

## *Victory All the Time*

By HANS R. WALDVOGEL

THE whole purpose of the preaching of the Gospel and of the work that Jesus Christ did and does is to bring us into the rest of God, into the secret place of the Most High God. That is Salvation!

That secret place was occupied by Jesus. Here is why, though He was tempted in all points like as we are, He overcame in all points. He won the great victory over hell, not by fighting Himself, but by abiding in the Father, by abiding in the rest. "Father, the hour is come—What shall I do? Get nervous about it? No! That is what I came to this hour for. Father, glorify Thy name."

We too have that lesson to learn, and not only to learn, but to labor to enter into that rest: All our labor consists in not laboring. All our fighting consists in not fighting. That's hard! It is the biggest fight you and I have.

Many years ago when I was in a fight the Lord spoke to me, "I want you to be so still that the victory can be Mine." Be still when all around and above is trouble, when everything presses in upon you, when everything calls for attention and for straightening out, when everybody is doing the wrong thing, and your own weaknesses testify against you. That word from the Lord pointed the way to rest, to victory.

The whole preaching of the Gospel has that for its aim, to establish the Kingdom and the

reign and the victory that Jesus is, in place of that which you try to work out yourself. When He says, "I will come again," He means, "Now I am here. Why do you care? Why do you fear? I am here. Why do you labor? Why do you become restless? Why do you plan? Why??"

The difference between an outward Christian and an inward Christian is this: The outward Christian is crushed by things, by vicissitudes, by trials and testings, while the inward Christian hides away in Jesus Christ where these things do not touch him, but where Christ controls everything, through him, and by him, and in him. When Jesus Christ has united you to Himself, then He is your life. He plans for you.

So many Christians, even ministers, are constantly controlled by their work. That is why they never get anything done. They never get finished. I cannot do anymore than one thing at a time, and that is to do the will of God. And there is always plenty of time to do God's will. This very moment I can do nothing but the will of God, and, what is more, I do not have to do anything but the will of God. The next moment will take care of that same issue.

I used to be so pressed by my work when I was in the jewelry business. I had very, very intricate work to do and would get confused and rattled, until one day a man came my way who worked so differently. He got a job which other

(Continued on page 8.)



## Commonplace

Don't dull things lose their dearness  
Don't drab things disappear  
When all at once we realize  
That Jesus standeth near!  
Ah, the gladness of His Presence,  
And the sunshine of His Face,  
Sets golden frames of glory round  
The so-called commonplace.

F. M. N.

## The Importance of Repentance

By THE EDITOR

*Continued from the last issue.*

IN VIEW of the fact that the subject of repentance occupies such a prominent place in the teaching of John the Baptist, Christ, Peter, and Paul as recorded in the New Testament, and this is in marked contrast to the place which it occupies in much evangelical preaching today, the question may be reasonably asked, "Why are these things so?"

The answer is not hard to find. In the first place, the enemy of souls is ever endeavoring to keep from men the truth which sets them free—the truth as it is in Christ. If he can not keep them in complete bondage to sin, he endeavors to keep from them the whole truth which if acted upon would bring the fulness of the blessing of the gospel, or to corrupt the pure doctrine of Christ and thus to hinder or partially defeat the work of God's Spirit.

Thus, we are confident that back of the neglect or minimizing of the necessity for repentance, thorough and complete, is a very clever strategy of Satan. Thus the sharp edge of the gospel axe is effectively blunted, for nothing cuts so keenly at the root of the tree of sin as repentance. No conversion or Christian experience is sound without it.

While this attempt of Satan to thwart God's plan is as old as the proclamation, "Repent," there has arisen a "strange doctrine" which directly or indirectly has in-

fluenced the preaching of many of the ministers and evangelists of the past fifty years, namely, the teaching that repentance as taught in the New Testament is something primarily or wholly for the Jews of the days of Christ and the Apostles, and not for Gentile Christians. (This, in spite of Acts 20:21, and the solemn admonitions from the risen and glorified Lord in heaven to the churches in Asia which were predominately Gentile. See Revelation 2 and 3!) This is not the place to discuss this teaching, other than to point out that it is the heaven whereby much gospel preaching of today has been leavened, thus destroying some or much of the nutritive value of the bread from heaven. This has been one of Satan's cleverest, subtlest, and most insidious means of hindering preaching the absolute necessity of repentance as a fundamental to any Christian experience.

In reading of our Lord's ministry, one cannot but be impressed with the universality, the all-inclusiveness of it, especially in the matter of healing the sick: He "healed *all* that were sick" (Matt. 8:17).

One marvels at this and asks how it happened. Any consideration of the cause of these wholesale miracles must take into account the fact that Jesus came to a people who had been prepared to receive His ministry by a work of thorough repentance. John's ministry had been "to make ready a people prepared for the Lord" (Luke 1:17), and we read that a "multitude" from "Jerusalem, and all Judea, and all the region round about Jordan" responded to this call to repent "and were baptized of him in Jordan, confessing their sins." Now they were ready for further teaching, healing, and later on the baptism of the Holy Spirit.

