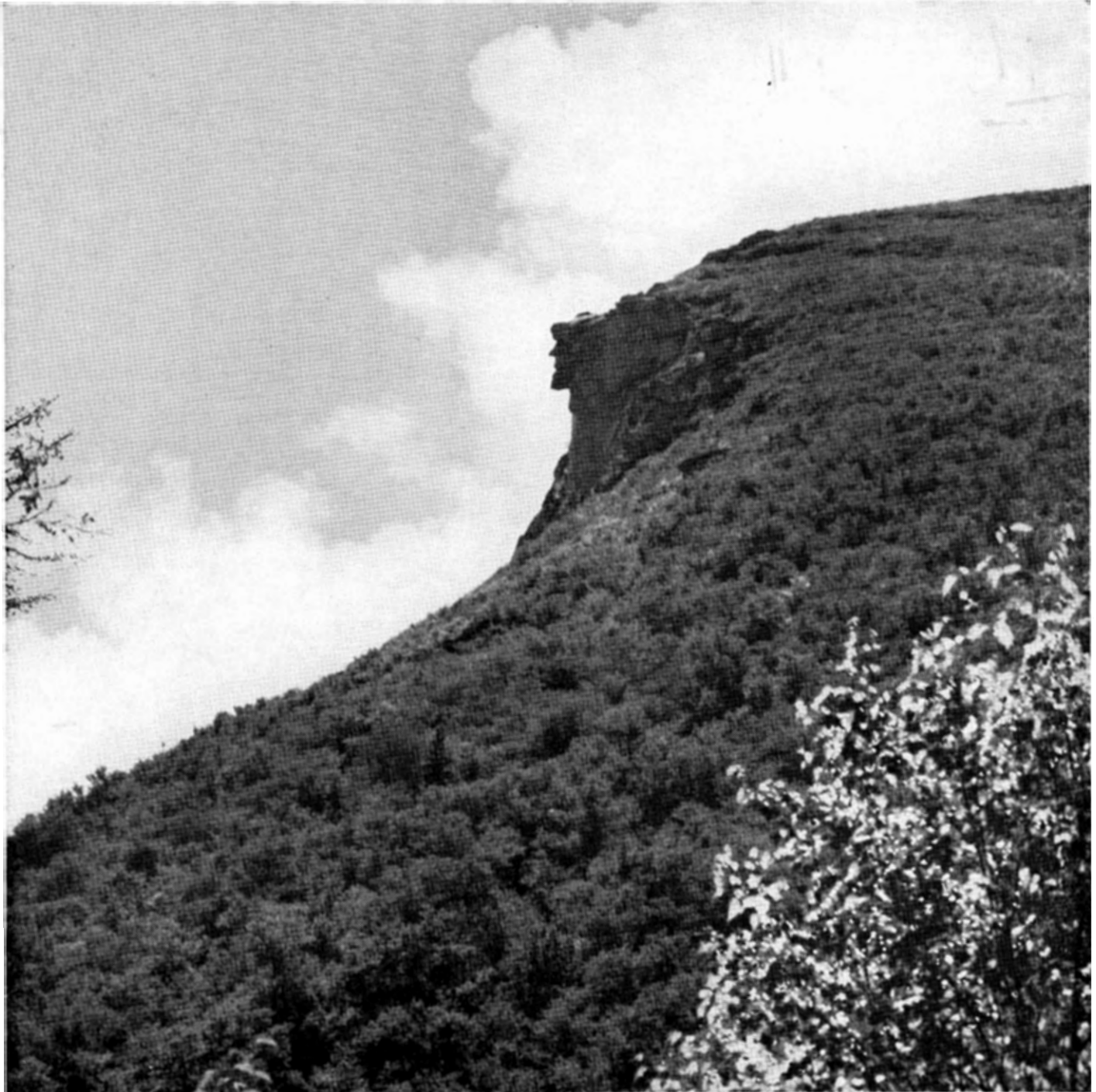


# Bread of Life

Vol. IV

March, 1955

No. 3



A. Devaney, Inc., N. Y.

'Is he watching for the morning,  
When these hills shall pass away?

Is he waiting for the dawning  
Of God's Grand Eternal Day?'

The Old Man of the Mountain  
White Mountains, N. H.

# The Tabernacle of David

BY THE EDITOR

"I WILL BUILD again the tabernacle of David" was the promise of God given by the prophet Amos (Amos 9:11). Centuries later it was quoted by the Apostle James as being fulfilled in what God had been doing in the world since the outpouring of the Holy Spirit on the day of Pentecost (Acts 15:16).

Exactly what was "the tabernacle of David"? Just what was so significant about it that the Holy Spirit caused James to use this rather unusual figure as descriptive of the work of salvation?

The first historical reference to the tabernacle of David is found in Second Samuel where we read, "David and all . . . Israel brought up the ark of the Lord . . . and set it . . . in the midst of the tabernacle that David had pitched for it" (2 Sam. 6:15, 17).

Now the ark of the Lord was the visible symbol of God's presence. It contained the sacred tables of the Law. More than that, it was there that God promised to meet with the leader of His people and commune with Him. There, too, once a year did the high priest make atonement for the sins of the people. All in all, the ark was the holiest article of furniture in the tabernacle.

For over forty years before David became king the ark had been utterly ignored by the people of God following its capture by the Philistines. This meant that there had been no annual atonement for sin, and there had been no communion between God and the leader of His people. David's testimony is explicit: "We enquired not at it in the days of Saul" (1 Chron. 13:3).

David, however, realized the significance and importance of having the ark in its rightful place, at the center of the national life of Israel. Therefore, one of the first things he suggested to the leaders and all the congregation of Israel, when he was established in his kingdom, was, "Let us bring again the ark of our God to us" (1 Chron. 13:3).

