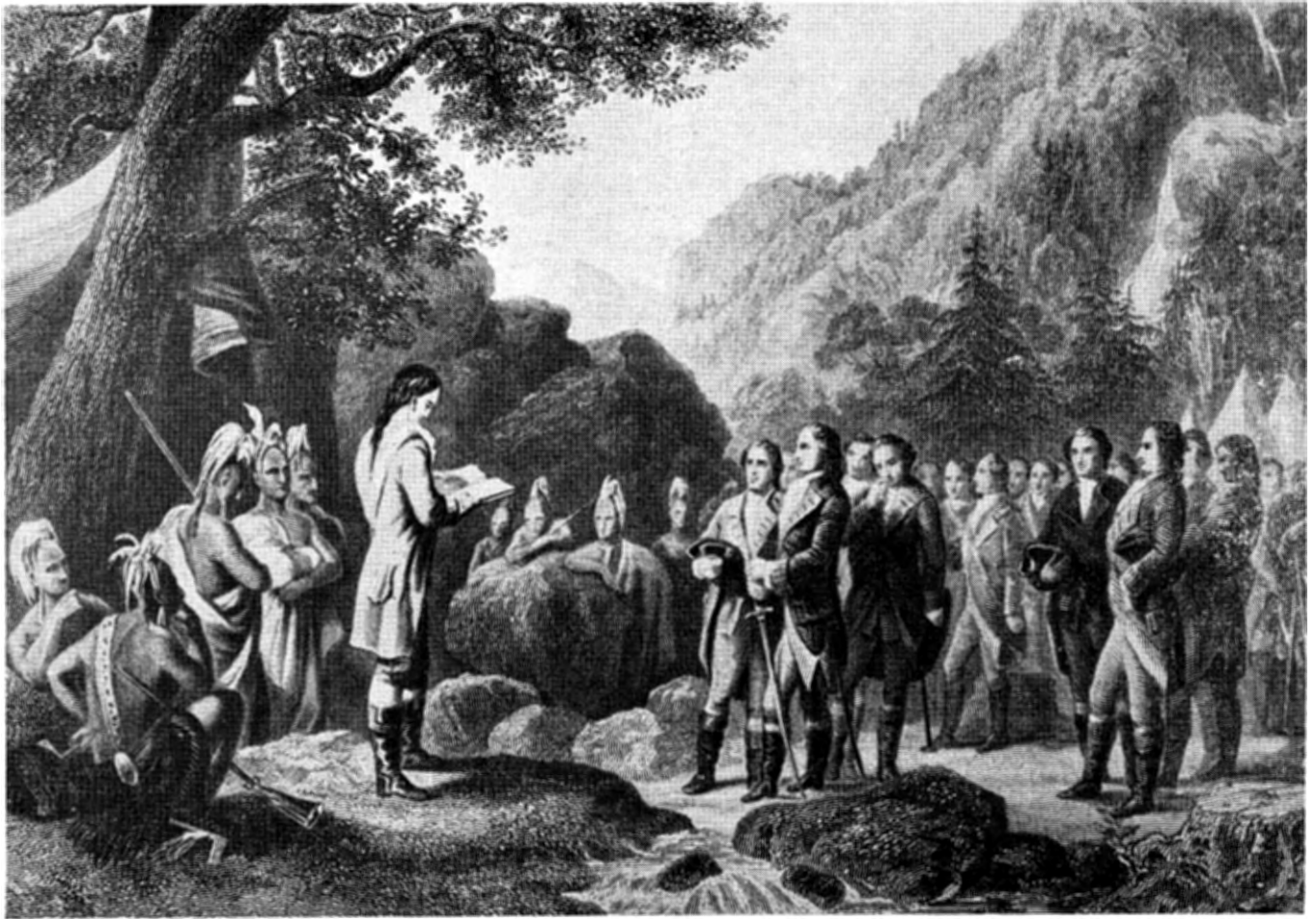


Bread of Life

Vol. V

February 1956

No. 2



COLONEL GEORGE WASHINGTON CONDUCTING DIVINE SERVICE IN CAMP ON THE FRONTIER

Winchester, Sept. 25, 1756.

Parole Falkirk:

The men are to parade at beating the long roll tomorrow morning at 10 o'clock; and be marched as usual to the Fort, to attend Divine Service. The Officers to be present at calling the roll, and see that the men do appear in the most decent manner they can.

G. Washington

The One-Thousandth Chapter of the Bible

By HANS R. WALDVOGEL

IF YOU WOULD take the Bible and number the chapters beginning with Genesis 1, by the time you come to the one-thousandth chapter, you would reach the chapter containing the verse that is the most beloved among all the peoples of the earth. A verse of Scripture that has been quoted by people in all the languages known, printed in over a thousand languages and dialects. A verse of Scripture that is today in the mouths of millions of people and in the hearts of more than that perhaps. John 3:16: *"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."*

I love to think of Jesus speaking that word to a lonely man who came to Him at night because he was ashamed to come to Him during the daytime—Nicodemus, a ruler of the Jews. He had seen in the ministry of Jesus something supernatural and so he was bound to look up the Master to hear something from His own lips about His divine mission. And there it was that the Lord Jesus Christ spoke this remarkable Scripture text.

