

Spiritual Sacrifices

By G. A. WALDVOGEL

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

I PETER 2:4, 5.

THE church of the Lord Jesus Christ is composed of people that are born again and only of such. The members of the church of the Lord Jesus Christ constitute the New Testament priesthood, a holy priesthood, called to offer up spiritual sacrifices, well-pleasing unto God through Jesus Christ.

What a beautiful picture that is. The Old Testament priesthood is a type of the New Testament church, of the New Testament priesthood. To be a priest means simply to be a servant of God, dedicated wholly to serve the living and the true God. The priests in the Old Testament were consecrated to their ministry by blood and oil, typifying the experience of the New Testament people who are saved by the blood of the Lord Jesus Christ, redeemed and purchased by His blood and indwelt by the Holy Spirit, that by the power of the Spirit they may be able to serve God.

In the New Testament Christians, real disciples of Jesus, are called again and again the servants of God. To be saved simply means that we are delivered from the service of Satan and that we have become the servants of God. This service of God includes our whole life. When the New Testament speaks about serving God, it does not simply refer to going to services or performing some religious duty. It means that our whole

life has been dedicated to God. We read in Romans 6, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The same thought is expressed here in this passage. New Testament priests are offering up spiritual sacrifices, well-pleasing unto God. These sacrifices are called here spiritual sacrifices, of course, to distinguish them from the Old Testament offerings that were brought by the Old Testament priests. There is still another thought here: spiritual sacrifices are brought by the power of the Holy Spirit.

What does the Apostle Peter mean when he speaks about spiritual sacrifices which we are to bring to God? Every deed done as a service for God is a spiritual sacrifice. Thus we see that daily we are to bring these offerings to God, spiritual sacrifices. We cannot do anything that is well-pleasing to God: we cannot do anything unto the Lord, except by the grace of the Holy Ghost. You recall how the Apostle Paul speaks to the slaves at Ephesus and says, "Whatsoever ye do, do it from the heart as unto the Lord." Everything that is done from the heart unto the Lord is a spiritual sacrifice well-pleasing unto God.

In Hebrews 13 the Holy Spirit particularizes about these offerings and says, "To do good and

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A SECRET that will make your life more joyous:

Set yourself to praise the Lord
At all times, under all conditions,
And you will have the glory and joy of the Lord
In your life.

“Be Filled With the Spirit”

By the Editor

WHEN the Apostle Paul wrote to the Christians at Ephesus to “be filled with the Spirit” (Eph. 5:19), he literally exhorted them to “be being filled” continually and completely with the Holy Spirit of God. This indicates, not a “once-for-all” experience, but a state, a condition, a manner of life which God desires to see exemplified in every believer *all the time*.

Just what does the Apostle mean by this command? He leaves no doubt, but goes on to say that the evidence that one is Spirit-filled is a life marked by continual worship (“singing . . . making melody to the Lord”), an utter abandonment and resignation to the will of God so that there is continual thanksgiving “for all things” ascending from the heart, and finally, submission to others “in the fear of God.”

The first of these manifestations graphically describes the joys known to every child of God who has ever been filled with the Spirit. The normal re-

sult of such an experience is a heart filled and overflowing with “joy in the Holy Ghost,” which is so markedly a Kingdom blessing (Rom. 14:17). These emotions find their logical expression in “singing,” “melody,” “hymns,” “spiritual songs.” The life of the Spirit should *always* be characterized by this spirit of joyfulness.

Equally important, however, is the manifestation of a Spirit of thanksgiving “for *all* things” not only for the experiences so often termed “blessings,” those elevations of the soul to God in rapturous love and praise when God pours out His Spirit, but also for the difficult and hard things, the things which cross our wills and plans, the disappointments and criticisms, the injuries and wounds — “all things.” The person who in reality is *filled* with the Spirit gives thanks for every circumstance, “for all things” that enter his life, for he *knows* that “*all* things work together for good to them that love God.”

Finally, submission—humil-

ity, meekness. Here it is spoken of, not in reference to our relationship to God but to our fellowmen—“others.” Too seldom do people realize that this attribute is a fruit or manifestation of the Spirit-filled life. The emphasis is laid primarily on the first-mentioned manifestations. Yet, to judge by the way in which the Apostle elaborates on this one characteristic, one would gather that it was the most important of all, for from Ephesians 5:22 to 6:9 Paul speaks of this one theme, submission, applying it to every condition of man.

First, wives are exhorted to submit to their husbands. Then, although the word submit itself is not used in reference to husbands, the implication and thought is there: husbands are to submit to Christ, the Head, and so receive from Him the instructions needful for them, fittingly summarized in the command, “Love,” which in turn is “the fruit of the Spirit.” Again, children are told to obey or submit to their parents. Thus God shows how He desires the Holy Spirit to reign in the family and to fill each member thereof and every relation of that life with Himself, and thereby make the family life holy and spiritual.

