

New Every Morning

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning."

LAMENTATIONS 3:22-25.

MANY of you listen to news reports some time during the day, but here is the most wonderful news of all, something that is really new, and new every morning—the mercy and the compassion of God.

God has many wonderful attributes, but nothing that we know about Him is quite so wonderful as His compassion and His mercy. It was by His power He created heaven and earth, and looking up into the sky and beholding the blazing worlds above us, we may exclaim with the Psalmist, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" Our very bodies are marvels of creation, exhibiting the wisdom and the power of God, but it was because of His great love and compassion that God gave us "His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

His mercies and His compassions are new this morning. That brings the Bible and all the promises it contains up to date. It is as if God throughout all the ages manifested His great power and wisdom, but this morning He had for the first time thought of manifesting His compassion toward His creatures. Therefore, today you may come with all your problems and burdens, and with all your sins and be assured of finding a welcome with your heavenly Father.

Let Him reveal Himself to you as the Compassionate One, even as Jesus explains in the Parable of the Prodigal Son who had certainly by his sin and wilfulness forfeited his father's good pleasure; but when he came, reduced to extremity and great poverty, Jesus tells us that his father drew him to his heart and the young man was reinstated as his son. Even so you may come and enjoy all the blessings of your Father's house.—H. R. W.

Coming Next Month

His Riches in Glory

An unusual exposition of Ephesians 3:14-21

by MARTHA WING ROBINSON

An article you won't want to miss!

Success Is Costly

SUCCESS in any field is costly, but the man who will pay the price can have it.

The concert pianist must become a slave to his instrument; four hours, five hours each day he must sit at the keyboard. The scientist must live for his work. The philosopher must devote himself to thought, the scholar to his books. The price may seem excessively heavy but there are some who consider the reward worth while.

The laws of success operate also in the higher field of the soul; spiritual greatness has its price; eminence in the things of the spirit demands a devotion to these things more complete than most of us are willing to give. But the law cannot be escaped. If we would be holy we know the way; the law of holy living is before us. The prophets of the Old Testament, the apostles of the New, and more than all, the sublime teaching of Christ, are there to tell us how to succeed.

Through a misunderstanding of the doctrine of grace some shy away from the idea that the laws of God operate in the kingdom of heaven. They make a radical cleavage of things natural from things spiritual and refuse to allow any relation between them. To do this they

must overlook the fact that the Bible writers in all their teachings drew copiously from the wells of common life. For them all nature spoke God's message, from the homely blade of grass beside the path to the sun and the stars in the heavens above. King and farmers offered light on the ways of God; the ant and the sparrow had their contribution to make; the dullard was there as a horrible example and the sluggard sitting in his ruined house or walking between the rows of his scrubby corn served as a melancholy example of what laziness could do to the man who would not conquer it. The householder who began to build without having figured the cost, the king who started war without knowing that he could win it, the farmer who put his hand to the plow and then changed his mind and looked back—all these are in the Bible, and they all say the same thing: that spirituality has a solid core of intelligence in it, that success in the life of faith requires common sense, hard work and wise co-operation with the law of cause and effect.

The amount of loafing practiced by the average Christian in spiritual things would ruin a concert pianist if he allowed

himself to do the same thing in the field of music. The idle puttering around that we see in church circles would end the career of a big league pitcher in one week. No scientist could solve his exacting problem if he took as little interest in it as the rank and file of Christians take in the art of being holy. The nation whose soldiers were as soft and undisciplined as the soldiers of the churches would be conquered by the first enemy that attacked it. Triumphs are not won by men in easy chairs. Success is costly.

If we would progress spiritually we must separate ourselves unto the things of God, and concentrate upon them to the exclusion of a thousand things the worldly man considers important. We must cultivate God in the solitudes and the silence; we must make the kingdom of God the sphere of our activity and labor in it like a farmer in his field, like a miner in the earth.

—Alliance Weekly.

Bread of Life

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Editor, Gordon P. Gardiner

Contributing Editors

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

Supporting Ministers

C. N. Andrews, Fredericksburg, Va.
Ivan Bowers, Bowling Green, Va.
L. Johnson, Waukegan, Ill.
R. Kalis, Elizabeth, New Jersey
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F. Posta, New York, N. Y.
Arthur Waldvogel, New York, N. Y.
Edwin Waldvogel, Woodhaven, N. Y.
Gordon Waldvogel, Brooklyn, N. Y.

Address all correspondence to
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Hiding . . .