You know Abraham Lincoln in his Gettysburg Address made a statement that was not exactly true when he said, "The world will little note, nor long remember what we say here." He fooled himself there for the world has taken to its heart the words of Abraham Lincoln because of their literary value. But the esteem in which we hold Abraham Lincoln's speech cannot be compared to the esteem in which the words of the Lord Jesus Christ are held although He never said any of His words directly to us. But years ago Jesus made this statement, "Heaven and earth shall pass away but my words shall not pass away."

And so today this word of Scripture has become the favorite of all the people on the earth who have ever heard or read it. This is because it contains the gospel in a nutshell and has the power of God in it to lift men from their fallen state, to lift the beggar from the dunghill and to set him among princes and make him inherit the throne of glory. The gospel of the Lord Jesus Christ is different from any form of religion be-

cause it tells us of the love of a Savior Who died to set us free.

The Apostle Paul, who like Nicodemus was a Pharisee, a Jew of the strictest sect, said that the Jewish tribes "instantly serving God day and night" were trying to attain to righteousness that should make them acceptable in the sight of God. But here comes the Son of God Who speaks of a righteousness which is brought to men as a free gift. That is why we love this verse of Scripture which tells us of the great gift of God to man, the great gift of God to you.

If you want to know how much a person loves you, you will measure his love by the things he does for you. Here the Bible says that God so loved the world, that He gave His dearest and His best. This verse also tells us how this gift is received: By believing. Not by any works of righteousness which we have done but by believing on the Lord Jesus Christ.

A sad thing is this also expressed in the Gospel of John: "He came unto his own and his own received him not (John 1:11). There are still millions of people today even in this fair land of ours who have not received this unspeakable Gift. The world is so materialistic today that it has very little interest in spiritual values, but John 3:16 tells us that men are perishing. They are perishing because of the lack of the life of God within them even though He gave His only begotten Son, the One Whom He loved best. And when you receive this Gift you have a gift that keeps on giving.

It is interesting to compare the third and the fourth chapters of John. In the fourth we have a woman of Samaria who also talked about serving God and wondered whether she ought to pray in Jerusalem or in Samaria's hill. To her the Lord Jesus Christ also talked about the Gift that keeps on giving: "Any man that receives Me will receive the power of God which will be as a well of living water springing up into everlasting life." Neither Nicodemus with all his theological learning and knowledge nor the poor woman at Samaria's well with her vain efforts at pleasing God

(Continued on page 10.)

Bread of Life

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America's First Foreign Missionaries

By GORDON P. GARDINER

“A NEW AND IMPORTANT ERA in the annals of the American churches, the era of foreign missions” began on February 6, 1912, at Salem, Massachusetts, when five young men were ordained as “the messengers of these churches, and the glory of Christ” to “carry to the poor heathen the good news of pardon, peace, and eternal life.”

The day itself was “intensely cold,” cold as only it can be on a day in the dead of a New England winter, in a town lashed by bitter winds blowing directly from the Atlantic Ocean. In spite of this, however, the *unheated* Tabernacle Congregational Church of old Salem, a town remembered for its witchcraft trials and at the time one of America's first ports, was crowded to its utmost capacity.

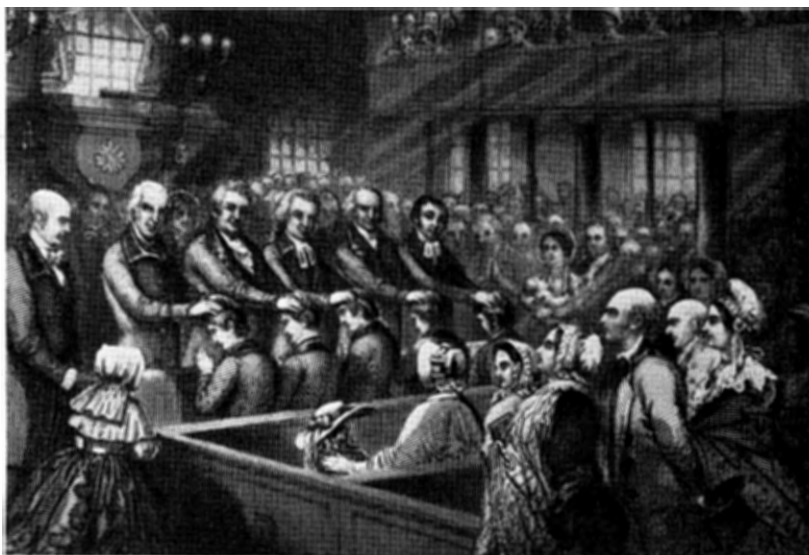
“The man of gray hairs and the little child, the grave matron with the air of wealth and social elevation, and the mother of humbler condition, who, that she [might] not lose so rare and precious a privilege, brought, through the winter's cold, her babe from its cradle” made up the members of this solemn congregation. These gathered not only from the town itself but from “all the surrounding region.” Among those present were a number of ministerial students who had *walked sixteen miles* through the biting cold in order to be present at this momentous occasion and who would have another sixteen miles to walk after the service was over in a cold, which seemed at least, more severe in the darkness of night. The gallery of the old church as well as every pew and even the aisles of the ground floor

were filled with devout spectators who had come to see the realization of “what some had regarded as a dream of wild enthusiasm and others had cherished as a conception divinely originated.”