Two other groups are mentioned—servants, who are to be obedient or submissive, and masters who also are to do “the will of God,” to submit to His Spirit so that their actions towards their servants will be characterized by “love, long-suffering, gentleness, goodness.”

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Bread of Life

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Christ Is All and In All

THE TESTIMONY OF MARTHA WING ROBINSON

EDITED BY G. P. GARDINER

The greater part of the following testimony was written in 1900 and published at that time to the encouragement and blessing of thousands. We are printing this testimony not primarily because of the healing related but because of its stimulating and scriptural teaching on the subject of divine healing. Although this healing occurred several years prior to Mrs. Robinson's marriage, to avoid confusion, we have referred to her throughout by her married name.—Editor.

ON the fly-leaf of an old notebook containing varied notations and recipes, Martha Wing Robinson wrote the following autobiographical paragraphs:

"Joined Methodist Church at the age of twelve, during or after revival meetings conducted by the Foote brothers" [well-known evangelists of the period and authors of the beloved gospel song, "When I See the Blood"].

"From the age of seventeen up to twenty-two the question of full consecration presented itself repeatedly. During this time I was seeking for a fuller spiritual experience. At the age of twenty-two received the witness of the Spirit, but back-slid because I would not yield to full consecration and become almost skeptical.

"The spring of 1898, finding myself dangerously near infidelity, I turned back and deliberately, merely by force of will, resolved to serve God, and yield those things I had withheld even during the time of my greatest spiritual blessing. Two books, *The Christian's Secret of a Happy Life* by H. W. Smith and F. R. Havergal's *Kept for the Master's Use*, greatly influenced and led me in the right way during the summer.

"At this time I had been an invalid for nearly three years. I knew nothing of divine healing, but had looked a little into Christian Science, recognizing when I did so, the falseness of the teaching."

This, in brief, is the background of the following miracle of healing. Always physically delicate, at the age of twenty Mrs. Robinson was forced to give up her work as a school teacher and during the next two years became increasingly weaker until she became "a helpless invalid." "Among the wages Satan gave me during my illness," she states, "were stomach, liver, and kidney trouble, palpitation of the heart, continuous and severe headaches, female weakness with a partial paralysis of all lower organs, all resulting in a diseased state of the nerves that kept the entire flesh of my body in constant pain, resembling inflammatory rheumatism, especially at nerve centers, such as wrists and ankles.

"I was also subject to severe attacks of pain in the sciatic nerves so that often I could not move for hours at a time and had similar attacks in the large nerves of the shoulder. After a time the vitality of my body became so exhausted that any extreme pain or severe nervous strain would cause a sudden anesthesia of the nerves, so that in a few minutes from the beginning of the attack my whole body would become cold and stiff, so that I could not so much as bend a finger. I always, however, retained perfect consciousness, directing those about me what to do so long as I could speak, the muscles of my lips and face being the last affected.

"Through all this worn-out condition of the nerves, I have much reason to be thankful that I was not 'nervous' in the usual sense of the word. My illness all through was manifested by physical pain and exhaustion, and not by any lack of nerve control. I feel that in this way I was spared the extreme of misery and suffering . . .

"I was not, except at intervals, confined to my bed, but the last two years before my healing I was compelled to spend about eighteen hours of the twenty-four in bed. If, during any emergency, I 'wound up' my nerves to greater exertion, or remained out of bed longer than usual, a severe relapse resulted. In a short time I could so exhaust my powers that weeks would elapse before I regained what I had lost.

"As an instance, at one time getting some Christian Science . . . into my head, I thought to believe myself back into health, and for a few days rallied all the strength I had in the determination to be well. The first and second days I pulled through but suffered intensely at night. The third night, after the greatest exertion, I could not sleep, and for weeks the sense of exhaustion never left me for a moment. It resulted in my consenting to go to the hospital for three months, there remaining in bed for eight weeks, but I failed to get rested. As soon as I arose from bed I again failed rapidly.



Martha Wing Robinson

This picture was taken after Mrs. Robinson's healing, 1899.

"I had several such relapses from foolishly overdoing in the presence of others, rather than yield to my weakness, for I could not learn the lesson of complete inactivity, the only condition in which I could keep comparatively free from the acute pain and nerve exhaustion."

During her illness Mrs. Robinson tried to get help from various physicians, and finally entered Mercy Hospital, Davenport, Iowa, where she was "under the care of . . . one of the best physicians." "From the first he gave me little promise of help," continues Mrs. Robinson, "and stated to my mother a year after I put myself under his care that his attendance on me had never helped me in the least." At length he advised that she go home and be made as comfortable as possible until the end, which could not be more than a year away.

During her time in the hospital Mrs. Robinson shared her room with a woman of culture. The two found each other congenial and soon became quite friendly. Both women were to leave the hospital at the same time, and Mrs. Robinson was asked to accompany her friend to her home where she could have the benefit of the services of a trained nurse who was being employed. This kind invitation was accepted, and everything possible was done for her comfort and enjoyment.