Today, on every hand, we hear the cry, "We need revival." Many methods, scriptural and otherwise, are attempted to bring about this revival. But what has brought revivals in the past and has been their outstanding characteristic? *Confession and repentance of sin. Not a general, indefinite confession or repentance either; but specific confession for specific sins resulting in "fruits meet for repentance."*

There is nothing which prepares the way for the blessing of God as deep, thorough repentance. It is the plowing of the hard soil of the soul to make it fit to receive the seed of the Kingdom. By repentance of one's sin and of one's own ways the door is opened for Christ to begin His reign in the spirit, soul, and body of the individual. Thus His Kingdom is set up and the Kingdom of the devil is destroyed.

~  
SUCCESS IN PRAYER depends very largely upon how you behave in between the times of prayer.

—Monica Baldwin.

## Bread of Life

VOL. II No. 9  
SEPTEMBER, 1953

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y.  
Editor: Gordon P. Gardiner. Contributing Editors: Hans R. Waldvogel, Roy M. Gray.  
Office Manager: Miss Eleanor Perz. Photoengraver: William Schuetze, Aetna Photo Engraving Company.  
Entered as second-class matter at post office at Brooklyn, N. Y. Printed in U.S.A. Address all correspondence to P.O. Box 11, Brooklyn 27, N. Y. Make all subscriptions payable to Frank G. Posta, Treas.  
Single Copy 15c.—Annual Subscription \$1.50.

# *The Cross and Sickness*

By W. C. STEVENS

EVERY great truth has its special, comprehensive scripture. We will take Matthew 8:1-17 as the Magna Charta of divine healing. Each paragraph affords the basis for some important fundamental principle.

"When He was come down from the mountain, great multitudes followed Him." — VERSE 1.

These multitudes had been assembled chiefly through a great ministry of healing (see Matt. 4:24). Jesus then takes them up into the mountain and teaches them that wonderful "Sermon on the Mount." Now He leads them down into a new season of multiplied healings.

From this we draw the important principle that an unmutated gospel ministry is twofold—the supernatural in deed and in word, preaching and healing through the power of the Spirit of God. Supernatural works were the handmaid of preaching with Jesus. There is no better advertisement today. People are in need; and the ministry to this need is as divine and spiritual as the ministry of the Word. But Jesus healed not as an advertisement, but as an essential ministry. He shows no consciousness of dropping to a lower level in healing the sick after coming from the Sermon on the Mount.

Throughout the four Gospels an all-sided ministry is seen to be that of gracious words and of life-giving deeds. The same was handed down by Jesus to the Apostles and was exemplified by them and their associates. They in turn commanded succeeding laborers to do the same, and the New Testament closes with no

intimation of any departure from this order. Any simple-minded use of the New Testament will lead to this double faith and ministry.

While writing this, a secular paper comes to hand with an illustrative account: "For more than half a century faith cure has prevailed among the Hawaiians. When the missionaries first appeared on the island and introduced the Bible, they laid the foundations of the faith cure. Prior to this the natives had no knowledge of the Bible. They believed it meant just what it said. The eighth chapter of Romans and its verse on healing, verse 11, they accept literally and are trying to live up to it." Simple-minded Chinese Christians believe in and practice the exorcism of evil spirits, because the missionaries taught them to take God at His word. (See Nevius's remarkable book on demonology among the Chinese.) In these respects native believers have learned more from their Bible than their foreign teachers. "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent and hast revealed them unto babes." In so far as laborers today come back to the old double track, the Word of God begins to grow exceedingly and prevail.

"And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."—VERSES 2-4.

This case brings us to consider the very important principle of the will of God for our healing. Notice that the way to come to God in sickness, whether we have faith for healing as yet or not, is worshipping. This is the only right attitude toward God and His will, even when His will is unknown. One thing is to be known, namely, that the present event is in His providential order, and the outcome is to be referred to Him in worship.

In worship the leper expresses to Jesus just such faith as he has: "Lord, if Thou wilt, Thou canst make me clean."

Every child of God is able to say that much today; few are able to say more. But it falls fatally short. The devils recognize the power of God and tremble. It is not faith in an attribute of God that we need but faith in His will, His heart. God's power is the servant of His will; the important thing is to know and believe what is His will. We can stand only with misgiving toward Him so long as we are uncertain of His will.

This leper did not know what was in the heart of Jesus concerning him. But Jesus does not leave him another minute in ignorance. He speaks the words, "I will," which lets the leper look straight into His heart. Instantly the leper adds to his faith that Jesus could heal him the faith that He would heal him, and without a break in His breath Jesus adds, "Be thou clean," and immediately it was done.

"And Jesus saith unto him, See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony

*Reading is not enough. We must also study what we read. Otherwise we shall have no advantage from the reading. For a treasure buried in the earth does not exhibit its contents on being merely walked over. People must first dig the place open, and go deep down, and in this way secure the whole.*

*So likewise in the case of the Scriptures, the bare reading suffices not for bringing to light all the treasure of good stored up in them, unless you follow deep your searching after it. If the reading were enough, Philip would not have said to the Eunuch, "Understandest thou what thou readest?" If the reading were enough, Christ would not have said to the Jews, "Search the Scriptures." He that searches does not stay his work at the surface.*

—JOHN CHRYSOSTOM.



unto them." Leprosy has always been considered incurable by natural means. But God made ordinances, not only for determining lepers among the children of Israel, but also for their cleansing (Lev. 13, 14). This implied that He was present to heal the lepers among His people. But Israel had for centuries lost track of this will of God, and those ordinances had become a dead letter so far as the restoration of lepers was concerned. On this occasion Jesus sends the healed leper straight to the priest to show that that will had never been changed, but that unbelief had suspended its operations.

