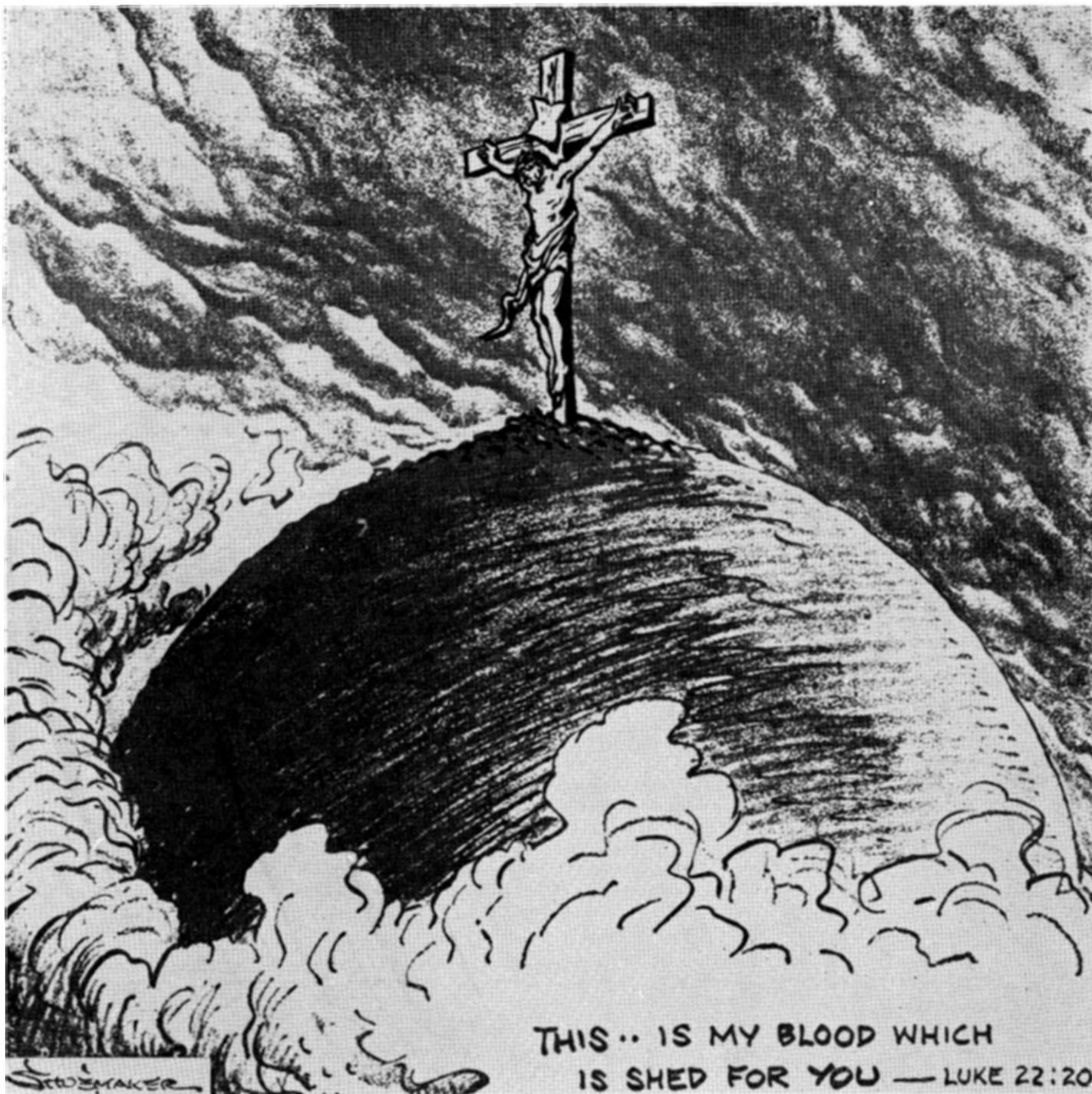


Bread of Life

Vol. IV

April, 1955

No. 4



THIS .. IS MY BLOOD WHICH
IS SHED FOR YOU — LUKE 22:20

THE GREATEST DONOR IN HISTORY



NOW IS CHRIST RISEN FROM THE DEAD
And become the firstfruits of them that slept,
For since by man came death,
By man came also the resurrection of the dead.
For this corruptible must put on incorruption,
And this mortal must be put on immortality.
O death, where is thy sting?
O grave, where is thy victory?

I COR. 15:20, 21, 53, 54.

a hallowed atmosphere at Bethlehem I did not sense in Jerusalem. There one is ushered into the huge Church of the Tomb built by the mother of Constantine, known as St. Helena, with the cave where she claims to have discovered the three crosses, one of which now is in St. Peter's in Rome and claimed to be the Cross, then the tomb where Jesus was supposed to have lain, also the place of Crucifixion. But it is all so fictitious and thoroughly dead that the heart sinks and all the stones seem to cry out:

"He is not here—He is risen!"

Of course, the Jerusalem of David and of Christ and the Apostles has been destroyed so often and rebuilt so many times that the present city is hardly more than a remembrance marking the spot. What has not been buried beneath a hundred feet of debris and rocks is now covered by mountains of blasphemous idols: "Ye build the tombs of the prophets, and . . . ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." All they have is the tomb without the Christ, for He is Resurrection and Life, but they now use the tomb to fill it with an apostate, paganized Christian ritual.

There are a few places that seem authentic enough: The Pool of Bethesda has been excavated. One can climb down a hundred feet or more and see the original tank or pool. In the entrance is the story of the healing of the paralytic in a hundred different languages.