The service opened with prayer by Edward D. Griffin, pastor of Boston's famous Park Street

Church. This was followed by the ordination sermon by Leonard Woods who had been one of the main teachers of the ministerial candidates. In this he presented “the chief motives to earnest and incessant effort for the conversion of the world” and then closed with this stirring exhortation: “Go then, dear missionaries, . . . and may God Almighty be your Preserver. Go, and remember you are not

your own. Go, and declare the glory of the Lord among the heathen, His wonders among all the people! Esteem the *reproaches* of Christ greater riches than all the wealth of India. . . . If we are friends of God, our separation will not be forever. At the glorious appearing of the Son of God, we hope to see you, dearly beloved, and those whom your labors may rescue from pagan darkness, *at His right hand*. The God of mercy grant that we may then join with you, and with a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who will stand before the throne and before the Lamb, and cry with a loud voice, saying, ‘Salvation to our God, who sitteth on the throne, and unto the Lamb.’ With this joyful anticipation, I do, my dear friends, cheerfully and most affectionately, bid you farewell.”



The Ordination of the First American Foreign Missionaries

Ordaining ministers (left to right): Jedidiah Morse, Edward D. Griffin, Samuel Spring, Leonard Woods, Samuel Worcester.

(The faces of the ordaining clergymen are drawn from portraits of these men.)

The Sixty-seventh Psalm

GOD, BE MERCIFUL unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us; and all the ends of
the earth shall fear him.

PSALM 67.

This psalm was the text for the ordination sermon of America's first foreign missionaries.

Now had come the most sacred moment of the entire service, the time when the five young men were to be set apart for their missionary work. Reverently the candidates knelt—*Gordon Hall, Adoniram Judson, Samuel Newell, Samuel Nott, and Luther Rice*. With equal reverence the five officiating ministers laid their hands upon the heads of these who had been called “to erect the standard of the Cross where Satan has long held his cruel and bloody empire.” “According to the old Puritan custom” the entire congregation rose and stood during the consecrating prayer which was offered by Jedidiah Morse, pastor of the Congregational Church of Charleston, Mass.—and father of Samuel F. B. Morse, the inventor of the telegraph and the Morse Code. As Dr. Morse poured out his heart in fervent supplication, beseeching God Almighty to accept the offering of these young men and to consecrate them and endue them with power from on high to serve Him acceptably, “the irrepressible sighing and weeping

of many” could be heard throughout the congregation.

Samuel Spring, pastor of the North Congregational Church of Newburyport, then delivered the charge to the newly-ordained ministers: “We need not remind you that the object and the consequence of your mission are inestimably important, both to you, the church, and a multitude of souls. No enterprise comparable to this has been embraced by the American Church. All others retire before it like the stars before the rising sun. . . . Though the conversion of heathens is the special work of God, yet we must remember that He expects the concurrence of faithful and able ministers of the Gospel.” . . . How vast, then, your obligations to help the Lord with all your might! . . . Go, then, . . . like pilgrims and strangers, lay your bodies by the side of Ziegenbalg and Swartz that you may meet them, and Eliot, and Brainerd, and all the other faithful missionaries, in the realms of light, and so be ever with the Lord.”

The “right hand of fellow-

ship” was then extended by the pastor of the Salem Church, Samuel Worcester: “We participate with you in this great undertaking; our hearts are joined with yours, and by the right hand which we give you we shall hold ourselves inviolably pledged, as God shall enable us, for your help. We are not insensible to the sacrifices which you make, or to the dangers and sufferings to which you are devoted. You stand this day ‘a spectacle to God, to angels, and to men.’ You are in the act of leaving parents, and friends, and country, ‘for Christ and the Gospel’s sake.’ A land of darkness and of the shadow of death is before you. . . . Your eyes will be pained with sights of revolting impurity and horror; your hearts will be wrung with anguish for immortal souls in the most dreadful bondage; and while you strive for their rescue, you will have to contend, not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. But you go, we trust, in the strength of the Lord; and the weapons of your warfare ‘are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God.’ This is our confidence, this is our consolation respecting you. . . .

“Beloved brethren, be of good courage; go in peace; and may the Lord God of the holy apostles and prophets go with you. We commend you to Him, and to the word of His grace; and devoutly pray that, in the day of the Lord Jesus, we may have the happiness to see you present many of the heathen before the throne of His glory with exceeding joy.”

“A season of more impressive solemnity,” remarked one of
(Continued on page 10.)

The Altar of Incense

By MARIE E. BROWN

THERE was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:5, 6). It is a wonderful thing to walk blameless before God, and I believe the verse which follows shows how it was possible for these two people to live this life. "According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord" (Luke 1:9). Here we see what Zacharias' custom was when he went into the house of the Lord, and if burning incense can help us to walk blameless before God, to live the victorious life, we want to burn some, do we not? Let us now see what this incense is.

