

Following the Lamb

These are they which follow the Lamb whithersoever He goeth.

(REV. 14:4.)

By Gottfried Waldvogel

IT is a very simple matter to be a Christian—to be a follower of the Lamb. To follow the Lamb means that we obey Jesus and keep His commandments, that we take His word seriously. A disciple is one who listens to the doctrine of the Lord and obeys His word. To follow the Lamb means that we walk with Jesus. It does not simply mean that the Lord has given us commandments and we try to keep them. It means that we walk and live in the presence of the Lord. We go where He goes. We stay with Him.

The beauty of the commandments of the Lord is that in keeping them Jesus manifests Himself to us. When you give yourself to the Lord to do what He wants you to, He will give you the strength to do it. Whenever we do not feel like rejoicing, we ought to say: "Lord, you have told me to be happy. Instead of grumbling I am going to be praising Thee. I will rejoice. I will cast my care upon the Lord." If we make up our minds to rejoice because He told us to, the Lord will come to our aid and help us; the praises will well up from the heart, and the burden will roll away. He will give grace.

To know that I am in the will of the Lord is the very source of peace. To follow the Lamb means certainly to follow the way of the cross. The

Lamb was obedient unto death, the death of the cross. To follow the Lamb implies that we shall have testings and trials, that the devil will hate us and will be at our heels, and that God will permit our faith and faithfulness to be tested. That means the way of self-denial and cross-bearing. Self cannot rule any more and sit on the throne of our hearts when we are following the Lamb. It is a precious way to follow the Lamb.

Many people have a doctrine, but they do not have Him. The secret of holiness is Jesus reigning in your life. The test of holiness is in your words, what we say and what we don't say. For people who follow the Lamb, who are learning the secret of letting Jesus rule, God will put a lock on their lips. They won't talk so much as they used to. How important it is to let Jesus control our words! The Lord wants to control these bodies of ours, our lips, our tongues.

You notice what precedes the statement about following the Lamb—"They are virgins." That means they have not defiled themselves with the world. And then notice what follows the statement about following "the Lamb whithersoever He goeth"—"These were redeemed from among

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See that what thou singest with thy lips
Thou believest in thy heart,
And what thou believest in thy heart,
Thou dost exemplify in thy life.

Council of Carthage.

The Purpose of Singing

By WILLIAM LAW

THERE is nothing that so clears a way for your prayers, nothing that so disperses dullness of heart, nothing that so purifies the soul from poor and little passions, nothing that so opens heaven or carries your heart so near it, as songs of praise.

They create a sense and delight in God. They awaken holy desires. They teach you how to ask, and they prevail with God to give. They kindle a holy flame. They turn your heart into an altar, your prayers into incense, and carry them as a sweet-smelling savour to the throne of grace.

As singing is a natural effect of joy in the heart, so it has also a natural power of rendering the heart joyful. The soul and body are so united, that they have each of them power over one another in their actions. Certain thoughts and sentiments in the soul produce such and such motions and actions in the body; and, on the other hand, certain motions and actions of the body have the same power of raising such and such thoughts and sentiments in the soul. So that, as singing is the natural effect of

joy in the mind, it is as truly a natural cause of raising joy in the mind.

As devotion of the heart naturally breaks out into outward acts of prayer so outward acts of prayer are natural means of raising the devotion of the heart. It is thus in all states and tempers of the mind: as the inward state of the mind produces outward actions suitable to it, so those outward actions have the like power of raising an inward state of mind suitable to them. As anger produces angry words, so angry words increase anger.

So that, if we barely consider human nature, we shall find that singing is as proper and necessary to raise our hearts to a delight in God, as prayer is proper and necessary to excite in us the spirit of devotion. Every reason for one is in all respects as strong a reason for the other.

If, therefore, you would know the reason and necessity of singing, you must consider the reason and necessity of praising and rejoicing in God; because singing is as much the true exercise and support of the spirit of thanksgiving, as prayer is the

true exercise and support of the spirit of devotion. And you may as well think that you can be devout as you ought without the use of prayer, as that you can rejoice in God as you ought, without the practice of singing: because this singing is as much the natural language of praise and thanksgiving as prayer is the natural language of devotion.