OF Israel the Lord said, "They have not known My ways" (Hebrews 3:10). What is God's way? What is it I must do in order to please the Father? I must enter into Christ. Jesus Christ alone is the Way, and the only way I can walk upon the highway of holiness is by communion with Jesus. I must "steal away softly" with Jesus and have communion with Him. My desire for this fellowship, however, is nothing compared to His great desire to have communion with me. It is the nature of God to communicate Himself to me. His great longing and yearning over everyone of us is to be each one's life, is to be so received by each one of us that we are displaced by Him.

Most people talk about these things and think of them as being way off in the future somewhere and forget that *today* Jesus is the Way, *today* He is the Life, *today* He is the Truth, *today* He is mine, and *today* I either accept Him or reject Him. If I accept the Lord Jesus Christ, then I reject myself. That is the crucified life. It is by letting Jesus Christ be my life that self is denied and put away, and put to the cross.

When we sing a hymn like this we ought to search our own hearts and ask ourselves, "Am I doing all I know and am I bending every effort of mine to know my Jesus better?" Do you real-

ize what God has done for us? He has opened the great door into eternity. "This is life eternal that they might know Thee, the only true God and Jesus Christ Whom Thou hast sent" (John 17:3). It is a spiritual call into a spiritual life, a spiritual existence, and God wants us to come out of earth and self into this heavenly existence, communion with the Son of God. God wants to put a cry in each heart for Jesus—all the time! "Jesus, I want You. I must have You. I don't know You half as well as I know I should know You. Jesus Christ, oh, I need You." When the heart wakes up and cries for Jesus, cries for fellowship with Himself, you may be sure that such a condition has been created by the Father Who is in heaven. And if God has given you such a cry, that cry ought to be nourished. As I cry for Jesus, as I seek for Him, the desire for Himself grows because it is His divine nature to communicate Himself to me.

What would have happened to the whole world if the church of Jesus Christ, chiefly Pentecost, had really entered into the knowledge of the Son of God and had really sought to know Him and the power of His resurrection? Yet God does have His lovers, the ones and twos scattered over the earth, who really know the Lord Jesus Christ, who have really made Him their

*O steal away softly to Jesus,
To Him let thy heart be out-
poured;
Thy Father, Who seeth in se-
cret,
Shall give thee a gracious re-
ward.*

choice. If you would watch their lives, you would find them doing as the song says, "stealing away softly to Jesus." Christ is their attraction, and that attraction has become so powerful that the world and all its charms has lost its attraction. They really want Jesus. When God has put that cry into your heart, "Jesus, I want You," when you really want Him, you will find Him, because He will beset you behind and before and lay His hand upon you.

How subtly He makes His presence known! How He woos our hearts! Then as your soul yields to this drawing, stealing away softly to Jesus becomes a habit by and by. While you work or while you walk on the street, wherever you go, there is that drawing power of the Son of God and you yield sweetly to Him. More and more He gains control of your mind, your heart, and your body. That is the mystery God wants to reveal in these last days.

One of the greatest mysteries of these days, to my mind, is the fact that God makes His presence known in our bodies. What does it all mean? That He has purchased these bodies for His possession. I am not my own. My whole body ought to be abandoned to Him. The fact that we feel His presence in our bodies proves that. Jesus wants to live in this body; the life-giving Spirit wants a body to live in.

Would you know who is the greatest saint in the world?

It is not he who prays most or fasts most.

It is not he who gives most alms,

Or is most eminent for temperance, chastity or justice.

But it is he who is always thankful to God,

Who wills every thing that God willeth,

Who receives every thing as an instance of God's goodness,

And has a heart always to praise God for it.

If any one would tell you the shortest, surest way

To all happiness, and all perfection,

He must tell you to make a rule to yourself,

To thank and praise God for every thing that happens.

—WILLIAM LAW.

Why don't we constantly live a life that is hid with Christ in God? Because of earthly attractions. Because we haven't fully accepted Him to reign.

When He reigns within one, He takes charge of all the earthly items that one has to look after. It is a wonderful thing when Jesus Christ is really first in your thoughts and last in your thoughts, when everything pertaining to your earthly life is referred to Him. No matter what comes along, no matter what problems, however great, there ought to be that inward, joyful turning everything over to Jesus knowing that He will handle all your problems. The more intricate the problem seems, the more joyfully we ought to turn them over to Him and automatically abandon ourselves to HIM. That is the way God wants us to live. He will perform that which concerneth us when we really turn to Jesus.

