

# Bread of Life

Vol. IV

December 1955

No. 12



## Our Father Did

*That Christmas Day, if you were God  
And that were your Son on that stable sod,  
Wrapped for death with its sin-cursed sting,  
Would you have made the angels sing?  
Would you have sent a lovely star  
To guide the wise men from afar,  
While weaklings did what haters bid?  
... Our loving Heavenly Father did.*

—Paul Rader.

## “Behold Your God!”

By HANS R. WALVOGEL

HOW VERY SIMPLE is the word of the angel, “Unto you”—we ought to underscore that—“Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” I always deplore the fact when we dedicate babies that I have to give them back but here is One I do not have to give back, for “Unto us a child is born.” Jesus Christ is mine in all His majesty, in all His glory, in all His beauty, in all His righteousness, and all His eternal Godhead. He is mine altogether. That is the wonder of God’s Christmas gift. Beloved, *God* has come to this earth. *God* was laid in a manger. *God Himself* dwelt among men. *God Himself* came down out of heaven. He was not satisfied to speak to the fathers by the prophets nor to speak to us by the prophets. After all, their prophecies were limited and their revelation of God was very limited. Men had wrong ideas about God. They thought about Him as a monstrosity. They thought of Him as a fearful be-

ing who would strike terror to their hearts because of sin that separated them from God. But now God Himself came to dwell among men. Isaiah speaks of it so glowingly when he says,

*“Lift up thy voice with strength;  
Lift it up, be not afraid;  
Say unto the cities of Judah, Behold  
your God.”*

“Behold your God!” If you want to know God, you have to know Jesus Christ. You will never know who your God is until you know Jesus Christ as He is. And when the prophecies were fulfilled and God got ready to come to humanity, He came as a little babe. He was made in the likeness of men. And He was not laid in a cradle of gold. He didn’t appear in kings’ palaces but He came to the poor, among the very poorest. That is how God came to become man. In a manger, laid upon hay and straw, you find your God as He really is, meek and lowly in heart. So lowly in heart that no human being, no matter how

simple, needs to be afraid to approach Him.

And this God of whom we read, “Behold your God,” stretches out His hands and says, “He shall feed His flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom and shall gently lead those that are with young.” He took upon Himself the form of a servant, and made Himself not only the servant of humanity but the very slave of humanity by taking upon Himself the punishment for our sins.

Oh, what a wonderful mystery; God was manifest in the flesh. You ought to know your God and why He was manifested. And, beloved, you are not going to be safe until you return to the Shepherd and Bishop of your souls, until you have found your God, until you are brought into union with the Almighty God. That is why Jesus came down from heaven. He was manifested to take away our sins and He could not have done that if He had not appeared in sinful flesh. God sent His own Son in the likeness of sinful flesh and for sin—not to condemn the world, thank God, but to save the world. He took our sin upon Himself; He took our place upon the cross.

He humbled Himself greatly and should I now have trouble humbling myself? Should I have difficulty now in confessing my sins to Him that He might take them away? Oh, what a shame if I lift up my heart with pride and will not repent of my sins after my God humbled Himself so deeply that He Himself was numbered among the transgressors to bare the sins of many. O beloved, Christmas is truly a

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VOL. IV No. 12

DECEMBER, 1955

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y. Editor: Gordon P. Gardiner. Ass’t Editor: Caroline Gardiner. Contributing Editors: Hans R. Walvogel, Roy M. Gray. Office Manager: Miss Eleanor Perz. Photoengraver: William Schuetze. Entered as second-class matter at post office at Brooklyn, N. Y. Printed in U.S.A. Address all correspondence to P.O. Box 11, Brooklyn 27, N. Y. Make all subscriptions payable to Frank G. Posta, Treas.

Single Copy 15c.—Annual Subscription \$1.50.

# *The Star of Faith*

*By Madame Jeanne-Marie Guyon*

*Translated by Roy M. Gray*

THE STAR that guided the wise men and led them to leave their own country is a most perfect type of FAITH, luminous and savory. This is the faith which first enlightens the soul by a tiny ray of its light and gives it to understand that there is something beyond the possession of a self nature with its characteristic natural wisdom—for these Wise Men were the philosophers of that age. From the time they learned the unimportance of their dwelling place, and that there was further knowledge which could be known only by that light which appeared to the spirit as a tiny “star,” struck by the unusualness of what they were discovering, they resolved to quit their home and “follow” that light which they proceeded to take as their sure and faithful guide. Thus they set out and followed it so faithfully that not once do they become separated from it either by running ahead or lagging behind. That is exactly what we ought to do to make the best use of the light God gives.

We find two classes of people who easily go astray. First, there are those who, lacking courage, are unwilling to forsake their former ways of doing things and thus lose, little by little, that divine light which had risen upon them. The others want to run ahead with imprudent zeal rather than follow, thrusting themselves into states more advanced than their soul’s condition can accommodate. Since, then, they have not been called by God at that particular time to a more advanced state because they would not take the only possible course from the one to the other, they live their whole life in an unfruitful twi-

light which will never lead them to find the Divine Child as the life of their souls.

But those who follow this glorious “star” of luminous and savory faith at last discover, thanks to its light, the Word become a “Child.” Then the sight and understanding of the mysteries of Jesus Christ become a rich feast, not by a process of reasons but by a loving faith which receives these mysteries all alike and feasts on them without mental effort. Prayer becomes most easy; it is a delightful way. Great progress is made without being conscious of it. Solitude is a necessity at this stage: the cares of this world, responsibilities and tasks not appointed by God, cause the star to vanish.