The seat of religion is in the heart. Yet since our bodies have a power over our hearts, since outward actions both proceed from and enter into the heart, it is plain that outward actions have a great power over that religion which is seated in the heart. We are, therefore, as well to use outward helps, as inward meditation, in order to beget and fix habits of piety in our hearts. Therefore, you may plainly see the reason and necessity of singing. It is because outward actions are necessary to support inward tempers; and therefore the outward act of joy

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Bread of Life

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Praise the Lord and Take Courage!

DOES praise occupy its rightful place in our Christian lives? What does the Bible say about the blessing and the duty of praising God at all times—not merely when the sun shines brightly, but when the dark clouds gather?

We are told in the Westminster Shorter Catechism that “the chief end of man is to glorify God, and to enjoy Him forever.” In Psalm 50:23 we read: “Who-so offereth praise glorifieth me.” Hence, when we praise God we are glorifying Him, and so doing about the greatest thing that is possible for us to do upon earth.

We all know that Jacob had twelve sons, but I wonder if we can all tell which one of Jacob’s sons attained the place of pre-eminent power and blessing. Reuben was the oldest, and he would naturally be the one to receive the double portion and double blessing. But Reuben sinned and so lost the birthright. Ephraim became the possessor of the birthright, but the leadership of the tribes reverted to Judah, and was held by his descendants until the dispersion.

In I Chronicles 5:2 we read: “For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s.” Why was it that Judah prevailed above his brethren? The answer lies in his name. Now names in the Occident mean little or nothing. In China and other Oriental lands names mean much. In the Bible

names mean everything. “Thou shalt call His name Jesus: for He shall save His people from their sins.” Now turn to Genesis 29:35, where we read of Leah: And she said, “Now will I praise the Lord: therefore she called his name Judah,” which means “praise.”

So we see it was the man of praise that attained the place of pre-eminent power and blessing among the twelve sons of Jacob. Do we want to become men and women of power and blessing in the service of God and among our fellow men? Then let us determine at any cost to become men and women of praise.

But let us not imagine for one moment that it is an easy task to praise God at all times—in periods of darkness and distress, as well as in seasons of joy and gladness. The children of Israel failed to praise God in the hour of distress because of their unbelief. So it is lack of faith that is the root cause of our failure to praise the Lord at all times.

We all remember how God brought those great plagues upon the Egyptians before the eyes of the children of Israel and wrought those mighty miracles in the wilderness—such miracles as never before had been witnessed in the history of the world. In view of these mighty manifestations of divine power, one would have expected the children of Israel, when they encountered trials and difficulties in the wilderness, to ex-

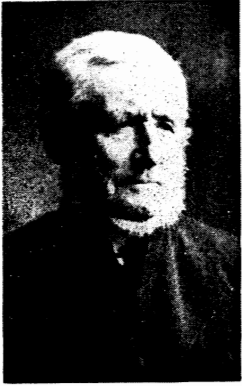
claim: “Praise the Lord and take courage! He who has worked so wondrously for us in the past, he will not fail us now.” But instead of that, they straightway forgot all the past miracles and blessings and began to murmur and complain. And was God pleased with their murmuring? He was not. All that generation, save Caleb and Joshua, fell in the wilderness and failed to enter the promised land of Canaan.

But we are prone to say, “If we had lived in those days and had wandered in the wilderness we should not have murmured and complained.” Let us not be too sure about this. How marvelously God has answered our prayers myriads of times and has showered numberless blessings upon us. But when some trial or disappointment or affliction comes upon us, do we sing praises to God? Do we not murmur and say inwardly or outwardly: “Why must I endure this? Why should this suffering come to me?”

When trials and distresses come and we have the courage and faith to praise God in the midst of them, how often they vanish away like the morning mist! One of the most striking examples of this in the Word of God is the story of King Jehoshaphat’s trial and victory, recorded in the twentieth chapter of 2 Chronicles.

A great host of Ammonites and Moabites suddenly came against Judah to destroy the

The father of the author of
The Christian's Secret of a Happy Life
tells how to



JOHN M. WHITALL

IT pleased the Lord in great mercy to visit me with the Day-spring on high in my eighteenth year (1817); so that from being very volatile I became serious and a seeker after the Lord. And to His praise be it spoken, whenever I really was in earnest to draw nigh unto Him, He was pleased to draw nigh unto me and to give me a sense of His reconciled countenance. Often in the night season and during the day, while pursuing my various avocations, I would feel the incomes of His love. But for some years I had no especial time set apart for waiting on the Lord.