Their first attempt to do this ended in tragic failure. But three months later, having learned "the due order" for carrying the ark, they brought it up "and set it in the midst of the tent that David had pitched for it" (1 Chron. 16:1). (The word "tent" here is the same that is translated, "tabernacle" in Samuel.)

This was cause for a day of national rejoicing and feasting. David "delivered" a psalm to commemorate the event, and "he appointed certain of the Levites to minister before the Lord, and to record, and to thank and praise the Lord God of Israel . . . with psalteries . . . harps . . . cymbals . . . and . . . with trumpets continually before the ark of the covenant of the Lord" (1 Chron. 16:4-6).

It should be noted that David did not return the ark to the tabernacle of Moses at Gibeon (about five miles from Jerusalem), but brought it to Zion, "the city of David," which he had chosen as his capital and where he doubtless intended to build a permanent house of worship in a short time. For the meantime he left before the ark . . . Asaph and his brethren [Levites] to minister before the ark continually as every day's work required" (1 Chron. 16:37). At the same time "Zadok the priest and his brethren the priest [were left] before the tabernacle of the Lord . . . at Gibeon, to offer burnt offerings unto the Lord upon the altar of burnt offering continually morning and evening and to do according to all that is written in the law of the Lord. . ." (1 Chron. 16:39, 40). With the ark and the altar of burnt offering thus separated, there was naturally a consequent division of worship.

Unquestionably the tabernacle David had pitched was only a temporary structure, and the divided worship a temporary measure. For immediately he proposed to the Lord that he build a house for Him to dwell in. This David was forbidden to do, but at the same time God promised that David's son "shall build me a house". This, however, did not have its natural fulfillment until some forty years later when Solomon erected the temple.

Thus, it is seen that for forty years the ark of the covenant remained in *the tabernacle of David*. And during all this period an order of worship absolutely different, something entirely new in the history of Israel, was conducted before the ark by *Levites* as David had ordained. This consisted chiefly of praising the Lord and singing accompanied by a full orchestra (1 Chron. 16:4-6).

All of these features are in marked contrast to the order of worship as instituted by Moses. There not even the ordinary priests but only the high priest and that once a year could go before the ark, while here *the Levites* ministered "before the ark continually, as *every day's* work required." Under Moses the ark was kept in the holy of holies, heavily veiled from human view, while in David's day all the worshippers seem to have had access to the tabernacle, and at least David himself seems to have entered it and worshipped the Lord in His immediate presence.

This is certainly implied when we read, "Then went King David in, and sat before the Lord" after he had heard the tremendous prophecy concerning his house which extended to and included the very person and ministry of "great David's greater Son," even the Lord Jesus Christ.

To realize that there was this possibility of immediate  
(Continued on page 10.)

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# “The Shout of a King”

By H. R. WALDVOGEL

“THE shout of a king is among them.” That’s what praise is, a definite act of God in the midst of His people. The Holy Ghost has said, “If you don’t praise the Lord, you are going to fail,” and so we ought to guard it very carefully. It is a kingdom experience. It is an evidence that the Kingdom is coming to us when Jesus Christ shouts in us and through us.

The Lord has said praising the Lord is the highest form of service. It puts Jesus on the throne! The reason people don’t praise Him at times is because somebody else reigns there. We must wake up to the fact that our Father has a kingdom to give, but it is a very different kingdom from that of Alexander the Great or Napoleon or Hitler. It is within you—praise God! It is Christ enthroned by the Father where sin reigned. What good is a kingdom to us that is on the outside where we are driven by the lash of a whip into obedience? How very, very different when that law of the Spirit of Life in Christ Jesus dominates me. Where the law of sin and death was reigning within my heart, within my soul, within my spirit, now Jesus is enthroned.

When the King reigns within your heart, He’ll shout, and it will not be yourself. You will lend your voice and your body, your soul, and your spirit, but He will do the shouting. Praise has been a wonderful discovery in my life. When I went to school I discovered that nitric acid eats copper; and later I discovered that praise “eats” the “dumps.” Like the serpent of Aaron’s rod that ate all the rods of the magicians of Egypt, the praises of the Lord swallow up all the “dumps.” Thank God, I discovered that! Have you made

that discovery? Have you found out that praise means the reign of Jesus Christ within you?

You cannot have the devil, or trouble, or worry, or anxiety on the throne of your heart and Jesus at the same time. You have to dethrone one or the other. One or the other is going to reign. My business is to seek the Kingdom of God and His righteousness, which means, “Make room for Me. Let Me reign—I’ll show you something. I’m the King of glory. He that believeth in Me shall never hunger and He that followeth Me shall never thirst, and He that eateth Me shall live by Me even as I live by the living Father.”

Oh, how important it is that we praise God *continuously*! “His praise shall continually be in my mouth.” And do you know that one of the grandest and greatest and most lasting changes that has come into my life was when I became a praiser? I found out that the Bible says, “Rejoice in the Lord always. . . . Rejoice evermore.” I found out that I was not seeking first the Kingdom of God, that I was allowing some other prince to rule at times. Jesus really had come into my heart, but I bound Him up. I did not allow Him to reign and to manifest the glory of His Kingdom within me. But when I did, I did it by praising the Lord—deliberately stepping out on the promises of God and crucifying the flesh with its affections and lusts. It had been my flesh that kept me from praising God. The Bible says, “If you walk in the Spirit you shall not fulfill the lust of the flesh,” because the Spirit is mightier than the flesh and “ye are not in the flesh if so be that the Spirit of God dwell in you.” It is very practical. “If ye live in the flesh, ye shall die.”

In other words, if you live in “the dumps.”