There is further a grave danger for the soul now enlightened by this new light which gives it such pleasure. Instead of following it in secret and being satisfied to speak of it with those who understand and have followed it themselves, (and by its help have found the object of their desire) the soul may hasten to speak of it to those who do not understand and who bring confusion, mistrust, and finally cause the light to be lost altogether. When one possesses this glorious and delightful light, he is so pleased that he speaks to many under the pretext of wanting advice and does not see that it is self-love that leads to such self-diffusion. He believes himself to be at the summit of perfection, while actually he is only making a start.

This savory light manifests itself in two ways: the one consists of a certain intimate presence, a rich feasting on the Divinity . . .; this is most truly “faith” more savory than lumi-

nous. This is the shortest and surest road. There is another route more luminous than savory, light surpassing warmth of feeling; this is the way of various revelations, ecstasies, raptures, etc., for it is at this time these things are experienced, and it is these very things, given for advancement, which surely halt the soul and cause it irremediable damage if it uses them for its own satisfaction. I say that by loving these fascinating things, and desiring to make them known to others under the pretext of gaining assurance in the way, the star is lost.

Those led by extraordinary experiences, such as ecstasies, etc., lose their treasure in the effort of getting it and often by the attachment they have to these things open themselves to the Angel of Darkness who turns himself into an angel of light and tosses them about all through their lives; this is especially the case if they run up against directors who set great store by these things. Persons whose faith is more savory than luminous possess something much more personal; it is a short cut, not the roundabout way of visions, etc. Nevertheless, these people often lose their star by the inordinate desire to discuss and be assured of their experience, as the Magi did and lost their star in Jerusalem.

We most generally feel that the King of Glory desires grandeur and magnificence. The Magi were in the error, which accounts for their seeking Him in Jerusalem, the magnificent capital of the Jewish Kingdom where their divine King would naturally be born. How deceived we are! He does not seek great places, nor the world’s bustle,

nor lofty things, as we might suppose. On the contrary He chooses lowliness, insignificance, poverty, and retirement. What are you doing, O Holy Kings, on your way to Jerusalem? You must still have a taste for greatness and magnificence. You are raising bloody persecution against Him you seek.

We do the same. By bringing one's experience too much into the open and discussing it, one not only loses his star but raises persecution against this Divine Child who is born in us with the sole purpose of reigning there. If the Magi had followed their star with simplicity and had not entered into the bustle of the city, it would have led them straight on. Our preachers can tell us generally that your Christ was born in Bethlehem; they teach us the Holy Scriptures and what we must do to come to Jesus Christ: but when Jesus Christ Himself sends His Star we have nothing to do but follow it.

The Magi realized their mistake and promptly left Jerusalem and were no sooner outside than they again saw their beautiful star which led them straight to Bethlehem. Then its usefulness ended. They entered a lowly stable, they saw the "Child-King," God lying on the hay between two animals in that lowly open-air stable. Then they grasped what they had never for a moment even dreamed, that the King of Glory, the Almighty God, had nothing but contempt for ostentation, vanity, and brilliance, that He came to teach by His example that riches are found in poverty, strength in weakness, greatness in lowliness, that pomp and show are for the kings of earth who have nothing commendable in themselves, and make themselves respected and feared by the pomp of their surroundings. But this tiny King makes Himself loved everywhere by the meanness of His surroundings because He

does not gain entrance to our lives by outward display but by His humiliation. He does not stop outside, but He enters into the inmost part of our being.

At this point they leave luminous faith for "naked faith." By sacrificing all outward evidences they found a child completely lacking any and worshipped beyond all the evidence of sense. So prostrating themselves, that is to say, entering a profound emptiness of being by the sacrifice of certainty and outward

### *The Wonderful Story*

*The Wise Men, in that year of years,  
Left all their garnered lore  
To seek a Child, in swaddlings laid,  
Upon a manger floor.  
They brought the riches of the East  
And cast them at His feet.  
Amid the dingy cattle stalls  
They bowed, in joy complete.*

*The Shepherds, on that silent night,  
Saw brightly shine the Star,  
And left their flocks by lonely hill  
And straightway sought afar  
Him who should be the Shepherd kind  
Of all God's wandering sheep,  
And, finding Him, bowed heads and  
hearts  
In adoration deep.*

*We bring no wealth of sages' lore,  
O lowly Christ, to Thee;  
No gift of gold or frankincense  
We bear on bended knee.  
Our hearts we bring, to make them  
Thine;  
Our hands, to do Thy will;  
Our lives are Thine! O Shepherd kind,  
Lead safely past all ill.*

—Thomas Curtis Clark.

evidences "they worshipped" what they could not and had no desire to understand. The Bible says they prostrated themselves, which is the best way to worship. They had no other thought than to empty themselves before Him who revealed His glory within them in a degree so much the more as He appeared destitute of it. They worshipped Him in spirit and in truth by a profound silence, a fulness of utterance which says naught.

So we have the progress of faith, which from being bright becomes dim and sets the soul into a deep silence. Up till then, whatever blessings we may have received, this deep silence was unknown. But it was discovered filling their hearts as soon as all outward signs vanished. In this mystery we see little by little the progress of faith. This silence mingled with awe brought them into a profound emptiness; in a suppression of all words they were to enter this ineffable silence which says all and yet remains speechless. In the stable the confused sound of voices is not heard, all is still and the Word steals into their hearts and teaches them a language beyond words.

