

## *Repentance and the Kingdom*

“**R**EPENT, for the kingdom of heaven is at hand,” was, according to Matthew (Matt. 3:1 and 4:17) the message with which both John the Baptist and our Lord began their ministry.

The very fact that these words were spoken by “the prophet of the Highest” and the Lord, Himself, and that their proclamations were identical, commands our attention and demands our careful consideration. Furthermore, that these two subjects, repentance and the kingdom, are spoken of together clearly indicates that they are subjects closely related.

God’s first word to His people, after a silence of nearly four hundred years, “Repent!” was a word intended to startle John’s religious and self-righteous hearers to their sin and spiritual need. And it did just that, for when the people heard this clarion call, which, to put it in other words, was, “You need to think differently than you do. Change your mind and your ways!”—they were convicted and asked, “Why?”

In reply he told them that their ways were crooked and needed to be straightened out if they desired the blessing of God. He further warned them that the fact that they were the natural “children of Abraham” did not make them acceptable to God, for at heart they were vipers, and unless they repented they would be subject to “the wrath to come.”

Awakened, they asked, “What shall we do?”

Then John dealt with their specific sins and gave specific instructions to various ones on how

to “change their minds and ways.” Judging by the instructions which he gave, as recalled by Luke (Lk. 3:10-14), one gathers that the sins of the people were selfishness, dishonesty, greed. In other words the people were living for themselves, doing whatever pleased themselves, disregarding others’ rights and God’s law.

This fact, duly considered, gives much point to the main reason why the people were to repent—“*for the kingdom of heaven is at hand.*” The connection between repentance and the kingdom of heaven is revealed. Viewed in the light of John’s own explanation and amplification of his message it is as though John said, “Change your mind about your having your own way, however it expresses itself. It is sinful to do your own will. God is ready to reveal His way, His rule here on earth—the kingdom of heaven. He is going to do it in a different way than you have anticipated. Natural birth counts for nothing; only those who turn from their sins and bring forth fruits indicating a real change of attitude and heart will enter this kingdom, this heavenly rule of God.”

Not only the Jews of that far-off day, but every individual needs to see the awfulness of going one’s own way, doing one’s own will. “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:12). Such a course in God’s eyes is exceeding sinful and demands repentance.

Up to this point we have considered the record of John because it was first and because the mean-

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## To Be Prayerless Is to Be Powerless

PRAYER is the pulse of life. By the pulse we can tell what is the condition of the heart. The sin of prayerlessness is a proof for the ordinary Christian or minister, that the life of God in the soul is in deadly sickness and weakness. . . . What is the reason why many thousands of Christian workers in the world have not a greater influence? Nothing save this—the prayerlessness of their service.

In the midst of all their zeal in the study and in the work of the church, of all their faithfulness in preaching and conversation with the people, they lack that ceaseless prayer which has attached to it the sure promise of the Spirit and the power from on high. It is nothing but the sin of prayerlessness which is the cause of the lack of a powerful spiritual life!—Andrew Murray.

## “Without Me” — A Word to Ministers

By H. R. WALDVOGEL

“WITHOUT Me ye can do nothing” (John 15:6). When a person finds out that without Christ He can do nothing, he enters into rest. Unrest comes when we think we can do something.

There is a danger among ministers in being good workers—go-getters. God will not use a minister as long as he has “the jump” in his bones. Often God puts a preacher on the shelf until His own time. That was the defeat of Saul—failure to wait God’s time. Why didn’t Samuel come on time? It is as if the Holy Ghost had said, “Wait a minute, I have that boy in school. I have to test that fellow to see if he can wait.” He could not wait and lost his kingdom.

Oh, to learn to be still! To learn to obey God exactly!

A minister’s ministry ought always to be the overflow of his communion with Jesus. It should not tax his own spiritual substance. The ministry is apt to become such a busy job that unless you fight for your prayer life, it will leak out and your soul will dry up and your congregation will dry up. Instead of being a fountain that sends forth “rivers of living water,” you will be a pump that is dried up and squeaks. See to it that your own soul is well fed and that your own

heart is filled with the Holy Ghost, and the overflow will take care of the ministry.

No matter how many churches you have to take care of, let seeking the Lord be the main occupation of your life. What failures we ministers are, what killing sermons we preach—unless we preach from a life that is surrendered to Jesus and that is constantly nourished by the life of Jesus. Unless ministers learn the fundamentals of abiding in Christ, the fundamentals of putting on the whole armour of God and getting the spiritual weapons, they are licked. Jesus says, “You are a branch in the vine. Without Me ye can do nothing.” That is true, but it is also true that without me, He cannot bear fruit. We need Jesus and Jesus needs us. That ought to make me cry for Him. There is nothing that God wants to do more than to reveal His Son in us that we might preach Him.

Oh, to wait on the Lord and learn to know that we can do *nothing*, but that He can do all things. If God could only put us on that rock-bottom foundation where we know we don’t know anything and can’t do anything of ourselves but that Jesus knows and Jesus can do anything and everything—then we would have victory. Christ Himself *must* be the victory or we don’t have victory. Christ is the way, the truth, and the life.