How many of God’s people have been defeated—utterly defeated because they would not let Jesus reign! They did not rejoice evermore. Oh, how important to praise! It is an expression of faith, and it is a kingdom experience.

I found out something else later. I found out that God gave me a gift of praise. As a minister I needed it. It is a very powerful weapon, and if you are ever going to be used in the ministry you will find out that in this Pentecostal ministry you cannot win without praise.

We have wonderful illustrations of it in the Old Testament. For instance, when Jehoshaphat found the enemy enmassed against him—the Bible says they were without number—he gathered his forces, and they were few—so few—they looked like a flock of goats in the presence of a great army of innumerable enemies. He said, “Lord, what shall we do? We don’t know what to do, but our eyes are upon Thee.” And as they all fixed their eyes upon the Lord, the Lord gave Jehoshaphat an inspiration. Instead of building hydrogen bombs and getting his armaments ready, he called on the weapons that are not carnal but mighty through God. He set the singers before the artillery. They had to meet the enemy. They had to go before and praise the name of the Lord, and the people followed after. When they praised the Lord, great hailstones fell upon the enemy and presently they got so confused that every man’s sword was against the other and they slew one another until there wasn’t a single one left. Mind you! What a clean-cut job God did when His people

## God's Will

### concerning you

*Rejoice evermore.*

*Pray without ceasing.*

*In everything give thanks.*

1 THES. 5: 16, 17, 18.

praised the Lord. Not only that—not only were the enemies defeated by the praises of God—not only did the enemies defeat themselves absolutely, but God's people didn't even need to shoot one arrow. Just the praises of the Lord! And then they were three days in gathering the spoil. They came home loaded down with gifts and all kinds of riches which it had taken three days to gather. Instead of fighting three days and getting licked in the end, they were gathering the spoil for three days.

A prominent Pentecostal evangelist told how one night in her early experiences a meeting was tied up, the atmosphere was black. (I know some ministers that wade right through an atmosphere like that. Instead of getting the wonderful weapons of the Spirit of God to work against the enemy, they get carnal weapons. They put on an entertainment to hold the people. As they fool the people, the devil withdraws. He is not interested any longer—he has won the victory.) But this evangelist who was really invested of Jehovah said, "Lord, what is the matter?" Then the Lord opened her eyes, and she saw the tent surrounded by demon powers. That was what was the matter, the devil was in charge! Undoubtedly there were people

there that had invited him and there was not faith and there was not worship. So when she saw that, she knew what to do. She got up and said, "Hallelujah! Praise the Lord!" When she did that, she saw in the Spirit this army of the devil taking one step backward, and there was an opening there. Presently she said, "Hallelujah," again. Then somebody in the audience piped up and said, "Hallelujah." And every time "Hallelujah" was uttered, these powers stepped back until they were almost altogether gone. Then the glory of God came upon that meeting, and everybody was shouting the praises of God. Instead of these devils, the angels of God surrounded the tent.

It is exactly the same experience that Elisha and his servant had when they saw the mountain full of chariots. The enemy had come, and the young man, opening the venetian blinds, looked out and said, "Good night!" (It was really morning, of course.) But he said, "Good night! They've come to swallow us up!" That's what you do when you go into a "dump," you know. O beloved! it is because you don't let the King reign that you see the enemies and get frightened. When you let Him reign, you see the King *all the time*. Then Elisha prayed a won-

derful prayer, "Lord, open his eyes." Presently the wonder happened and he saw the mountains full of chariots of fire and horses of fire.

Beloved, we *are* surrounded by the hosts of heaven. The Lord says, "I am the Lord of hosts. And lo! I am with you alway even unto the end of the world." But the devil fights us all the time. He contests every step of faith that we take.

But when we learn our lessons we will have wonderful experiences in victory like Jehoshaphat, even though we feel like going down because there are so few with us! God ought to be able to send us out into the dark places of the earth to win them from the hand of the devil for Christ like Jehoshaphat did with his choir. Beloved, I am positive that by His grace we shall win. Hallelujah! I know that He has given us weapons that are mighty through God. When He says, "The Kingdom of God is within you," He means that Jesus Christ wants to be enthroned in your heart. Beloved, we have to make the choice. We have to say who is going to reign. We have to vote—men and women alike—for there is neither male or female. God wants men and women to praise the Lord and to praise Him continuously. Hallelujah! We are soldiers of the Cross. The Kingdom is within. The shout of a King is in the midst of us.

Do you let Jesus reign? It will cost you something. It will cost you your rags. It will cost you your ash cans. But in place of them He will give you His beauty, the oil of joy for the spirit of heaviness. In place of the enemy you will see the hosts of heaven surrounding you. Oh, I tell you the enemies flee, as we sing in a German song,

"The enemies must flee  
When God's children move  
Forward in faith with the  
Saviour."

# The Curse of the Comic Books

By FREDERIC WERTHAM, M.D.

DO YOU KNOW what Necronomicon is? Probably not. But for thousands of children this is part of their education. They know that a Necronomicon is a creature that, of course, drinks people's blood and eats their flesh. Maybe you don't know either how one stops a man who is drinking a child's blood. That is easy: a man with a crucifix chants prayers while another man stabs the vampire through the heart. The comic book that imparts this lesson has an advertisement: "The way of the Cross leads home."

Comic books are an entirely new phenomenon for three reasons. In the first place, their number is staggering. They have reached at time the number of 90 million a month. More money is spent on them than on all the textbooks in primary and secondary schools together!

Secondly, the content of the majority of comic books is something new that has never happened in such concentration and profusion before in any children's literature. The ingredients spelled out, pictured and glorified, are violence, cruelty, sadism, crime, beating, promiscuity, sexual perversion, race hatred, contempt for human beings. A veritable devil's brew for the growing child! No other children's literature in the world's history can even approach it.