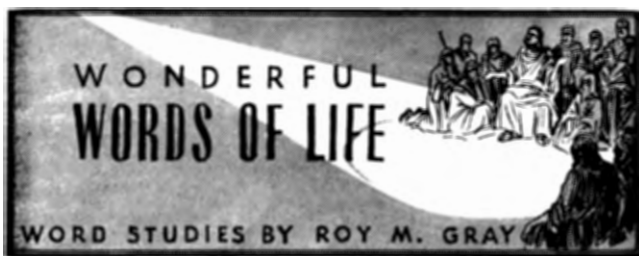
Before her entry into the hospital Mrs. Robinson had become associated with a group of young people whose main interests, like hers, were of a literary nature but who were also atheists and had influenced her thinking in this respect. Now again she found, to her surprise, these friends were also atheists and "seemed diabolically appointed to influence her yet more along the lines of atheism."

"From my first entrance upon the Christian life," writes Mrs. Robinson, "I felt that there was something higher and better than I had ever myself experienced, or seen in the professing Christians about me. As I grew older I saw the necessity of absolute consecration to God. I had many hard battles over it, and Satan invariably conquered. These times of spiritual anguish and struggle were always succeeded by long periods of coldness and indifference, when my religion was scarcely more than an outward form. Each time I drifted farther away, until the winter of 1897-1898 I found myself under atheistic reading and influence, dangerously close to infidelity. I hardly know what turned me back, except that God's Spirit must have still been calling me; but I have had deep conviction that if I had not yielded to God then I should have been lost."

One of the means God did use to turn Mrs. Robinson back was a kind act of her friend's atheistic husband. One evening he brought a telescope into the sick-room so that the invalids might have opportunity to see some special celestial phenomenon that was to occur that night. As Mrs. Robinson viewed the stars through the telescope, their glory and beauty thrilled her as never before. Awed by the sight, various thoughts coursed quickly through her mind: Someone must have made those stars . . . Is there a God after all? . . . And if there is, how terrible for me to be ignoring Him as I am . . . And the Bible? . . . If it is true, I will soon go to hell . . . Who are right? the Christians or the infidels? . . . Can anyone be *certain* that there is a God?

As she considered these questions, she remembered a Bible verse she had learned in the little Methodist Sunday School she had attended as a child. It was a word spoken by Christ Himself: "*Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.*" She decided to try it out, and at once began to pray that if there was a God He would somehow reveal Himself to her. Day after day, for hours at a time, she earnestly sought the Lord. At the end of a month she had received no answer. Discouraged, and almost convinced that there was no God, she contemplated giving up her quest. Then she determined to make one last attempt and asked God that if He existed to reveal Him-

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THE TRUE VINE

I am the *true* vine, and my Father is the husbandman. Every branch in Me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit (John 15:1, 2).

OUR ATTENTION is centered on the word "true." In Greek there are two words, each with its own distinct meaning, for the translation of which in English we have but one word, and that is the word "true." One of the Greek words means just what our English "true" signifies: something that can be depended upon. But the other Greek word, the one used in our text, has its own unique sense. "It is particularly applied to express that which is all it pretends to be: for instance, pure gold as opposed to adulterated metal." This Greek word "true" is not, then, true as opposed to false but rather "completeness" as set against "incompleteness," the superior as against the inferior, the substantial rather than the shadowy and anticipatory. In Hebrew 8:2 we read of the "true" tabernacle without regarding Moses' tabernacle as false, but only as a "weak, earthly copy" of the heavenly "real" one. Jesus as the "true" light does not make us false lights but merely adumbrations of the One, Only Light. Moses gave them bread in the wilderness but only Jesus is "true" bread, nourishment unto eternal life.

We did have an English word to use but it has now become archaic in this sense, and that is the word "very." We still have it in the phrase, "very God of very God"; and we might say, "He bowed his head from *very* shame." But we could hardly say, "I am the very Vine."

It is evident from these examples of the word that it means "that which corresponds to its idea—that to which a predicate is attached in its appropriate sense." That which is "true" is all that it should be.

Now look at the "true" Vine, remembering that it is not the ordinary word for "true" that is here used. These analogies from nature are not merely happy coincidences, but designed correspondences in the plan of God. The relation of close union between the vine and its branches does not reach its highest realization in the earthly plant, but is a figure of that fullest union between Christ

and the Christian. "I am He in Whom the relation of the vine to its branches is revealed in the deepest manner."

When we consider the absolutely dependent life of the branch, its compulsion to receive moment by moment life from the vine, and remember that this is *merely an imperfect picture* of the truth of *our* dependence upon Christ and *our* need of receiving moment by moment life from Him, we can see how tremendous is the truth, "I am the Vine, ye are the branches." Remember, the figure does not *exaggerate* the truth but *tries in vain* to present things as they actually are. We need Jesus much, *much more* than the earthly branches need the vine. This latter need is absolute: the branch cannot occupy an intermediate position; it is either in the vine or it is not. How much more is this true of the Christian life!

