

# The Baptism With the Holy Spirit

By G. A. Waldvogel

*"He shall baptize you with the Holy Ghost" (MATT. 3:11).*

**J**OHAN THE BAPTIST is the originator of the designation, the baptism with the Holy Spirit. "I indeed," said he, "baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). In his testimony concerning Christ, John emphasized four great facts: that the Coming One was greater than himself, that He would baptize with the Holy Spirit, that He would as the Judge separate the chaff from the wheat, and that He is "the Lamb of God which taketh away the sin of the world."

It is evident from the Baptist's teaching that the promise of the Spirit's baptism is indeed of greatest importance. This is more clearly seen when we consider the context of John's message. He declared that the Kingdom of God was at hand, that the King, the promised Christ, was about to be manifested, and this would be the ministry of the King—He would baptize in the Holy Spirit.

The Kingdom of Heaven, that is Christ's reign, is established in the hearts of men by the grace and power of the Holy Spirit. We read in Psalm 72:6 concerning the divine King, "He shall come down like rain upon the mown grass: as showers

that water the earth." Where the baptism with the Spirit is bestowed, there His Kingdom becomes a reality. A Spirit-baptized believer is both a citizen of the Kingdom and a soldier of the King, for the gift of the Spirit provides both, the sanctifying grace of Christ and the endowment with power for service.

What a glorious provision of divine grace! The Lord Jesus has redeemed us from the dominion of sin and darkness, and the blessed Holy Spirit is given to us to make the victory of Calvary a reality in our experience! Let us lay hold in real faith upon the promise given to us through John the Baptist: Jesus Christ "shall baptize you with the Holy Ghost and with fire."

It was not until after His death and resurrection that the Lord Jesus could baptize in the Spirit, but during His earthly ministry He spoke repeatedly to His disciples about the coming dispensation of the Holy Spirit. In His last teaching before His passion, recorded in the Gospel according to John, chapters 14, 15, and 16, He gave them and us some very precious promises concerning the gift and ministry of the "Other Comforter."

The outstanding truth in this wonderful passage is the repeated declaration of the Lord that



LET ME NEVER LOSE *the all important truth that to be in Thy Will is better than success, and grant that I may ever love Thyself more than Thy Service.*

in the gift of the Spirit He would give Himself to His disciples, that they would know Him more intimately than before, that they would experience blessed, spiritual, and abiding fellowship with Himself, such as characterized His own relationship to the Father. The Lord compares the union with Himself, into which the Holy Spirit brings the believer, to the oneness of the vine and its branches. Such fellowship with the risen Christ results in Spirit-directed and Spirit-empowered prayer and service, and in fullness of joy and peace.

Quite frequently we hear people testify that they have received a baptism in the Spirit according to Acts 2:4. Beloved, do you know in your experience the baptism in the Spirit according to John 14:20? It ought to be our earnest and persistent prayer to know the presence, power, and ministry of the blessed Comforter in our lives according to the promises of the Lord Jesus. And remember that the key which opens to us the door into our inheritance is as the Lord repeatedly tells us, a loving surrender to Him and His Word. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter (Helper), that He may abide

with you for ever" (John 14:15, 16).

During the forty days intervening between His resurrection and His ascension the Lord Jesus appeared to His disciples repeatedly and spoke to them of the things concerning the Kingdom of God. He commissioned them to continue the work which He had begun. Beginning at Jerusalem they should preach the Gospel to every creature and make disciples of all nations. He promised that He, the King, Who had all authority in heaven and earth, would be with them in the power of the Holy Spirit, making their testimony effective and confirming it by signs following. During His last visit with them before His ascension He "commanded them that they should not depart from Jerusalem, but wait for "the promise of the Father, which," saith he, "ye have heard of Me." For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

The Lord Jesus declared that the fulfillment of John's prophecy was at hand; they were to be immersed in the Spirit within a few days. Especially significant is the designation, "the promise of the Father." By the Old Testament prophets God

had foretold a mighty effusion of the Holy Spirit. In these prophecies the Father promised to send the Spirit as the great Quickener, changing the spiritual desert into a fruitful garden of the Lord (Isaiah 44:3-5); as the effective Sanctifier, writing God's laws into our hearts and minds (Jeremiah 31:31-34; Ezekiel 36:25-27); and as the powerful Equipment for service, causing sons and daughters to prophesy (Joel 2:28, 29). It is to the equipment for service the Lord Jesus refers when He speaks of being "endued with power from on high" (Luke 24:49).

The disciples were not strangers to the power of the Spirit. Not only had they seen it manifested continually in the Lord, but some of them had received from Him "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

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## Bread of Life

VOL. I                      JUNE, 1952                      NO. 7

Published Monthly by

**RIDGEWOOD PENTECOSTAL CHURCH**

457 Harman Street, Brooklyn, N. Y.

Entered as second-class matter at post office at Brooklyn, N. Y.

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Address all correspondence to

P.O. Box 11, Brooklyn 27, N. Y.