## Bread of Life

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## The Excellency of Christ

HOW MUCH CHRIST appears as the Lamb of God in His invitations to you to come to Him and trust in Him! With what sweet grace and kindness does He, from time to time, call and invite you; as Prov. viii. 4 "Unto you, O men, I call, and My voice is to the sons of men." And Isa. iv. 1, 2, 3. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money, and without price." How gracious is He here in inviting every one that thirsts, and in so repeating His invitation over and over, "Come you to the waters; come, buy and eat, yea, come!"

Mark the excellency of that entertainment, which He invites you to accept of, "Come, buy wine and milk!" your poverty, having nothing to pay for it, shall be no objection—"Come, he that hath no money, come without money, and without price!" What gracious arguments and expostulations He uses with you! "Wherefore do ye spend money for that which is not bread? and your labour

for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." As much as to say, "It is altogether needless for you to continue labouring and toiling for that which can never serve your turn, seeking rest in the world, and in your own righteousness: — I have made abundant provision for you, of that which is really good, and will fully satisfy your desires, and answer your end, and stand ready to accept of you: You need not be afraid; if you will come to Me, I will engage to see all your wants supplied, and you made a happy creature." As He promises in the third verse, "Incline your ear, and come unto Me: Hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

And so, Prov. ix. at the beginning. How gracious and sweet is the invitation there! "Whoso is simple, let him turn in hither;" let you be never so poor, ignorant, and blind a creature, you shall be welcome. And in the following words, Christ sets

forth the provision that he has made for you: "Come, eat of My bread, and drink of the wine which I have mingled." You are in a poor famishing state, and have nothing wherewith to feed your perishing soul; you have been seeking something, but yet remain destitute. Hearken, how Christ calls you to eat of His bread, and to drink of the wine that He hath mingled.

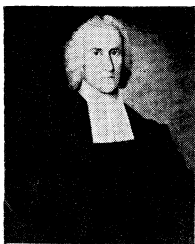
And how much like a lamb does Christ appear in Matth. xi. 28-30: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls. For My yoke is easy, and My burden is light."

O thou poor distressed soul! whoever thou art, consider that Christ mentions thy very case, when He calls to them who labour and are heavy laden! How He repeatedly promises you rest if you come to Him! In the 28th verse he says, "I will give you rest." And in the 29th verse, "Ye shall find rest to your souls." This is what you want. This is the thing you have been so long in vain seeking after. Oh, how sweet would rest be to you, if you could but obtain it! Come to Christ, and you shall obtain it.

And hear how Christ, to encourage you represents Himself as a lamb! He tells you that He is meek and lowly in heart; and are you afraid to come to such an one?

And again, Rev. iii. 20. "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 I will sup with him, and he with Me." Christ condescends not only to call you to Him, but He comes to you; He comes to your door,

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Jonathan Edwards

The author of "The Excellency of Christ," Jonathan Edwards, was born at East Windsor, Connecticut, October 5, 1703. The son and grandson of godly, influential ministers, he followed in their train, becoming his grandfather's associate pastor in Northampton, Massachusetts, in 1726, and continuing there until 1752. Thereafter he ministered to the Houssatunnuck and Mohawk Indians (Stockbridge, Mass.) for several years until he was called to the presidency of Princeton University in New Jersey where he died a few months later, March 22, 1758. Throughout his life, in addition to his abundant pastoral and evangelistic labors, he wrote prolifically. (See "Like a Norway Pine," p. 9.) His greatest single legacy in this respect, however, is a book for which he wrote the introduction and edited, for it is due to his foresight and painstaking efforts that the diary of David Brainerd was saved from the fire and given to the Christian Church, thereby inspiring many to follow hard after God as he had done.

and there knocks. He might send an officer and seize you as a rebel and vile malefactor; but instead of that, He comes and knocks at your door, and seeks that you would receive Him into your house as your Friend and Saviour.

And He not only knocks at your door, but He stands there waiting, while you are backward and unwilling. And not only so, but He makes promises what He will do for you, if you will admit Him, what privileges He will admit you to; He will "sup with you, and you with Him."

And again, Rev. xxii. 16, 17. "I am the root and the offspring of David, and the bright and morning-star. And the Spirit and the bride say, Come: And let him that is athirst, come: And whosoever will, let him take of the water of life freely."

How does Christ here graciously set before you His own winning attractive excellency! And how does He condescend to declare to you not only His own invitation, but the invitation of the Spirit and the bride, if by any means He might encourage you to come! And how does He invite every one that will, that they may "take of the water of life freely," that they may take it as a free gift, however precious it be, and though it be the water of life!

If you do come to Christ, He will appear as a lion in His glorious power and dominion, to defend you. All those excellencies of His, in which He appears as a lion, shall be yours, and shall be employed for you in your defence, for your safety, and to promote your glory; He will be as a lion to fight against your enemies. He that touches you, or offends you will provoke His wrath, as he that stirs up a lion. Unless your enemies can conquer this lion, they shall not be able to destroy or hurt you; unless they are stronger than He, they shall not be able to hinder your happiness. Isa. xxxi. 4.

"For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof."

If you are a poor, distressed sinner, whose heart is ready to sink for fear that God never will have mercy on you, you need not be afraid to go to Christ for fear that He is either unable or unwilling to help you. Here is a strong foundation, and an inexhaustible treasure, to answer the necessities of your poor soul; and here is infinite grace and gentleness to invite and embolden a poor, unworthy, fearful soul to come to it. If Christ accepts of you, you need not fear but that you will be safe; for He is a strong Lion for your defence. And if you come, you need not fear but that you shall be accepted; for he is like a lamb to all that come to Him and receives them with infinite grace and tenderness.