Then about a hundred years ago a place was discovered which to my mind has all the satisfying evidence of being the genuine Calvary and Joseph's Tomb. Some "Protestant saints" discovered this and placed it at the disposal of tourists with the express regulation that no charge shall be made for seeing it. It is called the Garden Tomb. There is the place of the skull, and at the foot this tomb, dug out of solid rock.

Here is a quiet retreat over which no fuss is made, but one can feel the angels of God hovering near. I verily believe it is being guarded by the

(Continued on page 10.)

In the Steps of Apostles and Prophets

Before Pastor Hans Waldvogel began his ministry in Wuppertal, Germany, on March 6, the Lord gave him the opportunity to visit a number of places associated with the people of God in bygone milleniums. This trip, however, was not only a sight-seeing tour but a chance to get acquainted with the present work of the Gospel being carried on in those places where it was first preached. The following brief report is gathered from letters written en route, beginning with his sojourn in Athens following a short stay in Rome.

HERE in Athens one is at once moved back centuries into the times of the Apostle Paul. The Acropolis and Mars Hill were in full, beautiful view of the home of the saints where I had dinner after the Sunday morning meeting. I found a fine group of Athenian saints. . . . It was thrilling to stand on Mars Hill where Paul preached his sermon to the Athenians and to see the market place where he disputed with the wise. "Where is the scribe? Where is the wise?" Nothing is left of them but the memory of them and their ruins while the Gospel of Paul is still bringing life to the millions.

After having one more blessed meeting with another Pentecostal group in Athens, I came to Cairo, where I found a room at the foot of the famous Cheops Pyramid. In Cairo I attended an old-fashioned Pentecostal meeting. The meeting hall is divided by a high wall which separates the men and the women. Neither can see the other, but they can hear. The Holy Ghost was poured out in real power so that one woman got the baptism and the men danced in the Spirit. One could feel the love of Jesus reaching out after these folks.

The next day the Bards drove to

Cairo from Port Said, a distance of 150 miles, to take me there where I was permitted to minister twice. Hearts were so responsive, especially the Bible students. The Lord came so very near.

I came back to Cairo by bus. My, the sights one sees on the way! Primitive huts, made of mud—no roof because it hardly ever rains in this land. Poor Mohammedan! when he takes out his wife, he has to take them all out. I have seen many such droves—wives heavily veiled in black and some times a drove of children from the different wives. What a chance for Sunday school work!

Our air journey from Cairo to Jordan took us about over the route taken by children of Israel—over the Red Sea, by Mount Sinai, up over the Dead Sea.

In Jerusalem it was my rare privilege to be at the American Colony founded by H. G. Spafford, the author of the hymn, "When Peace Like a River," and now conducted by Bertha Spafford Vester, his youngest daughter, a lovely Christian woman.

At Bethlehem I saw the stable and some heart-warming scenes. One woman knelt a long time in silent reverie, then stooped way over and kissed the floor so tenderly. There is

Bread of Life

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The Deeper Life

“Not My Will, But Thine Be Done”

By MRS. L. M. JUDD

THE DEEPER LIFE is something that nine-tenths of the people in the church of Christ do not know about—experimentally, anyway. It is the journey from wherever you are to the heart of the Eternal. Anyone who has come into the place of inner understanding with regard to the Deeper Life has entered into a holy friendship with the Father; and so few there are who have come into that wonderful place — companionship with God, to find lodgement in the heart of the Eternal.

Someone says, “I should like to go to that place. I think I should like the experience.” That I am pretty sure of, but I am not positive if you would enjoy the journey, or if you would like to do the things—have the sufferings, for example, required.

You might ask then, “How many people do you know who have the blessedness of that experience? How can I tell whether people have it, or not?”

There are different ways of knowing. Time and space forbid any comprehensive talk on the subject. There is, though, one way that seems rather conclusive, to know whether people have the experience or not.

You say, “Couldn’t I tell by their testimony if they say they are dead to self, had put off the old man, and put on the new?”

Well, you couldn’t be sure. But there is one thing that seems to mark people who have “entered in,” and that is the holiness of rest. They have the rest of God, they who have entered in—those who have unbroken communion—they who are always walking with Him and are clothed with the light of

BREAD OF LIFE would like to take this opportunity to congratulate Mrs. L. M. Judd, the author of this article, on the occasion of her seventy-fifth birthday on April 11. We are thankful to God for the light which has shone from her life and for the blessing her ministry has been to many, especially to many young ministers whom she stood ready to serve without stint of time or strength. The Ridgewood Pentecostal Church has special cause for thanksgiving, for Mrs. Judd was used of the Lord in ministering the life-giving Word in the special meetings which occasioned its beginning in 1925. Thereby the assembly was greatly edified and has had cause to thank God for her fellowship in the Gospel from the first day until now.



Mrs. L. M. Judd

heaven—they have the experience of rest. They are not anxiously concerned about the war; they are not worried about their children; they do not have undue interest in food or raiment—nothing moves them. They have the rest of God, and it’s the happiest, most wonderful thing in all the universe to have that rest that remains for the people of the Most High God—only just to be in perfect rest, no matter what happens, no matter what people say, or what things are done. Find, then, a person who continues in that perfect rest through autumn and winter, and spring and summer, and likely that person is making the journey into the heart of the Eternal, or has succeeded in making the journey.

In spiritual matters, as in temporal and natural matters, first things come first. And there is a certain gateway to enter if you are genuinely interested in the Deeper Life, in order to come into the area where you can begin to make the journey into the heart of the Eternal. It has to be that you come into that area before you can take the bus or the stream-liner,

or whatever way you elect to go into the heart of the Eternal. You have to go into that area before the call of the porter can be heard by the ear of your soul. For instance, if I am going to make a trip to Chicago, I have to go to the station first; so you have to come to the station to take the car or the train or the bus to come into the place of perfection and absolute rest in God, the Father of us all.

