

Bread of Life

Vol. V

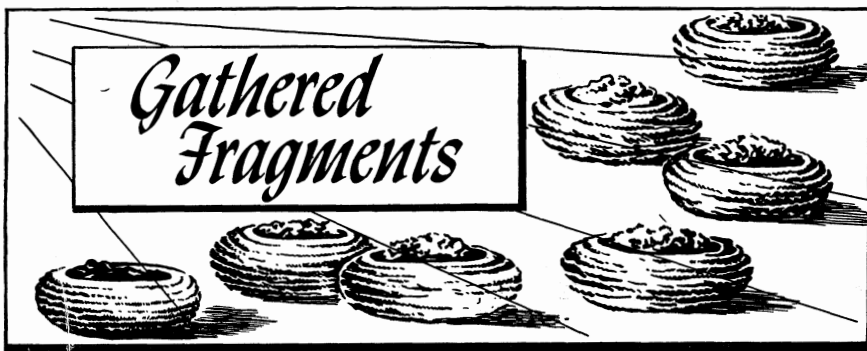
October 1956

No. 10



Photograph by Harold M. Lambert.

"Blessed shall be the fruit of thy land."



PASTOR HANS WALDVOGEL left September 18 for Hamburg, Germany where he will participate in a Bible conference which is scheduled to continue through September 30. God willing, he will be in Kirchheim for the dedication of the new church building there on Sunday, October 1, to be followed by a Bible conference.

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During their fifty-eight years, *the Gideons*, an organization of Christian businessmen whose purpose is to distribute Scripture portions in hotels, hospitals, and other public places, have dispersed 32,373,248 Bibles, New Testaments, and Gospel portions.

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Over sixty per cent of the population of the United States or 100,162,529 persons profess some sort of religious affiliation, according to the *Yearbook of American Churches* (N. Y. Times, September 10, 1956). These statistics are based on reports received from 258 individual religious bodies of the country and show a gain over the previous year of over two and a half million who have formal religious affiliations. "A century ago less than 20 per cent of the population was church affiliated."

Comprising this figure are 58,448,567 Protestants, 33,396,647

Roman Catholics, 5,505,000 Jews, the remainder divided among other bodies including 63,000 Buddhists. Of the Protestants "18,793,097 are members of twenty-seven Baptist church bodies . . . 11,784,060 Methodists in twenty-two church groups and 7,059,593 Lutherans in nineteen."

In considering these figures it should be kept in mind that "religious bodies define membership in different ways. The Roman Catholic Church counts all baptized persons, including infants. Protestant churches usually count only those who have attained full membership. Most are 13 years of age or older. Thus many of the 30,000,000 persons in Protestant Sunday schools are not counted as members."

* * *

Of special interest to students of archeology as related to Bible subjects is the publication of the fascinating book, *The Secret of the Hittites* by C. W. Ceram (Alfred A. Knopf, New York, 260 pp., \$5.00). For years the only knowledge of the Hittites was to be had from the few scattered references found in the Bible. Otherwise they were unknown and consequently regarded by many as an inconsequential tribe. The Bible, however, indicates that they were rather influential. "Today," writes au-

thor Ceram, "we are aware that in the second millenium B.C. this nation was a Great Power whose sway extended over all of Asia Minor as far as Syria, who conquered Babylon and fought successful wars against Egypt. From our present vantage point it seems utterly incredible that such a dominant political force, with a culture, a script, and a legal code of its own, should have become an unknown, forgotten people and have escaped the notice of archaeologists and historians down to our twentieth century A.D. Its rediscovery was sudden and dramatic. A handful of scholars pioneering in the bare tablelands of Asia Minor resurrected this unknown civilization."

Once again the Bible implications, even, have been substantiated. The story of the discovery of this long-lost empire and civilization is tremendously interesting, and the author has told the story of this dead people in such a lively manner that the book has been a best seller throughout the United States, commanding the attention of thousands. Of course, it is not a book to "feed the soul"—it was not written for that purpose—but one lays it down with an increased appreciation for what Gladstone called "The Impregnable Rock of the Scriptures."

* * *

Mary Gray, wife of Rev. Roy Gray of Bell, California, went to be with the Lord on August 28 after a long illness. An invaluable helpmeet to her husband in the work of the Lord, she had labored faithfully in the ministry for a number of years. "For her, school days are over," wrote Mr. Gray who has contributed numerous articles to *Bread of Life*. Our sincere sympathy to our brother and his family.