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## Repentance and the Kingdom

ing of his proclamation is enlarged upon and clarified, but one should bear in mind that both John and Jesus had the same message. Mark gives a slightly different account of the beginning of Jesus' ministry, but its very difference sheds much light upon the proclamation. Mark says, "Jesus came . . . preaching the gospel of the kingdom of God . . . saying, . . . the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15).

"The gospel" means good news. In other words it is good news that God sets up His reign in lives. What better news could

be given humanity? For long years sin and death had reigned in lives: now grace and life are to reign. John and Jesus were declaring not only the necessity for all to repent, but the blessedness that awaited all who did—the glorious privilege of having God reigning in their lives.

All of John's preaching and ministry was preparatory, and was to culminate in individuals being, as he himself pointed out, baptized with the Holy Ghost (Matt. 4:11; Mark 1:8, Luke 3:16). Though he does not say so in so many words the implication is there: the kingdom of God will be manifested in lives as they are baptized with the Holy Ghost.

Carefully considered, isn't this essentially the same message as that of the Apostle Paul who went everywhere "preaching the kingdom of God" (Acts 20:20) which he defined as "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17)?

Was not this the same message, clothed in slightly different words, but containing the same fundamental elements, of the Apostle Peter on the Day of Pentecost when, in response to a question almost identical with that asked of John, "What should we do?" he replied, "Repent, and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38)?

John the Baptist . . . Jesus . . . Peter . . . Paul, all proclaim the same good news: "Stop going your own way! Turn away from it! Repent of it! that you may enjoy the blessed privilege of letting God have His way in your life as you are possessed by, filled with, brought under the control of the Holy Spirit, and so enjoy the blessings of the kingdom of heaven here on earth."—G.P.G.

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Salvation is a continual coming of Christ to deliver the soul.

# Forgetting and Fruitful

By EMMA POSTA

IN GENESIS 41:51 we read, "Joseph called the name of the first-born Manasseh: For God, said he, hath made me forget all my toil, and all my father's house." Joseph had gone through great trial and grief. How would you like to be betrayed by your own family, your own brothers? He was thrust into a pit and then lifted out of it to be sold as a slave. When he got into Potiphar's house, he was accused of sin he had not committed. It is no easy thing to be accused when you are perfectly innocent, and then be cast into prison as a result. Joseph had great trials, but he took the proper attitude in them. We often say, "Trials make some people bitter, and some better." After Joseph was exalted to be "ruler over all the land of Egypt" and had been married, he called the name of his first-born Manasseh which means "Forgetting." He wanted to be reminded to forget the hard things he had gone through, and so every time he called his son he was reminded to forget. Maybe you ought to call your son, "Forgetting," or perhaps make a little motto on your doorpost "Forgetting" to help you remember to forget. How many people retard their spiritual growth and victory because they always remember the evil done to them.

In 1 Cor. 13:7 we read, "Love beareth all things." Weymouth translates it, "Love can overlook faults." Instead of overlooking faults we often look them over, analyze them, enlarge upon them, and magnify them. God says, "Love can overlook."

Paul says, "Forgetting those things which are behind . . ." Sometime ago I heard a missionary who had been to Mexico tell

how after she had given her testimony in which she thanked the Lord for His goodness and had told how glorious it had been to serve Him, a friend said to her, "You speak about the glorious time you had in serving the Lord—what about the time when you were almost clubbed to death by the enemies of the Lord and the times when you were thrust into prison for days at a time"? "Oh," said the missionary, "That's all very true, but somehow I seem to forget all about the hard things when I think of the grace and goodness of the Lord."

Is that the way we feel? The trials of this life are not worthy to be compared with the glory that is revealed *even in this life*. Let us forget about our bruises and sores and "those things which are behind"—and "press toward the mark for the prize of the high calling of God in Christ Jesus."

Notice that Joseph says, "*The Lord hath made me to forget.*" God will make you forget, too, if you let Him. Joseph not only

forgot about his toil, but "all his father's house." He could have had bad memories haunting him of his brothers' bad behavior, but he forgave and forgot all about it. He evidently kept no grudge in his heart toward them for their actions. Is it any wonder that God raised him to be the first in the land? If we forget, God will exalt us, too, and bring us into a larger place of usefulness and service for Him.

Joseph had another son and he called him "Ephraim: For," said he, "God hath caused me to be fruitful in the land of my affliction." The reason the Lord permits you to be brought into the land of affliction is that you might become fruitful. In the land of affliction the most precious fruits of righteousness grow. Jesus says in John 15 that the branch is purged that it may bring forth more fruit. The brethren of Joseph thought evil against him, but God meant it for good. So in your life and mine, God will make all things work together for good.