Make all subscriptions payable to

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# Learning at the Master's Feet

*"Bread of Life" takes this opportunity to extend its best wishes to this veteran soldier of Jesus Christ of Zion, Illinois, on the occasion of his ninety-sixth birthday, June 9. Although retired from active service after more than sixty years of faithful and fruitful ministry, he still attends at least one meeting weekly. Mentally alert, he maintains a keen interest in the work of the Lord, and it is a privilege and pleasure to visit him, to hear his wit and his laughter, but above all to have fellowship in prayer with him. Affectionately nicknamed "The Fighting Elder" in his early years because of his fearless attacks against sin and uncompromising stand for the truth, he has never deviated from his determination to please God in everything. His deep interest in and fervent prayer for those under his care have endeared him to a multitude. His example has inspired many to a closer walk with God. A true soldier of Jesus Christ he has fought a good fight and kept the faith.*



ELDER EUGENE BROOKS

THERE are many things I do not understand about God's operations and His workings. There are a good many things I could be taught and enjoined in to great improvement to myself, for there is such a stock of information to be received from heaven. But there is one thing I do know. I have found out, and I believe I understand pretty well, that we are in deep need of Jesus Christ. Furthermore I am convinced in my soul that all things come to us through Him or by Him.

The great need of every one of us is to be united to Jesus in a close, intimate fellowship. All our springs are in Him, and without Him we can do nothing. Without Jesus we are absolutely worthless. I did not always have that light, that vision. But, oh, I see it now, that I am utterly undone without this Christ, and I must have an intimate, personal contact with Him. We do not see communities saved. We do not see congregations saved. We do not see families saved. God sets His seal on the individual and deals as definitely with that one individ-

ual as a teacher does with his promising pupil.

Without this Christ I do not see that we by our good minds can comprehend or by the acuteness of our thoughts and our logical reasoning can understand. But I see that the door into the Holy of Holies is a heart of love for God. It must be a love for Christ that will enable us to risk all for Him, to put body, soul, spirit into His hand, and be willing to let God do what He wants, even if He should place you in a corner where you would remain unknown all the days of your life. There has got to be a yieldedness, a givenness of the life to God, and above all a surrender of the will to God. Christ must take us captive, and we be His love-slaves, our whole being wrapped up and lost in God.

I see, as it were, a vision of the great glory and power and wisdom that would come to one who has lost himself in Christ, one who has died to the world and to all of its attractions—having surrendered his life unto death and having entered into that inner hidden place in

Christ. What a glory it would be! What joy inexpressible! What riches—the riches of having lost everything and having found a complete dwelling place with Christ in God, never to come out any more. This is my vision, my longing, my desire.

I know that I have not experienced all of it, and I know there is a length and depth and breadth that I have not found—an inner, hidden, holy place that I have not yet entered. I cannot tell you much about it, but I know that He satisfies every possible need of my soul, and spirit, and body. There is no lack anywhere, and there is nothing beyond this wonderful Christ of God. How great He is and how wonderful! How necessary it is that we know Him and love Him with all our hearts! The beginning and the ending of your spiritual life and mine is to lay ourselves at His feet, never to get up again. When we make this surrender, then God can deal with us, correct and discipline us as a father would his son. Now we are in school to be taught by Him every day, and He is THE MASTER TEACHER.

## Lord, Teach Us to Pray

*"I have set the Lord always before me."—Ps. 16:8.*

IF this so devotionally disposed disciple had lived in the days of David, and if he had asked of David what he here asks of his Master—that is to say, if he had said to David, "David, thou man after God's own heart, teach me to pray"—David would have answered him in the words of the text. "Set the Lord before you," David would have said. "Begin every prayer of yours by setting the Lord before you."

And if you had asked David how he was able to compose such wonderful psalms and prayers—psalms and prayers that have lasted to this day, and will last as long as the world lasts, and down to the day of judgment—David would have told you that it was by no power or holiness of his that he did it. "All I do," he would have said to you, "is just to set the Lord before me as often as I begin again to sing and to pray. I begin; and, ere ever I am aware, already my prayer is answered, and my psalm is accepted."

"But surely," you would have insisted, "it must surely have been by very great power and holiness that such psalms and prayers as the 40th Psalm, and the 63rd, and the 103rd, and the 119th were composed. Such psalms and prayers as these could never have been the composition of a man subject to like passions as we are."

"I remember well," David would reply, "I shall never forget just how it was with me the

day I began one of the psalms you have just named. My heart within me was as a dry and thirsty land that day. But as I set the Lord before me, and as I went on, I began to see His power and His glory as I had seen Him heretofore in His sanctuary, till my soul was satisfied as with marrow and fatness."

And not the 40th and the 63rd and the 103rd and the 119th Psalms only: but, if you examine with a practised eye any one of the great psalms, you will see that what David says in the text is true of the composition of them all. Whosoever or whatsoever is present or absent from any prayer or psalm of David, the Lord is always present and is never absent. Or if He is ever absent at the beginning of any psalm of David, long before the psalm is ended—and before it has gone far—the Lord is back again at David's right hand.