"And four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of incense, which are the prayers of saints" (Rev. 5:8). Here we see that incense is a type of prayer. Again we read, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. 8:3). We see from these two passages that incense represents prayer and praise, or communion with God.

Now that we know the meaning of incense in the Word of God, let us turn to Exodus and see how it was made. "And the Lord spake unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume . . . tempered together, pure and holy: and thou shalt beat some of it very small, and put it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy" (Ex. 30:34-36).

The incense and the anointing oil were the two most sacred things in all the tabernacle service, and so the incense was to be used only for the purpose for which God had ordained it. But how often we try to take the most sacred things and use them for selfish purposes. If we were more aware of the supreme holiness of God we would be more careful of our thoughts and actions in His sanctuary and in our daily lives as well.

Now it was the custom of Zacharias as a priest to burn this incense. There was only one way in which he could burn it, and that was by taking fire from the altar of sacrifice. And this altar is the only place we can find God's real fire, for it is there that He sends the flame which consumes the sacrifice. No priest could put fire on the altar; it must come down from above. We may possess some of this incense, but it will never burn except we take our coals from the altar of sacrifice. That is why burning incense is costly. We would like to burn incense without sacrifice, but, beloved, it cannot be done. The blessings or the experiences we have which come without sacrifice or suffering have not much depth to them, and others easily recognize it. Let a little north wind blow with its blighting blast and that soul that lives only on blessings without making any sacrifice will be carried away. May God help us to go down deep into Him.

Now let us look at the ingredients that went into this incense and see if we can make any in our own lives. The first element was stacte, meaning that which is dropped or distilled. It was taken from a shrub or small tree growing on the mountains of Gilead whose gum oozed out drop by drop, and in order to make it flow freely, an incision had to be made in its bark.

I am sure that the Lord is glad to see grace flow from our lives even drop by drop, but if we would only allow Him to cut us, it would flow so freely, so abundantly. Are we willing to have the incisions made so that the spirit of prayer may flow in streams from our lives? When this is our experience, prayer does not have to be "worked up," but it comes spontaneously—the expression of the Spirit of the Lord.

And Jesus Himself received incisions. He prayed all night in the Garden and sweat as it were great drops of blood. He said, "Yes, Father," and Calvary followed—the place where the wounds were inflicted. The great drops of blood falling to the ground were not enough to please the Father, were not enough to save our souls. There had to be the incisions, the five bleeding wounds. Not one incision, but five bruised the Son of God, and yet we do not want to receive even a scratch.

The next component of the incense was onycha. This was a shellfish found in the Red Sea which fed upon the nard or stems of fragrant plants that

grew by the edge of the water. The apothecary would take the shell of this crab and grind it up to make a sweet perfume. This crab did not give off very much perfume when held whole to the nostrils, but the delightful aroma was released when the shell was ground up. And then when the fire was administered, the perfume took on a permanent quality.

I wonder if our "shell" were ground up if it would make any perfume. Is there anything about our lives which carries a fragrance wherever we go? God needs to grind us up, and He has a beautiful mill to grind us in, one for which everyone turns the crank! We say we would not mind if this sister or that brother turned it, but when a certain other brother or sister turns it, then it is quite different. "There is that sister and she is just telling all kinds of stories, and lies, too, about me." Well, let her grind, it is GOD'S MILL. You know, beloved, it is the overcoming life we need, and that is perhaps the reason our incense is not burning as it should—our shells have not been ground up.

The fire was not put to this shell till it was made into powder, and then it gave off the most fragrant of perfumes. And that is the only kind of fragrance that God is well pleased with. It costs something, but let us have it whatever the price. If we desire to please God above everything else we will not always please people, but there will be a sweetness which will please Him and which will be a blessing to the needy ones with whom He puts us.

It was what this shellfish fed on that made the perfume, and likewise it is what we feed on that perfumes our lives. Christ is our example. He said, "My meat is to do the will of Him that sent Me and to finish His work." His Father's will filled His life, "for He did always those things that pleased Him." If our lives were like that, there would be always the sweet perfume emanating from us. But I fear we have been eating too many of Egypt's leeks and too much of her garlic, and the things of old Egypt will never fill the life with sweet perfume, no, never. If that shellfish had lived on dead worms and snakes, there would have been no need of grinding up its shell. And so it is with us. The blessed Word of God is our sweet nard. When we feed upon it, how it unfolds our Father's will to us. It searches deep and cuts to the very bone and marrow, for it is a two-edged sword. And if we will allow it to, it will cut us away from all the things of this life which keep us from sweet fellowship with the Lord.

Now let us consider the third ingredient, galbanum, which was a shrub or plant that grew on the mountains of Syria. The gum from this plant had a very bitter taste and a musty disagreeable

odor. It was said to have the power of driving away vermin and reptiles. It was not a perfume, but when it was added to the sweet ingredients, it gave strength to the mixture. And so we see that even in incense there were both bitter and sweet elements.