## If Every Member

*If every member were a member like me, what sort of church would our church be?*

*If every member travailed in prayer like me, how strongly spiritual would our church be?*

*If every member read his Bible daily like me, how much like Him would our church be?*

*If every member faithfully tithed his income like me, how powerful would our stewardship be?*

*If every member sought to win another for Christ, how evangelistic would our church be?*

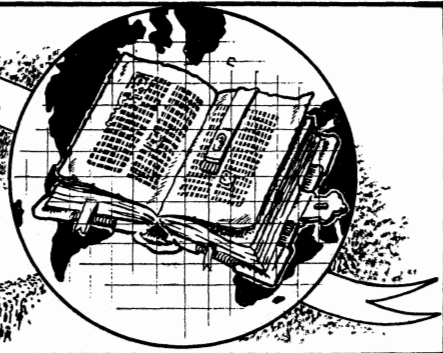
*If every member took his cross and followed Christ like me, how consecrated would our church be?*

SELECTED.

GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### Girls' School Reopens in Kenya

The Girls' School at Goibei, Kenya, East Africa, was in recess during the month of August. This enabled *Miss Marie Dilger* to go to the coast for a two-week vacation. And during August Miss Dilger's lily garden burst into full bloom—over two hundred Easter lilies in bloom at one time, and one plant with thirty-four buds, thirty of which bloomed!

School reopened in September with a special week of prayer. Miss Dilger writes, "It has been truly wonderful to see the Lord come to hearts. . . . There has been the other side too—'sin in the camp'—but somehow you can face it and not go under if you have the blessing of God. I am so thankful that we can trust Him for *all* things." Miss Dilger anticipates returning to this country some time around January '54.

### Branham Expected in India

Plans for *Mr. William Branham's* evangelistic campaign in India this fall have been begun, reports *Mr. A. G. Ericson* of Partabgarh. Recently a group of national pastors and missionaries met to decide about a place for the meetings. "It was good," writes Mr. Ericson, "to see how great an interest our Indian brethren take in all the arrangements, and all as one man began to pray definitely for the meet-

ing, expecting great things from God. There are a few real good pastors for the small Pentecostal groups. We continually pray that the Lord may raise up many more. It is a very great need." When Mr. Ericson wrote in the end of August, there had been very heavy rains throughout the region where he lives: "Many places are deep under water; thousands of people must leave their houses and find shelter wherever they can. And it is still pouring and no sign of stopping."

### From Mahoba, India

The town, school, and compounds at Mahoba, India, have been ravaged with sickness. "Half of the school children," writes *Miss Florence Dreyfuss*, "are home from school with either malaria, measles, or dysentery." Miss Dreyfuss was looking forward to attending a Pentecostal missionary convention in the hills the latter part of September.

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### Teacher Training Class

Conducted at Hardoi, India

For three weeks in September *Miss Margaret Michelsen* was at the Bible school at Hardoi, India, to conduct training classes in child evangelism.

"I am enjoying this so much," writes Miss Michelsen, "and know it is what the Lord put upon my heart before leaving home—that of the training classes. I am having two class-

es a day and on Tuesday and on Friday have three. All in all I have thirty students to teach, and then one teacher and the Bible women try to get in on some of the classes. My prayer is that these students will get a real vision and burden to go out amongst their own people and start Sunday schools in the villages. There is such a need in this land for real concentrated work, and if we can get young people interested in going out and doing this, I believe God will give results."

Back in Orai where Miss Michelsen lives, a young Roman Catholic woman and her family have begun to attend Sunday school and sends her daughter to the mid-week children's class and the mission school. Pray for this family.

### On the Home Front

On September 13 a three-week tent campaign in Fredericksburg, Virginia, was concluded by *Pastor Charles N. Andrews*. During the third week *Rev. Robert D. Lyon* of Woodhaven, New York, assisted in the meetings. The services were well-attended and greatly blessed of God.

### Visa Granted

God has answered prayer so that *Miss Martha Schoonmaker* has been granted a visa to India and is planning to sail to India this fall and engage in the winter's evangelistic work.

# *My Best Experience* *in the Children's Meetings*

IN conjunction with the several evangelistic campaigns which Pastor Hans Waldvogel has conducted in various parts of Germany during the past months there have been concentrated efforts to reach the children as well as adults; special meetings were held for them alone. In Hamburg two Swedish sisters, a German brother, and Miss Frieda Naujock of Brooklyn, N. Y., constituted the team which conducted the children's meetings. "It was a joy to minister to the two hundred or so children every day," writes Miss Naujock. "Many of the little ones really found Jesus, and we trust that the great Good Shepherd Himself is caring for those little lambs and causing them to grow."

In Moers Miss Naujock was again privileged to assist in this work. Of these meetings she says, "We had good children's meetings every day at 2 p.m. For five days Sister Zeller came and took over. God did work very wonderfully, and a real work was done in many a young heart. I had to swallow hard at times when I listened to the simple prayers of the children and saw the clear understanding these youngsters had of salvation. Many found real joy in a real Saviour!"

"At the close of the tent meetings the brethren decided to rent a schoolroom and continue the meetings twice a week, Sundays at 2 p.m. and Wednesdays at 5 p.m. They asked me to stay on for a while to get the children used to the new surroundings and to help the new workers to get started. We encountered some difficulties in the beginning but the Lord overruled, and now our class has grown from twen-

ty-three to forty-five. There are a few children who are definitely saved—and their testimonies and prayers ring true. Amongst them are three fourteen-year-old girls who have been coming to my room repeatedly, and when we read and pray together we can sense the sweet presence of Jesus in an unmistakable way. Pray for these girls that God may fill them with the Holy Spirit."