And so this entrance-way is overlooked by thousands because it is so homely, the very name of it. It is even overlooked by so many teachers and preachers. And it is overlooked because it is such a kind of a homely place, and you have to get down to go through there to get into the blessed area of the Deeper Life. Preachers and teachers, themselves, are not at all attracted to it—do not all know about it, have not all come through it. It touches the heart of a person when you talk about being in God, putting off the old man and putting on the new, being dead to the things of the natural and alive to the things of the Spirit, and self-abnegation. These all sound so very

I . . . CEASE NOT . . . making mention of you in my prayers . . . that ye may know what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which HE WROUGHT IN CHRIST WHEN HE RAISED HIM FROM THE DEAD, and set Him at His own right hand in the heavenly places.

EPHESIANS 1:15-20.

grand. But there is only one way to come into the area where the Holy Ghost, the Soul-conductor, will take hold of you and take you therein. Only one opening. That is ignored in so many instances by preachers and teachers concerning this Deeper Life. That is *entire consecration*.

You don't like the sound of it. You are not inspired by it. You are interested, then, in the Deeper Life? Let me point you to the wicket, let me point you to the gate—*entire consecration*. If you will pass through that place, if you will pass through that gateway, it will be that ere the sun goes down tonight, the Holy Ghost will *begin* His wonderful work of mortifying your members.

You say, "But I want it done all *at once*." I have heard of that, but I have never yet come in contact with a person who had it done all at once. I know that when you have passed through that gateway the Holy Ghost will take hold of you. He wants to see your members mortified.

"But what is it, anyway?" some person asks. I was asked that question by somebody else quite awhile ago, and I figured out what it is. A person who is *entirely consecrated* is a person who is entirely given to God, spirit, soul, body, mind, and will—one who has covenanted to do the will of God under all circumstances, in all places, under all conditions, at all times, no matter what the

cost—even to life, itself.

No wonder the Holy Ghost will take hold of a person like that!

You are not so interested in the Deeper Life now, are you?

"But I thought it would be . . ."

Well, it won't be. It is easy to talk about these things, and people can speak even with eloquence on the subject, but to possess the experience, you will first have to become a consecrated person.

"It sounds like such a kind of a little thing, and so kind of homely," you say?

Let me read something in the Bible about it: "And there went great multitudes with Him: and He turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:25-27).

Can't be even a proper follower, which is what a disciple is—unless you do all these things. And He meant it to be so very strong when He said, "Hate." You must love God so much that your regard for the members of your family will be as hatred compared to the love of God and His wonderful will. Not only that, but you will have to hate *your own life*, also. These, of course, are the words of our mighty Master: "Yea, and his own life also, he cannot be my

disciple. . . . And whosoever doth not bear his cross, and come after me, cannot be my disciple." It is just doing the will of God, bearing the cross—bearing your cross, doing the will of God, and coming after Him.

"But where did He go?" He went to Calvary.

"But wasn't it all done for me there so now I don't have to do all these things?" I remind you that before He went to Calvary He was under the dark olive trees in the center of Gethsemane, and under the light of the kindly Passover moon. He drank a cup, and on the outside of that cup were engraved the words, "Not my will, but Thine be done." Think you then, that you will escape all these things? Following Him is the way into the heart of the Eternal.

Yes, I know you would like to have resurrection life. You would like to have the power, the authority, that come with resurrection life. But there must be the journey to Jerusalem. Have you never read how He set His face steadfastly to go to Jerusalem? And have you not bowed your soul before that marvelous scene of Gethsemane—His followers asleep, and He drinking to the dregs, **NOT MY WILL, BUT THINE BE DONE?**

I tell you, the Deeper Life means something. It is more than claiming that you do possess. It means that you become consecrated. And when you really become consecrated, then will the Holy Ghost take hold of you, then will you understand what it meant to "put off the old and put on the new." "Likewise, whosoever forsaketh not all he hath, he cannot be my disciple."

You have heard, then, about the Deeper Life — what you needed to hear about it.

To have the mind of Christ means to have a renewed mind. It will make you unselfish so that you will have but one passion—to have Christ manifested.

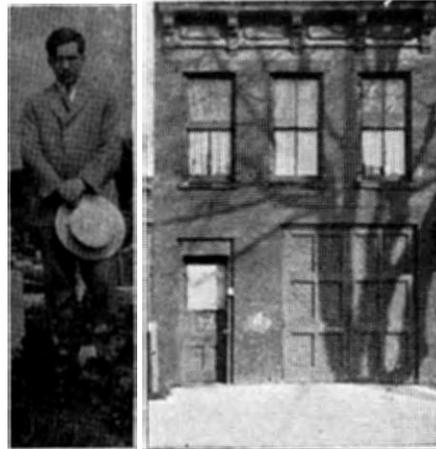
“He Shall Bring it to Pass”

This is the fourth 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.

THIRTY YEARS AGO on April 28, 1925 Pastor Hans Waldvogel arrived in Brooklyn to hold a two-week evangelistic campaign in a small, German Pentecostal Mission at 75 Patchen Avenue. During the two years since the death of the pastor of the little flock the sheep had scattered. All attempts to secure a pastor had been futile. Now only a mere handful, literally speaking, remained, and these were seriously considering closing the work. Then a brother who had recently come from the Middle West suggested that they write a successful young evangelist he knew who could speak German, to hold some meetings for them. Other favorable reports had reached their ears of meetings this same young man had held in the German Assembly in New Castle, Pennsylvania. Finally in one last desperate effort to continue the struggling assembly and save it from total collapse, the brethren sent an invitation to Mr. Waldvogel to come to hold some special meetings. They would give him a trial, and if he had any success, they would ask him to remain as pastor.