Now, here is the trouble today. The church has lost track of God's unchanged will for our sickness. The revealed secret of His heart has been lost. His love in this respect is now almost unknown. Christians distrust divine healing and even denounce it, because they do not know it is in the love of God. God's heart is full of healing for us and longs for an opportunity of operations; but He fails to find confidence toward Him in this respect from nearly all of His people. The accepted dictum of the ecclesiastics is, "The days of miracles are past." And so they are for the most part. But not by any change of God's will or order, but simply, as in the aforesaid case, because the

unbelief of His people has suspended the operations of His will in this respect.

Verses 5-13. This is the story of the centurion's servant who lay at home "sick of the palsy, grievously tormented." What strange way of "beseeching Him," by merely telling Him that his servant was sick. But this is the key to the principle involved in this case, namely, the authority of Christ over the body.

The Lord proposes immediately to go with the centurion and heal his servant. The centurion humbly pleads his own unworthiness of such an honor and adds that it is entirely needless. He was a Roman soldier, under authority, and having a hundred men under his authority. Imperial Rome represented an authority that needed only to say "Go," "Come," "Do this," and the command was executed without the one in authority's going along to see that it was done. The centurion acknowledges Jesus as one having such absolute authority to execute healing by mere word of mouth. He accounted that Jesus held in His hands heaven's imperial authority.

But notice, further, that it implies that sickness is contrary to the kingdom of heaven. Some years ago a leading editorial appeared in a prominent religious weekly, in which the position

was taken, that for God to remove a sickness in answer to prayer without natural means would be an interference with His established laws in our bodies, and that it was more dangerous to the church to admit any teaching or practice of that sort than to admit the worst form of unbelief or infidelity. The obvious fallacy lies in the premise that a disease in its operations is the expression of God's laws, so that to ask Him to arrest and remove it is to reverse His laws. On the contrary, disease is the interference with His original and established laws. It is the sign of an invader somewhere in His kingdom. Prayer reports the matter to the supreme authority, and God's answer is the restoration of His law from this daring infringement. Else, God will entirely overthrow His original laws when He brings about the time when there shall be no more sickness or death or crying (Rev. 21:4).

Jesus greatly commends the faith of this centurion. It was a refreshing exception to His usual experience in Israel itself. And He sees in it the harbinger of the faith He was to receive from Gentiles in this age over the whole earth, ranking them with Abraham, Isaac, and Jacob, while others should go into outer darkness. Jesus wants us to know that He has sovereign interests and rights involved in our bodily welfare. He treated sickness as a disorder in His kingdom, a menace to His honor and authority.

What are His people doing today but bowing down to other "authorities" and slighting His name and commandments in the sphere of sickness? Then, too, through whose hands does He confer His authority and power in healing? Is it not through believers, through "the elders of the church"? And is a pill the agency of His power? Brethren,

(Continued on page 8.)

# “Looking Unto Jesus”

Compiled by REV. JOSEPH WANNENMACHER

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

REV. 3:20.

THE HERESA SANCHES OF AVILA wrote *In the Way of Perfection*, “Let us not fancy that the center of our soul is empty after letting Jesus come into our hearts. Let us realize that Jesus lives in us by faith, that we have within us a most splendid palace built entirely of gold and precious stones, in short, one that is fit for so great a Lord—and that we are responsible for the condition of this building, because there is no structure so beautiful as a soul filled with virtues. And the more perfect these virtues are, the more brilliantly do the jewels shine.

“Within this palace dwells the mighty King of kings and Lord of lords, Who is seated on this priceless throne—YOUR HEART. How wonderful it is that He, Who by His immensity could fill a thousand worlds, should enclose Himself within so narrow a space. Nevertheless, His word declares, ‘If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.’ John 14:23. Had I understood as I understand now, that so great a King resides in the little palace of my soul, I would not have left Him alone so often, but I would have stayed with Him and not have kept His dwelling place in such disorder. It is of no slight importance for a soul, given to wandering thoughts to realize this truth: that it has no need to go to heaven to speak to Jesus or enjoy His company.

“We need not take forced wings to find Him, but must only seek solitude and look within ourselves. We need not be overwhelmed by confusion before so kind a Guest, but, with utter humility, talk to Him as to our Father, realizing at the same time that we are not worthy to be called a child of His. Now the chief point is that we should resolutely give Him our heart for His own purpose, as if it were His own property. This is the condition that He makes. As this King, Christ, does not force our will, He only takes what we give Him, but He does not give Himself entirely until He sees that we entirely yield ourselves to Him. This is an undoubted truth, which I insist upon so often, because of its great importance. Nor does He work within the soul to the same extent if it is not wholly given to Him. Indeed, if our longing for Him is very vehement, He will fully disclose Himself to us.

“*Examine yourselves, whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates.*” II Cor. 13:5. Oh, if I could only describe how the soul holds sweet communion with this Companion in the holy of holies, with nothing to intrude! How it retires with God into this heaven shutting the door against all the world. The soul seems to rise from play, for it sees that earthly things are but toys and, therefore, it mounts to higher things. Like one who retires into a strong fortress to be out of danger, it withdraws the senses from outward things and keeps the mind on God.