In my twenty-third year, on one occasion, when praying for the baptism of the Holy Spirit, I was sitting in perfect stillness before the Lord, when I received a powerful visitation and an assurance that this quiet waiting was the way for me to seek and find Him. To the praise of His mercy be it spoken, from that time to the present, I have received grace to be diligent in waiting upon Him and have found Him faithful to the promise that "Ye shall seek Me, and find Me, when ye shall search

for Me with all your heart."

Often in seasons of great trial and difficulty this practice has proved to be of the greatest comfort and encouragement, the Lord lifting up the light of His countenance upon me, and permitting me to ask His protection, help, and direction. And blessed be His name, He has many times granted my petitions so that I can adopt the language, "Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; He is my defence; I shall not be greatly moved."

From long experience I feel satisfied that at least twice a day we should observe a time of waiting upon and drawing nigh to our Heavenly Father. In the morning, arising before it is necessary for the business of the day, and appropriating at least half an hour for this purpose; and then again the last thing before retiring. This has been my practice for many

years, and with humble gratitude I would acknowledge that the Lord has often met me, and I have passed through the day with a sense of His love on my spirit. And in the night season could sweetly sleep, feeling that if the Lord be for me who could be against me?

In seasons of waiting I find it necessary not to be discouraged if wandering thoughts intrude, or if even drowsiness should oppress me, but to press on, keep on the watch, bring back my wandering thoughts, struggle against sleep, and wait patiently on the Lord, knowing that if I am to have a sense of His presence, He must reveal Himself to me, and humbly trusting that He will do so. But if in seasons of spiritual coldness He may seem to hide His face, we feel at least rewarded for having done our duty, and are willing to walk by faith, until He shall again appear. But let us on no account omit this important duty.

His favorite text was, "Draw nigh unto God, and He will draw nigh unto you." So much was this the case, and so often did he quote it to us, that we called it "Father's text," and most faithfully did he put it into practice himself, while thus constantly recommending it to others. From my earliest childhood I can remember coming upon him many times a day, sitting quietly alone in his arm-chair waiting on the Lord. We children used to say to one another that "father was having one of his little meetings;" but we hardly understood then with Whom those meetings were held, even with the Lord Himself, Who did indeed draw daily nigh to this faithful seeking heart.

—HANNAH WHITALL SMITH.

SERVICE



ECHOES

From Here and There

Herbert Peterson is with the ground crew of the air force, stationed at the Eglin Air Force Base, Florida . . . *Gaspar Rimpici* was recently transferred to Sheppard Air Force Base, Texas, where he has been able to spend time with *Herman Depold* who is still teaching at Sheppard . . . *Edmund Kerut* has been moved to Fairchild, Washington . . . *William Liebmann* is still in Korea, very busy. His homecoming has been deferred until later, but he hopes to be back by Labor Day . . . *Henry Maasbach* was on furlough recently before leaving for the Far East . . . *Daniel Pellegrino* is still at Camp Pendleton, California, where he has found a Christian buddy in his own outfit. Together they have been witnessing for the Lord.

From Troubled Korea

Grant Gonyo is an M.P. in U.N.P.W. Enclosure No. 10, Pusan, Korea. From there he writes: "This place Korea is the most pathetic sight I've ever seen, and I've been in some wretched places, but this one takes first." (Grant went through World War II in Europe.—*Editor*.) "The children are taking a beating here. The families are large and have little food. Many are diseased, blind, crippled, and homeless. I suppose that one could not find a homeless child in the U.S.A. but there sure are a lot of them here. Many steal to live.

"Of course there are many spiritual people too. I heard of a meeting not far from here where divine healing was in evidence. But I can't go because of martial law here. In this country there are no lukewarm Christians. Well, there are many other sad things about this country,

but all I know is that they need God."

P.S. Latest word from Grant is that he is on his way home.

Now at the Front

Eleven days on the Pacific! Two services daily, conducted by two born-again chaplains with the result that seven souls were saved! Participation in the daily hymn-sing for the soldiers in the ship hospital! This summarizes *Rolf Eocker's* trip to Japan, where he landed at Yokohama, June 19. From there his company went by train and bus to a camp near Tokyo. Aboard ship he found a number of Christians, one from Bay Ridge, Brooklyn. And now Rolf is at the front in Korea.

In Sunny France

Sal Gaglio is now with the 57th Field Hospital near Toul, France. Already he has started prayer meetings and Bible reading classes among

his buddies. "There are precious boys in this outfit. Jesus knows them by name and is going to draw them unto Himself." Already three from this group have applied for *The Bread of Life Bible Correspondence Course*, offered to any Serviceman upon request.