We will find in our prayer lives things that are not pleasant, things which are cutting and bitter, but if we will mix them together, the sweet with the bitter, we will find God has given us just what we need. Now these ingredients were to be mixed in equal proportions. If there had been an undue amount of the stacte or onycha (the sweet and fragrant) and not enough of the galbanum (the bitter and musty), there would have been lacking the strength and power to resist the enemy and to stand fast without compromise. Also, if there had been too much of the galbanum compared to the stacte and onycha, there would have been an unyieldedness, a hard and strong self-will, a bitterness of spirit. And thus the Holy Spirit is working in each one of us so that our lives may be well proportioned, that the parts may be blended together.

Then to these three elements frankincense was added. This spice is mentioned often in Scripture. The root meaning of the word is "to be white," and perhaps this name was given to it because of the pure whiteness of the gum from which it was made. The tree which yielded it grew upon almost bare marble rocks and drew its nourishment from them.

I wonder if you and I could live in the hard places and grow even upon the rocks—if we could draw nourishment from the trials, the tests, the sorrows. I am afraid not many of us would even try, but we do need the hard places to make our lives like His.

In the evening an incision was made in the bark of this tree and the gum oozed out all night. The hardened gum was beaten very small and passed through the fire in order that it might yield a rich, valuable perfume.

What a beautiful type that is of our Lord Who came as "a root out of a dry ground," the wilderness of this world where there was nothing of the natural to sustain Him. The cuts that were made on Calvary's hill that night have ever kept the great fountain of blood open for the world lost in sin. And we should allow our Father to bruise us that through us others might be brought to Christ.

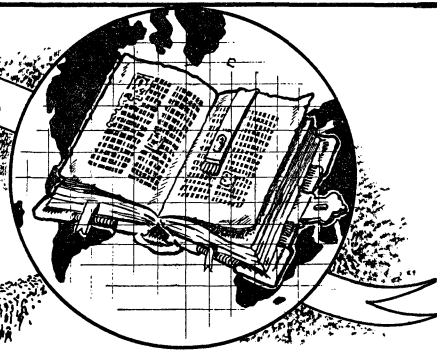
God is longing to get His people to a place where they will stand in the midst of hard trials and still praise Him. But it means being beaten small. Now if there is any place where we can be beaten small, it is in Pentecost, is it not? For

(Continued on page 11.)

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Partabgarh Congregation Gets Church Home

Partabgarh, India

By Mrs. A. G. Ericson

WE HAVE FELT our need for a long time for a hall of our own, for our meetings amongst the Christians. We are glad to tell you that God has helped and answered our prayers even more greatly than we had asked. Several years ago we tried to get the Church of England church building and tried several times since then. The last time (1952) we were turned down because we are Pentecostal.

In the first part of December we were told that we would get the church turned over to us. Everything went so fast that the agreements were written on the 12th of December and after a visit to the bishop in Allahabad, who received us most kindly, we could begin to clean, whitewash, and repair the church so that it was ready for our Christmas meetings.

It is not a very big church, but very nice. When the church bell rang for the Christmas service, we were overjoyed. We had decorated the inside as well as the church-compound. We had all the Protestant Christians in our gathering. The meeting lasted two hours followed by tea outside the church. Brother Sylvester came for the dedication meeting and Brother Mall came

form Banares for the Christmas service. This Brother Mall has been a great help to us. He was the former principal in the government boys' school here in Partabgarh until he went out as full-time minister this summer and was ordained as pastor. They have moved to Banares, but from there they come to help us.

In His name we go forward and pray that God shall bless this church and that during the new year we may receive His fullness, His strength, and power. Praise His name forever.



Kirchheim Assembly News

Kirchheim, Germany

By Mrs. Walter Waldvogel

WE HAVE HAD a most blessed Christmas and new year season and the meetings were most wonderful because of the presence of the Lord. Sunday school programs and young people's performances were above our expectations.

On Christmas Eve we had a most precious service in Ulm. Some people protested that we should not have to make the long trip on Christmas Eve, but we went joyfully and came home even more so because the Lord had a real treat in store for His people that evening. The young people had decorated the table or desk used as a pulpit with evergreen branches and red can-

dles (about twenty of them). We sang some of the nice German Christmas songs in candle-light and had a glorious time of worshipping the King of kings and Lord of lords. It rejoiced our hearts to hear this comparatively new assembly enter into such a volume of praise and worship. Praise God for His wonderful works!

On Sunday, the 8th of January, we had a joint time of fellowship with the young people of the Ulm assembly. We had a meeting and time of prayer beginning at 3 P.M. and then served a cold supper for them. It was a time of mutual blessing to the Ulm and Kirchheim groups. They are coming out of their shells a bit more of late, and we are glad for this encouraging sign.

The building is coming along nicely and we long with all of our hearts for the day when we can begin our meetings there. We have had a few minor disturbances from our neighbors next to the hall where we have our meetings at present. It is sort of a restaurant and saloon combined, and although we have our hall very well insulated sometimes when they get especially happy (?) one can hear their voices. God knows all of our needs and we are seeking to keep our hearts resting in Him and on His promises. We are so thankful for your interest and prayers for us.