The third reason comic books are a new phenomenon in children's literature is to my mind the most sinister one. In former times smut and trash were frowned upon in children's reading. Nowadays it is not only defended, but is actually praised as being good for children!

I should say a word here on the subject of religious comic books. The idea that good comic books are a substitute for and will crowd out harmful comics has not worked out in all these years. Children are conditioned to strong fare by the ubiquitous bad comics. In a recent study of the reading of 250 pupils in which the investigators had established very good and confidential relationships with the children, only one pupil was found who read religious comic books. The Bible in comics form is often quoted—by the comic book publishers. Not being versed in theology, I cannot discuss this from a theological point of view. But to the extent that the Bible is great literature, the comic book format in

all its ugliness destroys it. Why should we give it to children in such degraded form? The Bible in balloons is sheer blasphemy. "It's just in fun, Delilah!" says the comic-book Samson. Do you find in the Bible such familiar comic book expressions as "Take that for justice!"? The story of Ruth is illustrated with a maternity home scene, with Ruth in a maternity bed: "Your son, Boaz!" "Yes, Ruth!" The story of temptation has this dialogue:

Eve: "Just one bite! That can't do any harm!"

The Snake: "Ha! Ha! She's tempted!"

In the story of David and Goliath the emphasis is on Goliath's cut-off head.

Much of what passes today as official child psychology is

## *Pray == and Watch*

*A Christian mother who was having much difficulty with her two children went to her pastor's wife for help. Together they prayed earnestly, but there was no change in the children. Nor was there any result from their subsequent periods of united prayer.*

*After these repeated failures the minister's wife asked the Lord to reveal what was hindering. Almost immediately "Comics" flashed into her mind.*

*She asked the mother if her children read comics. "Yes, all the time." Then she took her into her twelve-year-old daughter's room where they were everywhere in evidence. Examining them the pastor's wife found them to be the dirtiest trash encouraging disrespect, insubordination, immorality, murder, and violence. Then she demanded them so she could destroy them and wipe out their evil influence.*

*"My daughter would never forgive me. They're her very life."*

*"That's where your trouble comes from," her friend replied. Finally, however, the mother acquiesced and filled a shopping bag full.*

*But before the minister left the house she was impressed to ask, "Do you have any more comics any place in the house?"*

*"Yes," the mother replied and led her into another room where there were stacks of them. These they collected and filled another shopping bag full, completely cleaning out the house of all such evil.*

*The change which took place was immediate and phenomenal. The children became subdued and manageable.*

*"Faith without works is dead." So this article is printed to alert parents to this modern evil which has crept in unawares even in Christian homes thus vitiating much of the Christian teaching given by diligent parents.*



faulty for two reasons. In the first place it disregards ethical values, which can and should be taught, and which can be and are vitiated by outside influences. Instead of appreciating the role of ethics, it puts all the emphasis on the "necessity" for unbridled self-expression for the child. Secondly, it is obsolete because it disregards the enormous influence of mass media, especially comic books.

The connection between crime comic books and the more violent forms of juvenile delinquency is now well established.

Recently the Police Commissioner of Philadelphia, Thomas J. Gibbons, stated that the crime comics teach children "refined cruelty to human beings." The chief of police of Washington, D.C., has stated: "A steady diet of violent crime in the form of . . . comic books is fed to our young people day after day . . . I think it is reflected in the serious personal assaults that we come in contact with." New York City Police Commissioner Francis W. H. Adams stated that many of the "terrible crimes" committed by youngsters during the last few weeks were the direct result of the influence of crime comics. And Corporation Counsel Adrian P. Burke added: "You'd think those kids were using those comic books for a script!"

In the light of all this, the recent public indignation about some particularly violent crimes by youngsters in New York seems to me to be sheer hypocrisy. Nothing that those teenagers did was new. We adults have been teaching it all to them, over and over and over again, in easy lessons in innumerable comic books. A man is kicked in the face—or stomped in the face—and killed; girls are whipped for sexual pleasure; a man is drowned; victims are branded with cigarettes or soaked in gasoline and burned; Negroes are attacked. These

are crime comic plots. And they have been presented to children in fully illustrated and glorified form for years. Even the whips for beating the girls can be bought by mail from comic book ads. Aren't we adults accomplices and accessories in all these crimes? We have permitted—and are still permitting—their teaching.

Ruthless violence and unscrupulous shrewdness combine to form the ideal of crime comics, whatever their variety or disguise, from *Crime* does not pay to *Superman*, jungle, Western and space comics. These are the means with which to get power, money, girls, cars, sex, and with which to evade any personal or social responsibility. Brutality is supposed to be manliness. As Kingsley Martin sums it up: "Comic books teach that everything that Christ taught is 'sis-sy.'"

Except for my book *Seduction of the Innocent* there has been no mention by any comic-book critic or writer of the subject of masturbation in connection with comic books. But I don't see that we adults have a right to hush up this subject. Soldiers and young adults have told me how they found comic books veritable manuals for masturbation. That can be understood only from looking at the comic books. They stimulate morbid sexuality again and again without leaving any other outlet.