After this profound worship the scripture says they "opened their treasures" and "gave gifts." We must also do this when we reach this point. What are our treasures? They are our freedom, our will, our own life, which we have received from God, not to misuse but to place in His hands. This is the irrevocable gift we must give Him. God will not fail to receive it, and this acceptance is the greatest benefit the soul can receive.

First, the Magi presented the Holy Child "with myrrh." This shows that they understood that belonging to this Divine King meant a life of unbroken mortification and renunciation. If we give our "I" we must so completely renounce it that we no longer think of it. It is not merely a question of external mortification; that has been previously done in the full scope of God's designs, by present light and bodily powers; but it is an unremitting mortification or interior death of all lights, sensibilities, attitudes, of all self-life and will, choice, reasoning, a death of the cross exterior and interior and of bitter grief. This is called perpetual renunciation,

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# "A Tree Grows in Brooklyn"

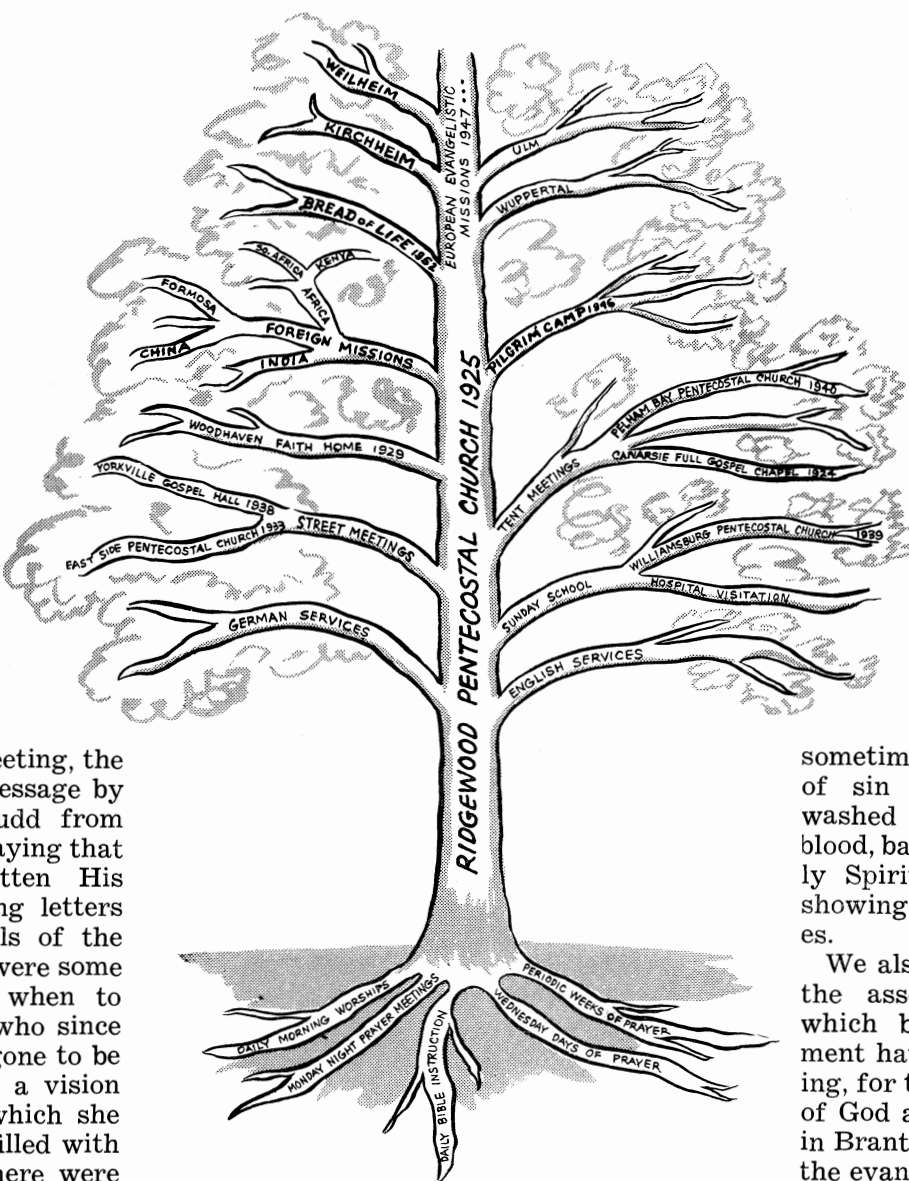
Earlier this year BREAD OF LIFE carried a series of articles by the editor (January-May) telling some of the early experiences and ministry of Hans R. Waldvogel in celebration of the thirtieth anniversary of the beginning of his labors in Brooklyn (April, 1925). During the first six months of his ministry the congregation enjoyed the blessing of God to such an extent that it became necessary to find a new home for the growing assembly. A large hall was located at the corner of Seneca Avenue and Cornelia Street into which the congregation moved December 6, and at the same time the name The Ridgewood Pentecostal Church was adopted. It is a pleasure to include in this issue a summary of the expansion of this church during the past thirty years written by the pastor of the congregation himself.

—EDITOR.