Sal was converted while on a vacation at Pilgrim Camp, Brant Lake, New York, during the first season in '46. Subsequently he served as a staff member there. In a recent letter to the Camp Director Sal writes:

"So encouraged to hear of the boys coming through to their baptism. I quickly visualized the type of meetings the boys have been having. Praise the Lord for it! Certainly we have prayed to this end and Jesus has proven faithful. I'm glad I spent the first season at camp, being then without Christ. I can never forget the holy, convicting, permeating atmosphere there that just unearthed all the dark, sinful creatures within me.

"Last week, 11, 12, 13 July, I went to Munich to shop and to visit the boys in Degerndorf. That same night we had a reunion prayer meeting together and it sure was wonderful to sense the sweet presence of Jesus. He came in great power. Wayne nearly received his baptism. It was wonderful! The boys were a great blessing to my soul. They have shown marked development in spiritual growth.

"Our prayer meetings every night still continue here at Toul. About five now faithfully come. Jesus really comes and blesses us and fills our hungry hearts."

On Knowing the Scriptures

As I completed this week's lesson, I was thinking how those men of God, the Apostles, knew the Old Testament. Through the first seven chapters of Acts one can see how they continually used the Scriptures in the Old Testament to explain the circumstances that happened to them. It seems that we Christians should also have sufficient knowledge of the Scriptures to guide us in everything we do. That is why I'm so glad I am taking these lessons (Bread of Life Correspondence Course), that through the knowledge of the Scriptures I may have a closer walk with Jesus.

Carl Sommer, Camp Pendleton, Calif.

An Echo from World War II

And we know that all things work together for good to them that love God, to them that are the called according to His purpose. ROMANS 8:28.

How thrilling it is to have an experimental knowledge of this verse! My three years of army life in the United States Air Corps during World War II were filled with innumerable proofs of God's faithfulness to this word. I was deeply moved time and time again when I saw how God worked in my behalf—even in situations which seemed impossible.

Upon induction into the armed services, the aforementioned verse, together with Exodus 14:14, "*The Lord shall fight for you and ye shall hold your peace,*" led me to keep silent about my conscientious convictions and rely wholly upon God to guide and to place me where He saw fit. I realize now that God wanted me to learn in a practical way how firm a foundation we have in His Word.

In every phase of my army life—basic training, at school, and at work—all things worked together for my good because, by His grace, I was enabled to fulfill the condition to love God and to hold my peace. So noticeable was this that I had fellows come to me and ask how it was that I got everything I wanted without my having to say a word.

After completing three months of basic training at Sheppard Field, Texas, I was sent to a school at Amarillo, Texas, to train as an airplane mechanic. After finishing this course everything seemed to indicate that I would have to become an aerial gunner. I had passed the physical requirements for combat crew duty three times and, therefore, my bud-

dies felt certain that I would become an aerial gunner. I told them that since my trust was in God I knew He would work all things out for my good.

Approximately forty-eight of my classmates out of a class of sixty either went overseas or to gunnery school. I, along with the remaining twelve, was awaiting orders from Seattle, Washington, for specialized training on the Super-Fortress B-29. This assignment was not desirable since it would have ultimately also led to gunnery school, the thing I naturally wanted to avoid. When the orders came through from Seattle, my name did not appear on the shipping list. They requested only seven out of the twelve to be sent, leaving five of us unassigned. So by God's intervention I narrowly escaped having to bear arms.

In a few days I was on my way to Chanute Field, Illinois, where I received training as a propeller specialist. Consequently I was permanently classified as a non-combatant and eventually came to Wilmington, Delaware, to join the Air Transport Command where I remained for a year until my discharge. During this year I was permitted to go home every weekend and was therefore able to attend Holy Ghost meetings. God moves in mysterious ways His wonders to perform!

During my three years in the Service I did not exhaust the effectiveness of these words which God gave me, but yet daily I experience anew the promises they contain. How large the sphere is in which God works! "All things work together for good." Underscore the *all*. God's influence and power is felt in *all* things. He works *all* things to His and our best advantage.

The Purpose of Singing

(Continued from page 2.)

is necessary to raise and support the inward joy of the mind.

If any people were to leave off prayer because they seldom find the motions of their hearts answering the words which they speak, you would charge them with great absurdity. You would think it very reasonable that they shall continue their prayers and be strict in observing all times of prayer as the most likely means of removing the dullness and indevotion of their hearts.

