

Vergeben or Vergebens?

HANS R. WALDVOGEL

"In Whom we have redemption through His blood even the forgiveness of sins: . . ." COL. 1:14.

IN Germany in one of the graveyards there are two tombstones side by side on each of which is one word. On one is written the word *vergeben*; on the other one, the word *vergebens*. There is just one little letter of the alphabet, "s," that makes the difference. Yet that difference is as big and as great as that between heaven and hell.

The first word, *vergeben* means "forgiven"; the other, "in vain." What a testimony to the lives of those that have passed and been buried there. Over the one is inscribed the word "forgiven" which means everything. It means an open heaven. It means the heart of God. It means eternal bliss and glory. Over the other one, "in vain," meaning that all his efforts, all his labors, and all his life have been lived in vain.

Those two words could be inscribed over the lives of all my readers. Either you are redeemed by the blood of the Lamb and you have entered into the Kingdom of the Son of God's love; your life has become a life that is pleasing to God because you have been forgiven your iniquities and your sins, or your life is still a life that is of vanity in which all your efforts and all your labors, whether you are rich or poor, wise or ignorant, are entirely lost.

Man writes his own history and uses many volumes to do so. He talks about his glories, his achievements, and his attainments, but writes "vanity" over it all. God writes the history of man in three short words when He says, "All have

sinned." What a terrible power sin has become in the world! She is like a great slaveholder that strikes victims into chains, throws them into dungeons, keeps them at hard labor, and then finally throws them into a torturing chamber there to be tortured for ever and ever. "For the wages of sin is death"—eternal death. Again it is sin, the prophet says, that separates between God and you so that your prayer will not go through. What a wonderful thing it is then to get acquainted with the redemption that is in Christ Jesus! The Bible calls this redemption the forgiveness of sins, and this forgiveness is in His blood.

We have a beautiful illustration of this in the life of Naaman the Syrian. The Bible says that he was a great captain of the hosts of Syria. He had gone against the enemies of his king and conquered them all. He was decked with beautiful ornaments and medals of heroism. But there was one enemy that he couldn't conquer. All his efforts were in vain. He was a leper. Underneath that shining armor of his there was a worm eating away his life.

There was no doctor in all Syria that was able to cure him. But then he heard of Elisha, the man of God, who lived in Israel. That man of God by the power of God was able to point him to an absolute and effective remedy. He told him to go into the river Jordan and dip seven times by faith.

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All...

By THE EDITOR

"Come unto Me, *all* ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "*Him* that cometh unto *Me*, I will in no wise cast out" (John 6:37). "*Whosoever* will, let him take the water of life freely" (Rev. 22:17).

ONE of the greatest glories of the gospel of our Lord Jesus Christ is that it is offered without any qualification or reservation of any kind, to *every one* in this world, and *every repentant sinner* who accepts this offer is given power to become a son of God. Not only is this offer extended to "*whosoever* believeth" but any and *every sin*, no matter how great nor of how deep a hue, is covered by Calvary, for the Word is plain and explicit: "the blood of Jesus Christ His Son cleanseth us from *all sin . . . all unrighteousness*" (I John 1:7, 9). What comfort these gracious promises have brought to wretched, doubting souls "without God and without hope" in this world or the world to come.

The entire Christian world, with few exceptions, believes and joyfully proclaims this message, but there is a similar offer in the gospel, an offer equally universal according to the Scriptures, which many are loath to believe and slower to proclaim. It is the offer for the healing of our bodies.

That God *can* heal would be denied by no child of God, for He Who created man in His own image certainly *can* heal, for "with God all things are possible." And yet, even here, if the average Christian is absolutely honest with himself, he will have to admit that Satan's questions and doubts intrude themselves into their souls and even triumph so that in the midst of sickness and suffering they are apt to say with the unbelieving Israelites of old, "Can God?" Fundamentally speaking, however, all will agree that God can.

The real questions are rather: Will He? Will He heal *me*? Will He heal *this particular* affliction from which I am suffering?

The Scriptures in this as in all other matters of faith and practice are the one infallible guide, and the answers to these questions must be sought in them. Happily we do not have to read far in the pages of the Gospel before we receive light on this subject.

In Matthew 4:23 we read:

"And Jesus went about *all Galilee*, teaching in their synagogues, and preaching the gospel of the kingdom, and healing *all manner of sickness* and *all manner of disease* among the people."

Note the three *alls* in this one verse: "*all Galilee*," "*all . . . sickness*," "*all . . . disease*." First of all, there was *no place* to which Jesus did not go nor in which He was unwilling to manifest His power. Furthermore, there was no sickness nor disease which He could not and did not heal. He healed in every place, every sickness, and every disease.

The following verse in Matthew 4 is equally helpful:

"And His fame went throughout all Syria: and they brought unto Him *all sick people* that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and *He healed them*" (v. 24).

Here is another all—"all sick people . . . He healed." None was turned away. No matter what their station in life, rich or poor, educated or uneducated, *all were healed*.

Read further in this same Gospel and you will note in chapter 8, verses 16 and 17, these words:

"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 Esaias the prophet saying, Himself took our infirmities, and bare our sicknesses."