One of the brethren asked the children to write an essay about "My Best Experience in the Children's Tent Meetings." One eleven-year-old girl wrote:

"My best experience in the tent was August 28 when I could give my heart to the Saviour. Aunt Zeller told us that we could give our hearts to Jesus when we would come to the prayer-tent after the children's hour. Everybody began to whisper—at last the time came—we could hardly wait to get to the prayer tent. We hurried in and sat down. Aunt Zeller talked to us awhile and then we knelt down. They prayed with each one individually. Two girls more and then came my turn. I thought: How will I feel after the prayer? Aunt Irene knelt next to me. She asked me if I knew that my heart was black. I said, 'Yes.' She told me many things about the Saviour, Who with His blood will wash my heart white as snow. Then we prayed. After Aunt Irene prayed, I could pray too. Aunt Irene prayed with another girl, and I stood with my feet and went out. As I walked out of the tent, I felt just as if I had received a different heart."

Another one wrote:

"As I went for the first time to the prayer tent and prayed to the dear Saviour to get a clean heart I was not quite sure if I really had gotten a clean heart. But as I

went the second time I told the Saviour that I was not certain if I really belonged to Him or to myself. That day I was converted. I am very happy that the Saviour has come into my heart, and I will follow Him. O Saviour, I trust in Thee."

Still another girl told how she used to be so unhappy and unfriendly, but after having given her heart to Jesus "all has changed," and now she is full of joy.

## **On Furlough**

*Mr. and Mrs. Robert Lichty* of Kaimosi, Kenya, East Africa, have returned to this country.

*Laura Waite and Ruth Williamson* are home from South Africa. *Rev. and Mrs. Charles Mason* have also returned to this country from the same field for a much needed rest.

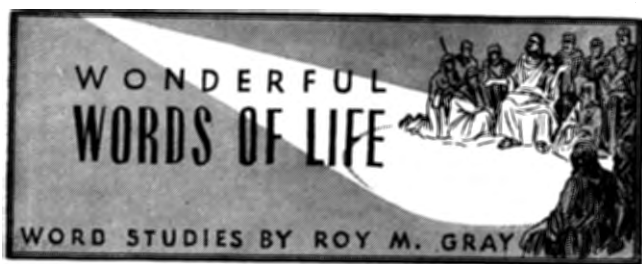
## **On the Realization of God's Presence**

We are His and God regards us as such. On our part, we have nothing more to do than to abide with Him according to the degree of our light and state, and follow Him both actively and passively.

Let your heart and the thoughts and affections of your heart be turned towards the ever-present God in an unconstrained, child-like manner, but in sincerity and truth.

Let Him be in reality the Lord and Master in your heart, let your will and all your powers be unhesitatingly obedient to Him according to the instructions which He may from time to time impart to you.

—TERSTEEGEN.



## A Heavenly Eclipse

*"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. . . ." (PHIL. 3:7, 8.)*

THIS is one of Paul's most passionate personal utterances. In verse seven he takes his positive stand making a general statement which in the next verse is elaborated. Literally we read: "But what things were [and the tense of this verb points to the continuing experience of enjoying them, portrays Paul's keen enjoyment in the past of his very full, earthy life] to me [this word has some emphasis by its position showing that Paul loved the things, they were close to him, and this further strengthens the idea of his full enjoyment of life as a promising young Jew] gains [the plural, itemizing as it were his gains, in a miserly sort of way, a third time putting the spotlight on the intenseness of Paul's life as a young man, getting all he could out of it and having a great time indeed] these [emphatic, these very same things just stated to have been a rich treasure to the young Saul] have I counted [the perfect tense of the verb indicates the learning of a lesson, so Moffatt, "I have learned to count," or Goodspeed, "I have come to count"] because of the Christ, loss [last word very emphatic by its position, and also meaning "damage," as in Acts 17:10 where damage came to the ship bound for Rome: Paul looked on all his attainments and achievements and possessions and positions as actually damaging to the true life as found in Christ]."

It is interesting to see that while Paul enjoyed the things in his unregenerate condition they were looked at in the plural—*gains*; but when they are all cast aside for Jesus they become *one* single loss, all thrown together and cast aside, not worthy of enumeration.

Now comes the grand climax. In English we

have but three words introducing the strong affirmation: "Yea doubtless, and . . ."; the Greek has *five*. The first means, "There has not yet been enough said." It takes us *still further* than the preceding verse. The second adds *emphasis*, is confirmatory: "indeed," or "certainly." The third collects what has been said and uses that point to make a transition to something further, "therefore." The fourth is a strengthening word, "at least"; while the last, translated in our version "and," is climactic, outbidding all that has been said, and can be translated "even."

Thus we have something like this: "But what I have just said is not enough, indeed; therefore (and what I am now to say I mean with all the force of my being) I go so far as to say that even everything, the whole universe, I reckon this very moment, from the vantage point of a whole life lived for Christ, to be one complete loss . . ." Magnificent, isn't it? Thus we feel the force and passion of his convictions in five Greek particles.