Bread of Life

VOL. V No. 10

OCTOBER 1956

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y. Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel. Office Manager: Miss Eleanor Perz. Photoengraver: Bingham Photoengraving Co. 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. Annual Subscriptions: United States and Canada \$1.50; Foreign, \$2.00. Single copy—15c.

A Blessed Invitation

By HANS R. WALDVOGEL

THE WORD, "REPENTANCE," is a word of invitation. You find this invitation in the Bible from one page to the other. Many people are afraid of it; they are afraid of conviction, but they forget that it is the goodness of God that leadeth them to repentance. There is never a meeting that we attend but that someone ought to repent, saint or sinner. There is never a meeting when the goodness of God doesn't make someone feel the convicting power of the Holy Spirit telling him, "Child, there is something wrong in your life"—perhaps a lack of love or prayer, or carelessness. Your sin may not be a flagrant sin but if it is an unrepented sin, it cannot be forgiven. Surely your sin will find you out.

What happens to those who don't repent? They become like whited sepulchres. They cover their sins. The devil helps them to put on a nice exterior to fool themselves and they try to fool people and try to fool God. What a dreadful thing that is! That is where the dead church comes from. That is why it has a form of godliness but denies the power thereof. The power of God doesn't let sin live. It convicts. It uncovers. It exposes the thing that curses you, that drives you to hell, that is your destruction.

In speaking to the first church He said, "I counsel thee to repent." There was a church that glowed with spiritual gifts and was adorned with holiness, as it were. Oh, what a wonderful church, and yet there was something Jesus had against her. How sweet of Jesus to tell her about it!

Aren't you glad when God points out your faults to you? Aren't you thankful when He

convicts you and doesn't let you slip by? I know people, sometimes even Pentecostal people, who can get away with sin. They sin, and isn't it strange, they don't seem to be convicted? That is because they have practiced it so often, they have stifled conviction, they have said, "Go away Holy Ghost, I don't want You to talk to me." That is an awful thing. We ought to open our hearts when the voice of Jesus calls us to repentance, when the loving voice of the Savior points out our sin to us.

"I have somewhat against thee, because thou hast left thy first love." You remember how you used to pray? You remember how you used to be eager to come to the house of God and to wait upon the Lord at the altar? Do you remember how you loved Jesus? Do you remember how you loved the saints, how warm your heart was, how you were filled with the Holy Ghost, how you couldn't get enough of the Word and how you sought communion with the Lord Jesus Christ early in the morning and late at night? It isn't just like that anymore! You have gotten a little bit careless. Now you do a lot of talking, a lot of visiting with people, but the Bible is on the shelf and you don't sink at Jesus' feet as you used to. Be careful—that thing will lead to death. Your candlestick may be already removed. "Repent and do the first works."

Repentance means to come back to Jesus. When you do, you will find the baptism as powerful and the unction as it was when you were first baptized with the Holy Spirit. Then you will find the love of Jesus blazing as it did of old and, best of all, He will cleanse you from

your backslidings. How powerful the results of true repentance are! He says, if you confess your sins, He is faithful and just to forgive you and to cleanse you from all unrighteousness. That is the wonderful thing. Otherwise repentance wouldn't do me any good. I could cry my eyes out and it wouldn't blot out one transgression, but the blood of Jesus Christ, His Son, cleanseth from all sin.

Oh, child of God, have you wandered far away from God? Don't you want to get back? Don't you want to be cleansed and anointed again with the Holy Ghost sent down from heaven? There is only one way—the way of repentance. Some saints think repentance is only for sinners. But it is to the saints that Jesus says, "I counsel thee to repent and to do the first works." A saint ought to be a past master at the art of repentance. He ought to be practicing it all the time, not only once a day, but every time he discovers a slip, however slight.

"Keep me as the apple of the eye." What does the Psalmist mean? He isn't talking about a cold or lukewarm Christian. No, he is talking about one who desires to walk the highway of holiness, who wants to keep close to Jesus. "Keep me as the apple of the eye." (If you don't know how to pray, pray Psalm 17. You know, the best prayer book is the Bible.)

Everybody knows how sensitive the eye is. You can have a hand full of dirt and not feel uncomfortable at all because the hands are not sensitive. But if the slightest particle enters your eye you cannot rest until it is removed. God in His goodness gave it a special protection. I

always say He put it in the hardest bone I have—in my head. He sunk it right in, covered it, protecting it from assault, and He gave us eyebrows and eyelashes to keep the dust out. But then in addition to that He did something else: He gave you a very sensitive nerve that registers the slightest particle of dust, so slight that sometimes you can't see it. Many times friends say, "Look into my eye. It smarts. It burns." I have looked but couldn't discover anything. Oh, for a heart that is sensitive like that!