When Mr. Waldvogel received this call from Brooklyn he was in the midst of a rather large and successful series of meetings in Buffalo, and the people there wanted him to remain as their pastor. Mr. Waldvogel, however, was interested in doing only the will of God, whatever that might be. Therefore he lay the proposition before the Lord. There was certainly nothing glamorous about the Brooklyn offer, but as he prayed, he was very definitely led to go there. Then the thought came to him that while he was in Brooklyn, he might go across the ocean to Germany. Even then, already, the light of a ministry in Europe had entered his soul, but such a trip, however, was not to be for eight years. God’s way of working out His plan was far different from any idea Mr. Waldvogel could have had at that time. Indeed it was exceeding abundantly above all he could think of.

There were a mere fifteen in the first service which Mr. Waldvogel held on Wednesday night, April 29. Unknown to the young evangelist the brethren at Patchen Avenue had gone sour on Pentecostal manifestations and had agreed among themselves that they were not going to have anything of that nature in the assembly. But in the



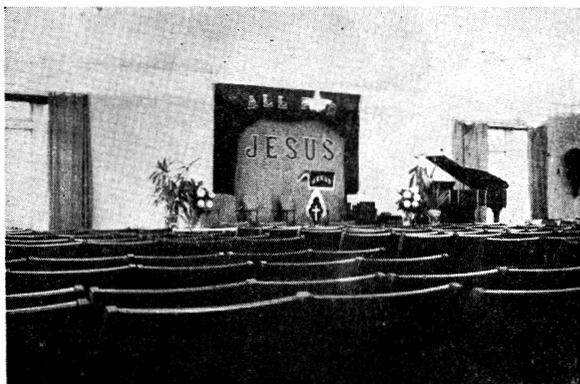
Hans Waldvogel
and the hall
where he began
his ministry in
Brooklyn in 1925

very first meeting the Lord came in such sweetness and manifested His glory in such a way that all recognized it was *His doing*. As special sign of God’s approval a soul was saved.

Quickly the news spread so that the little hall was almost filled for the second meeting. But the enemy was determined to defeat the purposes of God and raised powerful opposition against His work. It would have been most discouraging for a seasoned servant of God, and most ministers would have quit. But Mr. Waldvogel *knew* God had sent him to Brooklyn, and he was not ignorant concerning the devices of the adversary. He knew his job was to see the Lord and that He would take care of all else. The result was that the meetings increased both in numbers and in the presence and power of God, and such as should be saved were brought in.

On the second Sunday night God manifested Himself in such power that the whole place—minister and congregation—were brought into silence and sat worshipping the Lord for a long period. This was something absolutely unknown to the people who had thought that the power of God was manifested only in praise and activity. By this operation of God, however, the opposition of the enemy was defeated and the people so inwardly enriched that they became increasingly hungry for Jesus and the manifestation of His presence, whether in praise or silence, in preaching or worship.

At the end of the two weeks both evangelist and congregation felt that it was the will of God to continue their association together.



Seneca Avenue Auditorium
Dedicated December 6, 1925.

Three months after Mr. Waldvogel came, he held his first water baptismal service. This meeting was outstanding in that a hardened, rebellious sinner, the brother of one of the leaders of the assembly, attended and was seized with such conviction that he fell to his knees and cried for mercy until he received the assurance, "Your sins are forgiven."

Soon the Patchen Avenue mission was crowded out. Suitable quarters were found in a new second-floor hall at the corner of Seneca Avenue and Cornelia Street in Ridgewood. There the congregation moved on December 6, 1925, and there it remained for almost twenty years until it moved into its present house of worship March 2, 1945. With the move to Seneca Avenue the work was placed on a new, solid foundation and became known as the Ridgewood Pentecostal Church, a church which has become known the world over and from which God has caused rivers of blessing to flow for His own name's sake.

Such is the story in briefest outline. But how did it take place? And especially how did Hans Waldvogel, a jeweler by trade, an earnest lay-worker in the Baptist church, one who was fearful of Pentecost and even opposed to it for years, become not only an effective, enthusiastic champion of the Pentecostal testimony, but also a strong Pentecostal minister?

Ever since Mr. Waldvogel came to this country from Switzerland in 1907, he had repeated contacts with Pentecostal people and churches. His brother had received his Pentecostal baptism while a student at Nyack, yet had continued in the Baptist denomination as a pastor. But when Father Waldvogel accepted the call to the pastorate of the German Baptist Church of Kenosha, Wisconsin in 1917, God brought Hans face to face with Pentecost in a most interesting manner.

Kenosha was an active industrial center, a city of fifty thousand or more in 1917, with numerous churches of all the leading denominations. Mr.

Waldvogel continued to work in Chicago but went to Kenosha week-ends to be with his parents and to help in the work of the church. There he was choir-leader and Sunday school superintendent. This, however, was not enough to satisfy his desire to serve the Lord. He missed something. He missed the opportunities he had had in Chicago to witness to the lost in open-air services.

"So I began to look around in Kenosha and found that the Pentecostal people were the only group beside the Salvation Army that was conducting open-air meetings," recalls Pastor Waldvogel. "Mr. and Mrs. George W. Finnern were the pastors of this group, and it was evidently the hand of God that got me in touch with them.

"At this time my brother came to visit us and went to Mr. Finnern's mission. He was well impressed with the Finnerns and another young minister, Joseph Wannemacher whom he also met there. As a result I determined that the first chance I had I would go to that mission. I did, but the Finnerns were not there. On the following Saturday night, however, I looked them up and asked permission to work with them in their street meetings. Much to my surprise they warmly invited me to do so and were so kind. They had their main service Sunday afternoon. I went to their mission on Sunday, and they asked me on the platform. That was another thing that surprised me because I thought the Pentecostal people wouldn't do that unless a man had spoken in tongues.