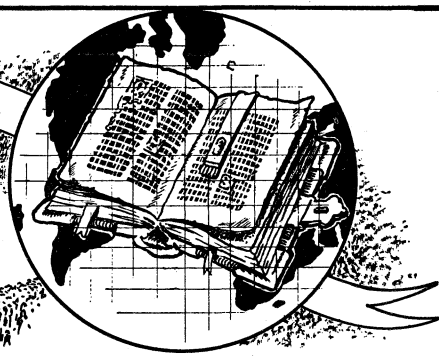
“O Lord! All our ills come from not fixing our eyes on Thee. We fall a thousand times, stumble, and go astray because we do not keep our gaze bent on Him Who is the Way. I only ask you to look at Him. Who can prevent your turning the eye of your soul, though it be but for an instant, on our Lord? You are able to look on many ugly and vulgar things; can you not then gaze upon the fairest sight imaginable? Jesus, my Saviour and my only God. I often think of the sweetness of Thy countenance to those who love Thee. It seems to me that one glance of those loving eyes is sufficient reward for long years of faithful service. Oh, how difficult it is to make this understood unto those who know not by experience the sweetness of the Lord! O Christians, He will reveal Himself to you in proportion to the desire you have of seeing Him. Remember ‘*How great is his goodness, and how great is his beauty.*’ Zech. 9:17. You have been made the brethren of this great God. Let us never abandon Him, our Saviour, and let us never cease to enjoy the vision of His divine beauty. If He does not appear beautiful to you, I give you leave never to think of Him, although He never takes His eyes from you! He has borne many offences and much unworthiness in you; yet these have not sufficed to make Him turn away from you. Is it much to ask that you should sometimes lift your gaze from the earth to fix it on Him? See, He is only waiting for us to look on Him. You will find that He suits Himself to whatever mood you are in. He longs so keenly for our glance that He will neglect no means to win it. He continually looks with these beautiful, compassionate, and tearful eyes over

(Continued on page 11.)

GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### Beside All Waters

*Florence Dreyfuss* is back at her school at Mahoba, U.P., India, after a vacation in the hills. School started July 6 and she writes, "We've started off real well, with excellent attendance and many new children. Pray that it continues."

\* \* \*

*A. G. Ericson* writes from Partabgarh, U.P., India, "We had another baptismal service last Sunday (July 12). A young Hindu followed the Lord in baptism. He seems to be a very promising young man, and I trust the Lord will lead him on and call him for His service. We are in great need of young men in the Lord's army." *Mrs. Ericson* and *Sonja* are in Sweden. Please remember *Mrs. Ericson* in prayer as she is quite ill at present.

\* \* \*

*Miss Jessie Van Kerken* reports from Louis Trichardt, North Transvaal, South Africa, that she has over one hundred fifty girls in her school now.

\* \* \*

*Margaret Michelsen* of Orai, U.P., India, has been asked to give a three weeks' course in visual aid work at the A.G. Girls' Bible School in September. Then in October she will be having a daily class at the October convention. She writes,

"I am very busy preparing lessons for these classes and I am hoping to put them into Hindi and run them off on the mimeograph so the students can keep them and go over them again and again. Then, too, I am trying to translate some of the visual aid material that I have and make some simple figures, etc., for their use, and so they can copy them. They can not read English and I feel that we must place into their hands some material since we will be teaching them how to use visual aids and expect them to go out into the villages and have Sunday school classes. At present I am translating the Krata-Kraft Bible lesson, 'I am the Door.'"

\* \* \*

On August 23 *Pastor Hans Waldvogel* began tent meetings in the Williamsburg section of Brooklyn, New York, assisted by several ministers, especially the pastor of the Williamsburg Pentecostal Church, *Gordon Waldvogel*. The meetings were well-attended with the manifest blessing of God.

On August 27 *Pastor Waldvogel* returned to Germany expecting to hold a few meetings at Meers, the birthplace of Gerhard Tersteegen, before proceeding to Stuttgart, to be followed by meetings in Hamburg. On September 26 he will begin a

three-week conference at Kirchheim.

\* \* \*

*Pastor Walter Waldvogel* of Kirchheim, Germany, writes of the assembly there:

"Since the time of the conference in June we have been having our Sunday morning services in the same auditorium that we use for the conference. It seemed like quite a large step from our little hall into such a big place, but more people have been coming and the meetings have been really blessed of the Lord. The altar services are a real blessing, and people are learning to seek God. I started a little prayer group on Wednesday evenings, and now about thirty-five are coming regularly to wait on the Lord. This was something entirely new to the people, but they are beginning to see the importance of it.

The persecution that people here have to suffer reminds one of stories from China. Business people lose customers, children are mercilessly derided by teachers in school, and the state church Pfarrers rant against us from their pulpits naming people by name and ridiculing them. We are trusting the Lord to help them stand true."

### Birth

*Archie* and *Virginia Young Ross* of Johnston Falls, Fort Rosebery, North Rhodesia, Africa, announce the birth of Elizabeth Janet, June 20.



## The Tabernacles

In the afternoon of April 23, 1908, while in a prayer meeting, my eyes being closed, I suddenly saw what looked like little strata of gold here and there in the darkness. As I continued to gaze intently they assumed form, and I beheld gold buildings of many forms and sizes and beautiful in appearance. Some had domes, others steeples, crowns, minarets, etc. They were long, curved, high, low, carved, and ornamented.