Are you clean tonight? Are you a repentant child of God? Do you walk the path of repentance? Do you keep checking up? Is your heart like the eye that is constantly being washed by a living stream? Does He keep you as the apple of His eye? Or is your heart so calloused that you don't even notice sin anymore, you can't even feel it? Oh, that is such a sad state! I have met professing Christians who can lie, who can gossip about their neighbors, and who can live carelessly and it seems nothing bothers them. One time I saw a man who had his eye bandaged, and I said, "What happened to your eye?"

He said, "I lost it—I broke it."

"How did you break it?"

"I dropped it into the sink."

It was a glass eye. It wasn't sensitive at all. That is the way some Christians are.

See to it, Peter says, that when He appears you "be found of Him in peace, without spot, and blameless." Those three things! Today we are waiting for the coming of the Lord. How do you expect to meet Him? You want to be clean, don't you? You want to be whiter than the snow?

You know, it is a dangerous thing to bank too much on forgiveness. Some people when they sin say, "Oh, well, I can just ask for forgiveness," and then they go and do the same

thing over again and again. That is a sure way to become calloused.

I need more than forgiveness. I need to be cleansed from my sin. The result of repentance is to be cleansed. It is to have that fault removed, that weakness, that sin taken away so that it will not trip you up anymore. O, child of God, our great need is to have a heart and a conscience that is void of offense toward God and man. How shall it be unless I maintain that tenderness of conscience through the power of the Holy Spirit?

I know a couple who have been married about forty years. They are ministers, and their lives have been marvelously blessed of God. Oh, what rivers of living waters have flowed from them and are still flowing to this day. I know how they live, for I have lived in their home. I know how carefully they walk, how carefully they talk. I have never seen them quarrel, but sometimes, you know, in the best regulated families there will arise some little difference of opinion, and some little word will escape that hurts the other party. But they told me they never go to sleep until that matter is straightened out, until it is taken out of the way, and not only towards each other but towards God.

Do you go to sleep at night having a guilty conscience or having something in your nature or life that defiles, or do you know the art of repenting? Now you can repent. You can do your first works. You can get right with God. He says, "Though your sins be as scarlet, they shall be as white as snow." That is a wonderful word, but don't think that because your sin isn't as scarlet that you don't need to repent and need cleansing. He says to the church, "I have somewhat against thee." Just a little thing, but that little thing, that little

fox is there, and it is the little foxes that spoil the vines.

Madame Guyon says that the spouse has to be much more careful not to hurt the feelings of her lover than a servant. A man might excuse a servant of many things, but his spouse, oh, how carefully he watches the ties of love between them! The closer you get to Jesus, the more careful you will live, because the more jealous God will be. How is it now? Do you live close to Him? Are you living in His presence very carefully?

There are many people who depend upon unctions of the Spirit. They come to meeting and get a blessing, and they think, "Now it is all right because I got a blessing." Don't you know that it is the goodness of God that leadeth thee to repentance? That blessing doesn't make up for your sin. Oh, no! The blessing is the mercy of God. It is true, He embraces you and He blesses you but, oh, to get that sin out of the way, to get rid of that blackness, to have that lukewarmness of your heart set on fire again with the love of Jesus Christ!

Brother, sister, do you have a tender conscience toward God? Do you see to it that every defilement and every uncleanness is put aside—nothing between my soul and the Savior? Oh, what a life God has for us—a life in fellowship with Him, not only over there but here!

Oh, beloved, let's repent. Let's get right with God. Let's get under the blood of Jesus.

Precious Lord, wash me now without, within, and purge with fire if that must be. Father, what is the uncleanness Your holy eyes behold in my life? Jesus, there is no question at all that I want You to search me in the very depths of my thoughts and my being and to take out everything that is displeasing to Thee.

Will He do it? He says so.

Out of Weakness Made Strong

By VINA PECK GRAVES

In commemoration of the centennial of the birth of F. A. Graves, the author of well-known hymns such as, "Honey in the Rock" and "He Was Nailed to the Cross for Me," BREAD OF LIFE published his testimony (July and August). In the last issue we published the first part of his wife's testimony who had been a bedridden invalid for two years and five months before her instantaneous healing on January 8, 1897.—EDITOR.