Now this is very much the case as to singing. People often sing without finding any inward joy suitable to the words which they speak. Therefore they are careless of it, or wholly neglect it, not considering that they act as absurdly as he that should neglect prayer because his heart was not enough affected with it. For it is certain that this singing is as much the natural means of raising motions of joy in the mind, as prayer is the natural means of raising devotion.

There is no state of mind so holy, so excellent, and so truly perfect as that of thankfulness to God. Consequently nothing is of more importance in religion than that which exercises and improves this habit of mind.

No one can be satisfied nor happy fully until Jesus becomes the center of his life and until Jesus becomes his All and in all.

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What is temptation? It is an effort of the devil to make you disobey God. What is overcoming? To obey the Word of God in spite of it.—H.W.

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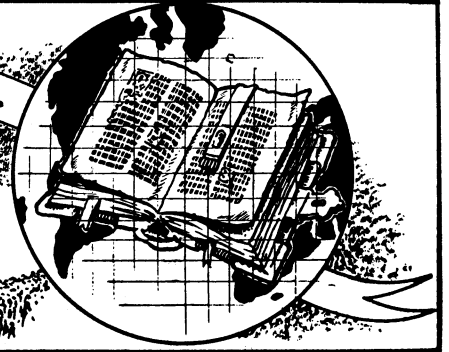
Don't let down on your watching. You may pray, but you must watch also.—L.M.

Gordon Waldvogel, son of Pastor Gottfried Waldvogel, is pastor of the Williamsburg Pentecostal Church, Brooklyn, N. Y.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



A Spirit-filled Indian Ministry

By MARTHA SCHOONMAKER

IN the last ten or fifteen years the Lord has raised up a number of Indian Christians who have felt the responsibility for evangelizing throughout north India and establishing indigenous churches. This has been true for many years in south India where the gospel has been proclaimed since the days of the Apostles. In recent years God has poured out His Spirit upon many of these believers so that today there are large, independent Pentecostal churches there. To accomplish this God has used two men, Pastors Abraham and Cherian. About ten years ago my brother Paul and I were invited to visit these various assemblies and before returning north we had the privilege of being in the Kumbanard Convention where 10,000 were present, many of these baptized in the

Holy Spirit. On the platform there were about 300 Indian pastors and evangelists—many of whom had come on foot a distance of sixty miles or more.

In north India, however, it has been only recently that the Lord has raised up *Indian* Christian leaders. For some years there have been annual conventions held at Dehra Dunn. Here many nominal Christians have been saved and filled with the Spirit. One of those thus filled was Reuben Das, a professor of psychology at one of the Indian universities. His parents were professing Christians and he himself played the pipe organ for one of the large Episcopalian churches, although he had never had a born-again experience. But one day as he was bathing, Indian-fashion, throwing water over himself and singing, "Are You Washed in the Blood?" he heard a Voice behind him asking, "Are you washed in the blood of the Lamb?" Three times he heard this with the result that he sought the Lord for salvation. Although he is still teaching, he does evangelistic work and has been greatly used to build up the believers.

Another one of these Indian leaders is Brother Nalini Dutt, a native of Bengal. He too came from a Christian home. His father, however, died when he was a young boy, and as he grew older, he and his brother came in contact with some Hindu Sadhus and finally lost whatever little faith in Christianity they had. Through the healing of his brother in answer to prayer both were brought to the Lord. His joy in the Lord resulted in witnessing to many, but after a time through "the cares of this world and deceitfulness of riches," he became cold. Then through some Pentecostal meetings held in a friend's home God worked anew, and both he and his wife were gloriously baptized in the Holy Ghost.

He immediately felt led to open his home for services and for seven years was pastor of the Bengali Pentecostal Church in Calcutta. Calls began to come from many places for his ministry so that he had to resign to be able to give his time to this work. God has been pleased to give Brother Dutt many precious souls. In addition he has

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Miss Martha Schoonmaker is the daughter of Mrs. Violet Schoonmaker, veteran Pentecostal missionary. This summer Miss Schoonmaker is on furlough and has been serving on the staff of Pilgrim Camp, Brant Lake, New York.

Praise the Lord and Take Courage!

(Continued from page 4.)

whatever came into his life, whether it was great blessing or deep sorrow. He related to me two incidents of his life showing how God had given him the grace to keep on praising Him in the midst of exceptionally distressing circumstances.