Andrew Murray says: "God wished to reveal Himself in and through created beings by communicating to them as much of His own goodness and glory as they were capable of receiving. But this communication was not giving to the creature something which it could possess in itself, a certain life or goodness, of which it had the charge and disposal. By no means. But as God is the ever-living, ever-present, ever-acting One, Who upholdeth all things by the word of His power, and in Whom all things exist, the relation of the creature to God could only be one of unceasing, absolute, universal dependence.

"The life God bestows is imparted not once for all, but each moment continuously, by the unceasing operation of His mighty power. Humility, the placing of entire dependence on God, is, from the very nature of things, the first duty and the highest virtue of the creature and the root of every virtue."

This is the branch-life. Is this the way I live?

Let us not pass carelessly by even those sayings of the Scriptures which are commonly looked upon as of little moment. For of the grace communicated by the Spirit have even these had their origin; and the grace of the Spirit is never trifling and valueless, but great and admirable, and worthy of the munificence of the Giver.

Let us not then be listless hearers, seeing that even they who smelt the metallic ore do not, after having cast it into the furnace, gather out merely the larger pieces of gold, but do also with utmost care collect even the very small grains. Since then we, too, have to smelt the golden ore which we gather from the apostolic mines—not casting it into a melting vessel, but submitting it to your spiritual consideration—not raising flames, but kindling the Spirit's fire to act upon it—let us gather up with diligence even the minute fragments. For though brief the saying, yet mighty is the power.

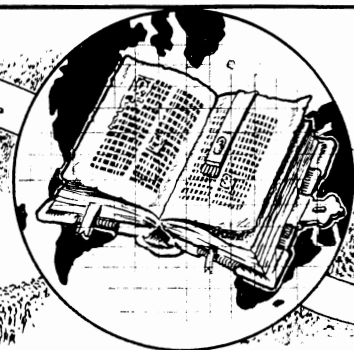
Just as the value of pearls consist not in any vastness of bulk but in the beauty of the gem, so also is it with the reading of the Divine Scriptures. . . . It often suffices to take thence a single saying, in order to have something worth carrying with us all our lives.

—JOHN CHRYSOSTOM.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



God's Open Door

By MARGARET MICHELSEN

I HAVE enjoyed going out to the villages and into the homes of Orai once again. It has been interesting going to these places where I used to go, finding many familiar faces and seeing youngsters who were in the village class, now grown up with babies of their own. Many remember me and are quite willing to sit and listen as we sing and tell the stories of Jesus.

Again we are beginning classes in this one village. We will be going there weekly, endeavoring to win these people for Jesus. When we had classes there before we taught them Bible verses and songs—also stories. The other day one of the young ladies sang along with us as we sang “Yisu Masih, Mero Pran Bachaya” (Jesus Christ Saves My Soul). She had remembered this song and also John 3:16.

Recently we were in a Mohammedan home, and while there two elderly women came in to listen as well. I never saw such hungry Mohammedan women before. Over and over they said, “Tell us some more.” One asked us to tell her about the second coming of Jesus. (They had had Gospel portions before and had read of Jesus’ second coming.) Upon their request, we are giving them a New Testa-

ment. You will pray for them, won't you?

The other day one of our evangelists was in the bazaar preaching, using flannelgraph figures to convey his message to the people. Among the group of people were two shopkeepers who seemed to be very much impressed. It was the first time either of them had heard a Gospel message given by the means of visual aid material, and they became so interested that they desired their children and others to hear and see. So they asked the evangelist if the missionary could come to their

with this news, my heart rejoiced within, for it was as if homes and teach the children and the women these stories by means of the visual aid material.

When the evangelist returned God had spoken and said: “Behold, I have set before thee an open door.” This was exactly what God had put upon my heart and here we had two open doors before us in which we could hold classes! Arrangements were made for us to go to these homes Tuesday evening (March 17).

We went to the first home at five o'clock. The men had asked themselves for us to come in the evening so they would be able to attend more easily, and the children are home from school then, too. This man was waiting for us, and it wasn't long



Miss Michelsen Teaching Sunday School

This class is being conducted outside the prayer room at Orai.

before the room was filled with children, young people and women. Then the men began to come in, and across the narrow road were others standing, looking in.

Oh, my heart was filled with thanksgiving for such an opportunity to give out the Gospel. Here were the people gathered, not because of our having called them in, but because one man's heart was touched by God and in turn he wanted others to hear. As God enabled me to tell them the story of Adam and Eve and how sin entered into the world, I felt His presence. Most of the children and young people memorized Romans 6:23 which we taught them in connection with the lesson. We have been asked to come back every Tuesday evening and continue these lessons. Do please pray with us that God will accomplish His own work in these hearts.

Likewise the second man was waiting for us and already he had a number of children gathered. Mats were spread out on the floor for the children to sit upon; there were some chairs for the women and a table for me to place my pictures upon. Soon the room was crowded. I was interested to note how quietly they all sat and listened. This is rather uncommon, but there was perfect attention. We gave the same lesson and taught the same Bible verse to this group as to the other.