My dear parents, sisters and brother, who had so lovingly and tenderly cared for me during all my sickness, were nearly beside themselves with joy, as we sang the grand old Doxology, praising God with tears of joy streaming down our faces. This was the first music that sad, prison-like home had known in three years, for Satan had so bound me that music, especially, drove me frantic. What a day it was! I crossed the sitting room, where I had lain so long, went into the dining room, and looked out into the kitchen. Father kept repeating, "Thank the Lord! Praise the Lord!" while tears flowed from all our eyes. We had never been so happy before.

I went back to bed, my heart not in the least excited by the exertion, and was very comfortable all day until toward night. Then the enemy came and with such subtlety did he work that I did not recognize him until I was well under his control. He made me sorry for the doctors, who had spent years in study, and this was followed by one thing and another, until he boldly thrust in the thought that I had done a most singular thing in turning away from all human means. I knew it was Satan, and said to him, "I have the whole Bible and God Himself back of that." Although I fought hard, he had taken me unawares in my weakness, and the pain came back furiously till the perspiration rolled down my face. He told me that this was the collapse which the doctors

had feared and that they were right after all. He said, "See how quickly your new strength has gone."

Tongue cannot describe the battle waged in mind and body. The struggle was so fierce that I cried and was unable to control myself. Father prayed with me which brought comfort but no relief. I asked mother if she thought it would be wrong for me to use the medicine once more. She felt that since we had started to trust God, the attack would pass off if I remained firm. However, as I seemed powerless to pray, she offered to bring it if I insisted. But neither of us felt right about it. Satan conquered and in spite of the Spirit's strivings I took one quarter of a dose. It seemed to me that the devil laughed audibly as soon as I had taken it. Oh how sorry I was! How deeply I repented of that willful sin! During all my sickness I never endured such suffering as I brought on myself through this act. When the effects of this medicine had worn off, I had become sufficiently humble to vow before God that never again would I touch another drop, and He has enabled me to keep that vow.

I still held to the diet and the position in bed, for God had not yet revealed to me that this was also lack of faith. But as my hunger increased and I could not swallow the diet, it occurred to me that since I was trusting God, why not eat? I stood this hunger two days and finally asked mother to bring me some

potato which I had not tasted for more than three years. She quickly brought me a very large potato, a good sized piece of broiled steak, and two slices of bread and butter. They laughed to see me devour that meal; nothing had ever tasted half so good. I even picked up the tiny crumbs and could have eaten more. No inconvenience followed that hearty meal; it digested naturally.

The position in bed now grew tiresome, but in my ignorance I thought my heart must gain more strength before I could lie down. My father, noticing my restlessness, asked why I did not lie down. So when I got up for mother to make the bed, I had her take away six of the eight pillows, leaving only two small ones. I climbed into bed and lay down, and for a few minutes it seemed as though I would suffocate. But prayer brought relief, and I breathed more easily lying flat than I had been able to in the old position.

When night came, realizing that mother was very tired, the enemy whispered, "You had better not try to lie so flat all night." I listened and against the Spirit's protestations had mother put back five more pillows. I was most uncomfortable, but stood it as long as I could until I was so tired that my bones ached as if they would drop to pieces. As I lay there, the Lord showed me that dependence on self would only result in the enemy's gaining control, since in helping myself I was keeping Christ out. Only

One Thing Thou Lackest

THE THING THAT IS LACKING is the real cry and the real longing to know the will of God and to do it. Such divine unction and glories and majesties as you would then know if you would determine to do the will of God, from this time on—the greatest blessing that Heaven has to offer to any being on earth. Jesus did it. He commanded us to do it.

—M. W. ROBINSON.

perfect obedience would bring the blessing I sought.

The great pad of cotton across my chest (I had not been able to bear the weight of the blankets over my heart) now felt like lead. I tossed it, with the pillows on the floor, saying, "Here, Lord, take me and do Thou for me; I will no longer try to do Thy work for Thee. I give up my spirit, soul and body." When I made that surrender, I felt the disease leave me, as though something had melted away. I fell into a sweet sleep and did not awaken until ten o'clock the next morning.

We had not realized that I was bloated; but in three days the bloat was gone, leaving me a veritable skeleton, weighing only eighty-seven pounds, although my height was five feet six inches. I gained two pounds a week, and six weeks from the day I first stood on my feet walked about two blocks down a steep little hill and also climbed a flight of thirteen steps unassisted.