Interior
of
Pei-Fu Mission
Taipei,
Formosa

Christmas in Formosa

By Elisabeth Lindau

CHRISTMAS EVE was spent with the Christians at Pei-Fu where we had a little celebration together. Entire families came and had supper together. We returned home in time to hear the carollers from "Friendship Corner" (a Presbyterian work among the university students) who really came to sing for the Ting family in whose house we live, but we got in on the blessing. It was a lovely, mild, moonlight night and 'neath the tall towering palm trees, was

quite a different setting from the frosty, snowy Christmas Eve when the Ridgewood Carolers came around.

Christmas Day about 63 kiddies came to celebrate. (We have an average attendance of 50.) Miss Young has begun an English Bible class in the mission on Wednesday nights. There had been requests for this but we waited on the Lord to know His will. I have agreed to have one on the same night in a neighboring community.

medism. The last Sunday of November the head Mohammedan priest of this area came to our home that we might lead him to the Saviour. He is the first Mohammedan that we feel has a definite experience of salvation. He stated that his people had been told of Jesus, but they never had opportunity before to read the Jesus Way in God's Book for themselves. He has been reading the Gospel of John in Arabic that we made available to him some time ago. Do pray for him as he endeavors to make Christ known unto his people. In response to his plea we opened a service in another chief's village this week. Many of the women attended the services who never showed their faces before. Please pray, as we have been given an open door to teach Jesus to them, they shall leave Mohammed to serve the living God.



Hardoi Bible School

Hardoi, U.P., India
By Edna Wagenknecht

SCHOOL REOPENED in August and we have an enrollment of over seventy at the present time. God has brought them in from various places and from varied walks of life. Some have but recently found the Lord as their Saviour; how their testimonies thrill our hearts! One young man said, "This is what I have been seeking for all my life and now I have found; no one can take this treasure from me." Another said, "I have read and studied much; have memorized pages and pages of holy books, but never did they bring peace to my heart. But this Book did." Some have come from Nepal, that land so long closed to the Gospel; souls that were hungry and sought and found Him.

Young men are in the majority this year and every available space in their hostel is

Mohammedan Priest Converted in Liberia

Monrovia, Liberia

By Howard Vosler

AS THE FIRST MILESTONE of our missionary life abroad approaches, we are indeed grateful unto our God for His loving protection, care, and leadership. God has done great things for us whereof we are glad!

The mission school has just completed its seventh year with six in the graduating class and 139 students or 78% of the student body receiving promotion. Our hearts are encouraged as the students respond to be useful in God's kingdom. Beatrice Dean, the leader of the graduating class, will be added to our

teaching staff for the new year. My wife has spent much time training the students for their programs, teaching the music, etc., and was a great help in making the closing exercises a success. Dewey Hale made a surprise visit at that time and kindly consented to preach the Annual Sermon. We were all pleased as it was Mr. Hale who had a great part in getting the school started seven years ago.

There has been a progressive march of God's kingdom making inroads into the mass darkness of heathenism and Moham-

filled. We had to turn two away just recently for there is no more room. Do please pray with us that we may be able to buy the building which they are now occupying and for which we are paying rent. Were it ours we could add some more dormitory rooms; they are so needed. Now is the day of opportunity for India; we dare not let it pass by.

God is blessing in classrooms and services. A good number of students are hungry for the infilling of the Holy Spirit. Nine recently followed the Lord into the waters of baptism. God has stretched forth His hand in healing power and recently one of the second year girls was healed of elephantiasis, incurable in most cases. Her leg had become so large and swollen it was hard for her to walk. We felt we must send her home for there was too much danger of others being infected. But God undertook! Today she is every whit whole in answer to prayer; her leg is absolutely normal. To Him be the glory, great things He has done!