According to my studies it is erroneous, and at present no longer honest, to assume that a child in Sunday school or a similar place of moral training is a *tabula rasa* coming directly from an ethically sheltered home. The seeds of evil have been sown in these children. What is remarkable to me is not that delinquency is high, but that children are so resistant, that not more of them are affected by all the glorification of vice and violence to which we expose them. Do I seem to ex-

aggerate? The unbiased reader can form his own judgment. If we take only outspoken crime and horror comic books—which is by no means all the harmful comics—the industry produces and distributes some fifteen to twenty of them a year for every single teen-ager! There are twenty-two million teen-agers in the United States. I just bought an Autumn 1954 comic book in a little country store. Children come in here and buy ten at a time. Amidst violence galore is a story where a boy kills his younger brother because he has "an undeveloped brain." As he hits him "again and again and again and again (sic!) with a blood reddened stone" he says: "Killing poured out of me like music." The lesson in violence is completed by an alluring premium advertisement of a ".22 Cal. Rifle." A half-page advertisement says: "Be Lucky in Love! Will your next move be the smart thing? Don't be a Faux Pas!" (sic!) Underneath this is another half-page advertisement in screaming letters:

**"WITH GOD ALL THINGS  
ARE POSSIBLE!"**

I would like to ask the readers of this magazine whether they could imagine any better and surer method of causing moral disorientation, moral confusion, and moral disillusionment.

Mammon is at the root of all this. The comic book publishers, racketeers of the spirit, have corrupted children in the past, they are corrupting them right now, and they will go on corrupting them unless we actively prevent it. Of course there are larger issues in the world today and mightier matters to be debated. But maybe we will lose the bigger things if we fail to defend the nursery.

What does the baptism in the Holy Spirit mean to you? Does it mean that Jesus has come to you, that Jesus Christ has taken over to be your King and Master?

# Days of Preparation

*This is the third in a series of articles prepared by the editor of "Bread of Life" on the life and ministry of Hans R. Waldvogel in celebration of his thirtieth anniversary as pastor of the Ridgewood Pentecostal Church of Brooklyn, N. Y.*

AT THE AGE of fifteen, Hans Waldvogel became an apprentice in the house of Spaulding & Co., the largest jewelry house in Chicago, Illinois. The jewelry made by this firm was all custom made for individual customers, made to design and size of the finest diamonds, emeralds, pearls and other costly jewels. At length young Hans became an expert worker in platinum, making some of the finest platinum mountings known.

It was about two years after young Hans entered this shop that he received his great spiritual transformation, when he walked in the presence of the Lord continually. "My whole shop became a sanctuary," recalls Pastor Waldvogel. "Jesus Christ walked with me. All the men knew it and the boss knew it.

"It was in that shop, too, where God dealt with me graciously. It was very wonderful how He spoke to me through Scripture texts and in other ways strove to teach me what I ought to know. For instance, one Scripture text I was given was, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass (Psalm 37:5). This text meant ever so much to me because people were dealing with me about getting into the ministry. Some offered to pay my way through a Bible college, others wanted to put me through Moody's. Again and again I was urged to get into the ministry. I myself always felt the call of God in my soul, but I also knew it wasn't time. Then God gave me that text and it was as clear to me as if He had been visibly present and spoken it to me. I knew that

God had to get me into the ministry in His own way.

"There was another text, too, that came to me and blessed me very greatly from one of the Psalms where it says, "Promotion cometh neither from the east, nor from the west, nor from the south, But God is the judge: He putteth down one and setteth up another" (Psalm 75: 6, 7). Then I made my consecration: I will serve God and witness wherever I get a chance. But, if God ever wants me in the ministry, He will have to do it Himself. I will do nothing about it. But I knew that some day God would put me into the ministry and that He would do it Himself. And that's exactly how it happened years later.

"In the meantime the Lord gave me a very marvelous ministry in that shop for several years. Then someone in whose spirituality I had great confidence strongly advised me to get another job where I could make more money. I knew I could easily do that, but I felt strongly in my heart that I should stay where I was. Finally, however, I yielded to the suggestions of my spiritual superiors. I

got into a shop where I was not permitted to witness for the Lord, and so I lost the sweet place of ministry I had had. That was a great loss to me personally. To this day I am sorry that I didn't follow the dictates of my own heart. I consider it one of the great mistakes of my life."

Later Mr. Waldvogel got into another firm where he was the leading craftsman and where he stayed till he went into the ministry. This firm enlarged and later moved to New York where it is still located. The head of the firm still considers Mr. Waldvogel's leaving a great loss to the business but he holds him in high regard and has followed his ministry with interest. It was in this shop that Rudolph Kalis, now pastor of Emmanuel Pentecostal Church of Elizabeth, New Jersey, worked with Pastor Waldvogel. Mr. Kalis was the diamond setter. It was through Mr. Waldvogel's prayers and testimony that he finally found the Lord and followed the path which was also to lead him into the ministry.

In recalling these days Pastor Waldvogel considers his experi-



At the Bench in Spaulding's

*"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him (COL. 3:17).*

ence in the shop and his experience in his father's church as exceedingly valuable preparation for the days to come. It was when Hans was about seventeen that he was asked to take his first Sunday school class.

"We had just found a man, C. P. Scheel, for many years Assistant Postmaster of Chicago, who became a very efficient Sunday school superintendent," says Pastor Waldvogel. Up to that time our Sunday school had been a hit-or-miss affair. Neither teachers nor pupils were much interested. It didn't grow. Mr. Scheel, however, was a devoted servant of Christ and went at the Sunday school with a real zest and zeal for God. In a short time he had organized one of the finest Sunday schools in the city of Chicago.

"I was greatly surprised to have him come to me and ask to take a class. I had never thought of that, but he said, 'I think every young Christian ought to have the opportunity of teaching a Sunday school class. I believe his loss is very great if he doesn't have that privilege.' So I accepted but with fear and trembling.

"It was a case of bringing up father. He gave me a class of boys full of atomic energy. They

were really very lovely boys, and pretty soon we were the best of friends, but my first experience was very discouraging. I had never had any experience at teaching, and I didn't seem to be able to make an impression on the boys or interest them very much in my 'teachment.' So I found I had to get to God about it and discovered that in praying about the matter all week—I really prayed hard—God came forth very signally and met me in real Holy Ghost power so that the atmosphere changed, the boys changed, and I soon discovered that the Word of God made itself felt in their hearts and lives. I found that in giving myself to this work and in teaching the boys Sunday after Sunday, I was teaching myself and God was beginning to equip me for the ministry which was finally to become my life work. I stayed with them several years and made it my business to make clear to them the way of salvation because I said to myself, 'I may never meet them again.'