Here again we read that the blessed Master, God-manifest-in-the-flesh, healed "*all that were sick*"—not just Peter's mother-in-law or some of their neighbors and friends, not some selected few who were "worthy" but *all*—ALL—ALL. This statement, however, is not a mere repetition of the former (Matthew 4:24), though that in itself would be an added stimulus to faith, a corroboration that not only once did He heal all—perhaps "for some special purpose that time," so some might reason—but that evidently it was His general custom to heal all. But in these verses it is stated that He healed all that were sick *that* the great Messianic prophecy of Isaiah might be fulfilled.

In other words, this "all" takes us a step further, to the great Atonement Chapter of the Bible, Isaiah 53. Reading that beautiful prophecy we learn not only that "He shall *bear* their iniquities" but that "*Surely, He hath borne our griefs and*

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Bread of Life

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Alive Unto God

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. ROMANS 6:11.

Helen I. Wannenmacher, wife of Pastor Joseph Wannenmacher, was reared in a lovely Christian home in Zion, Illinois, but she grew into womanhood without surrendering herself to the Lord Jesus. "I had ways of getting around God," she says.

Just prior to her rather unusual conversion she was attending the University of Chicago preparing to be a teacher. Concerning this experience she testifies, "One day as I was dusting in our home, our neighbor, Mr. George A. Mitchell, a minister, looked out of his window and saw me thus occupied. He had been praying earnestly for the conversion of his oldest daughter but immediately God said to him, 'Do you care more for your own daughter's soul than you do for your neighbor's?' He said, 'No, Lord.' Then Jesus said to him, 'I want you to pray for that soul until she is saved.'"



Helen I. Wannenmacher

"Long before this, however, my dear father had prayed fervently as only a godly father can pray for his daughter who seemed to be utterly elusive to the wooings of the Holy Spirit.

"Thus it was that one rainy Sunday afternoon while the rest of the family had gone to meeting and while I was home alone, consoling myself by playing various hymns on the piano, I played 'Is It the Crowning Day?' The Holy Spirit whispered in my heart, 'This wouldn't be your crowning day if Jesus should come today, would it? You had better get over to that meeting as fast as you can.'"

"As I hurried the two short blocks to the service in the Faith Home Meeting House, I secretly hoped that my father would not see me, for that was the last thing I wanted. But upon arriving at the meeting house, the only available seat was one directly in front of him. Shortly after I was seated a message in tongues was given followed by the interpretation which, however, was given so low that seated in the back of the congregation as I was I could not hear. Later I learned that the message was to the effect that there was some one in that afternoon service to whom the Lord did not promise another opportunity for salvation, and would the people pray for the conversion of that soul?"

"Immediately the entire audience went to their knees—everyone, that is, except me, for I sat upright, unmoved. After about an hour of fervent intercession one of the ministers, Elder Eugene Brooks, came and stood in front of me and with his kindly southern accent said, 'Daughter, don't you think it is time to give your heart to God?' That broke up the fountains of the deep within me, so that I went to my knees and cried for a long time until all the pent-up hardness of my heart was broken, and my life and will were surrendered to God.

"After the meeting two of the ministers, Mrs. Robinson and Mrs. Judd, went home with me and for several hours taught me and prayed with me, showing me how to yield my life completely to Him and to grow in the Lord. I shall never cease to thank God for the privilege He gave me of sitting under the mighty ministry of the Faith Home ministers who taught me the all-importance of obeying the Word of God and seeking Jesus. I have often said that I felt that if I were cast on a desert isle I could have gone on with just those simple instructions for my spiritual life."



FOR quite a while after my conversion things went smoothly in my young Christian life. I had no great difficulties, no special problems, and I was so in love with Jesus that I told Him I would gladly go anywhere for

Him. I labored some in various cities along the North Shore. Then after I was married, my husband and I opened a little mission in one of the neediest neighborhoods of Milwaukee. There we saw souls saved and

blossom forth till they were able to go out and bear fruit for Jesus.

As a busy wife and mother and also as a little minister of Jesus, my own soul grew increasingly conscious of my greater need of Him. My lack of growth in grace, my inabilities, my unfulfilling ways overwhelmed me. I sought the Lord with intense desire and prayed earnestly over His Word, as I had been so faithfully taught to do, especially over such chapters as I Corinthians 13 and Colossians 3. But instead of growing better, more confident and assured, my state became worse. I became alarmed, for I was aware that as one who was supposed to be leading others I did not have the experience I was preaching. Yet, in all my seeking I could find no inner joy nor help from others. I felt no one understood my case. I even became very nervous.

Finally after months of inner conflict and condemnation, I said to my husband, "I must get away from here and find a place to pray." Shortly after that he had to go to Chicago and the way was opened for me to go with him for a few days. There I was free to pray. But the more I prayed, the less I seemed to receive, and my time expired without any change.

It was necessary for me to return home ahead of my husband. As he put me on the Milwaukee train, I turned to him in my desperation and said, "I must have help." He promised to pray for me, and we parted.

As I sat in a crumpled heap on that train speeding northward toward home, looking continually to God and calling on Him for

God Is Able

To make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

To do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Eph. 3:20.

To subdue all things unto himself.—Phil. 3:21.

To succour them that are tempted.—Heb. 2:18.

To save them to the uttermost that come unto unto God by him.—Heb. 7:25.

To keep you from falling . . .—Jude 24.

To present you faultless before the presence of His glory with exceeding joy.—Jude 24.