I thought it must be heaven and was so glad that at last I was to see the many mansions. But soon I saw it was not one place, but that in a far-stretching country these buildings were grouped here and there like little golden hamlets. A voice said, "These are places here and there on the earth where I am putting My glory. Each building is the tabernacle of a soul."

Then there appeared in great numbers little triangular walls of gold, each forming an enclosure with one short side and two long ones. I asked what they were and was told they each enclosed the grave of a saint. Then I saw from within these enclosures the saints rising from their graves and being enclosed in golden tabernacles similar to the others.

I asked to enter some of the tabernacles and was allowed to do so. The first was a large oblong building with pillars in front and huge doors that were difficult for me to open. The room within was very large and solidly covered with blue turquoise. I said, "Lord, why is it so big and the gates so big and hard to open?" The answer came, "This soul is great, but

*Miss Kate Knight (1864-1951) was a missionary in Burma and India for many years. In 1907, sixteen years after Miss Knight first went to the mission field, she was gloriously filled with the Holy Spirit. God gave her a number of visions which have inspired many of God's children. Concerning these Miss Knight wrote, "These, I believe, have been given me supernaturally by the Holy Spirit since I received the baptism in Him. I do not think these revelations should be understood by me or anyone else as actual, literal occurrences but rather as pictures to represent and emphasize truth with which the Spirit wishes to impress us."*



very difficult of access. It yields slowly." I then asked, "Why is it blue?" and the words came, "It is true through and through, full of truth."

Another tabernacle was small and square with a tall sharp dome. It was studded outside and covered inside with green emeralds. Within was a crystal fountain playing, and just filling the dome which seemed made for it. I asked about the emeralds and the fountain and was told that the emeralds mean rest. I said, "Is this soul then going to die, or live a quiet, inactive life?" He said, "No, but I am able to give to this soul more divine rest than to many." He then explained the fountain to be the fountain of life and said, "Full of life."

Another tabernacle was like a low round tower. At the top was a golden border studded

with opals and real stars. He said the opals meant suffering and the stars souls. I asked why the tabernacle was round and was told all the corners had been removed by suffering. All around this tower were doors of different shapes and sizes, and He said, "This soul is approachable on all sides." Within was a great fire filling the place, which He said was the fire of God, which was always burning in this soul.

Another tabernacle was square with beautiful scrolled edges and corners, and studded with amethysts. Within it was pure white with a peculiar figure in the center. This figure looked white and yet almost transparent, and its substance was unlike anything I had ever seen before. I questioned whether it were cloud, lime, salt or what, and He said, "It is spirit." I asked, "Is it this person's spirit or the Holy Spirit?" and He said, "They are so one that you cannot now distinguish between them," and then, "Filled with purity."

Another tabernacle was square with a low dome studded outside and covered inside with the richest red rubies. Jesus explained to me that the rubies meant love. The floor was one solid ruby, and He said, "Paved with love," and then, "Full of love."

Another tabernacle was built up high in front, slanting a little upward but cut off square at the top and finished with a most beautiful golden crown studded with diamonds. The front glistened with many jewels and what looked like beautiful carvings. When I opened the door such a flood of glorious light

poured out that I could not enter. Jesus said, "This is the light unapproachable," and then, "Filled with glory."

The seventh tabernacle was the most glorious of all. It looked like the most beautiful church outside and had a very high steeple. It was covered with the most beautiful jewels of all colors and exquisite ornamentations. Within it was all clear crystal, but as I entered I saw the person who owned this beautiful tabernacle lying face down on the floor, and in a crystal throne was Jesus sitting quietly restfully as if at home. I was surprised and said to Jesus, "Are You here?" He said, "I reign here." And looking at the prostrate figure He added, "Filled with humility."

I examined only these seven tabernacles and then a strange thing took place. All the multitudinous tabernacles began to ascend. They seemed to tumble about and strike against one another, and I saw they were changing places and coming together. I felt sure as they were so many and such different shapes they would never fit and would make an ugly collection. But to my astonishment they all seemed to know their places and kept moving about till they all fitted exactly and formed a most beautiful city, and He said, "The New Jerusalem." It puzzled me that I saw these go up, as the Bible says the city comes down. But I understand that the saints are to go up as I saw these tabernacles and be formed into the New Jerusalem, and then come down with Jesus. Oh, blessed expectation!

## Victory All the Time

(Continued from page 1.)

men had taken a week to do. He sat down next to me and just took the design and looked at it. I thought, "Well, when is he going to get started?" Other men that I knew would have gotten

the hammer and file and scratching their heads, would have said, "My! This is an awful job." This fellow just looked at the job and whistled a song. After awhile, he quietly took his metal and his tools and began to fiddle around a bit. In three hours he had a job done that everybody else would have taken a whole week to do. Then I learned a lesson. Instead of letting his work ride on his neck, he sat on top of it and said, "Now this is my job, and this is going to be done exactly as it ought to be done." He studied his design for a half an hour and had the work done in his mind. Everything was in order. Oh, what waste of time there is in the Kingdom of God because we do not sit down with Jesus and let Him plan for us. He knew a million years ago what you and I had to do right now, this very moment, and He had His plans all laid. He that dwells in eternal rest has come to bring you and me unto Himself that where He is, we may be also—in the Father.