This title might well be applied to the Ridgewood Pentecostal Church of Brooklyn, N.Y. Upon the occasion of our thirtieth anniversary we thankfully raise another Ebenezer to the glory of God, exclaiming with the prophet of old: "Hitherto hath the Lord helped us" (1 Sam. 7:12).

When on the 6th of December, 1925, during the first meeting, the Lord gave a message by Mrs. L. M. Judd from Zion, Illinois, saying that "He had written His name in flaming letters upon the walls of the church," there were some doubters, and when to Sister Geiger, who since that time has gone to be with the Lord, a vision was given in which she saw the place filled with worshippers, there were more doubters. It wasn't long, however, before the doubts were changed into shouts of praise and thanksgiving to our faithful God Who did exceeding abundantly above all we dared hope or think.

Today, after thirty years of blessing and "dwelling together with the King for His work" (1



Chron. 4: 23) the tree, planted by the hand of God and watered with prayer and tears, has grown to bear precious fruit. We thank God for the many who have been brought out of darkness into His marvelous light, the sick who have found in the Word of God and the blood of the Lamb healing for their mortal bodies, the saints who

sometimes were servants of sin but have been washed in the precious blood, baptised in the Holy Spirit, and are now showing forth His praises.

We also thank God for the associate churches which by His appointment have come into being, for the fruitful work of God at Pilgrim Camp in Brant Lake, N. Y., for the evangelistic ministry which has taken us

across the ocean and resulted in the establishment of a group of blossoming Pentecostal assemblies in Germany, for the gathering to our family of a goodly number of ministers and workers launched out from our Faith Home to serve the Lord in fellowship with the home assembly, and, finally, for

those who have gone to the four corners of the earth, bringing the Word of Life to the heathen nations. What a joy to see young lives from the Sunday schools dedicating themselves to the Lord and faithful young people serving the Lord in hospitals and old people's homes!

We will forever be indebted to God for bringing us in touch, early in our experience, with one of His choice servants, Martha Wing Robinson whose articles have been appearing in another section of this magazine under the title: "The Finest of the Wheat." The wonderful example of her life hid with Christ in God, the simplicity of her advice to us always to put Jesus first in life, conversation and ministry, became the fundamental principle guiding all of the activities of the work. Never seeking anything but Himself and depending in childlike faith on Him, we have never been disappointed.

A tree has indeed grown in Brooklyn and, according to Psalm One, is bringing forth "his fruit in his season" because it is planted by "the rivers of waters." A tree is only as healthy as its roots are. "He that abideth not in Me is cast forth as a branch and is withered." Waiting upon the Lord, both privately and in meetings, has been the root from which this tree has sprung and received its life. All our special meetings during these thirty years have been prayer meetings and the results have been most gratifying. People have come to know and love Jesus for Himself and the cloud of God's presence has been wonderfully manifested all along the way, so that today we have but one desire: To know Him and the power of His resurrection more fully.

## The Star of Faith

(Continued from page 4.)

nothing withheld. Then God despoils and strips the soul of

all that is not He Himself, no matter how great or noble it may be; of all it believes itself to possess, even of goodness itself, so long as this goodness is considered as belonging to it or issuing from it: all freedom of choice, in a word all that belongs to the will, as desire, choice, likeness, and dislikes! This is the gift of myrrh.

Secondly, the Magi offered further "of gold," which points to love in its most purified form, resulting from renunciation and perfect love. For the soul having renounced all that belongs to it has thereby lost all self-interested love, all self-interest in its love; true love is then shed abroad within, but a love so true and sincere that not for one instant does it turn back on itself. Up to now we have had clear understanding of the love of hope, confidence and even abandonment, but we have understood only from afar the pure tenderness of holy love. We then come to understand how God would be loved, and how deserving He is. Let it cost what it will, regardless of all self-interest, we should be fully given to the Divine Love without care or anxiety for our own concerns. When such love comes thus far it manifests a quality of unchangeableness, for the knowledge of what God deserves and the union of the will with God leave no room for any love other than the love of God in and for Him. It is this love composes the "crowns of gold" (Rev. 4:4) of the apocalyptic elders who lay them all at the feet of the Lamb.

There is still a third gift, and that is "frankincense." The frankincense is that pure and simple prayer issuing from the incense as it burns. Holy Love melts it down, dissolves and consumes it. This incense sends out a delightful fragrance which ascends to the very throne of the Lamb. It is fittingly represented by the "golden vials full of odours" held by the elders be-

fore the throne of the Lamb, where the "prayers of the saints" are found. This is true praise. Here dwell forever and ever the honor and glory belonging only to God. I say then that prayer belonging to this stage is like a melting of the soul which reduces it more and more to nothingness and finally engulfs it in God.

The Scriptures assert that the Magi were "commanded to return another way." They came to Jesus Christ by the way of light; they came full of self, sincerely it is true. They reached Jesus Christ where they lost all. They must return by the way of faith, naked and obscure, but not to return to themselves but to be ever increasingly lost in God. Thus they enter the APOSTOLIC LIFE, by a gate which we only truly enter after having forsaken self to be lost in God and receive the coming of the Holy Spirit. This way is quite different from the one we took to come to Jesus Christ. It is no longer a matter of Star-guidance but of allowing ourselves to be led blindly by a secret motion as much purer and surer as it is hidden from our view. I pray that our Divine King may draw us to Himself like this, that nothing may hinder us from attainment, and that He may hide us away with Himself in the bosom of the Father. May we emerge thence, as He does, only for the salvation of our brothers, and be engaged in this work, only with Him, at the cost of our own life. May all be done for His glory alone, regardless of our own purpose or interests.