"After I had gotten acquainted with the Finnerns, I began to tell them all the things in which I thought they were wrong, for by that time I had in my heart much criticism about Pentecost. Mr. Finnern answered my questions so sensibly and in such a tactful way that I was conquered and soon began to seek the Lord. I went to the meetings there as often as I could.

"Then the War broke out and I was drafted, and so I had to go to the army. There I met an Italian who influenced me very greatly by his holy life. Although he did not speak much, he walked with God. That impressed me. He hadn't told me he was Pentecostal until the last day. As we were parting, I said, 'Well, brother, if I don't meet you on earth, I'll meet you in the air.' 'But,' he said, 'brother, you've got to have the power here.'

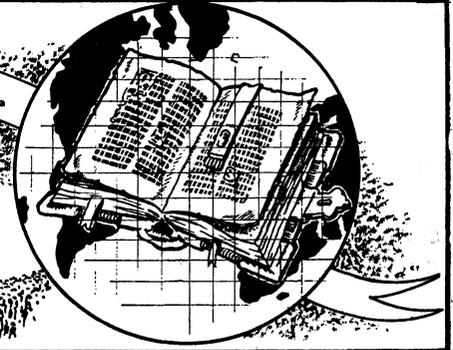
"That so convicted me that I said, 'I'm going home to seek the baptism.' I did, and six months later spoke with tongues. That night (June 14, 1919) I went to the mission in Kenosha to go to the street meeting. Before the meeting we knelt down to pray and immediately the Lord began to

(Continued on page 10.)

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



KHOTSO

By HELEN HOSS

KHOTSO—PEACE! At last I'm settled and have found my little corner in the Orange Free State of South Africa! It is wonderful how the Lord has led thus far and has made it very clear to me that I am in the center of His will. Bloemfontein is the capital of the Orange Free State, an educational center, and a lovely city of twenty-thousand whites and thirty-thousand natives and Asiatics. We have been pleasantly surprised at the respectful attitude of the natives and their standard of living and dressing compared to the Eastern Cape or Northern Transvaal where I've laboured before.

The African pastor and his wife, Mr. and Mrs. Mbata, together with the congregation have prayed earnestly for a woman missionary from America. When I visited them the first time in October 1954, I had the assurance that Bloemfontein was to be my headquarters to evangelize in this district. My reason for not coming sooner was because I didn't have a car and it is impossible to work in the native locations on the outskirts of the city without a car. It is to arrive in Port Elizabeth on the 30th of March.

It is through the kindness of Miss Ruth Williamson that I got to Bloemfontein before the car arrives. The Lord made provision for her station so that she

was able to come along with me to get started here. We arrived on the 21st of February and after a week of searching the town for a furnished room, we at last found a little room fourteen by ten feet with a little kitchenette.

We have been having morning worship very morning in the native area and every evening with the Christians. On Wednesday we spend the entire day in prayer. The Lord is already sending in the people which has been a great encouragement to the Mbatas, and we are all seeing more and more the great value of prayer.

Now don't forget to add Bloemfontein to your prayer list and take note of my new address:

Miss Helen Hoss
P.O. Box 1101
Bloemfontein
Orange Free State
South Africa

From Formosa

Miss Pearl Young writes from Taipei how the Lord is bringing in hungry souls and filling them with His Spirit:

"We have already written of Miss Wang, the woman who received the baptism here on New Year's Day and of the meeting here on Thursday evening for her former acquaintances (mostly unsaved) who expressed a desire to learn. They are all higher-class people. One man is an earnest Christian, a high-rank-

ing officer in the Chinese Nationalist Army and one of President Chiang Kai Shek's most trusted men, we are told. Now he is hungry for the baptism. He had some touch with Pentecost years ago in North China. He is gifted in singing and leads it in our meetings.

"On Saturday evenings we are opening our home for prayer and seeking God. This officer wants to come and Miss Wang, of course.

"Then there is a minister who received the baptism in North China, but for one reason or another, lost the experience. He went to America and was there for seven years, graduating from Asbury College. He speaks English very well. God brought about our meeting him—a hungry, humbled soul, discouraged with his life and work. Two or three days ago he came to visit us and was melted in the presence of the Lord. He asked to pray. As we laid hands on him, he spoke in tongues—the first time in many years. Now he wants his work to be truly Pentecostal. We are to speak to his people tomorrow and to help him, as God leads.

"Truly Jesus is having a people made ready for His soon coming, a people fully united to Himself. Oh, to want *Him, Himself*, more and more!

"These are dark days for the people here. Oh, that many may be made ready to glorify the Lord, whatever comes!"

The Shining Light

By MRS. WALTER WALDVOGEL

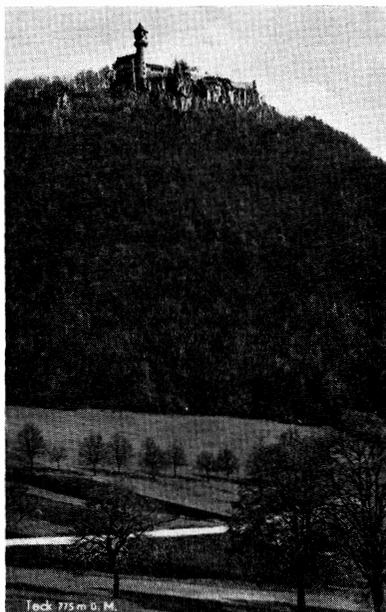
Kirchheim unter Teck, Germany

THE PATH of the just is as the shining light which shineth more and more unto the perfect day." The way does seem to be growing brighter, though to be sure things in the world and around us aren't. More than ever we are thankful for the precious and sure hope which we have in Him which is as an anchor of the soul.