Holidays in South Africa

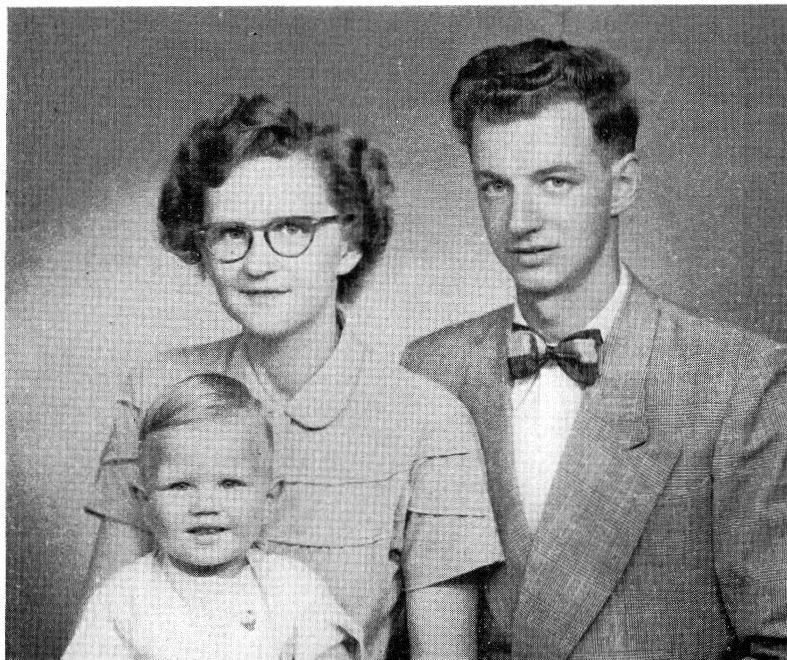
By Eleanor Morrison

WE HAD A BLESSED CHRISTMAS with the children in Bloemfontein. They said their verses of scripture, sang their songs, and then I showed them the Christmas story on the 35 mm projector. There were about 250 present. The lovely Christmas spirit that we have in New York is missing here very, very much and it didn't seem like Christmas at all. I was able to get a little pine tree for a Christmas tree and a few lights. My, how the children enjoyed it, and the big people too! Then we had a wonderful Christmas service that seemed to be full of the glory of the presence of the Lord.

Brother and Sister Mbata had

already left for East London to be with Brother Bhengu and at the annual convention. The Lord had some blessings for me, too, in the Eastern Cape and two days after Christmas I left for East London. A doctor's wife in town was going down and wanted someone with her and so the Lord made the way so that I didn't have to take the car down which is 450 miles from Bloemfontein.

The conference was just glorious from beginning to end and the Lord did something so wonderful for all us workers. There were about forty workers represented who work with Brother Bhengu. What fine men and women who are filled with the Holy Ghost and all wanting to do God's will from the heart. It was so wonderful how again and again God poured out His Spirit on a crowd of about five or six



Eleanor and LeRoy Morrison and David

The Evangel Printing Press

Goibei, Kenya

By Eleanor Morrison

The work in the Evangel Printing Press is going on at full speed. We have completed a primary reader and are working on hymn books which will be printed in five different tribal languages—Swahili, Nandi, Luragoli, Luo, and Kisii. This will be work enough for a few years as we do not have equipment as at home, but are using hand-fed machines. We are so thankful for this open door through which so many people may be reached. We are printing and

distributing tracts continually, not only for ourselves, but for other evangelical missions also.

We thank the Lord for keeping us well. Our son, David, has grown so much this year, and we can hardly believe he is already a year and a half old. He is interested in everything and what makes it run, so it's quite a job keeping up with him! Thank you for your faithfulness to us throughout the year with your prayers and offerings.

thousand. The singing was out of this world. One time I was all taken up with the way the young people sang the Hallelujah Chorus from Händel, and without notes. It was thrilling and their voices truly were very beautiful. We had meetings three times a day every day from 10 a.m. until 11 or 12 p.m.

Pray for Bloemfontein as we are expecting Betty Baxter on the 5th of February. At that time we want to have two weeks' special evangelistic meetings in the open. Pray for good weather and that the Lord will give us many souls in this hard place where there is much "church" but little salvation.

First American Missionaries

(Continued from page 4.)

the ordaining ministers, "has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents and friends and country, and every alluring earthly prospect, and devoting themselves to the privation, hardships and perils of a mission for life to a people sitting in darkness, in a far distant and unpropitious clime, could not fail deeply to affect every heart not utterly destitute of feeling. Nor less affecting were the views which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the gospel, and of the obligations on all on whom this grace is conferred, to use their utmost endeavors in making the gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the

deep interest which they felt in the occasion."

The great congregation had indeed been hushed by the solemnity of the occasion. Many realizing the great significance of the sacred service which had just been held left the old Salem meeting house "with fervent gratitude" saying, "It was good to have been here."

It is recorded in the Sacred Scriptures that when the church at Antioch had "prayed and laid their hands" on Barnabas and Paul "they sent them away" on their missionary journey. "So they departed." And so these five young men who had been separated for the work whereunto God had called them departed from the "Antioch of American Foreign Missions." On the evening of their ordination day Samuel Nott and his wife, Gordon Hall and Luther Rice left Salem for Philadelphia from whence they set sail for Calcutta January 20th. Adoniram Judson, who had been married only the day before to the devout Ann Hasseltine, and Mr. and Mrs. Samuel Newell expected to leave the first of the following week from Salem but their ship, the "Caravan," was delayed until the 19th. Thus these first recruits of America's mighty missionary army sailed to India.

Fifty years after this ordination service the one remaining living minister who had officiated at that historic day, Dr. Leonard Woods, aptly recalled: "The events of that day stirred up the feelings of our religious community from the depths of the heart. The intense excitement spread rapidly through New England, and all the states, and extended to other lands. But strong as the excitement was, it would have been immeasurably increased had we in any measure foreseen to what results that day of small things would lead; had we anticipated that, before

the lapse of fifty years, our foreign missionaries would have been raised to so large a number, and would occupy so many stations in different and far distant countries, and that our hearts would be comforted and rejoiced by so much success."

The author wishes to acknowledge his debt to an article by Asa D. Smith, "Ordination of the First American Foreign Missionaries," as printed in *American Missionary Memorial*, edited by H. W. Pierson, from which he has quoted freely.

One-thousandth Chapter

(Continued from page 2.)

by her religious performances attained to life everlasting. Yet both of them were made extremely happy and became satisfied in receiving the Lord Jesus Christ.