The admiral told me that many years before, when he was the captain of a ship in the British Navy, a number of ships were anchored in the harbor of Hongkong. One day he received a letter from his wife in London saying their daughter was very ill. Shortly afterward the fleet was ordered to Singapore. All the way there the captain was fearing lest when they reached Singapore he would receive a cable from his wife saying their daughter had gone to be with the Lord. As he walked along the bund he saw the Great Eastern Telegraph Company's building—the building he least wanted to see. He began to walk rapidly away, then he pulled himself up with a start, saying to himself, "Why, you are supposed to praise God for everything, and here you are afraid to go and ask if there is a cablegram for you!"

So he retraced his steps, and entering the building, asked if there was a cable for his ship. "No," replied the clerk, "but there is one for the captain of the ship."

The captain took the cablegram, and then did one of the bravest things of which I have ever heard. He took the cable and knelt down in one of the cubicles in the open rotunda of the building. He was in full view of people passing to and

fro. He told the Lord he would stay on his knees until he could praise Him for taking his daughter Home to be with Him in glory. Finally he got the victory. He arose and tore open the cablegram. It was not from his wife at all. It was from the Navy asking if he needed more supplies for his ship. His daughter was still alive and well when he told me the story many years later. But he won the victory and was willing to praise God even in the event of the Home-call of his daughter.

The other story was quite different, but it was equally difficult to praise God under the circumstances. A number of British warships were in the Bay of Biscay and a great storm arose. One of the ships broke its anchor and was dashed to pieces on the rocks. The captain may have had something to do with the anchors. At any rate, the head of the British Admiralty laid some of the blame for the accident on the captain. His brother officers were indignant. They said, "Fight him, you can win out easily."

But the captain had a better plan than a battle on the human plane. First he took the matter to the Lord in prayer, and we may be sure he praised God in the midst of his trouble. Then he determined to go to London to see the First Lord of the British Admiralty. When he arrived at the Admiralty office, the secretary of the First Lord of the Admiralty saw who had come and went in to tell his chief. At length the captain was ushered into his private office. The First Lord of the Admiralty stood there with a sheaf of letters in his hand and ready for a stormy battle of words.

The captain quietly entered

the room, and, having in mind their previous correspondence, he simply said, "Thank you, Lord F. Thank you. Good-bye," and turned to leave the room.

Quick as a flash the First Lord of Admiralty replied: "Good-bye, Jimmie," calling him by his first name. And from that day Lord F. was one of the captain's greatest friends, and it was through Lord F. during the World War that the captain became an admiral in the British Navy. So we see that praising God makes us right with Him, and helps us in our relationships with our fellow men.

Do we wish to "prevail," as Judah did, and become channels of rich blessing in whatever field of labor God has placed us? Then let us become men and women of praise. When adversities come upon us like a host let us go forth singing praises like Jehoshaphat, and we may be confident that our foes will be overcome and we shall spend many days gathering the spoil in the valley of Berachah. When we are in the wilderness of sorrow, and pursued by forebodings of evil, let us like David praise God that "His loving kindness is better than life." When we are persecuted for righteousness' sake let us sing praises like Paul and Silas, and we may be sure that God will turn the curses into blessings. When we are in difficulties with fellow Christians, or with unbelievers, let us pray and praise like the admiral and then speak kindly and lovingly to our adversaries, and the Lord will gloriously reward us.

Let us all henceforth praise the Lord "at all times"—when the sun shines brightly, and when the dark clouds gather—and so glorify God here and enjoy His presence in glory

throughout all the ages of eternity.

—*Sunday School Times.*

A Spirit-filled Indian Ministry

(Continued from page 8.)

been given a healing ministry—he who had been employed in the School of Tropical Medicine, Calcutta.

Just how the Lord led him into this ministry is best told in his own words:

“I began my evangelistic career as only a soul-saving evangelist until in one of the meetings in a campaign the Lord pushed me into this healing stream. An old man paralyzed on the entire right side was brought on a stretcher and friends asked me to pray for him. I was almost taken by surprise, because we did not announce any healing services and I did not have the faith to pray for such a difficult case. The Lord Jesus gave me His faith and I prayed for the paralytic and commanded him in the name of Jesus to stand up. The paralytic man walked back home that very night. Hallelujah!”