After we finished our class session (both sessions lasted an hour each), this man said to me, "We had the floor washed and purified and this room made 'holy' for this occasion. We have been burning incense also. Then we have bought some sweets (Indian candy) to give out to the children in behalf of this occasion." Well, as far as we were concerned, he would not have had to do this—in fact, that is what they do on their Hindu holidays, but I appreciated his ac-

tions as he was regarding our telling these Bible stories as a holy occasion.

Yesterday was Tuesday, so we went to the aforementioned classes again and surely God has been working in hearts. We more or less wondered if they would want us to have a class as yesterday was a Hindu festival, but they were waiting for us and we had quite a group in both places, especially the first. There were many young people present.

At the very beginning of the class I asked if there was any who remembered the verse we had taught them last week and without any help or reminding from us, six boys stood up and repeated Romans 6:23. Then we asked them if they remembered the story we had told them, and sure enough, they did. They certainly were an attentive group which surprises me, for usually that is not the case out here. But I do believe it is an answer to prayer. These class-

es are making an impression on their hearts and minds. May God give us fruit and fruit that shall remain.

Pioneering in Togo, French West Africa

By HENRY DAHLBERG

HERE in Bassari we have been working on the new house, and have just moved in, although it is unfinished, as it is a bit cooler than the temporary aluminum house we have been living in. The Christians here are building a mud brick house for the native pastor, and we are digging the foundation for a church here. This month four more believers have been baptised in water, praise the Lord!

Bible School began April 1 in Natitingou. We were happy to be able to send, for the first time, five students from Bassari. One was recently married in



Hilda Wagenknecht Returns to Bettiah

In January Miss Wagenknecht returned from her furlough to her ministry at Bettiah Orphanage, Bettiah, India. Waiting to welcome their "mother" home were over two-hundred girls from the orphanage, in addition to the Christian families and co-workers of the mission compound. The Indians expressed their joy by presenting Miss Wagenknecht with one-hundred and eighty garlands, "so many I could hardly see," she writes, and then adds, "It is thirty years ago now since I arrived in India the first time, and I can say they have been years of great blessing and rejoicing in Him. I thank God too that He has so wonderfully kept me through all these years and so you don't wonder that I feel at home here with my dear Indian people."

the first church wedding that has taken place here.

On March 1st we had the dedication service of a new church in Kabou. The chief was there and hundreds of people standing inside and out. The church is quite open so those left standing outside were able to see and hear what was going on. Every Sunday some have come to be saved until now there are eleven.

The other night a World War I vet brought his fetish to burn. It was a crocodile head with a dirty cloth tied around it. We thank God for hearts that are yielding to our Lord. This is all virgin territory here; most of the people have never heard once the gospel story. So far no one has received the gift of the Holy Spirit. Would you please remember this need in your prayers.

Prayer Requests

"One of our older girls who had always been so hard to reach, and from the time she was in the lower classes refused to tell the Bible stories, had a very strange experience recently. She woke up in the night, and this verse was spoken to her: *For the Son of man came to seek and to save that which was lost.* Do pray she will give herself to Jesus. We had been praying specially for her and four other girls who will not be with us next year, as some have finished their work with us and others will not go to school any longer, as their parents decided they are old enough to get married. Not one of these girls is more than fourteen years old." *Adeline Grieger*, Orai, India.

"The question has now again been before the Parliament whether missionaries shall be allowed to preach the Gospel or not. About a week ago this question was raised and much was written in the papers. The leaders do not want any preaching to be done. They think that Hinduism is good enough for the people. Please take this as a matter of earnest prayer that the Lord will overrule and keep this door open so that

the many millions who have not yet heard may have an opportunity to hear about the way of salvation."—*G. Ericson*, Partabgarh, India.

Spiritual Sacrifices

(Continued from page 1.)

to communicate forget not, for with such sacrifices God is well pleased." Here we have spiritual sacrifices, deeds of kindness and of love done by the Spirit of Christ. They are spiritual sacrifices well-pleasing unto God. In the same passage we read about offering up unto God continually the sacrifice of praise which is the fruit of our lips, making confession unto His name. Now that is a spiritual sacrifice, praising the Lord, declaring His goodness.

There are many ways of praising the Lord. We praise the Lord in song sometimes. We praise Him in testimony. We praise Him with our rejoicing. We praise Him in many ways. Our praise must be real, from the heart, a spiritual sacrifice offered up unto God. I am sure the incense of prayer, of worship, of adoration, and of intercession is included. These are spiritual sacrifices.

Then I think of other sacrifices which are definitely mentioned in the Word of God. They are the exercise of the gifts of the Holy Ghost, spiritual enablings to serve God in the church, in the Kingdom. All these things are spiritual sacrifices offered up unto God.