What is of such importance to be heralded with such vehemence? The glorious message that *to know Jesus is more than all else in the universe*. See how he lets us know that after all the years of toil and labor, he still has the same opinion. The perfect tense of v. 7, "I have counted," looked to the learning of the lesson. Here we have the *present* tense, "I count," pointing to the *continuance of the conviction*. "I have not changed," says the apostle, "I still am sure that to know Jesus is more than all." And further, not only the particular things he counted "gains" at that time, but "all things" are to be included in the category of loss.

And now we come to a very fine picture contained in one little word. It is our English word "for," (Gr. *dia*). What does "*for* the excellency" mean? The Greek word is akin to our "two," in Latin "duo." But this preposition advanced a step to the idea of by-two, by-twain, be-tween. Thus there is the notion of interval, then of passing between or through. In Matthew 27:18 we find this idea: *for* envy they had delivered Jesus. That is, envy came between the priests and Jesus and thus became the *cause* of His betrayal. Here in Philip-pians the excellency of the knowledge of Jesus Christ came between Paul and his gains and thus caused a complete eclipse. Is it so with you and me?

Is knowing Jesus so much more important than everything else in life that "for me to live is Christ"? When we awake does His sweetness flow in us, drawing our hearts away from the worship of the world's idols? Do we all day long cry out within to "know Him"? And do we come to the end of the day with the hope of awakening "in His likeness"? Then indeed has the Pauline eclipse become ours also!



## Like a Norway Pine

“MOANS and shrieks and cries” came from convicted sinners throughout the audience; in fact, some were so deeply moved by the Spirit of God that they clung to the pillars of the church for fear of falling into hell at any moment. Had not the preacher just said, “And there is no other reason to be given why you have not dropped into hell since you arose this morning, but that God’s hand has held you up. There is no other reason to be given why you have not gone into hell since you have sat here in the house of God . . .”? Best of all, most, if not all, of the convicted became converted that very day so that there was a large harvest of souls.

The sermon preached that day has become one of the best-known, if little read, sermons ever preached in America: “Sinners in the Hands of an Angry God.” The occasion was one of the services held during the Great Awakening, the first widespread American revival which swept through all the colonies from New Hampshire to Georgia thirty-five years before they became the United States of America. The man who preached this sermon was Jonathan Edwards, one of America’s greatest preachers and theologians.

Not only have devout Christians from his own day to this held Edwards in the highest esteem for his exemplary life, labors, and writings, but unbelievers and worldly philosophers have repeatedly done homage to “the massive proportion of his intellect” by periodically examining his life and writings. “To men of such stature we turn periodically for a fresh appraisal,” says Vergilius Ferm, the most

recent editor of a one-volume collection of Edwards’ works, *Puritan Sage*,\* issued as “a tribute” to Jonathan Edwards on the occasion of the two hundred and fiftieth anniversary of his birth, October 5.

The selections are printed, for the most part, according to the time they were composed, ranging from the brilliant essay, “Of Insects,” written by the boy of eleven, to the works of the mature divine, “Freedom of the Will” and excerpts from “A History of the Work of Redemption”—comprehensive cross-section.

In the opinion of this reviewer there is one notable lack, however—Edwards’ brief autobiography, “A Personal Narrative,” one of the richest autobiographical gems which has ever been written. His continual and intense communion with Christ, the Lover of his soul, as there revealed indicates the source of the power and influence of this man, one of America’s greatest intellectual and spiritual giants.

Following a number of essays on a variety of subjects by the growing youth, there are his famous seventy resolutions and diary. Contrary to the habit of most people who make resolutions, Edward kept his, regulated his whole life by them. His success in keeping them, however, was due to the spirit in which he made them:

“Being sensible that I am unable to do anything without God’s help, I do humbly entreat Him by His grace, to enable me to keep these

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PURITAN SAGE: Collected Writings of Jonathan Edwards. Edited by Vergilius Ferm. 640 pp. New York: Library Publishers. \$7.50.

Resolutions, so far as they are agreeable to His will, for Christ’s sake.”

All of these resolutions deserve careful consideration but three are especially striking:

“43. *Resolved*, Never, henceforward, till I die, to act as if I were any way my own, but entirely and altogether God’s . . .

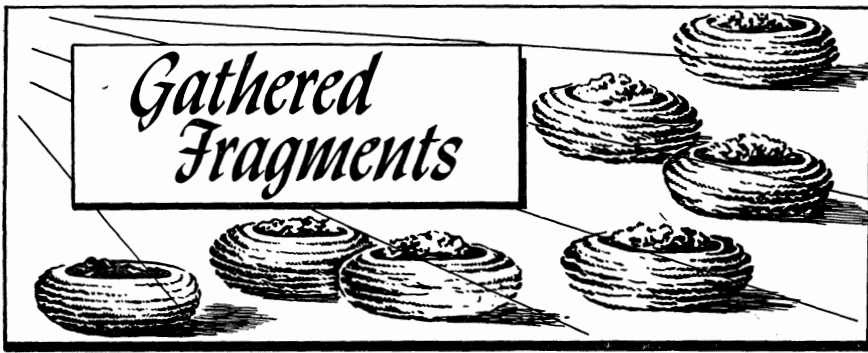
“56. *Resolved*, Never to give over, nor in the least to slacken, my fight with my corruptions, however unsuccessful I may be.