Is He Not Able?

help, suddenly it seemed that the ceiling of that car opened and a shaft of the glory of God came through and settled in my soul with the words of Paul in Romans 6:11,

“Child, reckon yourself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

With these words, God spoke peace to my soul; and as a weary child, I settled my head on the bosom of Jesus, realizing my peace was in Him. The conflict of the weary months just seemed to vanish as I rested in His great overshadowing love.

In this great moment of illumination God shewed me His mighty power manifested on the Cross. I could not have come into that place had I not sought God as I had and so became conscious of my inabilities and God's great power to do it for me. But at that time I saw I had been too conscious of my own inabilities and not aware or believing in the mighty power of God to fulfill in every one of His believing children. Now I became alive to the great power and might of Jesus and His

great ability to fulfill in me. It was His presence that warmed my heart and soothed my spirit. It was “the ineffable splendour of His presence” that calmed all my fears and made me to know that my job was to remain in that close, sweet place, and it was His job to fulfill in me.

That was one of the big days in my life, a turning point. Since that wonderful day there have been many times when I have been conscious that I have not fulfilled as He would want me to, but I have always been assured as I have turned to Jesus and told Him, “Jesus, I will never fulfill in myself. I will always fail except You do this thing in me, except You fulfill in me. And Jesus, I take my place in You that Your life of

As perfumes exhale their sweet odours, not by reason of their form or size, but in consequence of their nature, so the Divine Scriptures afford us all their profit not by multiplying of words, but by the inherent power of the matter. So, too, the nature of incense is itself possessed of a sweet fragrance, but when you cast it on the fire, it is then that it gives forth its sweets in all their fullness.

Thus also the Divine Scripture is in itself of an excellent sweetness; but when it takes hold of your heart, as though it had fallen on an incense altar, then it is that it fills all the house with fragrance.

overcoming shall be manifested in my life.” So I quietly turn over to Him that which I cannot do myself and His strength becomes my strength, His rest, my rest, and His fulfillments become mine as I allow Him to live in my life.

My friend, what are you alive to?

Are you conscious of *your* great inner lacks, of struggles and failures, of *your* nature and *your* ways?

Or are you perhaps alive to your neighbors, their mistakes, their irksome manners? Or are you alive to the love of God in that neighbor? What are you alive to? I remember a teaching received years ago: Sweetly mind your own affairs when other folks don't please you.

You who are sick, are you conscious of your physical weakness and pains? God would have you less concerned and occupied with the taunting fears and physical ails of your body than with the quickening power of the Son of God. Then His life and truth would be your life if you would turn your eyes to the great strength of Jehovah God.

My friend, whatever your difficulty, whether spiritual or physical, know that God wants you to reckon yourself dead to the works of sin and Satan and *alive unto God* and His righteousness that sin may not reign in you but Jesus' life of overcoming might be manifested in your life.

—JOHN CHRYSOSTOM.

“Reports and Testimonies”

The following are taken from the January, 1954 issue of “Zieg des Kreuzes,” a monthly paper published by Oskar Lardon, pastor of the assembly in Hamburg. “Zieg des Kreuzes” now has a circulation of about 8,000 and many of its copies go behind the Iron Curtain. A number of the articles of “Bread of Life” are translated into German and published in this paper. Let us pray earnestly for this effective witness which reaches many people who otherwise have little or no opportunity to hear the full gospel.—EDITOR.

In Hamburg

Pastor O. Lardon writes: “The three weeks of tent meetings during June and July brought many people in our city the opportunity of hearing the full salvation preached. Many experienced the Lord Jesus Christ as their Saviour and Healer. After removing many hindrances in the work and from the hearts of various people, the Lord was able to break through in great Holy Ghost power. The Faith Conference in September was the deepest and holiest that we have ever experienced until now. . . . The daily lives of those who attended the meetings is a testimony to that which the Lord did. . . . The conference is past but the anointing has remained. Many of the visitors who had come from other places carried the fire back with them. Praise God for such days!”

In Moers

Brother H. Preuss writes of the meetings in Moers: “It is with thankfulness to God that we look back upon the three weeks of tent meetings which were held August 9-30, 1953. Already in July our young assembly had the joy of baptizing the first believers in water out in the open. Some of them received the baptism of the Holy Spirit on the same day. . . . In spite of much opposition and warning the Lord permitted us to see souls saved and the sick healed during the tent meetings.

“An especially wonderful work was done among the children and many prayed and cried their way through to salvation. Ever since the tent meetings, regular

meetings have been conducted among the children. The work was first led by Miss Frieda Naujock of Brooklyn, N. Y., and is now being continued by various workers in our assembly. We were shown very clearly during the tent meetings what the Lord is able to do when He finds hearts that are willing to give first place to Him. He Himself then takes over the work and leads it gloriously. We covet earnestly your prayers for the young work in Moers on the Rhein.”

From Wuppertal

W. Paetsch gives this account of the work in this area: “The assembly in Wuppertal had its beginning in tent meetings that were held here in 1952. Many of us heard for the first time of the full salvation that we have through our Lord Jesus Christ. This came to us through the Spirit-filled preaching of our Pastor Hans Waldvogel. Many brought their lives in order with God and also with others and began to go in this way. Since this time we gather regularly to

study the Word of God and to pray. Time and time again Jesus has manifested Himself to us and has showed us what He is and what He desires to do and will do for those that will give themselves entirely to Him. In spite of all opposition in this place, the work of the Holy Ghost among us was not in vain. We were permitted to experience many answers to prayer and the victories were made manifest in spirits, souls, and bodies. A large number of those who came to the faith were baptized in water and others were filled with the Holy Spirit. We are especially thankful for the conference days that we were permitted to have in October.”