We are allowed to see deep down into David's mind and heart in the composition of some of his psalms. And notably so in the 103rd Psalm. We see David in the opening of that superb psalm calling upon his soul and "all that is within him" to take part in the composition of that superb psalm. And eminent among all that is within David is that so wonderful power he has of setting the Lord before the eyes of his heart. And not David, with his great gifts and great privileges only. But we ourselves—when we en-

ter our own souls in the same service, we also discover in ourselves the same noble and wonder-working power. By the bodily eye we can set things seen and temporal before ourselves; but by the spiritual eye we can set before ourselves things unseen and eternal. By our inward eye we are able to see God as we kneel down before Him. We seek His face: and He lifts upon us the light of His countenance sometimes, like the Psalmist, when we "consider the heavens, the work of His fingers, the moon and the stars which He has ordained." We set their Maker and our Maker before us, and we fall down in wonder and in worship saying, "How great Thou art, O God!" At another time we cast our inward eye back on the God of Abraham, and the God of Isaac and the God of Jacob, and the God of Moses and Isaiah; but best of all on the God and Father of our Lord and Saviour Jesus Christ. And when we do so, when we set Him before us as He was revealed to all these sons and servants of His, then, as we go on doing so, He becomes more to us than all His creatures; and Heaven begins with us to take the place of earth. Such, even in this life, do they become who truly "set the Lord before them" in prayer. Such do they become who are taught of David and of Jesus Christ thus to pray, and thus to praise, and thus to walk with God, and thus to have their conversation in Heaven.

Now, if David could set Jehovah always before him in his prayers and in his psalms—Jehovah, Whom no man could see and live—how should we set Jesus Christ before us? Jesus

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# GOD WORKING WITH THEM

*By* WALLY ROTH

THE meetings in Hamburg are something that we now look back on with great joy. How Jesus manifested Himself in our midst! It seemed a foretaste of that which Jesus wants to do in the coming summer months. It was very wonderful to see people receive salvation, healing, the baptism, just through the ministry of the Word.

One evening a woman led an elderly couple to the front to be prayed for. Both of them were in great need spiritually and physically. God met them, and the next evening the lady testified that the woman had been healed and was again able to work at her sewing machine, a thing she had not been able to do for a long time.

Another evening I noticed a man weeping bitterly while Mr. Waldvogel preached. The following night, with a smiling face, he testified to having been saved the night previous while listening to the Word. He had been resisting for years, but all his questions and doubts were answered and settled by what was said.

One of the most outstanding of those who were saved was a young policeman. His mother was a staunch Catholic and at her bidding he had always attended that church with her. However, he did not find satisfaction there, and in his great

hunger for reality he had studied philosophy and other fields of thought. But when he came to the first meetings he acted like a blind man that had suddenly had his eyes opened. He said that here at last he had had his cry satisfied. It was interesting to see him enter into worship. One evening at the altar we sat in perfect silence for an hour, and he too sat there, enjoying the manifestation of the presence of Jesus, indifferent to all else about him.

These testimonies are but samples of many given during the Hamburg meetings—so has the word of God grown and prevailed.

The last day in Hamburg was especially great. In the morning we gathered for a Communion service. In the afternoon Pastor Oskar Lardon baptized forty candidates. Among them were a grandmother, her widowed daughter, and her four grandchildren, young people who had already been baptized in the Holy Spirit. Whenever we see young people surrender to the Lord it makes us especially happy because we realize that such are the only hope of this land. God alone can bring help into this great chaos, and Spirit-filled young lives will bring God to this country.

In the evening a young man was ordained to the ministry.

He had gone through the war and Russian imprisonment, and had suffered terrible privation and hunger. However, God had sustained him and had put His call within his heart. Some months ago he suffered a serious accident when his bicycle was hit by a car. His ribs were so badly smashed that the doctors were unable to do a thing for him. God again dealt with him and in a miraculous way healed his ribs perfectly.

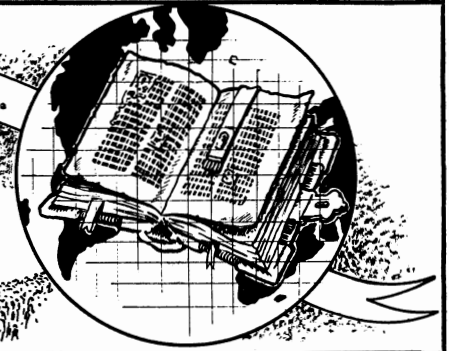
After leaving the hospital he attended the meetings in Hamburg while we were there last year. He wanted to do God's will but he asked God for one more sign: he asked the Lord to let Mr. Waldvogel, who was then speaking, come to him at the close of the service and give him some word of encouragement. He had hardly finished his request when Mr. Waldvogel stopped talking, walked off the platform, went directly to where he sat near the back of the room, and ministered to him—a man who was a total stranger to him! This young man has a wife and child to support and so it has been a real act of faith on his part to give up his secular work and go entirely into the work of the Lord.

At the close of the meeting the people rose to their feet and sang us a farewell song: "*Lebt* (Continued on page 9.)

GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### THE KILUBA BIBLE

THE Congo Evangelistic Mission is the work founded by Messrs. James Salter and W. F. P. Burton in the Belgian Congo. In the current issue of the *C. E. M. Report* the editor tells of the great joy with which the first copies of the entire Bible in Kiluba tongue was received:

"At last it is here! Years of waiting have passed till we had begun to wonder if we ever should have the complete Precious Book. Happily we have long had the New Testament and Psalms though never an adequate supply. Every Luban station will have been enjoying an exciting and exhilarating week distributing the Scriptures and no doubt we shall be hearing from some of them about it in due course. Meanwhile, we publish herein an account of how the Book of books arrived at our station. The distant villages have not yet all heard that they have arrived so we have reserved a few copies, especially for the full-time workers. Today an evangelist sent in for his copy, *sending his spare shirt to wrap it in to keep it from getting wet.*

"Owing to the liberality of an old friend of the Mission a copy is being given free to each na-

tive full-time worker. Over eight hundred such will each receive one. The rest of the C.E.M.'s share of this first edition is being rationed out. Brother Burton calculated and apportioned each station its share so that **ONE IN EVERY TWENTY-FIVE BELIEVERS WILL BE ABLE TO BUY A COPY.** It will work out at about **TWO COPIES PER ASSEMBLY.** No wonder they value the Word. Do I, with my dozen copies of the English Bible, besides a good number of English New Testaments of different kinds, value it as much? The British and Foreign Bible Society have made a fine job of the production of this handy volume with clear print and good covers in three colors, red, blue and black. It is lovely to see the native Christians coming to the meetings with these fine books under their arms. They keep stopping us in the street with questions that they want answered at once! They are making new discoveries every day."

If He finds a vessel that is poor in Spirit, He manifests His kingdom there.

\*

Waiting on the Lord is absolutely indispensable to preparation for the coming of the Lord.

### AN URGENT REQUEST

Mr. and Mrs. G. Ericson, who labor in Partabgarh, U.P., India, have recently been able to secure a hall in which to conduct their services. "God has blessed the work," Mrs. Ericson writes. "We now again have hopes to get the Church of England church building. They have no congregation here as all their people attend our meetings. We need the church very much so please pray that we may be able to secure it. Pray also for a deeper work in our midst."

When I become anxious, I open the door for the devil to come in. I take myself out of the hands of Jesus.

### MISSIONARY PRAYER GUIDE

MONDAY  
*India*

TUESDAY  
*China, Japan*

WEDNESDAY  
*South America*

THURSDAY  
*Europe*

FRIDAY  
*Africa*

SATURDAY  
*North America*

## Teach Us to Pray

(Continued from page 4.)

Christ, Who, being the Son of God, became the Son of Man for this very purpose. And, so we shall!

For, what state of life is there?—what need? what distress? what perplexity? what sorrow? what sin? what dominion and what disease of sin? what possible condition can we ever be in on earth?—in which we cannot set Jesus Christ before us in prayer and in faith, and for help, and for assurance, and for victory? Who are you? and what are you? and what is your request and your petition? Open your New Testament, take it with you to your knees, and set Jesus Christ out of it before you.

Are you like David in the 63rd Psalm? Is your soul thirsting for God, and is your flesh longing for God in a dry and thirsty land where no water is? Then set Jesus at the well of Samaria before the eyes of your thirsty heart. And, again, set Him before your heart when He stood on the last day, that great day of the feast, and cried, saying, "If any man thirst let him come to Me and drink."

Or, are you like David after the matter of Uriah? "For, day and night, Thy hand was heavy upon me: my moisture is turned into the drought of summer." Then set Him before you who says: "I am not come to call the righteous, but sinners to repentance. They that be whole need not a physician, but they that are sick."

Or, are you the unhappy father of a prodigal son? Then, set your Father in Heaven always before you: and set the Son of God always before you as

He composes and preaches the parable of all parables for you and for your son.

Or, are you that son yourself? Then, never lie down at night till you have again read that peculiar parable for you, and set your father and your mother before you.

Or, are you a mother with a daughter possessed of a devil? In that case set Jesus Christ, when He was in the borders of Tyre and Sidon, before you; and listen to what He says to the woman who begged for the crumbs under the table: "The devil," He said to her, "is gone out of thy daughter."

Or, are you a happy mother with your children still, so many little angels in their innocence and their beauty round about you? Then I am sure of you! You never kiss your sleeping child, I feel sure, without thinking of Mary, and how she must have kissed her sleeping child, and hid all these things in her heart.

Or, again, after twelve years of many physicians, are you nothing better, but rather worse? Then set Him before you till you are healed of your plague—Him who turned and said: "Who touched Me?" And, O thou afflicted, tossed with tempest, and not comforted, see Him coming to the ship, walking on the sea: and see Him at another time, in another ship asleep on a pillow: and hear His rebuke, "O thou of little faith, wherefore didst thou doubt?" Or, to come to the uttermost of all: are you tortured with your own heart, till you cannot believe that they are worse tortured in hell itself? Then look at His face of infinite pity as He says, "Come unto Me, all ye that labour and are heavy laden, and

I will give you rest." Sinners! set your Saviour always before you! Child of God! set your Father in Heaven, and His Son from Heaven, always before you! And, because they are at your right hand, you shall not be greatly moved.