The presence of Jesus in the meetings lately has been indescribably wonderful. Last evening we had our prayer meeting and it was a holy time at His feet. We are so glad that many are getting the light of sitting at His feet and waiting upon Him in stillness and quietness. Last Sunday morning we sensed a real conviction upon the meeting and it was a moving sight at the close to see such a good number of the young people at the altar weeping and seeking more of God. A young woman remarked to us just yesterday that since Christmas it is as if a great light has dawned upon her soul. She said she never really understood the calling of God over her life as she does now through the Word and His Spirit's work in her heart.

We are happy to be able to report that God is adding to our number such as should be saved, and though the growth is not rapid (in numbers), still we want God to add those whom He desires to add and who will be real pillars and lights for Him. It seems evident that opposition is mounting on every hand to the real Pentecostal testimony. Many are being persecuted for righteousness' sake but we do want this to have a humbling and melting effect upon us all.

Some time ago we asked you to pray especially with us for our work among the children,



The Teck

Kirchheim is a city of about 20,000 situated near the castle, Teck. Although the Teck is about ten miles from Kirchheim, it is clearly visible from there as it occupies a commanding position on one of the highest hills in the vicinity.

and we see a great change in this work. Our times with them seem holier and they seem to sense too that the Lord dwells in the midst of His people. We had quite a problem with their irreverence for a time, but the Lord is solving this problem too for us.

Some weeks ago my husband spoke to the young people about the importance of soul-winning and as a challenge asked them to pray for at least six new young people to be added to our number. And it has been interesting to see that God has been doing just that. Three young women have recently found the Lord as their Saviour, and the brother of another young woman has started to come. It is nice to see how the young peo-

ple rejoice over each new one who comes. It is really the best thing for a group when new blood is added, especially new converts.

Our hall in Kirchheim will soon be too small but it has meant untold blessing to the work to have this place, and we know that the Lord is leading the way for us and for His people here.

Wuppertal Conference

A Brief Report of the Meetings Held There from March 6-20

By H. R. WALDVOGEL

The meetings in Wuppertal have been very wonderful. A clean Pentecostal atmosphere is noticeable, and the Lord has been present. Two weeks before the campaign started while my nephew, Walter, was holding some meetings here, six young people received the baptism and that has blessed the meetings.

They arranged to have three meetings a day. Brother Lardon of Hamburg, Brother Wegner of Rensburg and Brother Hellwig of Kirchheim have been here with me. Now we are making the acquaintance of a number who were saved in the tent, and there are marvelous testimonies of changed lives. This campaign is doing much in helping these folks become established.

Brother Paetsch has now left his secular job to devote all his time to the ministry. The hall here is very nice, and there is a good group of young people, and the Lord is adding to the number.

Pentecostal Outpouring In Hong Kong

“RECENTLY I was led to spend two weeks in prayer with my Bible women,” writes Miss Louise Schultz from Hon Kong. “During the second week Mr.

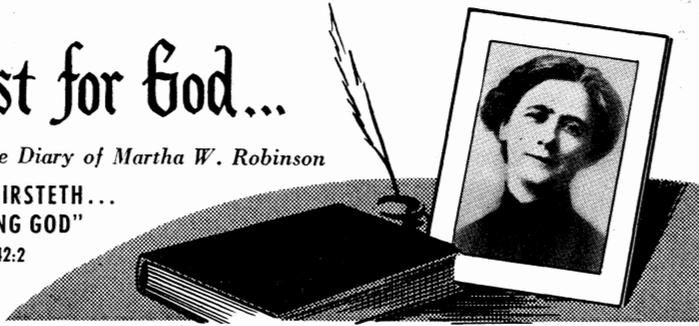
(Continued on page 10.)

Thirst 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.—EDITOR.

June 5. It is camping time. I so desire to be under the power of the Spirit all the time. I begin to see there must be periods of quietness. But I pray that I may be delivered from myself. That the flesh may die. O, I am such a weak, puny vessel. God can use me yet in such a limited way. My *body* lacks strength as well. O, I grow impatient at times for the work in me to be hastened. Lord, keep me low and quiet at Thy feet. Help me to be just abandoned to Thee so Thou canst do Thy will.

Our first financial test is upon us. We look to God to fulfill His promises. We are seeking first the Kingdom. Praise the Lord! that settles the whole thing. We are seeking the Kingdom first. The rest is God's business.

June 7. It seems like one of the times of Jesus withdrawing Himself. I have seen Him at the window, my soul cries after Him, I go about the streets of the city, "Has anyone seen my beloved?" Yesterday after the presence of the Spirit all day, when the evening meeting came, there was an absence of power. I could not abandon myself. God blessed us but things were not as they should be. O my God, must I have my lessons at the expense of Thy people? Where is the failure? O my Lord and my God, teach me what I need to know. I have spent less time in prayer this week, done more talking upon general topics. Lord, does it lie there? You have provided this help—show me just my course while here.

I have taken a bad cold and have not yet vic-

tory. O gracious Father, Thy patience is great. Help my unbelief that I may have faith to claim for me all I need for spirit, soul, and body.

I must have Christ in greater fulness. Only Christ can satisfy. I *must* have a further revelation of Himself.

I desire to be so utterly separated to God there will be no hindrance of the flesh anywhere in the carrying out of God's will.

Separate me, separate me, Lord God, from everyone and everything.

June 8. Still seeking God. Spent yesterday afternoon and evening at East End Mission. Received some deliverance from my cold.