G. Freund adds this testimony: “During the conference many friends gathered together to worship the Lord. They came from Sauerland, Moers, Düsseldorf, Neuss, Remscheid, Münster and other places, one even from Holland. We were all permitted to experience that Jesus is always present when His children gather together in His

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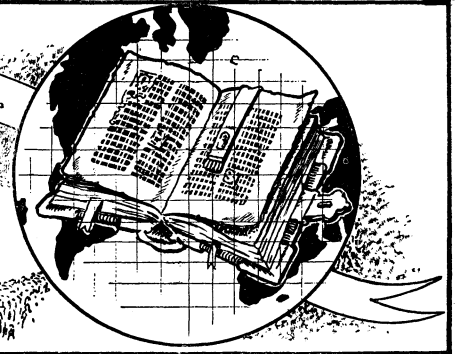
Moers Young People

Street meetings before services were conducted in front of the tent by the young people.



GO YE INTO ALL THE WORLD...

Seed-Time and Harvest on the Mission Fields



IN PERILS BY SEA

Miss Martha Schoonmaker enroute to India via Norway writes: "We were due to arrive in Bergen, Norway, tomorrow, December 12th, but the third day after leaving New York, we ran into a terrible storm and hurricane. The rudder of our ship was badly broken in the severe wind and later fell off and was lost in the ocean. Since then we have been mostly drifting. Another ship, from Norway, the Lyngenfjord, which was headed for the States, tried to help us, but the rope with which they tried to attach us to them broke and now a tug boat from Oslo will be here tomorrow morning and take us to Norway. They say it will be another eight to ten days before we are able to disembark. Many have been seasick, but fortunately I am a good sailor. We praise the Lord for His protection, for, for awhile, the captain was really anxious for our safety."

"Each evening, a group of Christian passengers and crew members meet together for services. They are usually conducted in Norwegian, so I don't get very much out of them. Last evening I had to speak about India, just for fifteen minutes before the main speaker. Sunday morning there was a service conducted in the first-class social salon. Nearly all the passengers attended, even the captain and officers. I enjoyed the singing so much."

"I hope to be in Norway until the New Year and then plan to sail on one of the Wilhelmsen ships from Oslo to Bombay. These freighters go every two weeks, so I should be in India by the third week in January."



A. G. and Lydia Ericson

From the latest letter received from A. G. Ericson, Partabgarh, India, we learn that the church there has been blessed by special services conducted by Pastor Cherian, a South Indian brother. "The Lord used him," writes Brother Ericson, "to stir up some of our people who were beginning to get careless and stay away from the meetings. They are now coming regularly and are quite on fire for the Lord. Many of the non-Christians have also been stirred so we have quite a time in teaching and instructing them. It is a great joy and blessing to be busy for the Lord. My dear Indian co-worker, Sumer Singh, is a great help. We praise God for such young men who give themselves wholly to the Lord. Please pray that the Lord will call out many more for this needy field." Mrs. Ericson has been in Sweden for some time, but she is now looking forward to returning to India as soon as she is able after her prolonged illness. Pray that she may recover speedily.

BETTIAH ORPHANAGE INCREASES

From Bettiah Orphanage, Bettiah, India, where there is now a family of over two hundred, Miss Hilda Wagenknecht writes: "Since writing you last a number of new girls have been entrusted to our care, very needy cases with no one to care for them. They felt a little strange at first, but already they have settled in happily into our large family. When I enlarged the dormitory a few months ago, I thought I was doing it to accommodate those we already had, for we were so overcrowded and so all were taken care of comfortably. But now it seems more are coming in, for since then we have already added ten or twelve to our number, but we thank God for those dear children and I am sure you will also take them upon your hearts for prayer and support where possible."

"This month (November) seems to be homecoming time and so a good number of my older girls have come home with their families to let me see their little children. What a joy it has been to meet them again after so many years, and how proud they are of their children! The husband of one of these girls took the meeting for us yesterday and was a real blessing to all. It is a joy to see these girls going on with the Lord after they get married and leave us for their homes. They do not live near by, but many of them hundreds of miles away, but they are letting their lights shine for Jesus."

"There has been a great epidemic of cholera around our district for several weeks now and at times great danger for all of us as we come in contact with so many people coming and going from this place. But thank

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"Reports"

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name. . . The presence of Jesus became more real as time went on. Oh, what power and blessing flows in those hours of worship when Jesus Himself puts His song of worship and praise upon our lips! He will not quench the smoldering flax. For fifteen months now this Holy Ghost fire has been burning in our city. On the last conference day, the beautiful big auditorium in which we gathered was hardly big enough to contain all that came. The last day was also the most wonderful. In the afternoon meeting we were again permitted to see many souls turn to Jesus. A song of victory and rejoicing came forth from hearts that were filled with praise and thankfulness for all that God had done."