Never open the New Testament till you have said to yourself: "Now, O my soul, let us proceed no further till we have set Him of Whom we are now to read before us." Never hear a chapter of the Gospel read without seeing, as if you had been there, all that is read about. And when you are in your own place of prayer, do not be in a hurry to get on with your prayer and to get done with it. If need be, He can make the sun stand still to give you time to pray. Never kneel without at the same time shutting your eyes on all earthly things, and setting God on His Throne in Heaven, and Jesus Christ, in His intercession, before you. Take time. It is lost time to speak to the wall. Take time till you are quite sure that you have His ear. Be silent till you have something to say. And then, say it not into the air, but into the ear and the heart of Jesus Christ. For He has an ear and a heart too, and they are both, if you like, open to you.

You are at family worship, say, and you open your hymn-book, and you come on John Newton's sweet hymn:

*How sweet the name of Jesus sounds  
In a believer's ear!*

Yes, but does it at that moment sound sweet in your ear? Are you that believer? And is your ear full, in a moment, of an unearthly sweetness? You are a

(Continued on page 9.)

# 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.*



## Degerndorf Buddies

*Left to Right: Sal Gaglio, Cecil Callan, George —, Wayne Haun, Stan Hagan. Four of these are enrolled in the Bible Correspondence Course offered free by Bread of Life to servicemen.*

## From Korea

William J. Liebmann writes this report of his recent activities:

It's Sunday A.M. and I just got back from the chapel service. We got a new chaplain in the regiment this week—Wilson from Philadelphia. He spoke simply and quite well. I think he will be all right for this outfit. A lot of these men do not understand English very well and so of course most of the chaplains' five-dollar words and phrases go right over their heads, and they only understand a small fraction of the sermon. The chaplain that just left sometimes forgot about that, I think. By the way, the chaplain who left had also been on Okinawa and took over the Naha chapel right after I left there.

I was in Japan again for a five-day rest and recuperation trip at the end of March and beginning of April. Had a very nice time—stayed at the same hotel again and did less shopping and more resting.

We are now in reserve and if there are no changes we may stay here a good part of June too. We got our share of the front line with one hundred one straight days on line this winter, but now we certainly are getting a lot more time in reserve than anybody dared hope for. Originally we expected about three to four weeks and then back on line.

We are being kept very busy here. It may be reserve but it isn't a rest, since we are carrying out an intensive training program. We've had a tremendous turnover in men since we

came off the line and the majority of the outfit is green and hasn't seen any action at all.

My nine months over here would be up in June, but with a new point system in effect now I may not leave here until the middle of August unless the war should suddenly end.

Grant Gonyo of Waukegan, Illinois, is now in Korea and sends this word:

"I'm located in a Military Police Escort Company in charge of a United Nations Prisoner of War Camp. The situation here is very touchy, and there is a great need of God amongst the prisoners and men of this unit. I pray God will save these prisoners' souls because many are dying and more will. Communist prisoners make short the lives of those who don't live their way.

"The experiences of the men here and back from the front really show what God will do. I met some Pentecostal boys, and they are planning on having meetings Saturday night in Pusan. I thank you for your prayers for they are sure needed and I know they are answered."

## The Grand Reunion

"At long last"—Joseph Schilly, Sal Gaglio, Walter Fette, Robert Kalis, Pastor H. Waldvogel, and Miss Wally Roth got together. On May 10, Joe and Sal, old pals, who had been endeavoring to meet ever since they knew each other was in Germany, met at the home of Mr. and Mrs. Walter Waldvogel in Stuttgart. The next day they went to Kirchheim where

they met the others—a "memorable experience."

Then, since Mr. Waldvogel, Walter, and Bobby were leaving for Jugoslavia and going via Munich, Sal went along as far as Munich. There the four had a period of waiting on God together and Sal writes, "Then the infilling I was in dire need of came, a revisit from heaven." Bobby and Walter saw him off at the station.

The next day Sal had the joy of bringing back to the fold a straying sheep, a young man who "once was on fire for God," active in Christian circles in the States, but now far from God. In the evening he joined the prayer meeting which was the last before Sal was to ship out. At the last writing Sal was in Bad Kreuznach (near Karlsruhe) awaiting further orders.

Wayne Haun, one of Sal Gaglio's buddies, writes:

"I just came from a little prayer meeting with Sal and Cecil. We don't have much more time together for Sal will be shipping out with his company next Friday. He is going on a weekend pass to Stuttgart and hopes to see his pastor and others from his home church. Monday will be about the only time we will have together again because I go out on bivouac for three days and won't get back until Friday, and that is when they leave.

"We will certainly miss Sal tremendously, his Christian friendship and life. But as Sal said, it must be the Lord's will that he go; He may have a job for him elsewhere. I know



Sal's Sunday School class will miss him also. May the Lord bless him and keep him wherever he goes."