## BREAD OF LIFE

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**Congregation Gathered  
for Baptismal Service  
at Pei-Tan**

*Pearl Young and Elisabeth Lindau at extreme rear right.*

**Baptismal Candidates  
With Pearl Young**

*October 9, 1955*



## ***First Baptismal Service of Pei-Fu Mission Formosa***

Throughout their first year in Formosa the Lord has been pleased to bless the labors of our sisters, *Elizabeth Lindau* and *Pearl Young*, so that they were able to have their first baptismal service in October. "It was held at Pei-Tan (Green Lake) out in the open," reports Miss Lindau. "Mr. Wei secured a bus for us gratis so that the folks could go out as one group. Colonel Liu borrowed a jeep for his family of seven. It was rather a cool day but wonderfully warmed up just during the time of baptism, for which we praised the Lord. Miss Chuang (the Japanese young woman, who is afflicted with TB) took the step despite the weather as did dear

Mrs. Wei. We first had a service in the bamboo grove. During the baptismal Miss Chuang, who has had difficulty with her back through an accident and had some pain when she started out to the service, received a definite touch from the Lord. The Lord blessed these precious souls. We were also specially thankful for the way the Lord brought out to the service husbands of four women who attend the services regularly—two of whom are doctors and the other two work for the Ministry of Education. We felt this was a real victory. The school principal, Mr. Liu, also attended. After the service, we all had our dinner there at Pei-Tan since it

was difficult for the women to return home in time to cook for their families. However, it was a very precious time of Christian fellowship and we were conscious that the Lord was with us. Immediately after this we returned home, with hearts filled with praise for the way He undertook for the weather and also blessed souls. That evening we had a communion service which climaxed the day just perfectly. I especially appreciated it since it was the first communion service I attended since coming to Formosa."

### **From Kathryn Roth Kitale, Kenya**

"I DO PRAISE the Lord for His goodness and great faithfulness," writes *Miss Kathryn Roth* from Kitale, Kenya, East Africa. "Truly it is a great privilege to serve Him wherever He has placed us. My heart is thrilled again and again when I see the Holy Spirit's work in the hearts and lives of those with whom we labor. The work at the African Union School has been blessed of God and my own heart has been melted with the love of God as the Spirit of God moved upon the hearts of those dear young people. During the course of the year we have dug such rich treasure from God's Word. How very wonderful is the love of God. The response of some of them has been very real and they will never be the same again. They have met the Lamb of God who takes away the sin of the world. May I ask you to pray for these young people for they are sure to meet with many temptations as they leave the school and go out into the world."

In addition to her work in the school, Miss Roth holds services in a hall which she has rented in Kitale. After her regular Sunday meeting in the hall she holds a large meeting in the

prison about four miles out of the town. "I am always thrilled," Miss Roth continues, "when a prisoner asks to testify in the big meeting. This happened again last Sunday. One young man stood up with a radiant face and said humbly, 'I have found Jesus right here in the prison and Jesus has saved me. I praise Him with all my heart.' I know you are praying for these precious souls and your reward will be great.

"The rains will soon be over and then I hope, with God's help, to start trips up the mountain again to work among my beloved Sabei people (original Nyangoris) again. It is difficult in the rainy season as the roads are bad and then too I'm tied during the school months with teaching Bible in school daily."

## Behold Your God

(Continued from page 2.)

wonderful message and if the people of the world today would celebrate Christmas like they should they would open their hearts and accept Him. The whole world would be cleansed from its sin, Communism and all the isms would be wiped out immediately. Everybody would become a saint because that is what God sent His Son to do—to make saints out of sinners, by taking away their sins. What the law could not do, God did. Oh, wonder of wonders! The prophet spoke about it, the angels sang about it, but how could the Jews expect it to happen in this way? When they said, "Behold, the Lord God will come with strong hand and His arm shall rule for Him," they expected a great army to come out of heaven and "drop hydrogen bombs" upon the wicked city of Rome and deliver the Jews from the yoke of Rome so they could go on in their pride and their hypocrisy and their sin and their natural flesh.

But my God had a different fight to fight. He had different enemies to overcome, the enemy of self, and He did it when He took upon Himself the form of man, when He was made in the likeness of flesh. To come down from heaven and to be clothed with human flesh required far greater authority, far greater love, far mightier power than to destroy all the armies of the aliens with the breath of His mouth. But *God* did it. And today He says to you and to me, "Behold your God!" Behold the unspeakable gift of God is cradled in that Son in Bethlehem's manger. There unto us a child was born, unto us a son was given. And when He had risen from the dead and the Apostle Peter had opened, as it were, the kingdom of heaven with the key of the Gospel, he said, "*Unto you* God has sent His Son Jesus Christ to turn everyone of you away from his iniquities." Three thousand and then five thousand and then more thousands accepted Him and He gave them power to become sons of God. Even the crucifiers of God who had taken the punishment upon themselves were cleansed from their sins by believing on Him who had taken away sin by the sacrifice of Himself. All they had to do was hear and obey the Gospel call: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Unto us a son is given, unto us a child is born." This child was caught away to the throne of God and He is now my elder brother. If you want to know what family I belong to, I belong to the Father and the Son and the Holy Ghost, and my eldest brother is the King, the Prince of the Kings of the earth, not like the kings of the earth that are destroyed and their armies have been given to the burning flames, but He is the