A Personal Testimony

"The tent had not been in Wuppertal long when we were blessed to such an extent that the blessing flowed beyond the boundaries. That caused the brethren to whose fellowship many of us belonged to rise up and warn us not to visit the tent meetings anymore. I, for one though, had become so hungry for God and for the baptism that I began to seek to be filled with the Holy Spirit. The explanation of our church brethren that we had to stay in a state of being unsatisfied did not satisfy me. Then in the days of the conference I was stirred anew by the Spirit of the Lord and I saw clearly that the main thing was failing in my experience—namely the baptism of the Holy Ghost, the power from on high. My experience has become the experience of many other children of God in this town that have been awakened to their lack and to their need. Now I have just one desire and that is that all that hinders me from finding Jesus in all His fullness shall be taken out of my heart. No matter how strong the opposition against me becomes, I know now on what I am to stand and where my place is."—E. Gl.

In Rendsburg

Pastor F. Wegner joyfully records: "The tent meetings were begun in Rendsburg with much

joy and great expectation. Already in the second meeting we had the privilege of praying with friends that wanted to find the Lord and surrender their lives to Him. The tent was often filled to capacity in spite of the cold weather. The power of the Word of God broke hearts of men, women, and young people and led them to give themselves over to God. Quite a number of

them were permitted to be baptized in the fall in the meetings in Hamburg. The Lord gave us an especially blessed day on the last Sunday of the tent meetings. We heard many wonderful testimonies of those that had found salvation as well as from those that had been convinced of the full salvation there is in Jesus and had found healing for their bodies."

**"Beautiful words, wonderful words,
Wonderful words of life!"**

By Emil Helwig

These were the words that rang out of the hearts of the believers during the conference days which the Lord gave us this year from the first to the twentieth of October. The blessing of the Lord flowed from the very beginning in a wonderful way and the Lord anointed the hearts of His people with fresh oil. This time again, it was for us all, a mighty gift of the Lord to let us have these meetings with our beloved Hans R. Waldvogel.

When we look back upon the work that our brother has done here in Kirchheim-Teck since the spring of 1949 we must say

that it was God Who was not willing to leave His people in darkness. Again this time, God permitted His light to shine into many hearts showing the darkness that was still there. With this revelation the Lord also gave grace to repent as well as new and greater faith.

It was very evident from the many testimonies that God is still true to His Word as He has always been. He that baptizes with the Holy Ghost and fire came Himself and walked in our midst. Many a heart was filled to overflowing and began to praise the Lord in new tongues. It almost seemed that we had



Kirchheim Bible Conference

been transplanted into the days of the early Christians. How wonderful it is, not to just read the Word of God, but to experience all that we read therein.

These conference days were just during the time of heavy fall harvest but in spite of that fact between two hundred and two hundred and fifty persons gathered every morning to hear the life-giving Word of God and to pray. The Sunday meetings were attended by six hundred and more that gathered from all the towns and villages lying about Kirchheim. We can say that God "prepared a table before us in the presence of our enemies," and we, as believers, praise the Lord with a loud voice for His mercy and grace that He manifested towards us.

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Children's Work In Tent At Hamburg



CHILDREN'S meetings were held every afternoon in Hamburg under the leadership of *Brother Breite* who in turn was helped by *Brother and Sister Zeller*, *Sister Frieda Naujock*, *Brother Robert Kalis* from the U.S.A. as well as two sisters from Sweden—*Gun Lewis* and *Ingrid Setterviek*. Sometimes there were hundreds of children present and even before the tent was completely set up, it was sometimes possible to have a meeting because of the numbers of children that had gathered. In all places where the tent went, there were many children that took their stand on the side of the Lord Jesus Christ. The songs and Bible verses were learned very quickly and the children were heard singing them in various homes and on the streets of the town as well. Because of this many friends as well as parents were drawn into the meetings.—*O. Lardon*.

Vergeben or Vergebens?

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At first he was reluctant about doing that. He thought that the man of God ought to show him some noble way of delivering him of his leprosy. But God's way is always the best way. When he took that way he came up out of the waters of Jordan purified. His flesh that had been rotted away by the deadly disease was restored to him as the flesh of a newborn child. Isn't that a wonderful illustration of the fountain opened in the house of David for sin and for uncleanness?

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

While in Europe one day I was taken up to the top of a very high, steep mountain. I climbed and climbed; many times I had to stop to catch my breath. But when we got to the top we found a very nice, clean Swiss chalet. In this chalet there was an old man who showed all the symptoms of being a dying man. When we entered the room we asked him what his need was. He said, "Oh, I need salvation."

You can picture my joy at finding an open heart up in the mountains in that chalet pitted against the sky. After we had told him about the love of God and His precious blood, and that sinners plunged beneath that flood may lose all their guilty stains, he opened his heart wide. We told him to say these lines of a German poem which in

English mean:

"Oh, it's for me, this precious blood.
This I believe and know;
It cleanses me from every spot,
And makes me white as snow."

As he repeated it, the light of salvation entered his heart. It was a wonderful thing to see God make a change in that man. No doubt by this time he is dead and buried; but above his grave is written the word, "Forgive," and his soul has gone to be with God. May the Lord give you also the light of His great salvation in the blood of the Lamb.

All

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carried our sorrows" (pains and sicknesses—R.V. margin). No difference whatsoever is made here, even in the very words used, between the fact that God's "righteous Servant" bore the sin and sickness of His people. In other words the atonement of the Lord extends to the whole man, body, soul, and spirit.