Everything moves according to the harmonies of heaven, in nature, for instance. The trees are all bare. They have had a long rest, and now springtime comes, the sun begins to smile, the dew of heaven falls upon the ground, and presently the ground brings forth its vegetation, the trees are cloaked again in beautiful leaves, and all that without any fuss or flurry or any nervousness on the part of God. Everything moves in a great calm.

Inwardness means that Christ rules. When you enter into the rest of God that makes you always rest in the knowledge Jesus is the victory. He undertakes. The storms may rage in great fury, but Jesus is in the boat. He is the Master of this storm. "Where is your faith?" He said to His disciples. He might have said, "Well, where is your God?" But they did not

know who He was, and so they were full of unbelief. Peter did not know yet who Jesus was. That is why he looked at the wind and at the waves and sank.

You and I sink, you and I are in trouble, because we do not let Him be the Boss in our situation. That is the reason. The great fight is whether or not we let Jesus Christ be our *victory all the time*.

## The Cross and Sickness

(Continued from page 4.)

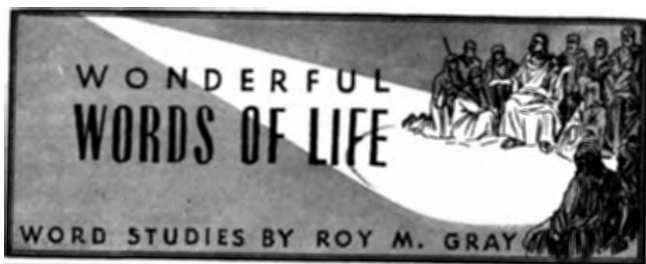
these are really serious questions.

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose and ministered unto them"—  
VERSES 14, 15.

The principle here relates to the life of Jesus for us and in us in relation to disease. While our mortal life contracts disease, Jesus' life banishes disease. Contagious disease is dangerous to us, but the life of Jesus is destructive to disease. The very life of Jesus is of healing virtue. It is immortality touching mortality with a foretaste of the coming redemption. No child of God can afford to be living in mortality without these sippings of the life to come.

Materialism has gone so far in the church that it is thought to be too carnal to think of Christ's being now in a real body or of a literal resurrection to come. But the experience of the Spirit's quickening in our mortal flesh brings literal bodily immortality nigh to our consciousness, and it puts us in advance touch with "the powers of the world to come." It gives us a new knowledge and appreciation of the indwelling of Christ. Put medicine in the place of this divine life of the quickening Spirit, and it is an unspeakable, a vital loss.





## Healthy Doctrine

"But speak thou the things which become sound (Greek word--*healthy*) doctrine" (Tit. 2:1).

THE Greek verb "to be healthy" is found twelve times in the New Testament, of which eight are in the pastoral epistles and used metaphorically. The adjective "healthy" is found once in these same epistles (Tit. 2:8), also metaphorically. Our "hygiene" is derived from this Greek word translated in the text as "sound." Healthy doctrine? That's exactly it! Healthy teaching! Here are all the verses in which it is found. I Tim. 1:10; 6:3; II Tim. 1:13; 4:3; Titus 1:9, 13; 2:1, 2, 8.

In contrast to this we have two words with the opposite sense to "health." In I Tim. 6:4, "doting about questions" is literally "sick about questions": while in II Tim. 2:17 we have the word or teaching concerning "profane and vain babblings" likened to a canker, or "gangrene." Ministers of the Word are in a place of grave responsibility. They must either minister health-giving teaching, or see their congregations languishing in spirit. These are days of increased attention to health and correct eating. We greatly need a revival in the realm of spiritual nutrition! Much that is being consumed is not good food, if it is food at all.

To carry the analogy further, food is not eaten as an end in itself, merely because it is food, but

for its life-giving effects. It must supply building materials and energy for the body. We are told that some foods have no life in them, it having been destroyed by processing or cooking; such is "dead" food, supplying us with no life-giving material. May it not be so in the spiritual realm? Some things interesting in themselves, satisfying the appetite of curiosity, may have no invigorating effects in the life of the hearer. Much that is quite "orthodox" in "fundamental" circles may yet be empty of life. What, then, is healthy teaching? Let us look at the verses.

In the first "healthy teaching" is the opposite of all the sinfulness described by the preceeding words. The second instance is also used to oppose wrong conduct; it is called "doctrine which is according to godliness." Sound doctrine has to do with "faith and love" in the third reference. In Titus we find sound doctrine dealing with the sober and godly life of the older men of the church.

To Paul, then, healthy teaching had to do with moral and spiritual qualities of life and not with knowledge or creed held in the mind or memory. Titus 2:2 is eloquent: they are to be healthy, robust (Weymouth), in faith, love, and patience. How much we know about many things in the Bible but how little we show the faith, love, and perseverance that could be called healthy or robust! Alas, we are much interested in the future, debate heatedly about our Lord's coming and how it shall be, rate all who agree not with us as heretics and "unsound" yet do not show that we ourselves according to Paul are in "sound doctrine." Faith . . . Love . . . Patience! How much better treasures than theories about the future and wranglings about the past. We are called to be holy, to be like Jesus. Healthy teaching is that instruction which brings us into the Holiness of Christ, into the lowliness of His life and the love of His heart. Healthy teaching gets our eyes on Jesus, fills us with desires to be wholly His, and leads us into the power of His heavenly life.