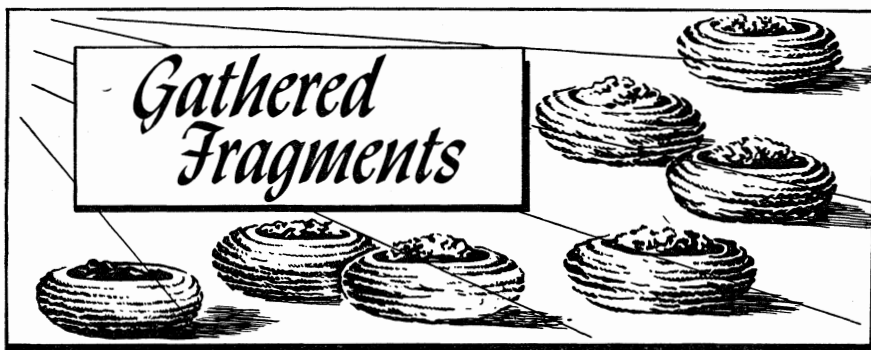
King eternal, immortal, invisible, the only wise God and *He* is *my* elder brother. I am flesh of His flesh and bone of His bones and I make my boast of Him. Soon He is coming in the clouds with power and great glory and then I shall be with my Lord forever. In the meantime while the devil rages like a mad bull and while his armies are rising up "against the holy child Jesus," I pray with the saints of old, "Now stretch forth thine hands and make them to know that Jesus is glorified."

O, beloved, Christmas receives its meaning only when *you* repent of *your* sins and *you* accept Him as *your* King and *you* are baptized with the Holy Ghost and fire and *you* begin to walk in fellowship with the Son of God. So today we ought to join in that song and say, "Unto *us*, unto *you*, and unto *me* is born in the city of David a Saviour."

O beloved, God has a present for you and for me. God wants us to be interested in it. God wants us to be in love with His Son, for there is no other name under heaven given among men whereby we must be saved. In other words, we are lost unless we accept Him and as many as accept Him to them gives He power to become sons of God. Today we ought to rejoice in this new-found salvation, we ought to delight ourselves in this Lord. That is the only way to celebrate Christmas. We have a right to praise the Lord with a loud voice. You, too, will praise Him when you accept Him because His power will get hold of you and will drive out the dumps and the feelings of self that bind you. You will praise the Lord because the Holy Ghost springs up within you like a fountain of life and your whole being will burn with the praise of God.

*"Lift up your voice with strength,  
Lift it up, be not afraid,  
Say unto the cities of Judah, Behold  
your God!"*





In his article, "A Tree Grows in Brooklyn," Pastor Hans Waldvogel attributes the growth of the Ridgewood Pentecostal Church principally to the prayer meetings of the assembly, noting especially the weekly all day of prayer on Wednesday which has been maintained throughout the years. Consequently it was most interesting to read in a recent issue of the *Alliance Weekly* (Nov. 2) of another pastor and assembly which have found like blessing and power in following a similar practice—William Duma, pastor of the Umgeni Bantu Baptist Church in Durban, South Africa. His testimony is:

"This is the eleventh year since I began to put aside Wednesday as a day of prayer. Since that time the Lord has widely and wonderfully revealed Himself to me and to the church. We have seen wonders which bring about fear to us. It is very costly to put aside all the day's work to spend a few sweet hours with Him, pouring your heart out at His feet. . . . Many people come with their special requests. First they get spiritually helped and, secondly, they get physically helped."

It is not generally known that the complete works of Madame Guyon consist of forty volumes, originally published over a period of years, 1767-1791. Of this mass of material only brief selections, comparatively speaking, have been translated and published in English. Roy M. Gray of Bell, California, has been translating some of Madame Guyon's writings and "The

Star of Faith" appearing in this issue is one such article published in English for the first time.

Recently there has been a great increase of interest in *Martin Luther*, but very few of his voluminous writings have been available in English either. Now an English translation of his complete works has been undertaken which will take some years to complete and upon publication will include fifty-five volumes.

Anyone desiring to know about the life and ministry of Luther would do well to read Roland Bainton's excellent biography, *Here I Stand*. It is unusually readable, highly illustrated, and contains much material which entertains as well as edifies. Another book by Roland Bainton which many of our readers will find very profitable is his *The Reformation in the Sixteenth Century* (Beacon Press, Boston, 361 pp). It is a brief but very accurate and interesting account of the rise and progress of the Reformation throughout all the countries of Europe. In addition there is an excellent chapter on the Baptists of the period. As in all his writing Bainton exhibits a rare gift to write simply and yet accurately, giving just such details as will clothe the dry facts of history with warm flesh and blood, thus making some of the great events of the past live.

During 1954 1,800,000 Bibles and Scripture portions were distributed throughout Germany, an increase of 600,000 over the previous year and one million more than in 1952.

*The Quest for Meekness and Quietness of Spirit* by Matthew Henry, the great commentator, (Eerdmans Publishing Co., Grand Rapids, Mich., 144 pp., \$2.00) is a very plain and simple but a very exhaustive treatment of the only quality which the Lord Jesus Christ ever singled out as *the thing* we should learn from Him: "Learn of Me; for I am meek" (Matt. 11:29). Not only does Matthew Henry cover almost every reference and example in the Bible to his subject, but he applies his teaching to every possible example and circumstance in our daily lives. This he often does in quaint or unusual ways, e.g., "But how many little rulers are there of families and petty societies that herein are very unlike Him, for they are always chiding."