Although he has a clear-cut Pentecostal testimony and message, Brother Dutt is often called to minister outside of Pentecostal circles. Several times he has spoken at the Serampore Seminary, a Baptist school begun through the efforts of William Carey. He was called to hold a week's meetings in a Methodist Church. At the end of the week the power of the Holy Spirit had fallen so that the meetings were continued many weeks with a large number being saved, healed, and re-

ceiving the baptism of the Holy Spirit.*

Recently Brother Dutt was called to minister in the Methodist Church at Ajmer. An Indian from this church wrote the following report for the *Indian Witness*, the official organ of the Methodist Episcopal Church of India:

“God mercifully granted prayers of the Ajmer Church for a revival and sent his servant Rev. N. K. Dutt of Gomeh (Bihar) who organized the revival meetings of Wesley brothers' type, daily from 6:30 P.M. to 9 P.M. and even longer, under the chairmanship of the church lay leader. Members of almost all denominations, including the Roman Catholic Church, flocked to the church in large numbers. Several non-Christians, too, attended the meetings. Though the space in the church was limited and overcrowded, yet all of them observed utmost silence and respect for the sacred place, and listened to the message of the love of God. . . . Many young men, boys, and girls, as well as other people were impressed by the inspiring exposition of the Bible by Rev. Dutt and they were automatically driven to confession of their sins, having been convicted by the Holy Spirit.

“The Divine Healing services were held every morning from 8 A.M. to 10 A.M., and sometimes up till 2:30 P.M. without break. . . . Prayers were offered to the accompaniment of faith and victory songs as also praises to the Lord. . . . The afflicted people in their anxiety and hope threw away their talismans, ro-

*BREAD OF LIFE readers may remember the report of Mrs. G. Ericson telling of God's blessing in Parthagarh last fall through Brother Dutt's ministry.

saries, and magic threads and surrendered themselves to the healing power of Christ . . .

“All this reminds one of the days of Jesus when he was surrounded by the multitude of people and when He restored the halt, the blind, and the deaf . . .” It is estimated that not less than 200 souls found “refuge in Christ” during these meetings and “that between 4,000 to 6,000 attended . . . and were prayed for in Jesus' name.”

These brethren, Professor Das and Rev. N. Dutt, are but two of a number who are being used in a very successful ministry among their own people. The church in Lucknow was begun through the ministry of an Indian sister, Miss Mall. Recently the Pentecostal Church in Jubulpore experienced a gracious revival under Miss Mall's ministry. How we rejoice for these whom God has raised up and pray that their number may be increased that there may be a strong Indian church and in the event that foreign missionaries have to leave, the church may be able to carry on in the power of the Spirit.

My Times Are in Thy Hand

My times are in Thy hand;
My God, I wish them there;
My life, my friends, my soul I
leave
Entirely to Thy care.

My Times are in Thy hand,
Whatever they may be;
Pleasing or painful, dark or
bright,
As best may seem to Thee.

My times are in Thy hand,
Jesus, the Crucified!
Those hands my cruel sins had
pierced
Are now my guard and guide.

—*William F. Floyd.*



Led by the Spirit

TO know the mind of God we must be free from our own mind. He literally has to think through us. In order to get the mind of God we must get our thoughts off of everything else that would influence—conditions, advice, opinions, impressions, inclinations, desires, feelings, all laid down, emptied out—then with a *blank* mind get into a stillness before God and let Him either positively *speak* which He does sometimes or drive home a definite, even, steady, positive, clear-cut conviction.

One must be very wary of strong impressions. They *may* be from God, but when we have them we should stand still, get still before God, empty out before Him, get His mind, and if the impression is from God it will deepen, strengthen, and grow into a clear, steady, unmistakable conviction. With such a leading one can stand fast in the face of all opposition.

One must stand fast. To deny a leading, falter, waver, or question, after having seen a thing clearly and positively, serves to throw us into confusion and doubt that hinders from getting God's will next time. He will not waste His blessing. If we receive clear leadings from Him, He will have us obey them or He will not give them.

It takes great patience. God isn't in a hurry. Eternity's years are His. And He will not let us hurry Him. The very first requisite for getting His voice is to get quiet, to be patient. All restlessness, anxiety, haste, uneasiness stand in the way. God moves in a great calm. He doesn't speak to the inner ear of man by whirlwinds and earthquakes. He has His messages in these, but to the child of God He speaks gently, in a still small voice. And there must be stillness—stillness of the soul—to meet Him and hear that voice. And there must be faithfulness and obedient faithfulness to get still and *stand* still until God does speak.