## Our Sailors

*Edwin Fette* has been assigned to a mine sweeper, *U.S.S. Gayety*. *Fred Ziegler* is a fireman aboard the *U.S.S. Black*.

## From Fort Sam Houston, Texas

*Henry Maasbach* writes: "When my schooling is completed, I will be assigned to either a preventive medicine control detachment or, if I am fortunate, to a job as a sanitary inspector. Lil and I are going to a Pentecostal church about two miles from camp. There I met a Pentecostal boy, Sam Detrollio, and to my surprise found he is in my company. His wife joined him last week, so now Lil has someone to keep her company during the day. Sam is a good Christian and lets his light shine. He comes from Philadelphia. The Lord has been speaking to my heart lately. Pray that God will have His way in my life."

## In California

The latest from *Carl Sommer* gives this word of praise:

"I praise God that I have been taken out of the replacement draft and put into the Third Division. The Third Division is stationed here at Camp Pendleton.

"This week I was working on the air compressor to drill holes into rock for the demolition men to blow up. Now I am in a regular engineer outfit, and I will probably be working on the equipment I learned in school.

"This afternoon I was with Danny Pellegrino at Oceanside (Danny is still at Pendleton but ten miles away.—Editor) and did some shopping."

*I'm trying to be more thankful in my everyday life. Already I've found that it keeps me in a better mood and makes the little rough places in the "road of life" much smoother. This is something to be thankful for within itself.*

CECIL C. CALLAN—Germany.

## God Working With Them

(Continued from page 5.)

*Wohl bis Wir uns Wieder Sehen.*" We hope, the Lord willing, to return there in the fall for some tent meetings.

From Hamburg we went to Stuttgart and Kirchheim where we had the pleasure of seeing Sal Gaglio and Joe Schilly, soldier boys from Brooklyn. At present we are in Switzerland holding meetings in Zurich and Schaffhausen. Here we have seen the little girl, two years old, that was healed last year. She had both of her feet and legs paralyzed, but was healed the day after having been prayed for. Praise the Lord!

Before Mr. Waldvogel began these services he, Robert Kalis, and Walter Fette went into Jugoslavia where they were able to hold five meetings. Pray for the brethren there, who are undergoing great hardship for the Gospel's sake. Conditions are almost unbelievable. My attitude towards life has been almost entirely changed by my two years over here. There is absolutely nothing that is of any importance except to know Jesus. *Everything* else is passing and can be taken from us.

## Teach Us to Pray

(Continued from page 7.)

believer, and your ear is full of that sweetness, when you set the Owner of that Name always before you.

*Jesus, my Shepherd, Husband, Friend:*

and on the spot you are a lost sheep, a woman forsaken and a

friendless outcast—all met, all satisfied, and all aglow with the love of Christ shed abroad in your heart.

*My Prophet, Priest and King:*

and all that is within you is that moment at His feet!

*My Lord, my Life, my Way, my End,  
Accept the praise I bring:*

and the praise you bring is all, at that moment, accepted; and all because you did set the Lord before you.

You remember what is told of that old saint who so set the cross and its bleeding Burden before him, that the five wounds actually came down from off the Cross, and printed themselves on his hands and on his feet and on his side. It is a parable of what takes place every day in every true saint of God and disciple of Christ. They set their dying Lord always before them till they are crucified with Him and till they bear about in the body the dying of the Lord Jesus. Join the great saints in this their crucifixion with Christ.

My brethren, set the Lord Jesus on His Cross and on His Throne before you in all your psalms, in all your prayers, in all your Scriptures, and at all times, till He is ever with you: and till it would not surprise you to feel His hand laid on your head, and to look up and see His face some night-watch as you so abide before Him. Set your Lord, in all these ways, before you, till, suddenly, some midnight soon, the Bridegroom is with you and you are for ever with Him! Even so, come quickly, Lord Jesus!

## The Baptism

(Continued from page 2.)

Yet this enduement was not a permanent blessing, but was bestowed for special missionary work during the Lord's earthly ministry. Now, however, He was going to the Father's throne and would send from there the power of the Spirit to abide upon His disciples, giving them "weapons of warfare, mighty through God to the pulling down of strongholds."

The baptism in the Spirit is the only adequate equipment for testimony and service. The disciples had been with Jesus for a period of over three years. They had learned great truths from Him and had been wonderfully blessed in His fellowship. After His resurrection, we are told, the Lord explained to them the great plan of salvation, the meaning of His passion and resurrection (Luke 24:44-47). Yet the experience and the light they had was not a sufficient preparation. "Tarry ye," he said, "in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"Tarry—until!" This is His command to us also. We need the enduement of the Spirit's power. "The Kingdom of God is not in word but in power" (I Corinthians 4:20). The hostile powers of evil can only be met and overcome by the Holy Spirit's superior might. True, we need not tarry like the early disciples until a certain day has "fully come"; we are living in the dispensation of the outpoured Holy Spirit. Yet we must tarry at the feet of our Lord that our hearts may be brought in tune with God, that our faith may lay hold of His promise,

that we may actually receive the Holy Spirit. For this is the meaning of the Spirit's baptism; it is the revelation of the Spirit in us and His manifestation through us.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Pentecost marks the beginning of a new dispensation. The King having ascended to the throne, the Father sent the rod of His strength out of Zion that He might rule in the midst of His enemies (Psalm 110:2). The Kingdom of Heaven, the reign of Christ in the hearts of men, was inaugurated on that memorable day. Here we see for the first time a New Testament Church, a company of believers, gathered unto the name of Jesus, filled with the Holy Spirit. And for the first time the Gospel of Christ crucified and risen is preached "with the Holy Ghost sent down from heaven."