His comments on Zephaniah 2:3, "Seek ye the Lord, all ye meek of the earth; Seek meekness," are especially stirring:

"Though they were meek, and were pronounced so by Him that searches the heart, yet they must seek meekness. This teaches us that those who have much of this grace have need of more, and must desire and seek after more. He that sits down content with the grace he has, and is not pressing forward toward perfection, and striving to grow in grace, . . . has no true grace at all, it is to be feared. Though he sit ever so high and ever so easy in his own opinion, he sits down short of heaven. . . .

"Now the way prescribed for the attainment of meekness is to seek it. Ask it of God, pray for it. It is a fruit of the Spirit . . . It is a branch of that wisdom which he that 'lacketh must ask of God,' and 'it shall be given him' (James 1:5). . . . God's people are, and should be, a generation of seekers, who covet the best gifts and make their court to the best

*Giver who never said to the wrestling seed of Jacob, 'Seek in vain.'*"

Matthew Henry makes one feel that nothing else is as important as the acquiring meekness and that all other virtues stem from this one. This is the kind of a book that is best read on one's knees, a little at a time, and that little diligently prayed over until it has become a part of the reader's spiritual substance.

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Doesn't it seem strange that so little is said or written about *the very first recorded teaching of Jesus Christ in the New Testament*: poverty of spirit? Is this because so few have experienced it and consequently know enough to discuss the subject? This year, however, Harper & Brothers of New York published a book with the unusual title, *The Book of the Poor in Spirit* (288 pp., \$3.50).

This is a new translation of what has been "long recognized as a devotional classic" written by a member of the movement known as the Friends of God which flourished in the Fourteenth Century. Best known of this group are John Tauler and Meister Eckert who are often considered as precursors of the Reformation. The purpose of the book is an attempt to apply "the first Beatitude to man's whole spiritual life." It is written in four sections, the first two being somewhat more abstract than the last two which are much more practical. Consequently most readers will probably derive more personal help from those sections which are called "How a Man Shall Attain to a Perfect Life" and "How to Live a Contemplative Life."

One of the choicest things in the book is the treatment of the relation of poverty of spirit and inwardness:

"No one can be truly poor in spirit unless God makes him poor in spirit. And God makes no one poor in spirit unless they remain with Him within,

in which case He removes all that is not Himself. He who is the most internal is also the poorest in spirit, and he who is the poorest in spirit is also the most internal. Inwardness and spiritual poverty stand on the same level. . . . true inwardness . . . consists in an utter abandonment of oneself and all things . . . Thus the will enters into God's most perfect will and unites itself with God. . . . When one is inwardly occupied, when his will is united with the will of God, he will know at once what he ought or ought not to do. The will of God is that one should follow the life and teachings of Christ. He who follows Him the closest is the most internal, and he who loves most inwardly also follows Him the closest."

It is not a book for a beginner, but for the student of the interior life who is somewhat familiar with the style and content of the devotional writers of the middle ages, the type of thing, be it remembered, however, that produced some of God's choicest saints who have been beacon lights ever since to those who would "follow after." It is an excellent example of the methods whereby a host of people have become true friends of God and although written originally in German some five centuries ago it is able to speak now to a far wider circle in this English translation to the hearts of man in the Twentieth Century helping him in the great quest—knowing God.

\* \* \*

Another choice saint whose writings have brought life and inspiration to many a pilgrim is *Juliana of Norwich* (1342-1413?) who has been called not only the "first English woman of letters" but also "the first English woman to write of spiritual things." On the 8th and 9th of May, 1373, Juliana was given by God "sixteen revelations of Divine Love" or "shewings." These she subsequently wrote down and discussed in a book entitled, *Revelations of Divine Love*, which has long been

regarded as a classic of autobiographical, devotional literature. Many have been charmed by her quaint, original, and pointed style. Until now, however, it has not been rendered into modern English and consequently has not been widely read in recent years. *P. Franklin Chambers* has recently done this with numerous selections which have been published under the title, *Juliana of Norwich, An Appreciation and An Anthology* (Harper & Brothers, New York, 221 pp., \$2.75). As one reads this anthology one is impressed with how much real light there was in the so-called Dark Ages and the means by which God kept that light burning when people had so little help of ready access to the Bible and evangelical preaching.

By virtue of her experience Juliana became much sought after as a spiritual counselor. As such she bears the marks of a true teacher, one who leads people to Christ Himself:

"God forbid that you should say . . . that I am a teacher, for I do not mean that: no, I never meant that. I am a lay-woman, feeble and frail. . . . But because I am a woman must I therefore believe that I should not tell you the goodness of God, since I saw . . . that it is His will that it be known? . . . *you shall soon forget me . . . and behold Jesus Who is teacher of all.*"

"Thus was I taught to choose Jesus as my Heaven . . . I wanted no other Heaven than Jesus, Who shall be my bliss when I come there."

"I saw Him and sought Him, and I had Him and I wanted Him."

"For in the beholding of God we fall not, and in the beholding of self we stand not."

"The fulness of joy is to behold God in *All*."

A person who has such lights and teachings as his guiding principles is pretty safe to listen to, especially when his writings draw one into love and worship of Christ as do those of *Juliana of Norwich*.