Our God is a *jealous God*, and if we don't give Him all of our obedience He will not give us of the priceless deeper treasures that come to a perfectly surrendered life. And if there is an inclination on our part to run away from His presence, and get weary of waiting for His voice, He withholds the blessing. Or rather it is only by that patience and by that waiting that our spirit gets in that touch with God that tunes the inner ear to His voice. God moves in great harmonies. And this stillness

and waiting and patience and submission tunes every discordant chord of our being into harmony with His, and when He touches us with His divine finger, whispers to us from His Divine Knowledge, the tuned chords respond and we have His Mind in us.

Sometimes in so waiting upon God, perhaps for days, for some clear leading as to our path of duty, we are confused by many impressions and even by doors opening in such an unexpected manner we take them to be of God. But this is our testing.

Satan is always busy seeking whom he may devour and never more so perhaps than when a child of God is at the feet of Jesus asking for direction. God never works aimlessly. And Satan knows, no matter how simple or personal a matter it is, God's decision will be one that will hurt the Kingdom of darkness. To deflect the child of God by any possible means from entering upon that path, therefore, is Satan's aim. And knowing he cannot tempt to disobedience he will if possible, coming as an angel of light, draw the child of God by deceptive leadings, impressions, or conditions into the wrong paths.

God high over all permits this testing. In His great eternal calm He, looking at the troubled soul, sees further than the present emergency. He knows if He is too merciful it will never learn the lesson of hearing His voice, that the battle will strengthen, not weaken. And even if there should be failure, and temporary victory on the part of Satan, experience—painful though it may be—will be the teacher to bring that impatient soul to a better understanding of God's dealings with His children. The lesson once learned, then God has an instrument in His hand to whom He can communicate His will,—to be worked out in the obedience of an absolutely yielded human will.

Oh, better to stand the testings and suffer the failure even than to give up and stand on the lower plane of a servant, walking in ignorance. As His *friends* we have a right to know what He doeth, and only to His friends, those who are in intimate personal relation to Himself, can He give this knowledge.

Following the Lamb

(Continued from page 1.)

men, being the firstfruits unto God and to the Lamb." Redeemed literally means bought. So I am not my own; I belong to Him.

We must see Jesus only, nothing or no one else but Jesus. Everything else is vain. Pentecost is a movement of the Holy Ghost to make hearts hungry for Jesus, to make people fall in love with Jesus, to make them follow the Lamb.

Let it be the one business of your life to follow the Lamb whithersoever He goeth, to please Him, to seek Him alone—just Jesus.

Inward Prayer



INWARD or spiritual prayer is an approach of the soul to God, in the name of Jesus, and an abiding in His presence.

In order to properly understand this approach, and put it into practice, it is especially necessary, as an irreversible basis of the whole matter, that through grace we possess, cherish, and exercise a deep impression of the immediate proximity of the presence of our God, and reflect how near He has approached unto us, in His loving-kindness towards man, in the name of His Son, Jesus Christ, and that this very approach of God unto us is the foundation and procuring cause of our approach unto Him. God is essentially present with us in a manner which is incomprehensible to us. He fills Heaven and earth. In Him we live, move, and have our being. He is also near our most secret thoughts, inclinations, desires, and intentions; all our inmost soul lies open in His presence.

But God, as a Spirit, is more especially near to our spirits, and to the most secret recesses of the heart. This spirit of ours does not belong to this world, nor to temporal objects. It was created for God alone, and therefore capable of enjoying true fellowship with Him. It may, and it ought to be, the temple and sacred residence of God. Its occupation is to contemplate, to love, and to enjoy, and to repose in Him. For this end it was created and for this it possesses capacity. God as a Spirit is near our spirits and can only be sought and found there.

This lovely and adorable Being is not only present with us as God, but also as our God in Christ Jesus, as God with us, as our Redeemer, Savior, and our soul's true Friend, Who careth for us, Who remembers us in love. Who, by His drawing, attracts us to Himself, Who is willing to dwell in us and abide with us eternally, irrespective of our unworthiness and wretchedness, if we only open our hearts and surrender them to Him.

This is a great, evangelical, fundamental truth, which we ought deeply to impress upon our mind, and never suffer ourselves to be deprived of it, because it includes in it the entire foundation of our redemption and salvation.

—Gerhard Tersteegen.