"Sometime later I became a Sunday school superintendent in my father's church, the leader of the young people's group, and the choir leader. I began to look at things spiritually. I saw how my father, for instance, had

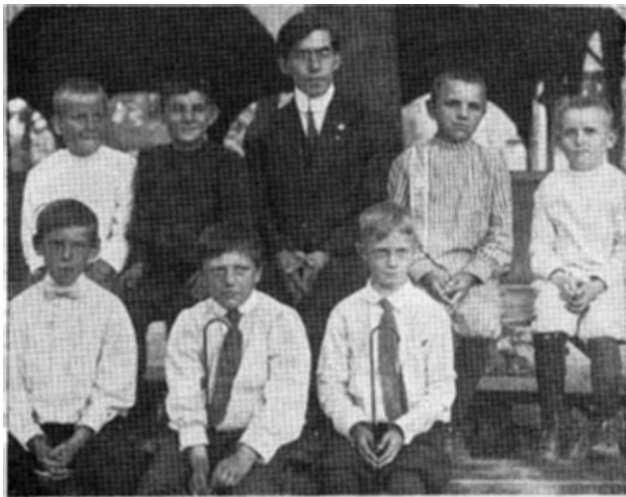
more spiritual life and insight than many ministers who were more eloquent and had greater reputation than he did. I believe it helped my father very greatly to have me by his side.

"But my chief ministry was chance to testify or to preach except as my brother-in-law and I organized street meetings. That was one great joy to me because it was there we had perfect liberty to speak and to minister as the Lord gave us, while inside the church, of course, everything was circumscribed. Alongside of that, God gave me a very definite prayer for the whole congregation. I would go to the church an hour ahead of the service and prayed for them all by name as if I were the pastor. I labored over them, visited them, and prayed with them in their homes.

"At the same time I took every chance I had to learn more of the Word of God better. At that time Moody Church had a Saturday evening Bible class which I attended regularly. It was really pretty wonderful. Dr. Evans was the teacher, and he seemed to have the touch of God upon his ministry. In addition to that there were a few people in our church that had been touched by God and we found a mission on Clark Street that was conducted by the assistant pastor of the Moody Church where one could really find God."

It was about this time that God began to move in His own mysterious way to answer abundantly the hunger of Hans Waldvogel's soul. In 1917 his father accepted a call to become the pastor of the German Baptist Church in Kenosha, Wisconsin. Mr. Waldvogel continued in his business in Chicago but week-ends he went to Kenosha to be with his parents. There he served in his father's church—and there he got into Pentecost.

*(To be continued.)*



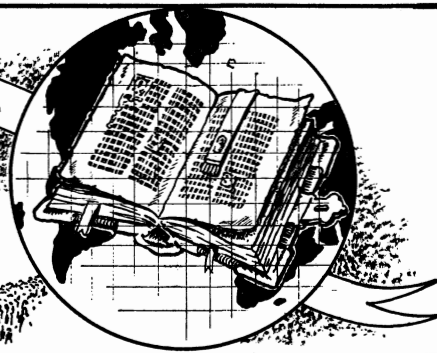
**Pastor Hans Waldvogel's First Sunday School Class**



GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### From South Africa

By MISS HELEN HOSS

**S**HORTLY before Christmas I went for four days' meetings in Bloemfontein, which is in the Orange Free State of South Africa and two hundred miles south of Johannesburg. I would have stayed longer but I didn't have a car and so it made it very difficult to get in and out of the native area, called location. While at these meetings the Lord made it very clear to me that I was in the center of His will in accepting the invitation from the Africans to work there. I do thank the Lord for this wide open door, and as soon as the car comes I'll be moving up to Bloemfontein from Port Elizabeth which is 446 miles north. The car is expected soon, they wrote. Pray about this, please, that there shall be no snag in my getting the car.

It may be that you are wondering what happened with the colored work in Port Elizabeth. On my return I found the Assembly going on nicely with the Lord and that the Lord had added to the number. It was best to leave them to carry on the self-propagating and self-supporting principal. I would have liked to branch out from that work, but there were at least six capable men who have been saved three to eight years now, and they will evangelize their area, south and east of Port Elizabeth. Pray for them.

Bloemfontein is a good center even though an Assembly is there now for two years.

Last, but not least, let me tell you of the blessed meetings with Oral Roberts in Johannesburg. Truly the Lord is doing great things in the earth today. His coming is imminent! The services from the 2nd to the 9th of January were held in the Wembley Stadium, and tremendous crowds gathered every afternoon and evening for the meetings. The last night of the meetings there were about thirty thousand present and nearly five thousand came forward for salvation. What a sight to behold. Many were also healed of all kinds of sickness. Truly there's power in the blood to save and to heal! Our part as missionaries and ministers was to pray for the unsaved as they were asked to file into the prayer rooms which were filled to capacity every night. What a thrill it was to lead many to Christ. The response was very wonderful and supernatural we thought. Do keep praying that the revival shall continue and spread. This is the answer to the problems of South Africa!

### From India

*Miss Margaret Michelsen* writes how God is blessing at Orai where she is taking charge of the school in the absence of Miss A. Grieger:

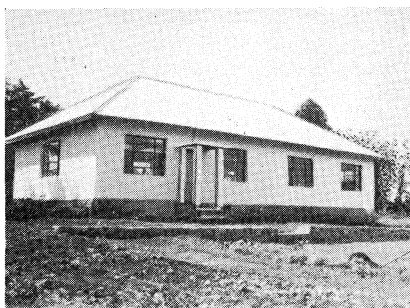
"Florence Dreyfuss came to us on February 10 in order to be here for the "Bundlekhand Missionary Union," which was the next day. Then the other missionaries began coming in and by the afternoon we had eighteen people. We had to serve them tea and dinner.