The following selections are from three different letters written by Mrs. Robinson to different ministers regarding specific problems in their respective ministries. They are printed verbatim except for the omission of personal references which necessitated some editing. Together these paragraphs comprise the fundamental attitude of Mrs. Robinson to the ministry.—Ed.

### The Call to the Ministry

THE FIRST CALL to the ministry should, if possible, be from God Himself to the heart of the called, and . . . older people should not be looking, expecting or perhaps, which is worse, *demanding* that the person be expecting this call. God must lead His children His *own* way.

If a person is going to the ministry, be glad. If a person is not going to the ministry expect them to live just as sweetly *with Christ*. Count their lives as important as if they were called. It means just as much to Jesus Christ to have the soul of the layman or the minister fully given.

[A young Christian needs] the daily—*now*—walk with Jesus—the happiness of getting to *know Him*—of *living for Him*—of serving Him as He shows him as he goes along, but not to feel that he ought to be constantly pressed for the *ministry*—made ready, you know—learning for the ministry. We, none of us, ought to be spiritual *for the ministry*. We should be spiritual *for Jesus*, whether we are going to the ministry or not, . . . expecting to love and serve Him with all the heart anyway—to be led in the Holy Ghost—loving for Jesus who *is* love. He does not want us to know just what He does intend to do, nor should we *try* to know. *He* owns [His child]. Let Him tenderly reveal as He will, *when* He will, *what* He wills.

### The Real Training for the Ministry

The real training of the ministry is the simplicity of a well-spent, devoted, *daily* life, always, in all places doing your work because of and for Jesus, and every bit of recreation (which you are entitled to sometime) being for Him, *unto* Him. That is the true ministry. But in addition you must have a great spirit of self-sacrifice. No

child of God, no Christian, is ever fully prepared for the ministry till he can bear the stress of a *busy* life and yet keep in prayer and keep in God, so his prayer life and Bible study measure up.

### The End of the Ministry

Is it souls you are after, or good meetings? What is the real burden of your heart? Are you *wanting* souls? Or have you sought your success in meetings, and in your mission? Why aren't you in some way seeing the souls *outside* of meetings? Souls that are not likely to get into a mission at first, and not even yours, perhaps, anywhere, where souls are, but especially when God gives you any chance for them, for then God *helps* you to help.

Tracts indeed seem a small way to serve Him, but tracts launched with faith expectant of *His* using them have sometimes accomplished more than meetings. [The giving out of tracts] presents to you the question whether those passing strangers' souls are precious to you—whether *all* souls press upon your soul for salvation . . .

## Let Me Come Closer

Let me come closer to Thee, Jesus,  
Oh! closer day by day,  
Let me lean harder on Thee, Jesus,  
Yes, harder all the way.

Let me show forth Thy beauty, Jesus,  
Like sunshine on the hills,  
Oh, let my lips pour forth Thy sweetness  
In joyous, sparkling rills.

Yes, like a fountain, precious Jesus,  
Make me and let it be;  
Keep me and use me daily, Jesus,  
For Thee, for only Thee.

In all my heart and will, O Jesus,  
Be altogether King;  
Make me a loyal subject, Jesus,  
To Thee in everything.

Thirsting and hung'ring for Thee, Jesus,  
With blessed hunger here,  
Longing for home on Zion's mountain,  
No thirst, no hunger there.

—Llanthony Abbey Hymns.

# PERFECT PEACE

***"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Is. 26: 3.***

THE REASON so many Christian people don't have an experience of perfect peace is that they have not done what the Bible tells them to do in order to secure such a blessing. "Thou wilt keep him in perfect peace, *whose mind is stayed on thee.*" Isn't it true that we have to be reminded again and again to keep looking unto Jesus, the Author and Finisher of our faith?

We have examples of men and women in the Bible who experienced this "perfect peace." Of Moses it is said that he endured all of his trials in the wilderness because he saw "Him Who is invisible." In other words, he kept his mind stayed upon Jehovah. Daniel in the lion's den and his three friends in the fiery furnace kept their minds stayed upon Jehovah and so remained in perfect peace. Peter, facing execution on the morrow and yet sleeping between the soldiers that were there to guard him, must have had something very real from God.

Now the Lord God Almighty is the same today, and He pledges Himself to keep you and me in "perfect peace." No one can do that himself, but when God does it for you, your heart will indeed become the city of God, the city of the great King, because He Himself will set His guard round about your soul and keep out all anxiety, fear, and trouble, as you keep your eyes upon the Lord Jesus Christ.

What a gracious God we have! The Keeper of Israel shall neither slumber nor sleep is His promise. Won't you make Him to be the Keeper of your heart throughout the days of this coming year? He is abundantly able to fulfill every one of His promises, and this is one of the most gracious and most precious. Oh, that all the people of God would learn to "practise the presence of God," that is, to keep their minds stayed on Jesus all the time.

Somebody expressed it like this: "I looked at Jesus and the dove of peace flew into my heart." The dove came by looking at Jesus. Then this person said, "I looked at the dove, and it flew away." What a lesson of keeping your mind stayed on Jesus all the time and letting Him take care of the dove of peace and everything else. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee." And it must be that God will find a people who will do that, and who will do it so persistently that God Himself will "dwell with them, and be their God, and they shall be His People."

—HANS R. WALDVOGEL.