How is it in your life? Do you sink at His feet as you did in the beginning of your Christian experience? Does your heart cry after Jesus today as it did then? Is your prayer as

sweet and lowly as it was in the beginning? It should have been accelerated. It should be more holy, more powerful, more intense today. Your fellowship with Jesus ought to permeate every part, every avenue of your daily life. Jesus ought to be the One and not yourself.

Here is where the fight with the flesh, the world, and the devil begins. How the enemies have brought up all their storming artillery against this hiding place of the saints of the Lord! Oh, how they have fought the city of God! Now if you look for the city of God in some geographical position, you will never find it there, anymore than you would in the sky, but you might find it in your own heart and life—if God is reigning and dwelling there. You might find a part of that city in your own body, lit up by the presence of the Son of God.

Oh what wonders, what great mysteries become revealed to those who turn softly to Jesus and seek His fellowship all the time. God wants to encourage us all to enter into this fellowship, to take our attention and

affinities away from the things of earth and give them to Jesus.

A good way to do this is a very practical way: be sure that you are *systematic* in your fellowship with God, your prayer life. It is a good thing for a young Christian to pray by the clock. For a young Christian, there is nothing so valuable as to have an hour a day, if he has many hours to work, or say two hours a day—as much time as he can spend with Jesus. Be regular. Be punctual. When God sees that you really go after Him like that, you will find that God runs to meet you.

If a person is not punctual and regular, is not faithful in his prayer life, he will find out that it will soon evaporate. It is like the people who don't tithe, who are not honest toward God in their tithes and offerings. If you ask them if they are tithing, they will say, "Oh, I give a great deal more than tithes"; but when they sit down and figure it out, they find out that it isn't so.

By being faithful, by being regular, the habit of prayer will be created within you, a cry for God will be created within you. When you make an honest effort to seek the Lord you will find that God comes to you. "Draw nigh to God and He will draw nigh to you" (James 4:8).

That seems to be the place where most people fail: they have not been faithful in devoting their time to God. The world will come and steal the best time of your day, but the best time of the day should belong to God, shouldn't it?

Anyone who is faithful in the practice of prayer and communion with God will find that it grows on him, and by and by

(Continued on page 10.)

Words God Has Used

Anyone who understands two languages knows how impossible it sometimes is to express in one exactly what is said by the other. A word in one tongue may portray vividly what a dozen in the other fail to bring out. When a preacher in German wants to show his complete contempt for the things of the world he may use *wurst* but in English he could hardly say "sausage."

Now it is a remarkable fact that the Bible manifests all the power of God equally well in any language, and its divine message has gone through all the earth in fulness, no matter what tongue it was spoken in. A scrap from the Gospels written in Chinese found by the roadside can produce as great a miracle of grace as the most up-to-date English translation in this land.

But it is also true that the language God chose to speak to us "by His Son" has beauties and accuracies all its own, and it is the writer's desire to share some of these with you. May we approach as close as we can to the very breathing of God.

PAUL in writing to the Romans says of the civil authorities that they are "*attending continually upon*" their work of punishing law-breakers. The words, "*attending continually upon*," are a translation of one Greek word, *proskartereo*, found ten times in the New Testament and translated in seven different ways. It conveys the idea of strength or might exerted in a certain direction. "I persevere, I persist (in a certain course of action), I am intently engaged in, I continue all the time, I attach myself assiduously to"—any one of these brings out the meaning.

Paul in this verse says the authorities are always on the job of catching and punishing offenders. They exert themselves towards this end; they never let up, even to sleep. Sundays, holidays, every day the strength of the law must be constantly at work to keep down crime. Unremitting attention to the task of making people obey the law—that is the police department's job, that is what it exists for, whether in Paul's Rome or our America. This faithful adherence to duty, this unremitting toil, is expressed by this one graphic word in the autograph.

Now let us look at other verses where the same word is found:

These all continued in prayer (Acts 1:14).

They continued steadfastly in . . . prayers (Acts 2:42).

The word describing the unrelaxing vigilance of Caesar's great empire police force is also used to describe the unceasing activity of the followers of Jesus Christ—*prayer*.

We will give ourselves continually to prayer (Acts 6:4).

Our English translation here brings out powerfully the sense of the original. The Apostles of Christ were not giving half an hour, but themselves, to this highest of all services—*prayer*. If all the energies of our being are concentrated on this holy activity it is truly a giving of ourselves.

Continue in prayer . . . (Colossians 4:2).

Continuing instant in prayer (Romans 12:12).

Both these orders were issued not to the world-shaking first believers in Christ, but to all the "saints" and "faithful brethren"—thirty years after the Day of Pentecost. Such praying as the Apostles did was also for Christians in the "utmost-part-of-the-earth" zone, where we belong.

