deeper you love the Bible and live by it, the more you understand its meat.

### Study for History

You ought to know the history of the Bible. Study Bible history like you study your country's history. You never could get acquainted with it unless you *studied* it. It is *my business* to know the Bible. I am an ambassador of the King; this is my message. Get acquainted with Bible history. It is a disgrace not to know it as a Christian. You never get over-filled with the Bible. If you want to understand Bible history, *study* it. Get your own holy lessons out of it.

### What to Do in Studying Prophecy

What is the first thing to do with prophecy? To sit down and honestly read it *through*. There is milk in every book, meat in every book. Take the milk of the Word in the prophecies of His coming. As you *live* and *love* the book opens. A prophet's office is to make better Christians of us.

*Get what you can from the Bible by digging. Hear the divine calls for yourself.*

\*The following is a compilation of edited excerpts from various sermons by Mrs. Robinson.

He was not deemed perfect, even by his Moravian brethren of his own day, yet they loved and revered him as the man raised up of God to be the restorer and defender of their church and one who, beyond all question, loved the Lord Jesus Christ in sincerity.

He was indeed an evangelical Christian whom no division of Christ's Church can exclusively claim.

It was his grand characteristic that he loved much, and this with childlike simplicity. "I have a passion," said he in one of his discourses at Herrnhut,

"and it is *He*, He only!" With this declaration his whole life was consistent.

True poverty of spirit is a combination of essential faith and essential humility. I come to God with exactly nothing and expect exactly everything from Him.

# ALL PRAYER

Every Christian takes for granted that prayer is a part of his normal spiritual life. A prayerless Christian life is abnormal; yet there are few Christians that find their prayer life wholly satisfactory. How can the life of prayer be made more effective?

In the last chapter of the book of Ephesians, at the conclusion of the practical instruction in waging victorious warfare against the powers of spiritual evil, are these words:

“... with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.” Eph. 6:18 (R.V.)

The clue to effective praying may be found in the four “alls” of this passage. *First is the expression “all prayer.”* It implies that when we pray we put all that we have into it. Mind and heart alike are wholly given to earnest worship and petition. Real prayer cannot be a lazy mouthing of half-formed wishes, but must be an intense, direct outpouring of soul to God. Such was Jesus’ prayer in Gethsemane, for when He prayed, He “sweat as it were great drops of blood.” Prayer for Him was not a retreat from reality, but was an agony of struggle for the fulfillment of the will of God in His life, and such it must be for us as well.

*Second, when shall we pray?* “At all seasons.” There is the regular routine of prayer, such as Daniel followed when he shut himself in his room and prayed three times a day with his windows open toward Jerusalem. There is the prayer in public crisis, like that of Elijah on Mount Carmel, when, outnumbered four hundred to one by the prophets of Baal, he called for the power of God to send fire upon the offering and to vindicate his cause. There is the split-second prayer of Nehemiah, who prayed between the king’s question and his own answer in a conversation. Although there should always be a stated time for secret devotion, prayer is appropriate on any occasion.

*How shall we pray?* With “all perseverance.” The word “watching” implies sleeplessness. When Edison was perfecting the incandescent lamp, it is said that he spent all his time in his laboratory, and that he scarcely ate or slept until his experiments were successfully completed. Prayer that brings results demands the same kind of intense concentration.

*For whom shall we pray?* “For all the saints”—irrespective of their color, or of their condition, or of their spiritual attainment. “God bless me and my wife, my son John and his wife; God bless us four and no more” cannot be the prayer of a true Christian. His prayer must reach out to all those who are spiritually needy, whether he likes them or not, and whether he knows them or not. The universal concern of each Christian for all others is the basis for the universal fellowship in Christ, and of the unity of the church in love.

*Have we observed these four “alls” in our praying?* Real prayer is not simply presenting random requests to God, but it is a voluntary sharing of His mind and of His concern for His work. Let us ask God for a deeper understanding of the life of prayer as we practice these “alls.”

Merril C. Tenney.