Now the great question is: "Do I belong to this priesthood, to this company of people? Have I been consecrated unto God and His service by blood and oil, by the blood of Christ and by the anointing of the Holy Spirit? Am I really His possession? Is this my life?" I belong to God, not to myself any longer. My spirit, soul, and body are His that He may be glorified in my life, in my activity, in my work, and in my service.

That is the attitude, position, and experience of the New Testament priesthood. It is our privilege, beloved, to belong to this wonderful company of the redeemed of the church of Christ.

"Be Filled With the Spirit"

(Continued from page 2.)

These injunctions are all contrary to "the will of the flesh," but as one seeks to obey them God fills such with His Spirit, for He gives the Holy Spirit "to them that obey Him" (Acts 5: 32).

A minister was once led of God to give an unusual call for consecration, unusual only because it is so seldom given, at least in this particular manner. But the Spirit of God through him asked those in that meeting to consecrate themselves to be filled with the Spirit *always*.

Why should such a call sound unusual? Isn't that Scriptural—to *always* "be being filled" with the Spirit? Does God's Word make *any* exception, *any* provision for the flesh? Am I *always* filled with the Spirit? Do I have the Scriptural proof that I am so filled—*continual* worship, thanksgiving, submission? If not, why not?

How can I be filled continually? Only by continually waiting upon God, drinking at the Fountain, and obeying His commands, thereby having Him Himself within me as the King of my life.

So many people testify to having been once filled with the Spirit "according to Acts 2:4," a blessed and Scriptural experience indeed. But how many can testify to being filled with the Spirit according to Ephesians 5:18 to 6:9? *Can you?*

SERVICE



ECHOES

A Private — Acting Chaplain

Our post chaplain left here permanently last month, and now I am in charge of all services in camp. Chaplain Stiles is due the first of June, and till he arrives I'll continue in charge. It has been a real privilege to be able to preach the gospel to the men. We've had fine attendances all four weeks, averaging about fifty a service. That is about twice the amount the chaplain ever had, for the men had no respect whatsoever for him, and their attendance showed it. A sincere, aggressive chaplain could easily build the number over two-hundred.

The fact that I've been in charge has made it possible to give our own services more publicity. Usually I devote a space in the weekly bulletin to them. As a result, the attendance has been increasing steadily. Two of our group, Jack and Rudy, left for the States last week, and their presence is greatly missed. Now we are without an organist, but I trust we'll find a new one soon. I was very thankful for Rudy's last

testimony when he said he was very happy because he was going home a better Christian than he came.

One new fellow, Gordon Finney, has been a great blessing, and I feel he is the man to take over when I leave. I am certain it was God's will to start these services, and I was fearful lest they collapse when I leave because no one showed any desire or ability to preach. Gordon preached Sunday night and did well in spite of the fact that he was nervous. From now on he and I will rotate preaching so he can gain the confidence of all the men. Then before I leave, Gordon will take over entirely so my absence won't mean a thing.

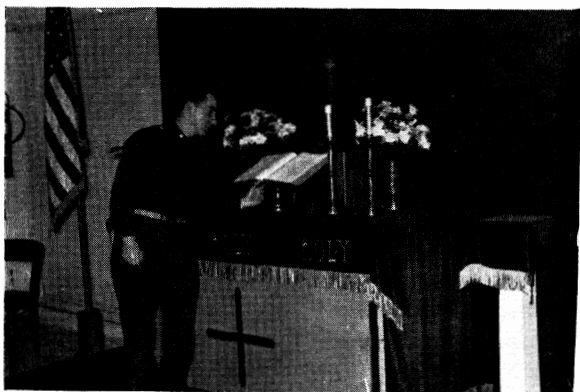
The time keeps moving along and very seldom does anything important occur. I am still working as a maintenance man on radio and telephone equipment. On my off nights I attend school. Have received the *Bread of Life* with regularity and every issue is a blessing.

With the Bible Students

Gene Thompson of Waukegan, Illinois, has been stationed at nearby Great Lakes Naval Station for several years. During that period of time he has attended the Full Gospel Tabernacle in Waukegan. Gene is being transferred to Washington, D.C. Gene is enrolled in the *Bread of Life Bible Correspondence Course* which is offered free to any service man upon request. Evidently Gene has been doing his daily requirements for the course during his noon hour. From one of his weekly reports we quote:

"After leaving the Chapel by the Lake, the presence of God lingered with me. I wanted to tiptoe to work. When I got to work, I wanted to be so quiet for I knew that I was still in the presence of God. I have never had such an experience (in so great a way). I am determined to wait on the Lord even more and more so that He may teach me and change me into Himself."

From *Carl Sommer*, a marine stationed at Camp Pendleton, California, comes this inspiring report: "Today I finished the last lesson in the *Bible Correspondence Course*, and I can surely say that this course has given me a deeper hunger for God's Word. It seems the more you study God's Word, the more you want to know about Him. While I was on board ship for thirteen days on maneuvers, I read from the middle of Exodus to the end of the Old Testament. Since we had nothing to do all the time, I decided that if the other fellows could read their pocket books all day, I could read God's 'pocket book,' the Bible."