We might note here that the disciples who prayed so earnestly before Pentecost (Acts 1:14), kept it up after that great day (Acts 2:42). Well, of course, what else had they to do before receiving the great heavenly baptism? They were obeying Jesus, Who told them to wait for the promise of the Father. But their post-Pentecostal life demands just as much attendance on God as before. And whereas before Pentecost it was but one hundred and twenty persons, afterwards it was three thousand additional believers who are described as living in continual prayer to God.

They continuing daily . . . in the temple (Acts 2:46).

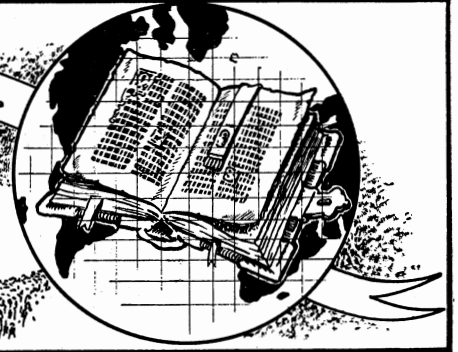
Notice also that these people went to church every day, their faithfulness in attendance being indicated by the same Greek word. Significantly this church that never got too busy to pray or be in the temple "praising God" (Acts 2:46) had new members every day, and many signs and wonders, so that "fear came upon every soul."

(Continued on page 11.)

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



GREAT JOY IN THE CITY

By HANS R. WALDVOGEL

THE city of Wuppertal, in the heart of the Ruhr District in Germany, has been the scene of a very glorious revival during the months of July and August. During the three weeks of the tent campaign, God truly visited His people with preaching, teaching and healing in the name of the Lord Jesus Christ, and by the power of the Holy Ghost brought joy to a multitude of hearts, which no doubt will find an everlasting echo in the realms of glory.

Typical of the many testimonies given is that of a young brother, "I was full of religion, a deacon in my own church, and thought that nothing was lacking in my spiritual experience until I came to the very first tent meeting. There was a power about those meetings, especially the preaching of the Word that attracted me so mightily that from day to day I couldn't wait until the meetings started again. After a week or so I found that instead of being rich and increased with goods as I had truly thought myself to be, I was wretched and miserable, poor, blind and naked. Kneeling at the feet of Jesus, repenting of my sins, I found cleansing in His precious blood, and soon the joy of the Holy Ghost flooded

my soul in such a way that I could hardly contain myself. I was delivered of my bondages, such as drinking and smoking, and joy and peace have come to abide in my home."

This man's wife was also gloriously converted and is earnestly seeking the Lord. When we left Wuppertal, he followed us to Hamburg and Kirchheim. This was no easy matter for him to take off from work, with a wife and six children to support, but so hungry was he for the Word of God and to become grounded in his experience that he considered no sacrifice too great. This brother's conversion is also an outstanding example of a number of those who have come to the Lord in the meetings: he is the fruit of much prayer and seed-sowing over a period of years. His aunt, a member of the Ridgewood Pentecostal Church, faithfully prayed for and witnessed by letter to him. When she went to be with the Lord a few years ago, a friend of hers continued the same ministry, including the sending of packages for his material need. Now the seed sown has borne its fruit.

Every afternoon hundreds gathered for a Bible class, and at night the tent was filled with

hungry listeners as the Word of God went forth with power and unction of the Holy Ghost. Very impressive was the congregational singing of the old-time German hymns, such as *A Mighty Fortress Is Our God* and *Fairest Lord Jesus*. Through an excellent public address system the sounds of the organ music and the singing, as well as the preaching, were carried way beyond the confines of the large tent so that people from all walks of life were attracted and came into the meetings to find the glorious salvation in the Lord Jesus Christ.

After only three weeks of meetings there had gathered a congregation of close to four hundred people who are eager to be led on in this glorious way of life. Let us pray the Lord of harvest to thrust laborers into this needy harvest field, for through these tent meetings surrounding towns have been awakened to their need of the Gospel. Many have testified that they had never heard the Gospel presented in such a fashion and had not known of the riches of the glory of God in the Lord Jesus Christ. But now they have had a taste of it and multitudes have been made hungry for all the fulness of God.

Constantly, calls are coming in from every direction for meetings to be held in other cities, and while it is apparent that wickedness is growing on every hand, the hunger and thirst for the Word of life is also on the increase, especially in Germany where the preaching of the gospel has been suppressed for many years. It seems as if we have heard the plaintive call of the Great Shepherd, calling out of Heaven, "Whom shall We send and who will go for Us?"