My eyes had also improved so that I could not see through my glasses. I laid them away, and after about three days, my sight was perfectly restored. My spine was straight, the two great blisters having healed without a scar; the heart was normal in size, strong, and steady with the discoloration all gone.

My physician, knowing of my healing, came and examined me

and pronounced me sound and well and rejoiced with us over my deliverance.

Surely God is no respecter of persons, and it was due to no merit of my own—simply for Jesus' sake—because I was one of God's suffering little ones.

"If thou canst believe, all things are possible to him that believeth."

Afterward

THIS EXPERIENCE was but the beginning of a life of trust for Vina Peck. Two years after her healing she was married to F. A. Graves, and some of their blessed experiences in trusting God for their family were related in the August issue of *Bread of Life*. It is one thing to experience one great miracle of healing; it is quite another thing to walk by faith, trusting God for every physical need for one's self and children as told in that article.

When Mrs. Graves grew older she was afflicted with a very pronounced goiter. This she took to the Lord in prayer as she had her first infirmities. She did not receive an instantaneous deliverance, however, as had happened when she was first healed. In fact, the goiter persisted for a number of years, during which time the Lord taught His child the lesson of persistent faith.

One day, when Mrs. Graves

was about sixty-five, the editor and his mother met her after not having seen her for several years. Instantly Mrs. Gardiner noticed that Mrs. Graves' goiter was gone and later in the course of their visit asked, "What happened to your goiter? When were you delivered from it?"

"I don't know," Mrs. Graves replied. Then she told how she had committed her goiter to the Lord and had steadfastly refused to consider or recognize it. If perchance she saw it in the mirror or had her attention called to it otherwise, she immediately claimed deliverance from it by virtue of the blood of Christ shed on Calvary—and then forgot it. This she continued to do for several years. Then one day she noticed it was gone. When or how it had disappeared she did not know, but she was perfectly delivered. Once again she proved, "If thou canst believe, all things are possible to him that believeth."

"I think the outstanding activity of Mother's later years was her letter-writing ministry," writes her eldest son, Arthur, with whom she made her home during the last ten years of her life. "She had a real gift and carried on a surprisingly large correspondence." Her death came quite suddenly by way of a cerebral hemorrhage in 1946 while she was visiting with her two sisters in Seneca Castle, near Geneva, New York, the place where almost fifty years before "out of weakness" she had been "made strong" to glorify God in her body and spirit which were God's.

The recently-adopted constitution of the *Islamic Republic of Pakistan* requires that its president be a Moslem, the religion of over 85 per cent of its citizens, but guarantees religious liberty to all, including Christians.

A Study of the Trinity

By THEODORA GORDON HALL

IN THIS DAY, when there seems to be such a determined effort on the part of the enemy to break down the truth regarding the tripartite nature of God, it might be well to endeavor to set our feet more firmly on this great fundamental of the faith.

A large majority are willing to accept God, the Father, but reject the other two persons of the Godhead. Some, of late, wish to pay homage to God, the Son, claiming that He is the Father. Many believe in God the Father and God the Son, but either ignore or else openly reject God the Holy Spirit. The worship of the third Person alone seems not to be practised, the reason perhaps being that we are living in this His dispensation, His special work is contemporary, and contemporaneous persons are never held in high esteem.

May we begin our consideration of this heavenly theme by quoting the trinitarian passage from Ephesians 3:14-17? "For this cause I bow my knees unto the *Father* of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His *Spirit* in the inner man, that *Christ* may dwell in your hearts by faith." The next chapter of this most mystical of New Testament books continues, "There is one body and one Spirit . . . one Lord . . . one God and Father of all, who is above all and through all and in you all" (Eph. 4:4-6).

Apart from the unscripturalness of either denying or neglecting any member of the Trinity, the triune God is so beautifully matched to the triune na-

ture of man, and the parallels are so exquisite and so richly suggestive to the dedicated heart, that we sustain an inestimable loss when we fail to put each one in proper relationship and perspective. And when we note the deference each accords the other, we begin to realize how grieving the *neglect* of *any* must be to the others. "This is my beloved Son, hear ye Him," God says. And Jesus says, "O righteous Father, the world hath not known Thee, . . . but I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me, may be in them, and I in them" (John 17:25-26). Of the Holy Spirit, the Comforter, our Lord says, "He shall take of mine, and shall shew it unto you" (John 16:14). A lovely illustration indeed of the selflessness of the Godhead.