Dan Immordino in Army Chapel

Here 'n There

On June 28 *Herman Depold* of Brooklyn, New York, now stationed at Sheppard Air Base, will be married to Mitze McDaniel in Wichita Falls, Texas.

Fred Manzke of Bronx, New York, has been stationed at the Donaldson Air Force Base, South Carolina, but expects to be shipped before long.

Robert Koppey has been on furlough in New York prior to going to Fort Lewis, Washington, en route to the Far East.

Christ Is All and In All

(Continued from page 4.)

self to her that night. If He did, she promised, she would seek Him as long as she lived; if He didn't, she would never pray again. That night, at midnight, it seemed that the heavens opened, and the Holy Spirit made the existence of God such a reality to her that never again could she question it. Her joy knew no bounds. She felt she was "the happiest person in the world, just to find out that there is a God."

"Startled at my own spiritual condition, I deliberately faced the circumstances, and recognizing the fact that my drifting and sin were the direct result of my refusal to consecrate myself, and especially all these years to give up one thing which God asked of me, I 'sat down and counted the cost,' saw the paths were sharply defined, and

In the spring of 1898 she went to be with her sister where she was able to spend "the time alone with God." It was the following summer that the Lord Himself gave her her "first personal experience in divine healing," without having had any teaching on the subject whatsoever.

"One night, lying awake with pain and fatigue," she relates, "I faced the future and saw possible years of invalidism before me, and the horror of it came over me worse than it ever had before. I was trying to be resigned to God's will, as I understood it then, but I very often asked God to hasten my death. That night, however, in sudden anger with my sickness, which was shutting me out from service to God, I sat up in bed and prayed earnestly something like this: 'My Father, heal me and let me live for Thy service. I know it cannot be Thy will that I should drag out my life a useless burden to myself and

CONSECRATION IS NECESSARILY OF GREAT EXTENT and implies laying upon the divine altar both inward and outward powers, bodily senses as well as intellectual gifts, touch, taste, sight as well as memory, imagination, reasoning, affections. Consecration cannot imply less. Leave but a single department of the mind in the power of the creature, leave but a single entrance of the soul unguarded and open; and Satan will find his way into it as really, and in all probability as *effectually*, as if an hundred were left open.

—Adapted from T. C. UPHAM.

that either I must be all for God, or Satan would have all.

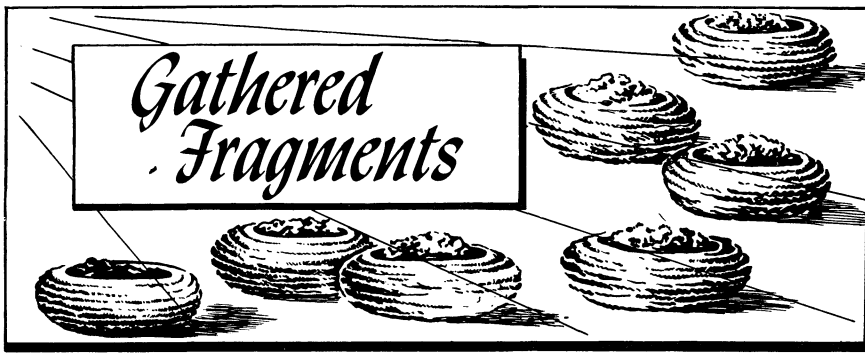
"I had done the same thing many times before, but this time I willed to be God's. I put myself into His hands, and promised to live for Him if I were so permitted, or die if He willed, for I did not then know Him well enough to understand that my death was not His will. Knowing my tendency to go back, I asked God to give a 'seeking spirit' to search until I found Him. I did not feel then that I was answered, for it was weeks before I felt God's presence; yet I know I was answered, and for weeks I spent my time in a deliberate searching for what I had once thrown away."

Thus Mrs. Robinson made good her promise to seek the Lord and gave herself to prayer and the study of God's Word, not for the purpose of receiving physical help but solely that she might come to know Christ as intimately as possible in what appeared to be the last months of her life.

to everyone else. It is all nonsense for me to try to make myself believe that I can glorify Thee by my miserable sickness. Give me health, and let me work in Thy vineyard and atone for my years of idleness.' . . .

"I was instantly and perfectly healed of a serious organic trouble from which I had been intensely suffering. This ought to have taught me that God would do all the rest for me. But I was ignorant of His will and full of a false theology and teaching, and instead of seeking further and testifying to His goodness, I kept silence. I even allowed my sister to wonder at the change in me and attribute it to all kinds of impossible causes. I did not wish to seem 'queer' and 'fanciful' (by believing that God really answers prayer).

In the second installment of this testimony which will appear in the July issue of *Bread of Life* Mrs. Robinson tells how God led her on "into heights and depths of His love" such as she had never dreamed of.—Editor.