"Full atonement!" Can it be?
Hallelujah! What a Saviour!

All of these general statements are confirmed by the specific accounts related in the gospel narrative. Every one who sought His healing virtue, whether Roman centurion, Jewish ruler, despised Samaritan, timid woman, or blind beggar,—all received. Not a single one appealed in vain. And to further help our unbelief numerous diseases are mentioned in detail: great fevers, blindness, deaf-

ness, dumbness, paralysis, leprosy, chronic afflictions such as an issue of blood, besides those with infirmities and demon possession. These are specified, but the record is clear: *every sickness and every disease*.

An additional encouraging fact is that the length of time which one had had his sickness, disease, or infirmity was no obstacle. At least one person had been born with his affliction and had suffered for forty years was healed. Another had had his infirmity thirty and eight years. One woman had been bound eighteen years, and another had suffered twelve years—suffered not only from her affliction but “many things of many physicians” in their vain attempts to help her. Whether the case was of long duration or but a few hours “virtue went out of Him and healed them *all*” (Luke 6:19).

When the Apostle Peter under the inspiration of the Holy Spirit would sum up our Lord’s earthly ministry for the benefit of the first Gentile congregation he declared that

“God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing *all* that were oppressed of the devil: for God was with Him” (Acts 10:38).

Here is another and very significant “*all*”: all that Jesus healed were oppressed of the devil. This truth should be firmly grasped: sickness, disease and death are of and from the devil. As such, they are sworn enemies of God and of His people. And as such, Jesus Christ was their enemy too, for the express purpose for which the “Son of God was manifested” was “to destroy the works of the devil” (I John 3:8).

Has any truce been made between Christ and His enemies? Have these sworn enemies become friends? No, indeed. Rather we read that “He must reign till He hath put all enemies under His feet” (I Cor. 15:25).

Do we ever read that any of His offers have been withdrawn? No. Instead in His last words to His disciples before His ascension He made another universal offer, given for this entire Gospel age till He shall return:

“These signs shall follow them (i.e. any one) that believe: . . . they shall lay hands on the sick (any one of any disease), and they shall recover” (Mark 16: 16, 17). And again, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father” (John 14:12).

There is one *all* which we have not referred to—the *first one* relating to the proclamation of the Gospel. At first it might seem to have little reference to our subject. Upon further consideration it appears to be of paramount importance and one of the answers to a question which has perplexed many. This *all* is found in Matthew 3:5, 6.

“Then went out to him Jerusalem, and *all* Judaea, and *all* the region round about Jordan, And were baptized of him in Jordan, confessing their sins.”

Many people have questioned that if universal healing is really for us today as in the days of Christ and the Apostles, why then are not all healed today? Do not the verses quoted give at least a clue to the answer? It should never be forgotten that Christ the Healer came to a prepared people (Luke 1:17). That was the ministry of John the Baptist, a mission he fulfilled. In recent years there has been a tendency to minimize the ministry of John the Baptist, to consider it abortive and a failure. In so doing one of the greatest reasons for Jesus’ success with the multitudes has been overlooked and disregarded. And careful study of those who have been the most successful in healing the sick in these last days reveals that they are the ones who have laid the greatest stress on the need for thorough repentance and a spiritual preparation as all-important to physical deliverance.

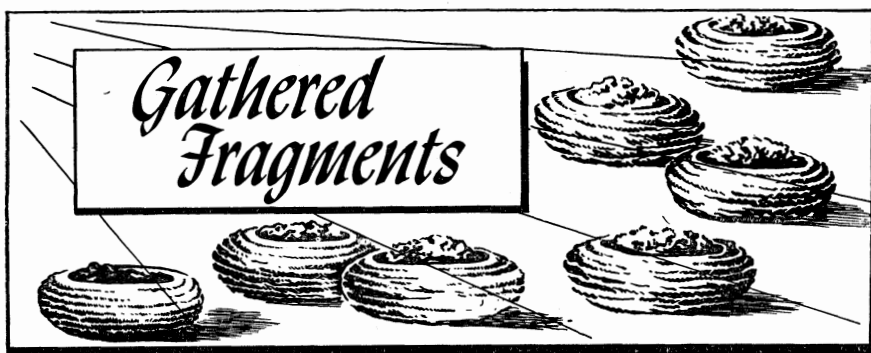
Does this mean then that every person who is not healed when prayed for has unconfessed sin in his life? *No, not at all*, though more often than not there may be sins which a person has not been shown because he has not sought God diligently enough, or if shown, he has been unwilling to acknowledge, much less to repent of. In this matter we must be very thorough and honest with ourselves and God.

The Gospel record, however, contains two other suggestions as to why the sick are not healed. There was only one place which was an exception to the “*all* cities and villages” where His healing power was manifested. That was “His own country . . . because of their unbelief.” (And let it be remembered that unbelief is sin “for whatsoever is not of faith is sin”—Rom. 14:23.) But note that He immediately took steps to overcome this condition by going “round about the villages, teaching,” thereby creating faith for mighty works, for “faith cometh by hearing and hearing by the word of God” (Rom. 10:17).

Jesus gives a like reason to the apostles when they asked Him why they could not cast out the evil spirit from the lunatic son: “Because of your unbelief.” Then He goes on to teach about such stubborn, unyielding cases that the faith for deliverance is granted only by much prayer: “Howbeit, this kind goeth not out but by prayer and fasting” (Matthew 17:21).