On Saturday we had a wedding here. Miss Dreyfuss' servant married one of our widow women. So after the wedding we had a tea for all the guests and Christians in Orai. We so very seldom have company, so it is a real treat to have anyone come. We go for months and never have anyone here—we are in an out-of-the-way place.

"In January there was a large evangelical convention in Jhansi—seventy miles from here—so we went to those meetings. All the meetings were in English which was an extra treat for us.

"We now have only two and a half months left of school. Next month the teachers must begin reviewing for in April we have the final exams. As far as the teaching goes the teachers have done quite well. The school inspectress was here the first of this month and she gave us a very good report. I know the Lord has wonderfully helped me in this work. It was a new experience for me and I've had to learn as I've gone along. He gave me the help I needed as I looked to Him. The schoolwork as a whole has been enjoyable.

"This summer I am planning



**Evangel Press**  
*Nyang'ori Mission*  
*Kenya, East Africa*

will accept any printed material that is offered to them. There is very little good literature for the African, and we are thankful for the tracts that are accepted and read, and we trust that the Lord will work in hearts and bring them to a knowledge of Himself.—*Eleanor Morrison.*

The Press building has been enlarged to more than twice its original size. It had been shut down for awhile until all the alterations were completed, but now the presses have started rolling once more. There's a linotype machine on its way out here and that, too, will help us to put out more work. All of us out here are so thankful for the opportunity we have of giving out the printed Word. I have not met an African yet who will refuse to accept a tract. There are those, of course, who will not come to church or listen to the Word being spoken at an outdoor meeting, and yet they

What a central position in David's spiritual life did this tabernacle hold! This was not only true of the natural tabernacle, but David went beyond that and grasped the spiritual significance of which the natural tabernacle was but the symbol. He saw that God's will for His people is to engage in a spiritual worship, to dwell in His presence continually, to have unbroken communion with Him.

*Certainly the tabernacle of David, where the ark was for over forty years, with the extraordinary features of worship connected with it, could not be without deep significance for the people of God, "for whatsoever things were written aforetime were written for our learning" (Rom. 15:4).*

What we are to learn from these facts is suggested by the Apostle James when he declared his sentence to the apostles and elders at the first church council at Jerusalem. Then he explained that in the salvation of Jew and Gentile God is building again the tabernacle of David. God's own personal presence has been manifested among men by virtue of the reconciliation between God and man affected by the Lord Jesus Christ on the cross and the outpouring of His Spirit.

Now, once again, entrance into the immediate presence of God (as typified by the tabernacle of David, its ministry, service, and accessibility to the worshippers) has not only been made possible but is the scriptural experience provided for in salvation as David had declared, "His presence is salvation" (Psalm 42:5, margin). Thus, living continually in the presence of God, in personal communion with Him, should be the normal experience of every child of God.

The actual Tabernacle of David and its order of worship were indeed temporary, but that which they typified has become permanent. Today, David's experience is a glorious possibility in a fulness he could not realize for anyone and everyone whose hearts are "sprinkled from an evil conscience." Today, we all have direct access to "the true tabernacle which the Lord pitched, and not men," and may dwell in it forever, worshipping Him and beholding His glory.

God willing, we will continue a consideration of this important and instructive subject in the April issue of *Bread of Life*.—Editor.

to go to South India for my vacation. I've never been to South India and have a real desire to go this year. I'll be there for May and June."

## From Mahoba

Miss Florence Dreyfuss of Mahoba, U.P., India, writes:

"We had a most blessed Christmas. I was especially happy about the school. We have the largest number of children we've ever had and the biggest crowd at the program. The building was packed. Many more heard the Gospel than ever before.

"Brother and Sister Robert Cummings were with us for nearly two weeks, over the holidays, and that was an added blessing. He was asked to take the Christmas and New Year meetings and the Sunday meetings.

"Now I'm starting to pack. I don't have too much time although it's still three months before I leave. Next week I have to go to Jhansi for some Evangelical Fellowship meetings. There will be about three hundred missionaries gathered there. Right after that we'll be having some special revival meetings ourselves. So there goes January. Next month I have to go to Jubbulpore to visit the John Lewises, and possibly to Orai for a day or two. March I'll be running to Lucknow about my papers. So you see, the actual days to work are few. I sail on Good Friday and arrive in New York on the *Queen Elizabeth* on May 3."

## Pastor Hans Waldvogel's Return to Europe

On February 14 *Pastor Hans Waldvogel* and his niece, *Miss Wally Roth*, left for Europe. Before beginning meetings in Germany, Pastor Waldvogel expected to visit the brethren in Rome (Feb. 16-18), in Athens (19-21), in Cairo, Egypt (22-25), in Jerusalem (26-28). God willing, he returns to Switzerland March 2, and will hold some meetings in Kirchheim before commencing a two-week ministers' conference in Wuppertal, the 6th. Let us pray for this ministry.

## The Tabernacle of David

(Continued from page 2.)

access to "the tabernacle that David had pitched" for the ark explains, illuminates, and gives meaning to the numerous references which David makes throughout the Psalms to the tabernacle.

"Lord, who shall abide in Thy tabernacle?" (Psalm 15:1).

"In the secret of His tabernacle shall He hide me" (Psalm 27:5).

"Therefore will I offer in His tabernacle sacrifices of joy" (Psalm 27:6).

"I will abide in Thy tabernacle forever" (Psalm 61:4).