The date for this introduction of the Spirit's dispensation had been definitely ordained by the calendar of Jewish feasts. It was on the Passover that Christ was crucified. On the morrow after the Sabbath following the Passover, when "the sheaf of the first-fruits was waved before the Lord," Christ arose from the dead. The Holy Spirit descended on the Feast of Pentecost or

Weeks, the fiftieth day (Pentecost means the fiftieth) or seven weeks after the waving of the sheaf of firstfruits (Leviticus 23:9-17). For it was on the day of Pentecost that a great ingathering of souls from both Jews and Gentiles began. In Apostolic days this feast was celebrated also as commemorating the giving of the law at Sinai. How significant that on the very day when the Jews celebrated the receiving of the commandments the new covenant was inaugurated!

Viewed from the standpoint of God's plan of redemption it is true, as is often asserted, that Pentecost is not to be repeated. But for a right evaluation of the manifestation of God on that day, we must look at the Pentecostal outpouring from the viewpoint of individual Christian experience also.

What did the disciples experience at that time? The answer is very simple and self-evident. They received exactly what had been promised to them: power from on high, the promise of the Father, the Comforter, the baptism in the Holy Spirit. Thank God, the same gift is promised to us. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

In Apostolic times conversion was not considered as complete unless it was sealed by a definite baptism in the Spirit. The Epistles recognize no other saints, but such as have consciously received the Holy Spirit (Acts 8:15; 19:2; Galatians 3:2, 14). *New Testament Christianity can be produced only by a New Testament baptism in the Holy Spirit.*



## Love and Obedience

NO Christian can really make a victory in the daily life without understanding the two paths, Love and Obedience, and keeping at it, whether the one path or the other be the plainer, for—to put it in other words—the way of following Jesus is like that, the path sometimes very clear, and sometimes very dark and dry.

I name one path LOVE. You will find prayer delightful, unction of the soul is here, gladness to obey the least will of God, etc. Here naturally you acquire more earnestness and enthusiasm, and *seem* to acquire more faith, for you naturally do these things by the delight in Him, which the Word of God commands, or which you know to be His will.

Now the other path, OBEDIENCE, is just as great, because while the obedience is not greater, it is a difficult path. The path of obedience, as being a different path than that of love, is the path where things are not easy, where the unction has turned to dryness, and the glory has faded somewhat, and through mistakes of the natural man, even the sense of the Lord's presence, and that warmth of love is missing a little. Here the young Christian or the unloyal one stops good service. If the consciousness of disobedience is there or if it be not, it makes little difference, the ardent desire to please Jesus seems not to be so great. Up to that time, he has *wanted* to please God all the time. Here it comes by a sense of duty, and if he be not strong and overcoming, he gives up his hearty climb toward God, and acts as if he would sit down and wait for Jehovah, not wait on Jehovah, but wait till He pulled him out somehow and gave back the love. Almost all this is simple teaching that all Christians learn by the soul as they go on with God.

Now, at the time such a slide or loss comes, a real earnestness ought to come to the soul as to where the slide started. It may be a neglect of the personal, inward dealing with God. It may be only some temporary ease; perhaps it is a small disobedience overlooked. At any rate, whatever it is, the will of the Father is that the person should take for the reparation of the breach altogether the same steps obediently in prayer and consecrations and doings as brought about the blessing at the very first. To say it in plainer words, each thing you

think God wants you to do ought to be done definitely, and promptly, just as soon as He wants you to do it, when you *don't* feel like it, as earnestly as when you *do*.

When anyone comes to the slides, slips, and back steps, there must be said to God, in such words as *mean it*, "God is the same. I change. He does not. I will therefore do toward Him all that in me lies, as if we saw each other as before, and if I cannot see Him plainly, I know He sees me. I *will* keep after *Him*. I go on and obey (follow) and *He* finds the way through. If I have slipped somewhere, or my natural man has not been subject enough to keep me in the perfect will of God, I will go on again in prayer and be the overcomer I have been appointed to be. He knows when I am in earnest. I don't have to have men know it."

Here you are thus called to so obey, and so pray whether you have the enthusiasm, or feeling, or any part of the enjoyment. To really fulfill there has to be the wholesome taking of the trial and bearing the cross for Jesus, when things *aren't* so easy. Until you bear this test, often, you cannot fulfill in love or faith. After awhile, if you persistently are *strong* at the time of your tests and if you will cultivate a clear right-about-face victory, the day will come that this habit of inward dealing with God and personal love has increased, so that it cannot be broken.