“64. *Resolved*, When I find those ‘groanings which cannot be uttered,’ of which the Apostle speaks, and those ‘breakings of soul for the longing it hath,’ of which the Psalmist speaks, Psalm cxix, That I will promote them to the utmost of my power, and that I will not be weary of earnestly endeavoring to vent my desires, nor of the repetitions of such earnestness.”

Several of Edwards’ sermons are printed in full, among them the one referred to at the beginning of this article and “The Excellency of Christ,” an excerpt from which we have printed in this issue of *Bread of Life*. Because of the fame of the former of these, “Sinners in the Hands of an Angry God,” the popular conception of Edwards has been that of a fiery, hell-fire preacher. On the contrary, he was most calm, deliberate, and unemotional in his delivery, we are told, and by far the greater number of his sermons deal with other phases of the gospel, especially the grace and the love of God.

While we certainly cannot endorse all of Edwards’ teaching without qualification, especially some of his later theological works, when it comes to his teaching on Christian experiences, the fruit of his personal observation in the revivals of which he was an integral part, he is unsurpassed in his discernment and instruction. His “Thoughts on the Revival” is illuminating and could be read with much profit by every Pentecostal person of today. His

(Continued on page 10.)



THE sermon, "The Excellency of Christ," as well as the numerous quotations from *Jonathan Edwards* and the book review, "Like a Norway Pine," which appear in this issue of *Bread of Life*, are presented in honor of the two hundredth and fiftieth anniversary of his birth, October 5, which is being widely celebrated.

\* \* \*

"Forgetting and Fruitful" is the transcript of a talk given at Pilgrim Camp, Brant Lake, N. Y., this past summer by *Emma Posta*, associate pastor of the East Side Pentecostal Church, New York City. Mrs. Posta was one of several visiting ministers at Pilgrim Camp this past season. Others included were *Mr. Frank Posta*, *Mr. and Mrs. Charles N. Andrews* of Fredericksburg, Virginia, *Mr. and Mrs. W. Ernest Oldfield* of Brooklyn, N. Y., *Mr. and Mrs. Paul Mitchell* of Kenosha, Wisconsin, *Miss Helen Hoss*, on furlough from South Africa, *Mr. Edwin Waldvogel* and *Pastor Hans Waldvogel* of Brooklyn, besides several ministers and Christian workers who served on the staff. The ministry of these brethren and sisters greatly enriched the camp's services.

\* \* \*

Once while studying the Quakers in an American history class, the teacher remarked, "The Quakers in their day were looked upon by the orthodox Christians of their day much as the Pentecostal people are looked upon by the orthodox Christians of today." That comment led to further investigation of both the teacher and the Quakers. Recently the opportunity afforded itself to attend a modern Quaker meeting. As the appointed hour for worship drew near, the various members took their seats and bowed in reverent silence. Especially noticeable in this particular congregation of forty or fifty was the large

percentage of men, clean-cut and up-and-coming. Complete silence reigned. There were four elders, three men and one woman, the recognized leaders of the group, who occupied the row of seats facing the other members of the meeting. It was not an elder, however, who was first "moved by the Spirit" but an elderly woman in the congregation who arose and quoted the first Psalm and then drew the analogy that as a tree needs water to be fruitful so we must have the Water of Life, Christ Himself, to nourish us if we would be fruitful spiritually. Five others were "moved" to speak briefly, two of them elders, during the meeting. Someone said to one of the silent elders at the close of the service, "Thee was silent this morning." "Yes," he replied, "I'm afraid I speak too much."

\* \* \*

The Quakers are largely responsible for the republication of that excellent little devotional book, *A Guide to True Peace*, a handy pocket volume. It was this book which was responsible for leading A. B. Simpson of The Christian Missionary Alliance into unbroken communion with the Lord, resulting in untold blessing to multitudes the world over.

\* \* \*

"A continued membership increase in churches in the United States," according to the *N. Y. Times*, has been reported by the Department of Research and Survey of the National Council of the Churches of Christ in the U.S.A. It said the gain in 1952 was 3,604,124 over figures for the previous year, or 4.1 per cent. Never before has such a high annual increase in church membership been recorded,' the Rev. Dr. Benson Y. Landis, associate director of the department, declared. 'During the past decade the annual gain has been about 2 per cent.'

"A slightly higher gain was shown among Protestants than among Roman Catholics, the Protestants having increased 3.9 per cent and the Catholics 3.5 per cent. The report said there were 54,229,963 Protestants, or 34.7 per cent of the population, and 30,253,427 Roman Catholics, or 19.3 per cent.

"Exact comparisons between the two are difficult to make, it added, because Protestant reports list only members 13 years old or over, whereas Roman Catholics report baptized children.

"The report put the total membership of 251 religious bodies at 92,277,129, or 59 per cent of the population. According to the statistics gathered the Baptists are numerically the largest group among the Protestants with a membership of over seventeen million.

We realize that these figures do not represent born-again Christians, but it is the only tangible way that we have of measuring the spread of the gospel. And it should be borne in mind that the membership of many large, independent, fundamentalist churches, including some Pentecostal congregations, are not included in these figures.