The sick one himself may not be able to exercise faith, and we should not be quick to say his unbelief is the reason for his failure to be healed. God expects those who minister to the sick to do so in faith. In the case of the lunatic son Jesus

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For thirty-two years Pastor and Mrs. Joseph Wannemacher have labored in the city of Milwaukee, Wisconsin. A minister in her own right, Mrs. Wannemacher not only has stood loyally with her husband as a valuable helpmeet but also has had to assume the responsibility for the work during his absence on evangelistic trips both in this country and abroad. She has been unusually successful as a Sunday school superintendent where she has insisted on the recognition of the presence of the Lord in the sessions, with the result that God's power has been unusually manifest, and many who have grown up in the Sunday school and church have gone out into the vineyard. Once when asked what had brought her success, she replied, "I've just been a mother. I have no methods." We are very happy to have the article, "Alive Unto God," from her pen in this issue.

* * *

In his news letter, *Decision*, for December Billy Graham tells of his plans for a three-months' campaign in London,—“where less than five per cent of the people attend church.” This series is to begin March first. He gives the following report of recent conferences he held in Washington:

“A few weeks ago it was my privilege to spend one hour with Secretary of State Dulles, laying before him all the plans for our British campaign. He was more than enthusiastic, saying that he believed Britain must have a spiritual revival if the Western World is to survive. A little more than a month ago it was my privilege to spend a half hour with President Eisenhower in the White House. I carefully and prayerfully laid before him our plans for Britain and the Continent. He showed the same enthusiasm and promised his full backing, support, and help wherever possible.”

“One of America's greatest Christian scholars,” Dr. Wilbur M. Smith, professor of Fuller Theological Seminary, Pasadena, California, has written a survey entitled, “1953 in the Christian Church in America,” which has been widely circulated in Christian publications. He believes “the most significant factor in American Christianity during 1953 is probably the amazing nation-wide renewed interest in the reading and study of the Word of God,” due in large measure to the publication of the Revised Standard Version.

Dr. Smith lists as the three outstanding movements of the year: 1. “the tremendous interest” in the Second Advent of Christ; 2. divine healing; 3. revival, “especially because of the amazing ministry of Dr. Billy Graham.”

Concerning the second movement Dr. Smith says, “For some years now we have generally thought that anything pertaining to divine healing, especially as a movement, belonged mainly to the Pentecostals; but all this, whether for good or ill, is now changing. In Los Angeles, e.g., the Episcopal Bishop has actually assigned certain clergymen with a deep interest in a healing ministry to this work, and the Diocese of Los Angeles is establishing special healing missions. Many periodicals both in America and in Great Britain are printing extended discussions of this whole question, and huge audiences gather in different cities in attendance upon the ministry of men who claim to have healing gifts. In fact, in the very city of Paris itself, a city very hard to move, as many as 5,000 people have gathered together in a single meeting, during 1953, under the auspices of Pentecostalism.”

Bettiah Orphanage Increases

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God for the covering of the blood at a time like this, for He has wonderfully kept each one. A few times we thought we had symptoms of it on our place, but it did not come nigh us. Great numbers have died from this terrible disease, as death comes very quickly when it strikes, but He has promised ‘a thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee.’ His Word is still true.”

Prayer Request for Congo Work

“The Congo work is passing through a severe testing time and we need your prayers. Ask all your folks to pray at this time. Not one, but a series of crises are upon us. We pray that this work which God has prospered so signally shall continue as a field which the Lord has blessed.”—James Salter.

Personal Testimonies from Kirchheim

(Continued from page 8.)

“I am so happy to have the opportunity of giving a testimony to the glory of my Lord and Saviour. Due to a stomach ailment I was almost continually under the care of physicians. It seemed that none of them were able to help me and for many years I suffered with this condition. In the last year I was suffering such pain that even the lightest food caused me untold suffering. In my despair and agony I finally was brought to the place where I was willing to give my life over into the hands of the Lord. This had long been the earnest and prayerful desire of my wife. I prayed much and called upon the Lord to deliver me from my suffering. He did it and now I can eat again as I once did.”

* * *

“In the beginning of the fall conference days, in the very first Bible study, a deep sense of the holiness and majesty of God came over me, and my heart was deeply stirred to think that I, because of the sacrifice of His beloved Son, was permitted to call Him ‘Father.’ The Word of God also became very wonderful to me and a great hunger came into my heart for the Word. The words in Hebrews 4:12-13 seemed to become my own personal possession.”—E. F.



Preparation for Service

TRUE preaching to bear fruit for souls should be living, abandoned, and original, in that the Holy Ghost guides and brings out the truth, and it is not something just received mentally. . . . A minister cannot go on in God's work, depending upon PAST instruction—his Bible study has to keep pace with his experience and service. He must be advancing and deepening in Christ as he preaches and serves. . . .

The enjoyment of Bible study is the great light of Himself—the light of Jesus—the finding of His presence as you study. Also the truth of the Word is written to be DISCOVERED by the SOUL—when PRAYING over the Word, rather than to be taught by a teacher, though both ways are scripturally appointed. . . . The best *teacher* and best plan may fail unless the pupil is really a Holy Ghost student. . . . Sometimes . . . pupils seem to know about the Bible *just those things they have been taught*, that is, they have not a sufficient grasp or knowledge of the Bible so they can go on independently without a teacher, and *continue* to grow in further knowledge and love of the Word. . . .