We are deeply grateful to God for furnishing us with a tent with a seating capacity of over a thousand, also with a Hammond Organ that fills the place with beautiful music and is a very great assistance in the singing of gospel hymns. Often during these meetings the power of God would break through and lift the whole service into the heavenlies causing the heavenly choir to burst forth in praises and thanksgiving in new tongues.

Indicative of the hunger for God's Word was the fact that out of Wuppertal a group followed us to Hamburg where for four weeks the tent meetings were conducted in the heart of the city. There again God came forth in old-time Pentecostal power. Night after night souls came to surrender their lives to Jesus, hearts that were defiled and sinful, red as scarlet, were cleansed through the blood of Jesus. The self-righteous came to surrender their filthy rags and exchange them for the justification by faith offered them through the Lord Jesus Christ. Many others who were tired of life came out of great tribulation and washed their robes in the blood of the Lamb. Many testimonies to healing were giv-

en in almost every meeting. During our prayer meetings many were filled and baptized with the Holy Ghost in old-time power.

It was our privilege this summer, as already related, to work in Wuppertal, in Hamburg, and from there to move again to the southern part of Germany where the Lord has established a blossoming assembly in Kirchheim-Teck. Here the saints gathered again for a week's conference when three meetings were held every day for the strengthening and the building up of their faith. God met us in a very wonderful fashion, and we are happy to report that Pastor and Mrs. Walter Waldvogel are about to take over this work. It is a unique assembly in that a number of the most prominent members of the community have joined us. Having been filled with the Holy Spirit, they are now one hundred per cent lending their full support to the spreading of the gospel in this part of Germany.

In all our labors this summer in Germany, in Switzerland, and Yugoslavia, no gathering was filled more greatly with joy than our last meeting in the city of Stuttgart. Here it was where the Lord led us to start our tent meetings four years ago and where many hundreds of souls found salvation through the preaching of the gospel and were filled with the Holy Ghost. For many months the way had been barred to us, but at last God opened the door and when Miss Gassner invited us to come to hold a meeting with her, we found the hall overcrowded on the first night. She announced, however, that on the following nights we would have our meetings in the beautiful hall in the Linden Museum and that we

would have plenty of room there. Yet when we got there, we found that hundreds had to stand. But best of all the glory of God filled that place in a way we had never witnessed before in Stuttgart. God came forth in old-time power, saving souls, filling believers with the Holy Ghost, and healing many that were afflicted so that there was great joy in the city. And now the cry and desire is unanimous for us to come back as soon as possible for another meeting in this needy town.

The German people have gone through such tribulation that it can be said of them that they are a people who sat in darkness, but wherever God has permitted this glorious gospel to be preached, it can also truly be said that they have seen a great light, for the glory of God in the face of Jesus Christ has been revealed to them through the wonderful word of the cross which is the power of God unto salvation to all that believe.

Aboard the Flying Enterprise II

Miss Margaret Michelsen sailed for India from New York on September 19 aboard the *Flying Enterprise II* with the famous skipper, Captain Carl- sen. Among those who gathered to bid her farewell were her parents, Mr. and Mrs. O. Michelsen of Round Lake, Illinois, Mrs. Leonard Johnson, co-pastor of the Full Gospel Tabernacle, Waukegan, Illinois, and Pastor Gottfried Waldvogel under whose ministry Miss Michelsen was converted.

From near the Strait of Gibraltar Miss Michelsen wrote: "There are twelve passengers,

(Continued on page 10.)

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.



*SOME MEMBERS OF PRAYER GROUP
TOUL, FRANCE*

Sal Gaglio is second from the left.

From Korea

Dear Brother,

I've been assigned to an ambulance company of the Second Medical Battalion of the Second Infantry Division. I was sort of hoping that I would get an assignment in the work that I was trained for but the Lord knows what's best for me.

I'm an ambulance driver in word only. As you know, there is very little action up front, which means less driving for ambulance companies. This is the jewel of the deal. I've found a place where I can get along with my Lord for as long a period as I like without being disturbed and that's in the ambulance itself. God meets me daily and as I feel my need for more of Him the closer He draws me to Himself.

There are ten ambulances in this First Platoon and we are on twenty-four hour duty. We rotate in order. If we are not on standby, then we clean our vehicle, clean up our

areas, and try to beautify our living quarters.

Due to forty-eight hours of rain in the past three days, we are still digging ourselves out. The tent washed out from under us. The engineers are working overtime to repair roads and bridges. We were rather fortunate as we slept in dry ambulances for three nights. The food is good and I get plenty of it here.