The Christian workers under Fisher have had a wonderful experience. The Shekinah glory descended upon them while at prayer, and shone not only in the room but over the house so that fire reels came to put out what appeared to be a fire and there was no fire. Truly we are in a wonderful time.

I still have that sense of reaching after God. The power of the Spirit is not upon me. My soul cries after God. As the hart panteth after the water brooks so thirsteth my soul after Thee, O God. When shall I come and appear before Thee, O God? O God, I know I am in Thy hands. Thou dost work out Thy purpose. You have some lesson for me. But O, I want Jesus all the time. Is this too much to ask? I keep hungering and thirsting for Him if there is the least withdrawal. O, for a greater revelation of Jesus. O that I may know Him and the power of His Resurrection and, Lord,—yes—the *fellowship* of Thy sufferings. Lord, lead me on.

It seems as if I have to keep separated in *every* way unto God—not to allow myself to get into general conversation. Since I have been here I have "visited" too much. Oh, I need to be *much* alone with God. It is in the last four or five days I have lost the overshadowing, continuous presence of Jesus—the filling, thrilling *power* of the Spirit. I know I will have the blessing again, but O Lord, let the experience *teach* me.

June 9. Sunday morning. Last night at the prayer service the cloud over me lifted and I came into the presence of the Lord in a blessed way. And now, O Lord, this day is in Thy hands. I trust Thee for its every need.

Cold healed.

I have been asking Thee to help me to abandon myself to Thee. Teach me not to even try to do that. The responsibility of that is in Thy hands. I have given myself to Thee spirit and soul and body. I am not my own. I am not responsible at all. I reckon myself dead. Therefore, O Lord, whatever happens is of Thee—not of myself. I submit the responsibility of myself to Thee. Undertake for me, dear Lord.

“He Shall Bring It to Pass”

(Continued from page 6.)

speak through me in such eloquent tongues.

“During the following week I didn’t feel much of the unction of the Spirit, but the following Saturday my brother and I attended a meeting in Bethel Temple in Chicago where Mrs. MacPherson was holding a campaign. I missed something in that meeting, I didn’t know how to express it. Although I didn’t know the term ‘outward’ at that time, I knew it was outward. There were a number of ministers on the platform, and after a time one of these, a little woman got up and gave a short message in tongues and interpretation

about the presence of Jesus. It was just as simple as a child, but it changed the atmosphere; everything came into the power of God. That impressed me. And the power of God fell upon me there and I got such an unction that it was like getting another baptism.

“Mr. Finnern was also there and told me that the woman who had given the message was a Mrs. Robinson of the Faith Homes in Zion. Another minister gave a message in tongues and interpretation whom he told me was Mrs. Judd from the same work. Elder Brooks of the Faith Home was also there.

“The meeting was so noisy. I couldn’t understand and still had antagonism in my heart against that. But I said to myself that if such people as these feel at home it must be all right.

“When I saw Mr. Finnern again, he immediately spoke to me about entering the ministry with him. Instinctively I knew that this was God’s call. It took a whole year, however, before I was really ready to respond to this invitation. I’m sure this wait was appointed by God because there was much that had to be straightened out in my own life and in my family before I could step out of the Baptist Church and out of my business into a Pentecostal ministry. The Lord really had to make the way clear, and that was a wonderful thing to me the way God did it.”

To be continued.

In the Steps of Apostles

(Continued from page 2.)

Morrison, the principal of the Bible Institute cancelled all classes for a tarrying meeting for the students. He also invited Miss S. Loland to come. She has been a decided help in praying with us for the infilling of the Holy Spirit. Twenty of the students have received the baptism of the Spirit. Confession of wrongs, making restitution, and many tears preceded the incoming of the Holy Spirit.

“I have rented and furnished a house in a village which in English would be called ‘Mosquito Valley’ to be used for the preaching of the Gospel. One of the Chinese evangelists who preaches in several villages is able to stay there several nights every week. My Bible women and I go there now and then visiting homes and holding meetings also, but we return

evenings to our home here. Soon some of the converts will be baptized in water.

“There is quite a large village near the border of Communist China where, God willing, I hope to open another work. But I must get consent from the village chief. Pray for this. And keep on praying for me for, as you know, my work is to witness to those ‘who sit in darkness and in the shadow of death.’”

Pentecostal Outpouring

(Continued from page 8.)

heavenly host, for it is strangely forsaken. Jerusalem is a pagan city—no more sacred than Brooklyn, but this garden, like the Garden of Gethsemane is sacred ground. Interestingly enough the keeper of the place, a simple Christian brother, dug down and discovered away down a church dug out of rock. It has not been determined who built this, but it must mark a sacred spot.

Jerusalem, city of peace, cut in two by a high wall through which no one can pass except by special permit from both sides! I am so thankful for the new Jerusalem, the city that is soon coming down from heaven.

My trip from the Orient was good. The sun was shining all the way, and flying over the Mediterranean Sea is very interesting. One sees the places where the Apostle Paul stopped. Italy also is a romantic country with many mountains.

Travelling in these lands one gets, like never before, an idea of the whitened harvest fields and of the compassion of the heart of God going out to the multitudes. Three times in one day I heard the weird Moslem prayer call go out, and I saw many Moslems spread their prayer rugs, take off their shoes, and prostrate themselves toward the East. Like Paul in Athens my heart is stirred to its depths. We must intercede more, for while we have been enjoying the fat of the land, these nations are groping in darkness and the shadow of death.