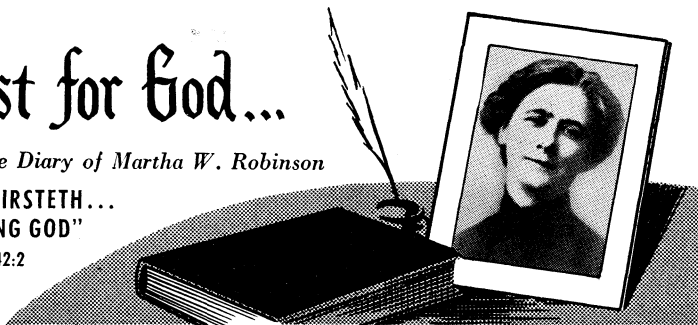
"We will go into His tabernacles; we will worship at His footstool" (Psalm 132:7).

# Athirst for God...

*The Diary of Martha W. Robinson*

**"MY SOUL THIRSTETH...  
FOR THE LIVING GOD"**

Psalm 42:2



Martha Wing Robinson (1874-1936) was one of the pioneer ministers of the Pentecostal movement. For several years before receiving light on the baptism of the Holy Spirit she had been an effective minister in Iowa, Illinois, Michigan, and Ohio. When she was once convinced of the scripturalness of Pentecostal teaching and experience, she and her husband severed their denominational ties and stepped out independently trusting the Lord alone for their support.

After receiving her personal baptism, the Robinsons went to Toronto. It was there during the year 1907 that Mrs. Robinson kept this diary which is almost altogether a record of her cry for God to come to her in yet greater fulness. For to Mrs. Robinson the baptism in the Holy Spirit was not a climax in Christian experience but an open door into all the fulness of God. Hence her cry to know Jesus was greater after her baptism than before. She gave more time to prayer and waiting on God after her baptism than before. Her experiences after her baptism were larger, richer and deeper than they were before.

She felt that it was absolutely fatal to Christian growth to have an attitude "once baptized, always baptized," for the Christian life is possible only by continual union with Christ. To her Christ Himself—not His blessings nor His gifts—is and must be the center and circumference of Christian life and experience. In this intensely personal, devotional diary we have the personal example of her teaching graphically set forth.—EDITOR.

*June 1.* Again yesterday the Spirit sang through me in tongues for some time. Wonderful! Still rest and peace. Responsibility in God's hands. Sweet communion. O God, lead me on, lead me on to still deeper fellowship with Thee. May the Holy Ghost possess me utterly. Today my great desire is that my everyday life—the common words and tones and actions shall show forth Jesus. My Lord God, undertake for me.

And God, I still lack a fulness of fellowship and love with Jesus. Lord Jesus, Lord Jesus, come to my waiting heart and let us have a feast of love.

The Holy Ghost gets fuller and fuller possession. O may He make me to *know* the love of Christ which passeth knowledge.

*June 2.* Oh, my soul cries after the living God. Jesus, Jesus, Jesus, come Thou to me. O God how I long after Thee. O God how I long after Thee. O that Jesus—*Jesus* may be manifest in me. I want but Jesus. None but Christ satisfies.

I must know Him and the power of His Resurrection. O my soul cries after the living God. O Jesus, Jesus undertake for me. —

O to be saved from myself, dear Lord,  
O to be lost in Thee,  
O that it may be no more I  
But Christ that lives in me.

Oh, the power of His Resurrection—what I ask for I know not. The Holy Spirit knows. Oh, may my spirit and soul and body know of His Resurrection.

*June 4.* God's goodness in temporal matters providing for us with home and friends by such sweet providences. But O my God, not yet is my spirit satisfied. I thank Thee for the wondrous visitations of Thy goodness, outpourings of the Spirit. But oh, to *live* in the Spirit—dwell in Him so continuously that when I am called to earthly duties I do not lose Thy power and presence. A moment by moment life in the Spirit—just under His power so the flesh cannot assert itself.

It is still death I cry for. Oh, may I be crucified. O my Lord, I have chosen to go the way of the Cross. I have laid down all. I have given up self, but it still lives. O, my Father, grant that I shall get on the Cross and *die* there and from henceforth live in the Resurrection life of the Son of God. O, to know Him and the power of His Resurrection—to never have a moment's sense of separation.

Jesus, Jesus, reveal Thyself to me in greater fulness. My soul cries out—I need *Thee, Thee* only. Death, what does it mean? Let me know and experience all it means. Then I will rise in newness of life.

Oh, give tonight a message from the Holy Ghost to the people. I ask that I may be used to bring people to the feet of Jesus. Not unto myself but to Thee, dear Lord, may the glory be given. Keep me out of sight. Keep me down low. Oh, give me wisdom. Jesus, give me Thyself.

## *Members One of Another*

*We, being many, are one body in Christ, and every one members one of another. . . . And whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it. (ROM. 12:5; 1 COR. 12:26.)*

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Everything I do reflects on the body of Christ. If I win a victory in my soul, I bless the whole body of Christ. If I am careless, I bring defeat in that measure to the whole body of Christ. I am not living alone anymore. I belong to Christ. Everything I do, everything I do not do, is either for or against Him.

How carefully I ought to live then! How holily, how righteously and justly! One day I must give an account for the things done in my body and it will determine my position in that glorious kingdom. What an opportunity to suffer, to deny myself, to be a blessing, to be a light! That's my call. That's my business. I yield myself to Christ, and as I do, He fills me, He qualifies me, He returns me as a gift to the body of Christ. He uses me as a blessing to others.

That's the only way to serve. That's the only way to look at it. It is when I give myself a living sacrifice to Jesus Christ that I become a servant to all.

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*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (ROM. 12:1.)*