I am getting much blessing in reading how God worked with the children of Israel. The Apostle Paul tells us that all these things happened unto them for ensamples and they are written for our admonition. God is good and His mercy endureth forever. His faithfulness toward me knows no bounds. I love Him with all that is within me, and the life that I now live in the flesh, I live by the faith of the Son of God Who loved me and gave Himself for me.

Yours in His name,

Henry Maasbach.

Dear Brother,

Right now I am at a different place again. I came back to the reserve area near Kapyong and then hardly being there a week I was sent to the Division Officers and NCO School as a medical aidman. Once every three weeks I have to give a class on first aid.

At first I did not like it too well but found out that accepting the way of the Lord always pays. Most of the time I can remain in my tent and spend much time with my Bible. This then has become a great blessing to my soul. I am more or less alone here because the cadre are of the typical infantry type. I've had a few opportunities already to tell them about Jesus. I am praying that I might be used of the Lord in leading them to Christ. Pray for me along these lines.

Yours in Christ,

Rolf Bocker.

DEGERNDORF SUNDAY SCHOOL IN GERMANY

This Sunday school was started while Sal Gaglio was stationed at Degerndorf and is being conducted now by Mrs. W. S. Williamson (standing at the far left). Cecil Callan, Stanton Hagan, and Wayne Haun (at far right) all teach classes in the school.



From France

Dear Friends,

The Lord Jesus has been faithfully showing me His glory and manifesting His presence.

When I returned from Italy, I found that our chapel was turned into a billets for quartering troops. Instead of appropriating a place for us to worship in, they didn't, leaving us out in the rain. This mustn't be, I knew, and surely Jesus knew too. Upon speaking to my captain, the next day found a thirty-foot new tent just for our use. We have a small organ, chairs, and an altar. Praise the Lord for His faithfulness!

There has been a definite lift in attendance in our meetings every night. We have had as many as seven or eight out representing four or five denominations. About five are really faithful. In our Bible study we are going through *St. John* and every night one is appointed to give his light on the Word. Each one has a different method of presentation, but Jesus comes in wonderful ways and is bringing us all into one. When Jesus is lifted up, there seems to be no conflict. Praise the Lord. So we talk about Him! Please remember this little group. The whole camp knows about our "tent meetings" and some occasionally trickle in out of curiosity. One way or the other, they get the gospel.

At work in the laboratory, work has become very interesting . . . How low a man stoops when he does not want God in his life! So is the situation here. But in the darkest places Jesus wants to let His light shine brightest. So . . . pray for us.

I am looking forward to reading this month's *Bread of Life*. Again, regards and Christian greetings to all.

Love in Christ,

Sal Gaglio.



Obedience

By JOHN QUINCY ADAMS

Sixth President of the United States

From a letter to his son written from
Russia, 1812.

IN the account of the creation we are informed that God, after having made the world, created the first human pair, and "gave them dominion over every living thing that moveth upon the earth." He gave them also "every herb bearing seed, and the fruit of every tree for meat;" and all this we are told "God saw was *very good*." Thus the immediate possession of everything was given them, and its perpetual enjoyment secured to their descendants, on condition of abstaining from the "fruit of the tree of knowledge of *good and evil*."

It is altogether immaterial to my present remarks whether the narrative is to be understood in a literal or allegorical sense, as not only the *knowledge*, but the possession of created good was granted; the fruit of the tree could confer upon them no knowledge but that of evil, and the command was nothing more than to abstain from that knowledge — to forbear from rushing upon their own destruction. It is not sufficient to say that this was a command in its own nature light and easy; it was a command to pursue the only law of their nature, to keep the happiness that had been heaped upon them without measure; but observe—it contained the *principle of obedience*—it was assigned to them as a

duty—and the heaviest of penalties was denounced upon its transgression. They were not to discuss the wisdom, or justice of this command; they were not to inquire why it had been enjoined upon them, nor could they have the slightest possible motive for the inquiry: unqualified felicity and immortality were already theirs; wretchedness and death were alone forbidden them, but placed within their reach as merely trials of their *obedience*. They violated the law; they forfeited their joy and immortality; they "brought into the world death and all our woe."

Here, then, is an extreme case in which the mere principle of obedience could be tried, and command to abstain from that from which every motive of reason and interest would have deterred had the command never been given—a command given in the easiest of all possible forms, requiring not so much as an action of any kind, but merely forbearance; and its transgression was so severely punished, the only inference we can draw from it is that the most aggravated of all crimes, and that which includes in itself all others, is *disobedience* to the will of God.