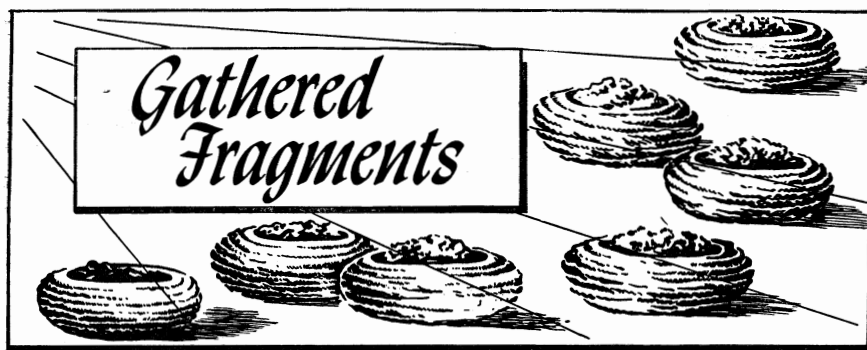
This being true, that the touch or life of Jesus in the Spirit is healing to our bodies, it becomes plain that we have here a most wonderful and ever-present means of healing. Some years ago another article appeared in a leading religious weekly (just as pointedly aimed against divine healing although not so virulent in spirit as the other) in which it was reasoned that, as faith is shown by works,

so for one to pray for healing from sickness and not to use the means at hand is not faith but fanaticism. This reasoning is perfectly correct. The error of it, however, lies in overlooking the means given by God is not aconite, nux vomica, etc.; whereas the Scriptures very explicitly represent that the means God has given His people is the name of Jesus Christ, His Son.

"If we this day be examined

of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole" (Acts 4:9, 10). That man was not raised up without the use of means, God's means

(Continued on page 10.)



Shortly before his death *Pastor Gottfried Waldvogel* selected the article, *The Cross and Sickness*, by W. C. Stevens for publication in *Bread of Life*. It is a chapter from a book, now long out of print, *The Power of the Cross*. W. C. Stevens was principal of Nyack Missionary Training Institute, Nyack, N. Y., while Pastor Waldvogel was a student there over forty years ago. Principal Stevens was a Bible teacher of some note and was highly esteemed by multitudes whose lives and ministry he inspired. We are happy to reprint this article especially at the request of Pastor Waldvogel that by it he being dead may yet give this testimony to the truth as it is in Christ Jesus.

"Looking unto Jesus," the article appearing on page 5 is the fourth and final of a series of articles compiled by Joseph Wannemacher, pastor of Calvary Assembly of God, Milwaukee, Wisconsin. These articles will shortly appear in a booklet entitled, *Is Jesus Christ in You?* These may be ordered directly from Pastor Wannemacher, 1136 W. Madison St., Milwaukee 4, Wisconsin.

The two hundred and fiftieth anniversary of the birth of the Puritan divine, *Jonathan Edwards*, in October is attracting considerable attention in literary, historical, and religious circles. *Puritan Sage*, a book to be published on Edwards' birthday, October 5, will be reviewed in the October issue of *Bread of Life*.

"Service Echoes" is being discontinued as a regular column in *Bread of Life* for the present. Notes from servicemen will be included in this column from time to time. . . . *Daniel Immordino* whose excellent gospel work in Austria and Italy has been reported repeatedly is expected in the United States some time in September

or soon after. . . . *Carl Sommer* who has been with the Third Marine Division in California has been transferred out of his division together with those getting out of service prior to January 1, 1954, inasmuch as the whole division is being sent to the Far East.

*Bread of Life Bible Correspondence Course* is still offered free of charge to any serviceman applying for the same. Here is a tidbit from a recent report:

*"Effectual fervent prayer comes from the heart and is inspired by the Holy Ghost. Many people take the word 'fervent' wrong. They think it means much shouting and noise, whereas the most fervent, effective praying comes from the heart when we are silent before God, and He is doing the praying. There is also a time for shouting. However, one must keep in mind that God isn't deaf."*

*Pastor and Mrs. Ivan Bowers* have undertaken the pastorate of the Pelham Bay Pentecostal Church in the Bronx. Previously, the Bowers have ministered in Newton, Iowa, and Bowling Green, Virginia.

## The Cross and Sickness

(Continued from page 9.)

for His people. His "means" is the name of Jesus Christ, that is, Christ Himself, present by name, in the Spirit, though not visibly and bodily.

Who, then, is the fanatic—the one who prays to God for healing and uses just His means, the name of Jesus, or the one who prays and then calls in a

human doctor and takes his remedies? The personal Christ within is the physician and His name the remedy. How blessed it is for our body to be His very office, with no hour when He is not in, for He is "a very present help in trouble."

"When the even was come, they brought unto Him many that were possessed with devils, and He cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by the prophet Esaias, saying, Himself took our infirmities and bare our sicknesses"—VERSES 16, 17.

Here we find the true sum of the whole matter of divine healing, namely, the cross of Jesus. The language employed here with respect to Christ's vicarious assumption of human sicknesses is the same as that employed in the case of sins. We see that devoted head drooping on His bosom in death under our sicknesses and pains. What an appeal this makes to us! All believers need to have Christ revealed to their hearts as the Bearer of our sicknesses in His own body on the tree.

We see here what the true high-water mark of healing is—"all that were sick." It is true that some believe that are not healed. It is true that believing prayer is made for many that do not recover. But, thank God for the degree of healing there is! Yet let no one look upon anything short of this illustration as indicating the limit.