I would call your attention to a familiar passage of Scripture which here fits in: John 14:21, "He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself unto him."

All deep and "go through" Christians learn something of this lesson, that is to say, that for very love of God obedience becomes a delight, but that if you do not enjoy that exquisite glory of love, if you will really take the obedience of the deep Christian, and do precisely as deeply toward God because you owe it to Him, before long you will discover the truth of His own statement that that attitude of obedience *is* love, that that is, therefore, an open door to reception and comprehension and enjoyment of *His* love, that through this method of stern holiness and lowly faith of believing that He will manifest Himself, you will find Him.

He who walks straight out into that verse is already in some measure of love, and already in obedience, and having seen the Lord some, opens his heart to desire Him more, and the obedience of that soul has already been reckoned as love. Wherefore working it out, a life following clear through on that verse, exercises distinctly and strongly high faith for the MANIFESTATION OF GOD.

I quoted it, however, as a scriptural statement, and if you will really obey God, you will be showing you are loving anyway in a measure, whether the way seems dark and things dry, or not, and here God will meet you with the witness of His love, wake you up to a greater knowledge of Him.

*This teaching is comprised of excerpts from a letter written Feb. 12, 1915.—Editor.*

# The Great Decision

FELLOW-SINNER, hast thou not heard of the necessity of coming to Christ, and of the willingness of Christ to receive thee? Hast thou not heard of the end of all those who come not, and of the blessing that they shall have who indeed do come? Put thyself now upon this serious enquiry—“*Have I indeed come to Jesus Christ?*” Thou art now invited to come; and if thou shalt yet refuse, thy judgment will be greater, and thy condemnation more fearful.

Perhaps thou sayest—“But I hope I have come.” It is well if it prove so. But lest thou shouldest deceive thyself, and so fall unawares into hell, let us examine a little.

1. If thou hast come, *What hast thou come away from?*—What hast thou left behind? Hast thou left behind thy darling sins, thy vain pleasures and companions, thy pride and love of the world, thine own righteousness and self-pleasing? Take heed. If these things be in thy heart and life, why shouldest thou imagine thou art yet come to Jesus Christ?

2. Tell me, I pray thee, *What moved thee to “come”?* Men do not usually come or go, before they have a cause that moveth them thereto. All men by sin are under wrath, and are warned to flee from it unto Christ; yet alas! alas! but few flee. And why? Because they do not believe their condition is such as it is: *they do not believe what God tells them about it.* So it is not a man’s being under wrath, but a *man’s believing it*, that will move him to come to Christ. We have a famous illustration of “coming” in the case of the four lepers, of whom we read in 2 Kings vii. The famine was sore. There was no bread where they were. Being half-dead already, they said one to another—“Why sit we here until we die? Now, therefore, come, let us go into the camp of the Syrians.” They believed death awaited them where they were, and therefore they fled for their lives. Thus it is with those who in truth come to Jesus Christ. Death is before them: they see and feel it, and therefore they come of necessity. They are forced by the sense of being utterly and everlastingly undone, if they find not safety in Him. But it is an easier thing to persuade a man in good health to go to a physician for a cure, than it is to persuade a man, who sees not his soul-disease, to come to Christ. Why should he go to Him? “The whole have no need of a physician.” The pitcher that is full can hold no more. Why, then, should it go to the fountain?

3. Once more, let me ask thee, *What hast thou seen in Jesus Christ, to allure thee to forsake all the world to come to Him?* What comeliness and beauty hast thou seen in Him? Is He lovelier to thee than ten thousand? And what hast thou found in Him? He that cometh to Him finds rest for his soul. Hast *thou* found this rest in Christ. He that cometh to Him finds reconciliation in Him; for “God was in Christ reconciling the world to Himself.” He that cometh to Him finds Him a fountain of grace for the pardon of every sin. He that cometh to Him finds virtue in Him; so that thou do but touch Him *by faith*, life—eternal life—is forthwith conveyed into the soul. It makes one wake, as out of the sleep of natural death, into the newness of spiritual life. What more shall I say? He that cometh to Jesus Christ finds in Him rest, peace, delight, heaven, glory and eternal life.

Now, sinner, be advised! Ask thy heart again saying, “*Have I come to Jesus Christ?*” For on this one question—“AM I COME, OR AM I NOT COME?”—hangs heaven or hell, as to thee. If thou canst say, in deed and in truth, “*I am come to Jesus Christ—He is mine, and I am His,*” happy, happy, happy art thou! If thou hast really come to Him, and received Him as thy Saviour (John i. 12), thou art a child of God, and Jesus is gone to prepare a place for thee. Thou art the object of a “love that passeth knowledge”; and whilst thou art passing on through the wilderness, from the gate of hell, where thou wast, to the gate of heaven, where thou art going, God hath strewed thy path with promises, as with flowers from His own Paradise. The sweet gales of His Spirit shall refresh thee, the kisses of His love shall cheer thee, His gracious words, dropping like honey-comb, shall comfort thy soul; yea, the bright beams of His countenance shall shine upon thee, till thou meet Him with fullness of joy in glory!

By JOHN BUNYAN