Let us now consider how the principle of obedience is inculcated in the history of Abraham,

Here 'N There

William Liebmann is at Fort Knox, Kentucky, and his family will join him shortly. *Edmund Kerut* has been discharged from the air force. *Rudolph Josenhans* has been home on a two-week furlough.

by a case in the opposite extreme. God commanded Abraham to abandon for ever his country, his *kindred*, and his *father's house*, to go, he knew not where; promising, as a reward of his obedience, to bless him and his posterity, though he was then childless: he was required to renounce everything that could most contribute to the happiness and comfort of his life, and which was in his actual enjoyment; to become a houseless, friendless wanderer upon the earth, on the mere faith of the promise that a land should be shown him which his descendants should possess—that they should be a great nation—and that through them all mankind should receive in future ages a blessing.

The obedience required of Adam was merely to retain all the blessings he enjoyed; the obedience of Abraham was to sacrifice all that he possessed for the vague and distant prospect of a future compensation to his posterity: the self-control and self-denial required of Adam was in itself the slightest that imagination can conceive—but its failure was punished by the forfeiture of all his enjoyments; the self-dominion to be exercised by Abraham was of the most severe and painful kind—but its accomplishment will ultimately be rewarded by the restoration of all that was forfeited by Adam.

But this restoration, however, was to be obtained by no ordinary proof of *obedience*; the sacrifice of mere personal blessings, however great, could not lay the foundation for the redemption of mankind from death; the voluntary submission of Jesus Christ to His own death, in the most excruciating

and ignominious form, was to consummate the great plan of redemption, but the submission of Abraham to sacrifice his beloved and only son Isaac—the child promised by God Himself, and through whom all the greater promises were to be carried into effect, the feelings of nature, the parent's bowels, were all required to be sacrificed by Abraham to the blind unquestioning principle of obedience to the will of God. The blood of Isaac was not indeed shed—the butchery of an only son by the hand of his father was a sacrifice which a merciful God did not require to be completely executed; but as an instance of obedience it was imposed upon Abraham, and nothing less than the voice of an angel from heaven could arrest his uplifted arm and withhold him from sheathing his knife in the heart of his child.

It was upon this testimonial of obedience that God's promise of redemption was expressly renewed to Abraham: "In thy seed shall all the nations of the earth be blessed, *because* thou hast OBEYED My voice."—Genesis 22:18.

Aboard the Flying Enterprise II

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eight of us missionaries. Since we are a group of missionaries aboard we have a Bible class daily. It has been a blessing to me and also an eye-opener. There are some very young missionaries who are going out for short terms. How my heart aches for them! They are so filled with queer beliefs. Thank God, the other missionaries are born again. I was appointed to be the one to open discussions

so I am endeavoring to be a blessing.

Captain Carlsen seems to be a fine man—certainly has 'both feet on the ground,' as someone expressed it. He shows such a humble spirit in connection with the episode of the first *Flying Enterprise*. He doesn't like to talk much about it. He has certainly gone out of his way to make it pleasant for us. One of the missionaries has a recording machine with many musical recordings—*The Messiah, Elijah*, hymns, etc. She has been sharing her music with us. But then we wished we could have music while sitting on the upper deck. We mentioned this in front of Captain Carlsen and before we knew it, he had rigged up an amplifier and there we had music on the upper deck. We hardly express our wishes but that he grants them immediately, or arrangestohave them satisfied."

Hiding . . .

(Continued from page 4.)

God will teach you to practice the presence of God and will make manifest His presence within you. That is what the baptism in the Holy Spirit is for. It brings God to dwell consciously within you. Communion becomes an unbroken fellowship with the Holy One of Israel. You enter lovership with Jesus.

O God, wake us up and stir our hearts to make sure that we do not only sing about the love of Jesus, but that we really seek with all our hearts to enter into that lovership with Jesus, that fellowship of the love of God. How else can we expect to be ready when He comes? "Only being *in Him* is the secret of translation."



Consecration

THE very first step toward getting anywhere into the deep things of God is an absolute surrender, *consecration*, *abandonment* to God. We might pray until doomsday for a perfect work in us, but it will never be done until we let go of ourselves—give ourselves over to Him. It must be done unconditionally, unreservedly, wholly, absolutely, “for better, for worse,” no question about the cost, no if’s, and and’s, and why’s, and wherefore’s, possibilities or probabilities—but, just once for all, forever and forever, give yourself to God, leave yourself in His hands for Him to work out His will in you. The emptied vessel given to the Lord, it is *His* part to cleanse it, to *carve* and *fashion* it, to *fill* it, to *use* it, to take it hither and thither as *He* pleases.