And so will you. Here is a gift addressed to you. John 3:16 says, "Whosoever believeth in him." Whosoever means you, me, or anybody else, and when you receive Him you will receive the power of an endless life. Oh, that today these words might stir you to look up the thousandth chapter of the Bible, John three, and to read the sixteenth verse, and to take it not only into your memory but into your very heart. You will need it in that day when you depart this life. It will open unto you the Gates of Heaven and the heart of the Father.

**IF I were a preacher,
I would preach
nothing else than
the practice of
the presence of God.**



—Brother Lawrence.

Died, Feb. 12, 1691.

The Altar of Incense

(Continued from page 6.)

God will see to it that if you join this crowd you will not be popular. I could give you lots of proof of this, so if you are not willing to be beaten small, do not join this unpopular group.

Now that we have seen of what our incense is composed, let us think about the best time to burn it. Aaron was to burn incense in the morning when he dressed the lamps and in the evening when he lit them. So we need to give off fragrance while our Priest is trimming us, although sometimes we do not like the snuffers He uses, and sometimes He cuts off so much of the wick that it hurts us. But if we are burning incense while He is working, we will never grumble nor find fault nor fear.

But it also says here that "he shall burn incense upon (the altar), a perpetual incense before the Lord throughout your generations" (Ex. 30:8). It would take a good deal of incense to keep it burning like that, but we can do it with His help. Caleb said when facing a seemingly impossible task, "We are well able" (Num. 13:30). He could say it because he believed God and did not look at the walled cities or the Anakims, but rather at His God. And that is the path to victory.

There is one more truth about the burning of incense that I want us to notice particularly. We have often said, "Oh, for a vision of Jesus!" Note where Zacharias received his vision. "The whole multitude of people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense" (Luke 1:11). Note where the angel was standing—at the right side of the altar of incense. That is where the Lord always stands, and that is why some of us never see Him. We are standing around the altar of sacrifice all the time, watching our poor little offering burn and weeping over it. Rather we should bind it to the horns of the altar and then take the coals of fire from there and go to the altar of incense and worship God. If you have never tried this, do it now, and see what will happen.

The Lord appeared to Zacharias to give him a message, and that message was, "Thy prayer is heard." Have you been praying for loved ones and it seems there is no answer? Go to the altar and begin to burn some incense; make its smoke fill Heaven's courts and soon you will see by that altar the same vision and hear the same message, "Thy prayer is heard." And that vision and that message will repay you for all the hard days of suffering and toil.

So let us keep the incense burning on our altars continually.

A Meditation on Colossians

By MARTHA WING ROBINSON

An example of how Mrs. Robinson applied the Word of God to herself as she read it as taken from marginal notes in her New Testament.—EDITOR.

STUDYING COLOSSIANS and much engaged in following prayer since winter, 1921—now May 11. Mornings [I] was taken up with Colossians 1:9-12 and have prayed in times of rest and communion with it: Make me love Thy will, delight to do it, know Thy will. Do Thy will. Do *Thy* will, O God.

Praying I got wisdom prayer thus:

Verse 9-1 Make me know Thy will—in all wisdom—and spiritual understanding.

10-2 Walk worthy—Make me *do* Thy will.

10-3 Being fruitful—*You* do your will—*through* me.

10-4 Knowledge of God—Make me know Thee.

11-5 Give me the real sight of *Thy* might and strengthen me as Thou seest *Thou* art able—according to *Thy* glorious power. Open my eyes in understanding how mighty *Thou* art to do all this.

11-6 Strengthen—might—glorious.

7 power to *all* patience

8 " longsuffering
" joyfulness.

12-9 Make me thankful. And the benefit of this prayer to me came through studying the list I have to be thankful for which I have marked out, saying, "I and me," [in]

Colossians 1: 12-23: I thank Thee, Father,

(1) Thou hast made me meet to be a partaker of the inheritance of the saints in light.

(2) That You *have* delivered me from the power of darkness and *have* translated me into the *Kingdom* of Thy dear Son.

(3) In Whom I *have* redemption through His blood, even the forgiveness of *my* sins.

(4) And though I *once* was an alien and enemy in my mind by wicked works, yet I thank Thee that now You, Jesus, *have* reconciled me in the body of *Thy* flesh through *death* to present *me* *holy* and unblameable and unreprieveable in *Thy* sight if I *continue* in the faith *grounded* and *settled* and be not moved away from the hope of the gospel.

Exhortations from Hebrews



Let us . . .

FEAR, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.	4:1
LABOUR . . . to enter into that rest.	4:11
HOLD FAST our profession.	4:14
COME BOLDLY unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.	4:16
GO ON unto perfection.	6:1
DRAW NEAR with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.	10:22
HOLD FAST the profession of our faith without wavering.	10:23
CONSIDER one another to provoke unto love and to good works.	10:24
LAY ASIDE every weight, and the sin which doth so easily beset us.	12:1
RUN with patience the race that is set before us.	12:1
HAVE GRACE whereby we may serve God acceptably with reverence and godly fear.	12:28
GO FORTH . . . unto Him without the camp, bearing His reproach.	13:13
OFFER the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.	13:15