The Tabernacle of David

BY THE EDITOR

PART TWO

MUST GENTILES keep the Law of Moses in order to be saved was the question which confronted the apostles and elders as recorded in Acts 15. This was answered by the Apostle James appealing, first of all, to the evident fact that "God at the first did visit the Gentiles" and saved them—without their keeping the Law. Secondly, he declared that this fact was the fulfillment of an Old Testament prophecy which in a suggestive way declared that the Gentiles were to be saved without the necessity of keeping the ceremonial Law (Amos 9:11, 12). Then, under the inspiration of the Holy Spirit (Acts 15:28), he delivered his "sentence" which was accepted by all as conclusive. Thus the problem was solved in the way that all problems should be solved: by an agreement between the facts of experience, the Scripture, and the leading of the Holy Spirit. When "these three agree in one," they make "a threefold cord [which] is not quickly broken."

Now the Scripture which the Apostle James declared "agreed" with the facts of the case is indeed an unusual one: "*I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.*" Especially significant, therefore, is the fact that there seems to have been no disagreement as to the Apostle James' interpretation and application of this passage to the issue under consideration. That issue, be it remembered, was not whether Gentiles could be saved—that had been settled some time previously—but rather it had to do solely with how the Gentile converts should be saved—directly or by means of keeping the Jewish ritual of carnal ordinances. Of course the answer of the Apostles and the Holy Ghost was, "Directly," for the time had come when they that worship God "must worship Him in Spirit and in truth."

In this connection the Holy Ghost had declared that the tabernacle of David was to be built again for the express purpose that "all the Gentiles" "might seek after the Lord." This certainly implies that the tab-

ernacle of David and its unique form of worship is a type of the worship that is ordained for the people of God during this Gospel age and consequently warrants diligent consideration.

As we have previously noted, the tabernacle of David provided the worshippers of its day—a period of only about forty years—with the blessed possibility of immediate access into the presence of God and consequent direct communion with Him. Hence this was a very fitting type of the privilege of every child of God in these days, Jew or Gentile, to enter into the holiest.

Now the worship which David ordained to be conducted every day before the ark of the covenant of the Lord is significant in that it was altogether spiritual. Before considering this, however, it should be noted that after the initial sacrifices were offered when the ark was set "in the midst of the tent that David had pitched for it," there was "no more sacrifice for sin" provided for in the daily worship of the tabernacle of David. Rather, those whom David appointed to minister there were "to record ['invoke' (R.S.V.), i.e. pray], and to thank and praise the Lord" (I Chron. 16:4).

In addition to this, as may be seen by reading I Chronicles 16:7 without the italicized or supplied words, or by reading this verse in the Revised Standard Version, one gathers that it was at this time that singing was first introduced into the regular worship of God: "*Then on that day David first appointed that thanksgiving be sung to the Lord . . .*" Couple this with some of the opening words of the hymn which David gave them to sing: "*Give thanks unto the Lord, call upon his name. . . . Sing unto him, sing psalms unto him*" (v. 8, 9).

These exhortations remind one of the New Testament injunctions, injunctions given specifically to *Gentile* converts:

"Be filled with the Spirit; speaking to yourselves in *psalms* and hymns and spiritual songs, . . . giving thanks . . . in the name of our Lord Jesus Christ" (Eph. 5:18-20).

Certainly the parallel between these passages not only in thought but in actual words is too obvious to go unnoticed. If this was not intentional by Him Who was the Author of both passages, it is at least not without some meaning.

Is not the worship of those who ministered before the ark a type and essentially the same as that conducted in the Gospel age? Does not a Holy Ghost service today consist primarily of invoking or prayer, the giving of thanks and praise which include telling "of His salvation from day to day" (v. 23, R.S.V.) and calling upon people to "seek the Lord and His strength, seek His presence continually" (v. 11, R.S.V.)?

How significant is the command, "*Seek His presence continually,*" when one considers that the ark was where the presence of God dwelt and is the symbol of the fact that "where two or three are gathered together in My name there am I in the midst" (Matt. 18:20)!

Twice more in this psalm (vv. 27 and 33) does David speak of the presence of the Lord. In the latter instance the final judgment is referred to. Before this can take place, however, the prayer of David with which the song closes must be answered that the people of God may be gathered from among the nations (the Gentiles) "that we may give thanks to *Thy holy name*" (vv. 35, 36).

How perfectly do these inspired words of David correspond with the words of James: "God . . . did visit the *Gentiles* to take out of them a people for *His name*" (Acts 15:14). And again, "I will build again the tabernacle of David" (which fell down when the ark was placed behind the thick veil of Solomon's temple thus cutting off the people once again from direct access to the immediate presence of God) "that the residue of men might seek after the Lord, and all the *Gentiles* upon whom *My name* is called, saith the Lord" (Acts 15:16, 17).

Thus we see how perfect a type of the work of God in these days is the tabernacle of David, presenting as it does so clearly the fact that the essential blessing of salvation is the manifestation of His presence continually.

"HIS PRESENCE IS SALVATION" (Ps. 42:5, Margin)!

Silence and Stillness

"Be silent to God, and let Him mould thee."

(Luther's rendering of Psalm 46:10.)



Be still, He hath enrolled thee,
For the kingdom and the crown;
Be silent, let Him mould thee,
Who calleth thee His own.

Such silence is communion,
Such stillness is a shrine;
The fellowship of suffering,
An ordinance Divine.

And the secrets of abiding
Most fully are declared
To those who with the Master
Gethsemane have shared.

Then trust Him to uphold thee,
Mid the shadows and the gloom:
Be still, and He shall mould thee,
For His presence and for Home.

For resurrection stillness
There is resurrection power;
And the prayer and praise of trusting
May glorify each hour;

And common days are holy,
And years an Eastertide,
For those who with the Risen One
In Risen Life abide.

Then let His true love fold thee,
Keep silence at His word;
Be still and He shall mould thee,
O rest thee in the Lord.



—A. CALDWELL.