In the Bible we have three noticeable divisions: The first is covered by the Old Testament, and is obviously presided over by God the Father, Who came down on Mt. Sinai and gave the law to Moses, although it was on a previous occasion that He made the promises to Abraham in the Abrahamic Covenant, which are mentioned in the book of Acts, one of which is spoken of as "the promise of the Father" many times. Galatians 3:14 identifies this promise with Abraham and shows it refers to the blessing of the Spirit as follows: "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

In the Gospels, the second Person of the Trinity is introduced, and performs His pre-ordained sacrificial work through which, while in the sleep of

death, His bride, the true church, is formed from His wounded side, as Eve from Adam's. He leaves her behind to await His return but places the blessed Holy Spirit by her side to be her teacher, comforter, and guide. Thus the Acts and Epistles record the work of the third Person of the Trinity, a work destined to continue until the coming of the Lord Jesus in glory.

Although the word "Trinity" is not found in the Bible, the plurality of the Godhead is evident, not alone in the few passages where He is mentioned, but also in type and symbol very precious to the ones to whom "it is given to understand the mysteries of the kingdom."

For example, one might take up the study of the tabernacle, noting the types of the Trinity there, as well as the types of Christ, with which we are more familiar. Thus we notice how many things there mentioned are in triplicates. In the ark, in the Holy of Holies, there are three articles: the tables of the law, the pot of manna, and Aaron's rod that budded (Heb. 9:4). We have seen that God the Father is associated with the giving of the Law, and the great discourse on the bread of life in John 6 clearly links the Lord Jesus to the pot of manna. "I am the living bread which came down from heaven," said Jesus when the Jews spoke to Him of their fathers "which did eat manna in the wilderness." Aaron's rod that budded takes us back to the seventeenth chapter of Numbers where his rod was the only one of twelve that budded, blossomed, and bore fruit, thus becoming a type of the resurrection of the Lord. But the Holy Spirit is the chan-

nel through which the resurrection life of the risen Lord is communicated to His people; indeed the Holy Spirit seems to have been given a special part in bringing about the resurrection of the body, as we shall see later on.

Then again there are the three kinds of sacrificial animals: first, the ox, the strongest of the three, which would seem to represent God the Father, for in this connection we remember that Jesus said, "My Father is greater than I." Secondly, the lamb is easily identified as Christ, the "Lamb of God which taketh away the sin of the world," and lastly, the turtle dove is ever an emblem of the gentle Holy Spirit, whose character is always shown to be retiring and unobtrusive (Matt. 3:16).

Again we have the three different metals used in the construction of the tabernacle: gold, the most precious metal, speaking to us of divinity and of God, and silver having to do with redemption, as in I Peter 1:18, where we read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Brass speaks of judgment, and in this connection we think of the passage in John 16:7-11 where it is said of the Holy Spirit, as the Comforter, that "He will reprove the world of sin, and of righteousness and of judgment. Thus we see the Trinity very clearly depicted in these three metals.

There are also the three colors: red, blue, and purple, and the three articles of furniture in the Holy Place, all of which are richly suggestive, not only of the triune nature of God, but also of the triune nature of man.

In no other place in the whole Bible is the story of redemption more wonderfully revealed than in the tabernacle of witness, so well named as such. Here we have seen that the three persons of the Trinity are linked together in a common bond of concern for fallen man, and one might continue to note many other suggestive types, not often noticed there, except that space forbids.

For now a few words, at least, should be said regarding the tripartite nature of man, whom God created truly in His own image.

I Thessalonians 5:23 reads as follows: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This passage makes it clear that we have a tripartite nature, and it also gives the proper order in which we should enumerate these three parts. Moreover, we conclude from this verse that a full salvation for the entire man can only be obtained when each part is dealt with individually. The experience we call regeneration takes place first in the spirit of man; sanctification in the

soul, dealing with the mental and self life; and lastly, glorification, through the baptism of the Holy Spirit, in the body. I believe also that there may be three kinds of faith connected with these three parts of our being. There is a faith for the first step in salvation, without which we could not be saved. Then there is another kind of faith, which is able to lay hold of God for temporal needs, such a faith as was exercised by George Mueller, for instance. Lastly there is a faith which operates in the physical realm and which brings about deliverance from sickness and bodily infirmities.