\* \* \*

It is cause for much thanksgiving how the Lord is raising up witnesses in these days in all walks of life to call people who would not otherwise hear the gospel to the Lord Jesus Christ. One of the most recent of these is *Donn Moomaw*, one of the all-American football stars in 1952 and presently playing for Argos, a professional Canadian league, but soon to commence training for the ministry. Donn was thoroughly converted a year and a half ago and has an inspiring testimony which rings true. Thousands of football fans have flocked to hear him as he has spoken in churches and youth rallies far and wide.

## Like a Norway Pine

(Continued from page 9.)

vindication of praise, more praise, much praise is both scriptural and logical. His "Faithful Narrative of the Surprising Work of God," the story of the Northampton revival,



## How to Get Healing from Jesus

How do we get *healing*?

By the blood of Jesus.

How do we appropriate it?

By faith.

What is *God's* way—*gradual* or *instantaneous* healing?

Instantaneous.

Does He always heal that way?

No.

Why not?

Because we do not have faith for instantaneous healing and He gives us just what we are able to claim by *faith*.

When we seek healing, what do we ask for, partial or complete?

Complete.

Do we always get it?

No.

Why not?

Because our faith does not appropriate a complete healing.

What did you say we *ask* for?

A complete, and, usually, instantaneous healing.

What do we do when we get only a gradual or partial healing?

Recognize our own lack of faith. Keep humble. Hold right on. Be persistent and *expectant*. Ask God to perfect and complete the work; don't get worried or anxious. Thank Him for what victory we *have*. Get closer to Him until we can touch the hem of His garment.

\* \* \*

Having patience with our own sickness is a good deal like a lazy housewife sitting down in her filthy dirty house and saying, "See the trials I am compelled to endure. But I am resigned. I make no protest against it. I am patient."

But if one were compelled to come into such a house, fretting and worrying would only make matters worse. The only possible way of solving the difficulty would be to clean out the filth.

So it is with our bodies. Our spirits should be patient while *in* the filthy house, but *not* content to so remain. There is power that will cleanse, so that a clean spirit need not dwell in an unclean body."—Journal entry, March 14, 1899.

when throughout the whole town "all other talk but about spiritual and eternal things was soon thrown by," is one of the most fascinating, stimulating accounts ever written, a definite contribution to the history of the church, especially American church history.

Included in the appendix to this volume are two of Edwards' sermons "hitherto unpublished in any form." In one of these, "On Meditation," the Puritan sage states some eternal truths in his own inimitable way:

"I have often thought it not profitable to hear four or five sermons delivered in a day, for this crowds out the duty of meditation which absolutely requires time

to well consider and understand and digest what we hear and read. . . . Meditation is compared to the chewing of the cud; he doth not feed all the while, but stops and fetches the meat out of his belly and chews it over again. You can't pour a gallon of water into a quart pot when the pot is full; the rest runs on the ground which can't be gathered up again and so there is a waste of the precious ointment, etc."

Through all of these writings, from his earliest to his latest productions, there are the qualities noted by the editor: "precision, careful analysis, observation," all developed to an unusual degree. But there is another quality which the editor does not note: permeating so

much of this material is the breath of the Spirit of the living God, and so it is still alive and life-giving.

Jonathan Edwards has rested from his earthly labors for nigh two hundred years, but his works do follow him. And many will be deeply appreciative that so excellent an edition of his works have been made available again to the general reading public. Vergilius Ferm has done a real service in editing the writings of one whom he describes:

"Like the Norway pines in the forest which stand head and shoulders above the surrounding trees, the figure of Edwards, along with some others of his day, stands out distinctly in the scenery of colonial America."

## *The Evidence of Holy Practice and Growth*

**D**O you hunger and thirst after a holy practice? Do you long to live a holy life, to be conformed to God, to have your conduct, day by day, better regulated, and more spiritual, more to God's glory, and more such as becometh a Christian? Is this what you love, and pray for, and long for, and live for? This mentioned by Christ, as belonging to the character of true Christians, that they "hunger and thirst after righteousness." Does this trait belong to you?

*Do you make a business of endeavoring to live holily, and as God would have you, in all respects?* Not only can be said to endeavor after holiness, but do you make a *business* of endeavoring after it? Is it a matter that lies with weight upon your mind? A true and faithful Christian does not make holy living a mere incidental thing, but it is his great concern. *As the business of the soldier is to fight, so the business of the Christian is to be like Christ, to be holy as He is holy.* Christian practice is the great work that he is engaged in, just as the race was the great work of the racers. Is this so with you? And is it your great aim and love to keep *all* God's commandments, and so far as known to neglect none? "Then," says the Psalmist, "I shall not be ashamed when I have respect unto all Thy commandments." Is this your serious, constant, and prayerful aim, that you may be faithful in every known duty?

*Do you greatly desire that you may know all that is your duty?* And do you desire to know it that you may do it? With the patriarch Job, can you, and do you pray to the Almighty, "*That which I see not, teach thou me,*" adding, as he added, to the great searcher of hearts, "If I have done iniquity, I will do no more"?

If you can honestly meet these tests, then you have the evidence that your grace is of the kind that tends to holy practice, and to growth in it. And though you may fall, through God's mercy you shall rise again. He that hath begun a good work in you will carry it on until the day of Jesus Christ. Though you may be, at times, faint, yet if pursuing, you shall be borne on from strength to strength, and kept, and kept by the power of God, through faith, unto salvation.

—JONATHAN EDWARDS.