The two hundred and fiftieth anniversary of the birth of John Wesley will be celebrated by some fourteen million Methodists the world over on June 17.

Always a religious youth, John Wesley became increasingly earnest, and especially so after reading Jeremy Taylor's *Holy Living and Dying*, at the age of twenty-two. "Instantly I resolved," he writes, "to dedicate all my life to God, all my thoughts, and words, and actions." Subsequently he joined a small group of young men at Oxford University who drew up a number of methods to regulate their lives in all matters with a view to pleasing the Lord in all things. Hence by their worldly fellows they were dubbed "Methodists," a nickname which stuck to them and has become the official name of their followers. Wesley entered the ministry and later served as a pioneer missionary in the newly-planted American colony of Georgia. Still he was as yet unconverted according to his own testimony.

It was in conjunction with his missionary activities that he met a group of people whose lives so impressed him that he enquired as to the secret of their experience and power, and it was in one of their meetings that he was converted. "I felt my heart strangely warmed," he testified.

For the next fifty-two and more years of his life he went everywhere preaching Christ. An indefatigable worker, he rose at four a.m., "preached his first sermon at five, and was on the road by six," often traveling by horseback some sixty or seventy miles during the day, all the while engaged in reading, study, or writing! He stopped to preach "at least three times"! So great was the impact of his ministry that even secular historians say that England was

saved from a bloody revolution such as France experienced because of the great Methodist revival.

His own definition of a Methodist gives one the best insight into Wesley's preaching and practice: "A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is continually crying: 'Whom have I in heaven but Thee and there is none upon earth whom a desire beside Thee.' . . . He is therefore happy in God; yea, always happy, as having in Him a well of water springing up unto everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. . . . And he . . . in everything giveth thanks, as knowing this (whatsoever it is) is the will of God in Christ Jesus concerning him. . . .

"His heart is lifted up to God at all times and in all places. In this he is never interrupted, by any person or thing. In retirement or company, leisure, business, or conversation, his heart is ever with the Lord. . . . He walks with God continually, having the loving eye of his soul fixed on Him. . . . And loving God, he 'loves his neighbor as himself,' he loves every man as his own soul. . . . His one intention at all times and in all places is not to please himself, but Him Whom his soul loveth. . . . God reigns alone; all that is in the soul is 'holiness to the Lord.'"

* * *

"Like many of his predecessors, when they faced the heavy responsibilities of the Presidency," says the *N. Y. Times*, "General Eisenhower has been giving increasing stress to prayer and divine guidance since his

election. When the Cabinet holds its weekly meetings . . . President Eisenhower calls on the members to stand for a minute of silent prayer before proceeding with public business." And Sherman Adams, the Assistant to the President, keeps before him on his desk the familiar prayer, printed in illuminated type, the opening lines of which are

Lord, make me a channel of thy peace,
That where there is hatred, I may bring love.

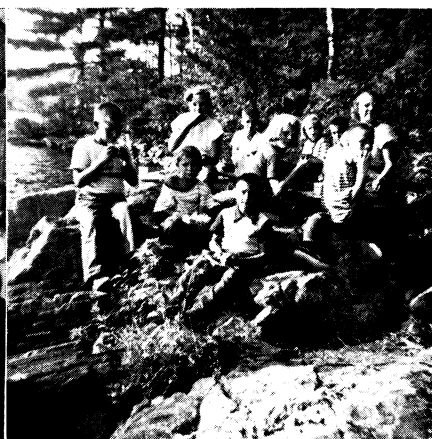
Happiness

By JOHN WESLEY

Every Christian is happy; and he who is not happy is not a Christian. If religion is happiness, every one that has it must be happy. This appears from the very nature of the thing, for if religion and happiness are in fact the same, it is impossible that any man can possess the former without possessing the latter also. He can not have religion without having happiness, seeing they are utterly inseparable. It is equally certain, on the other hand, that he who is not happy is not a Christian, seeing if he was a real Christian he could not but be happy.

But I allow an exception here in favor of those who are under violent temptation; yea, and of those who are under deep nervous disorders, which are indeed a species of insanity. The clouds and darkness which then overwhelm the soul suspend its happiness, especially if Satan is permitted to second those disorders by pouring in his fiery darts. But, excepting these cases, the observation will hold, and it should be well attended to:

Whoever is not happy—
yes, happy in God—
is not a Christian.



Rest on your pilgrimage at . . .

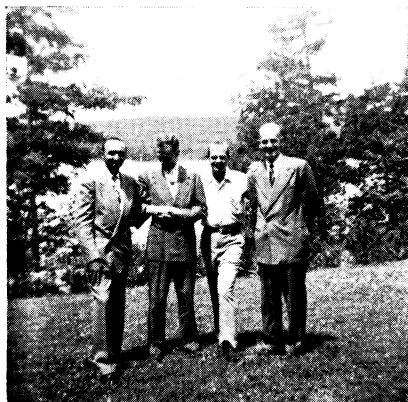
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