Blame for shortcoming may be due in part to the sick ones. It may be due in part to the praying ones. But may not blame be largely due to the unbelieving part of the church, inasmuch as we are "members one of another"? What is needed is a deep universal revival of the truth of the cross of Jesus Christ in relation to human sickness.



## JOURNAL ENTRIES

IT is natural for some people to be agreeable. It is easier to say a pleasant word than a harsh one; easier to smile than to frown. Such a disposition is a gift from God and should be used in His service. If the talent is hid, or used for other purposes than His, it is robbery, for God gives each talent in trust until such a day as He shall make up His jewels. Such a disposition should be used in God's service as surely as the power of genius. Often one hears such a remark as, "I am as good as such an one, who is a Christian, while I am not." The other—the Christian—may have ten times as much to contend against in natural inclinations. All honor to him if he finally conquers. The dishonor is to him who finding it natural "to be good," does not put the talent to use.—July 3, 1898.

I have been reading Frances Havergal's "Kept for the Master's Use," and find it to be a wonderful book. Her life was a gospel in itself. It shows how fully one can be consecrated—a great lesson, for it is so easy to slip away. It is a beautiful thing to know of such a life. It is beneficial to the soul if it will accept its teaching. Not that, with our small talent, we can achieve what she achieved; not that we can be what she was; but that in our own small way we can live up to our highest power as she lived up to hers. The widow's mite was acceptable, and my poor little service will be as precious to Him, if given with fullest love.—July 10, 1898.

Love says, "Christ, not self." Love does not put bliss in heaven before service on earth. Love goes beyond salvation for self, and thinks of doing Christ's will and leading others to salvation. Love forgets to ask for personal temporal blessings. Love says not, "How much shall I give?" but, "How little can I keep?"—August 21, 1898.

Jesus is mine. No doubt shall enter for He has said, "He that hungers and thirsts after righteousness, shall be filled," and "He that cometh to

Me I will in no wise cast out." He is mine—in sickness and in health, in trouble or in pleasure, in poverty and in wealth, in narrow fields or wide ones.—I am His and He is mine, forever and forever. His will shall be my will, His service my advantage, His gain my gain, His love my All.—September, 1898.

## "Looking Unto Jesus"

(Continued from page 5.)

His people who neglect to look to Him. He, Who is altogether lovely! Thou, Who art indeed my Spouse! Thou art willing to associate with such a miserable being as myself. Yet, Thy looks tell me that Thou findest some comfort in me. Thou, King, art so humble that, however unmannerly my ways may be, Thou dost not refuse to hear me. O Thou, Our Monarch! King of Glory, Lord of lords, Sovereign of all princes, Chief among the saints! O Power, dominating over all else! Wisdom above all knowledge, having neither beginning nor end! O Beauty, containing all other beauty! Thou art strength itself; Thou art the Truth, O Lord, and the genuine riches; do Thou reign forever! Most merciful God! would that I possessed the combined eloquence of all the human race, that I might succeed in telling, at least a few of the many things that might be pondered over, of our Lord, and only God.

"Endeavor always to realize His presence, keeping in mind before Whom you are walking. If our lives were a thousand times as long as they are, we should never fully understand how we ought to behave ourselves toward God, before Whom the very angels tremble, and with Whom to will is to accomplish. We must keep careful watch over ourselves even in the most insignificant matters, and when we are attached to any thing we must turn our thoughts from it and fix our mind on God, and then we shall learn true humility, worship, and prayer."

Who walks with God must take His way  
Across far distances and gray  
To goals that others do not see,  
Where others do not care to be.

Who walks with God must have no fear  
When danger and defeat appear,  
Nor stop when every hope seems gone,  
For God, our God, moves ever on.

—Flynn.

## *Athirst for God*

THE deepest, the purest, the holiest of all longings is the longing after God. To feel the need of Him as an orphaned child feels the need of its mother, to have no rest, no peace of mind until the distance between Him and us has been bridged and we can be made to feel at home with Him—that is what it means to be athirst for God.

“Whom have I in heaven but Thee to satisfy the deepest longings of my heart? Or whom have I on earth but Thee to whom I can go to give me that peace which the world cannot give?” That is the prayer of all who are athirst for God.

As an expression of that desire, what could be more beautiful and soul-stirring than this outburst of longing for reconciliation and fellowship with God? “As the hart panteth after the water brooks, so panteth my soul after Thee, O God.” The picture of a hart moving about in the sandy deserts with which David was familiar, and under a burning sun, with parched lips seeking some little stream of water where it might slake its thirst, comes to mind and makes him think how great is his need of God. Surrounded as he was by enemies, wearied with life’s burdens and disappointments, to whom could he turn but to the great fountain of life for the refreshment his soul craved? It is a blessed thirst, this thirst of the soul after God.

There is nothing in this heart of ours, full of so many vain and illusive desires, that can compare with it. In our best moments we cry out as did Job, “Oh, that I knew where I might find Him.” No soul can be at peace until it finds its peace in God.

“We were made for Thee,” exclaims Augustine, “and our souls find no rest until they rest in Thee.” God can do without us! but we cannot do without Him. We need His mercy, His grace, and His free and full salvation, and that is what Christ has brought within our reach in such rich abundance. Oh, for this heavenly thirst!

—SELECTED.