However, it is to be understood that each of these experiences may *affect* all three realms of our being, since we too are, as a trinity, united, though separate. Each of these three experiences may produce a crisis, but there also is a continuous working out of each during the life-time of the believer. Neither salvation, sanctification nor glorification is completed in this life. We merely have the "earnest of our inheritance until the redemption of the purchased possession" in each of these three ways. Each should be received in its proper order, if the result is to be pleasing to the One who bestows them upon us, and if the one on whom they are bestowed is to "adorn the doctrine."

Although I cannot in this short treatise go into this subject as deeply as I could wish, I think we shall be able to see that each Person of the Trinity is especially associated with one phase of this "so great salvation." God the Father has to do especially with the spirit of man. When the Lord Jesus died on the cross He said, "Father, into thy hands I commend my spirit," and in Hebrews 12:9 God is called the "Father of spirits." Evidently the Son took upon

(Continued on page 11.)

Upon Reading the Bible

*Anoint mine eyes,
O Holy Dove!
That I may prize
This book of love.*

*Unstop mine ear,
Made deaf by sin,
That I may hear
Thy voice within.*

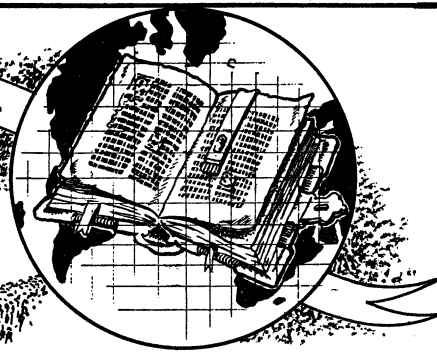
*Break my hard heart,
Jesus, my Lord;
In the inmost part
Hide thy sweet word.*

—Robert M. M'Cheyne.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Good News from Communist China

By MISS LOUISE SCHULTZ

Hongkong, China

I HAVE HAD VERY GOOD NEWS from Communist China concerning a brother who was saved when I was stationed in Shek Kei. As soon as he was converted he consecrated his life for the service of the Lord. Therefore, I wanted him to study the word of God and send him to Ecclesia Bible Institute. I was so very happy to hear the other day from a very reliable source that he is able all the time to preach the Gospel. The people of his church support him so that he has enough to live on. The Communists, it seems, do not disturb so much there. Pray for him, please.

We also heard from another part of China, that a brother who was imprisoned for two years by the Communists is now released. (One of his brothers I helped many years ago through Mission School.) In his imprisonment the Communists continually accused him and questioned him. He answered and said to all their accusations, "I have done nothing wrong. I am a Christian. My heart is full of light."

Then they went to his wife, telling her, "You better confess for your husband told us all."

She said, "We have done nothing against the law. We are Christians."

Then they went to him telling him the same thing, "Your wife told us all. You better confess." He answered as always.

They called all the people together, but none of the people would say anything against him. After two years he was very sick and weak. He was imprisoned with many prisoners, but at the end of that time only two were left. The others either had been executed or died in the prison. Again the Communists questioned him and accused him, but he took courage even if it cost his life and answered them, "If you were true Communists, you would not imprison me because you claim that the Communists give freedom of religion, and you have imprisoned me because I am a Christian. You know I have done nothing wrong. Now you can take me out and shoot me if you wish." Two days after this he was released.

Please pray for the Christians in Communist China. We hear all the time of awful things happening. The people as a whole are starving.

The Bible Society of India, Pakistan, and Ceylon reports that "parts of the Scriptures now exist in the tongues used by 98 per cent of India's population — from Abon Miri to Zangskari." The remaining 2 per cent, however, consists of about 7,000,000 people—almost the population of New York City.

Harvest Time in South Africa

By HELEN HOSS

Bloemfontein, Orange Free State, South Africa

IT GIVES ME GREAT JOY to write to you this time and tell you that we are in the midst of a great Harvest Time! Glory to God! It has truly been very wonderful what the Lord has done in these past two and a half months while I was on this long evangelistic trip covering close to seven thousand miles. There were over nine thousand souls who heard the gospel in that time and many decisions for Christ.

In the last two places a bunch of hoodlums came into the meeting. I thought we would have to stop and go home, but somehow the Lord intervened and at the end of the service many raised their hands for salvation. There are pastors in all these places to look after the souls that accepted Christ. One of the ministers is so taken up with what God has done that he is writing to the Pastor in Brooklyn to tell them to continue to pray for us. I told them that I have very wonderful friends in America who are constantly praying for us. Of all these pastors, there is not one that I could say would not be able to feed the flock. Every one of them has been faithful to the Lord and is desirous to see the work of God go over the top.