In our work our desire has been to get the people to not so much have expositions and explanations of the Word from teachers as to be able to take their own Bibles and know them, having just enough guidance and suggestions from teachers to give them light how to so take up the Word. That is, to our mind, the true preparation for preaching. . . .

There are two sides for a young minister's preparation: One is his service and ability to be among men and fill a minister's place, preaching, etc. Another, and the important side, is the deep spiritual walk with God—the daily grace, the power to live in all places and under all conditions just for Jesus. Without this latter equipment, one had better not take the former service. The first is a necessity, of course, for a minister, and yet if he had that, and the second is lacking, he would fail. . . .

Once the Bible is a familiar book, and opened to you, and is your *own*, a Bible . . . course might

then draw you *on* in your grasp, and would not press you to try to grasp mentally what you have not yet received in your experience. Otherwise one's knowledge of the Word is apt to be imitative rather than original, mental rather than guided by the Holy Spirit. . . .

To take a student (who is unfamiliar with the Word, who has not himself lived it) beyond his capacity and teach him things he is not yet in need of and cannot grasp spiritually is sometimes a great loss to him. It is necessary to first find out his need, and add to his knowledge enough to make the Bible real. A pupil should have to get into the Bible on his own responsibility, I mean, in his own heart and love. Most large Bible scholars have taken training that way. Great men who do great things for God are taught of the Holy Ghost. . . . They learn the Bible as they live and serve. However, many pupils need *some* instruction to get started rightly. . . .

I would not like to be misunderstood as meaning study and education and opportunity of certain kinds of training are not useful and desirable, if one is already abandoned in the Holy Spirit and able to keep subject to Him, and receive these instructions and training in the Spirit—and God does make use of them. . . .

Another point in preparation is the prompt putting into use, both in the daily life, and if for the ministry, public service, that which is received and learned. . . . And this is the thing that puts into experience the lessons learned.

All

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upbraids the very Apostles themselves for *their* unbelief and consequently for the failure to obtain the deliverance. And the implication in James is very strong that the elders should be able to pray the prayer of faith and hence bear a great responsibility. In keeping with this is the sharp rebuke of Ezekiel to "the shepherds of Israel": "the diseased ye have not strengthened, neither have ye healed that which was sick" (Ezek. 34:4).

Let us get back to the simple statements of the Word of God. Let us base our faith on it, the one sure foundation. Let us cast aside our explanations which make void the Word of God. If there is failure let us remember it must be on our side somewhere, not God's side. Let us receive the plain offer of "the Lord that healeth" to all and for "all sickness," realizing that in granting deliverance we share in His victory over the works of the devil. Then in joy we can sing with the Psalmist,

"Bless the Lord, O my soul, and forget not *all* his benefits: Who forgiveth *all* thine iniquities; who healeth *all* thy diseases" (Ps. 103:2, 3).

The Vice of Detraction

"Detractors are hateful to God." ROMANS 1:30 (VULGATE)

THIS vice conflicts with, and persecutes, more even than others, Charity, which is God Himself, as you yourselves can easily discern. For everyone who slanders his neighbour gives proof, in the first place, that he is wholly void of Charity. In the second place, what other objects can he have in uttering the slander than to induce others to hate or despise those of whom the slander is spoken?

The slanderous tongue strikes, therefore, a deadly blow at charity in all those who hear the calumny, and, as far as its power extends, entirely destroys and extinguishes it; and not only in them, but in all those who are absent, but to whom the calumny is, perhaps, repeated, as words fly from lip to lip by those who have heard it. You see then how a malicious report may in a brief space of time easily infect with the plague of its malice a great number of souls.

And speech speeds as rapidly as the feet of a swift runner. If there be one only who speaks, and he speaks but one sole word, yet that word enters into the ears of a multitude of hearers, and in one moment slays their souls; for a heart full of the venom of envy can scatter bigger words only through its bitter instrument of the tongue, according to the saying of the Lord: "Out of the abundance of the heart the mouth speaketh."

There are different varieties of this pest. There are some persons who vomit forth the poison of detraction, nakedly and without discrimination, as it comes into their heads.

Again, there are others who take pains to conceal the malice they have conceived, and which they are no longer able to keep to themselves, with the cloak of an affected reserve. Before the slander is uttered, you see the man heaving deep sighs, putting on a grave look and a pretended sadness, casting his eyes down to the ground, speaking slowly, and uttering his slanders with a plaintive voice. Thus they produce so much the greater effect, as those who hear them believe that they are spoken with regret, and rather with reluctance than with malice.

"I regret it very much," he protests, "on his account, because I have great love for him; but I have never been able to correct him in this respect."

"I knew well," says another, "that he was subject to that vice, though I should have never made it known. But since the fact has been declared by someone else, I am no longer able to deny the truth. I do it with regret, but it is true, nevertheless." And he adds, "It is a great pity, for he has good qualities in other respects; but in that matter, he is, to speak the truth, inexcusable."

"Whoso privily slandereth his neighbour, him will I destroy." PSALM 101:5.

—BERNARD OF CLAIRVAUX.