Can you get a view of yourself as an earthen vessel—stand off and look at it—and hand it over to the Lord? Then, henceforth, you have nothing to say about that vessel. It is God’s. *Your* wishes, *your* plans, *your* desires, *your* opinions have nothing to do with that vessel (your life). Keep hands off and let God work. Now it is *His* business to see it becomes a vessel meet for His use—to glorify Him—to carry the Water of Life for Him. It is His property now, and He can’t afford not to make it a vessel of honor. Your part is the act of faith in giving and leaving yourself in His hands.

This is all beautiful theory, you may say, but how to do it is the question. In the first place, it is necessary to really desire and will to so give yourself. You may be willing to be willing, but you must *will* to be willing. You must have no reserve of any kind held back from God. One can’t drift into this kind of experience very easily. Of course if one sweeps into it on the height of some rich, spiritual experience, all well and good,

but most people have to *walk* in straight and business-like, with their heads up and their eyes open. One must feel one’s need of God, and perhaps the only way to do that is to get a good view of one’s self. If we get that, we will see our tremendous need of God to make us fit to live.

A little introspection here is excellent. Just look at yourself squarely, asking God to show you yourself. Most of us need a good look at ourselves, not a general knowledge that we are sinners, but a good look at our *sins* and *unrighteousness*. It will do you good, no doubt. God’s looking glass never makes us conceited. Write your sins, and so forth, down, if it will help you, then give yourself once for all, not by feeling, but with your will. If you contracted with a man to work for him, you would do it with your *will* and not with your *feelings*.

Of course, each of us travels his own road. Each comes into the blessing his own, or rather, God’s way for *him*. Still, each of us has to do the same thing by *some* path, give ourselves up wholly, reserve nothing, before God can *absolutely* undertake *for* us. If our consecration is incomplete, our blessings will be incomplete.

Words God Has Used

(Continued from page 5.)

There are still three more instances of this word, each case giving us an interesting illustration of the use of the word, making our duty to pray still plainer.

On one occasion Jesus had a boat “*wait on Him*” (Mark 3:9) for use if the crowd at the shore got out of hand. The boat was, with inanimate devotion, to be right there all the time for use at any moment. Shall I show less devotion to my Master in my life of prayer than a fishing boat in its constant attendance on Him?

Or shall I be found less faithful than Cornelius’ servant who “*waited on him continually*” (Acts 10:7)?

Finally, we have the case of Simon the sorcerer who, after his baptism, “*continued with*” Philip, watching the miracles. He followed him everywhere, he was in every meeting, he never let Philip out of his sight.

We have found in historic example and in specific command, concentrated in one word, the obligation of God’s people to be first of all, no matter what else they might be, a *praying* people. If this word *proskartereo* tells us anything in all the verses in which it is used, it is that we have an all-important job to attend to with inflexible determination, and that job is *to pray*.

Columbus

Behind him lay the gray Azores,
 Behind the Gates of Hercules;
Before him not the ghost of shores,
 Before him only shoreless seas.
The good mate said: "Now must we pray,
 For lo! the very stars are gone.
Brave Adm'r'l, speak; what shall I say?"
 "Why, say: 'Sail on! sail on! and on!'"
"My men grow mutinous day by day;
 My men grow ghastly wan and weak."
The stout mate thought of home; a spray
 Of salt wave washed his swarthy cheek.
"What shall I say, brave Adm'r'l, say,
 If we sight naught but seas at dawn?"
"Why, you shall say, at break of day:
 'Sail on! sail on! sail on! and on!'"
They sailed and sailed, as winds might blow,
 Until at last the blanched mate said:
"Why, now not even God would know
 Should I and all my men fall dead.
These very winds forget their way,
 For God from these dread seas is gone.
Now speak, brave Adm'r'l; speak and say"—
 He said: "Sail on! sail on! and on!"
They sailed. They sailed. Then spake the mate:
 "This mad sea shows his teeth to-night;
He curls his lips, he lies in wait,
 With lifted teeth, as if to bite:
Brave Adm'r'l, say but one good word;
 What shall we do when hope is gone?"
The words leapt like a leaping sword:
 "Sail on! sail on! sail on! and on!"
Then, pale and worn, he kept his deck,
 And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
 A light! a light! a light! a light!
It grew, a starlit flag unfurled!
 It grew to be Time's burst of dawn.
He gained a world; he gave that world
 Its grandest lesson: "On! sail on!"

JOAQUIN MILLER.