The Lord willing, at several of these places I will go to hold longer campaigns.

Pray with me for the many who seemed so sincere in accepting Christ and with whom we dealt very straight. Oh, that God would keep every one of them is my constant prayer.

At present I am in Bloemfontein helping again with the Sunday school in the colored work and also resting a bit after this strenuous trip. The Lord willing, later on I'll take a good rest, but it is now Harvest Time.

Signs and Wonders

A Report of the Richards Campaign in
Louis Trichardt, South Africa

By LAURA WAITE

On the 15th of April, John Richards started tent meetings in Louis Trichardt to last until the 30th, but they continued longer. The first Thursday I took some of the Christians over as I felt the Lord would do something for them when they saw how greatly the Lord was working. The tent holds 1500 and it was packed every night with at least 500 outside. And when I say packed, I mean packed,—like sardines. White people would not sit like that, they'd want a little elbow room.

Miracles? Of every description! I sat right next to Mr. Richards and saw everything. Deaf, dumb, and blind, cripples of every description crawled on their hands and knees for miles to get there to be prayed for. He prayed for about 200 every night. Many, many were healed right in their seats. Demons were cast out and those souls were completely delivered. The same things were done here as in Mr. Branham's and Oral Roberts' meetings; the only difference was the numbers in attendance.

This blessing which we call the baptism of the Holy Spirit is as varied in its manifestation as people are varied.

THE VICTORIES OF CALVARY

The Report of the 1956 Season at Pilgrim Camp,
Brant Lake, N. Y.

By CAROLINE GARDINER

YOUNG ROBERT, eight years old, had been left on a street corner in the Bronx, to be picked up by a Sunday school worker and taken to Pilgrim Camp, Brant Lake, N. Y. Nobody else particularly cared about him, not even his rather well-to-do mother and sisters who were just interested in getting rid of him for the summer. He arrived in scant clothing and his few other belongings thrown over his shoulder in a pillowcase.

It was very little that Robert knew of the Lord or the gospel. But he responded very readily and accepted the Word as the counselors taught him day by day. The story of the cross gripped his heart, and before long he showed signs of believing that Jesus had died for him personally.

His conversion was real, for he came to have a horror and hatred of sin. One Sunday evening as he sought to be filled with the Holy Spirit he was so anointed that he preached to the other boys and girls, exhorting them to repent of their sins while there was time and God was showing His mercy. A number of them were constrained to heed the call and give their hearts to Jesus.

Robert returned to his home in the Bronx and was forbidden to attend Sunday school longer because of the stand he took for God. But we know that the seed which has been sown in his heart and the change wrought in his life because of the precious blood is bound to bear fruit for eternity.

Because of cases such as this there is very little difference between the work at Pilgrim Camp and a missionary enterprise on a foreign field. These children,

though brought up in New York, are oftentimes slightly more than heathen, who know not how to pray nor have any idea who Jesus is. Once more throughout this summer, 1956, it has been our joy to stand by and witness God's work in benighted souls as He has called them out of darkness into His marvelous light. Before the camp season opened this year, we as a staff were inspired to pray and believe for the victories of Calvary to be manifested in our midst this summer. In many instances we were privileged to see answers to this prayer. We cite a few of these in praise and thanksgiving to God and for His glory!

Operating a camp, especially for children, immediately poses many problems and responsibilities. Only God can keep and protect a camp spiritually or physically. All around us, from year to year, we have heard of quarantines because of some epidemic. This year it was more serious than ever. Whole sections of camps far and near were completely closed down. Outsiders were not even allowed to beach near them. Twice the enemy made attempts to attack us in the same way. One or two came in with the mumps, a plague that can spread most readily among children. But we determinedly placed the blood upon the lintel and doorposts of every building and every child. God intervened, and the blood availed. Not another boy or girl was affected. Also, near accidents occurred, but the Lord was a very present help and covered us with His precious blood.

We were happy for the way God answered prayer among the youngest of our campers.

During one of the periods in

the Cottage, the camp home for six to eight year olds, they had been hearing about the Day of Pentecost and that Jesus not only wants to wash our hearts from sin but also to come in and fill us with His Holy Spirit. As the boys and girls worshipped the Lord a sweet sense of His presence came over the meeting. Even the wiggly ones became very still and then prayed for Jesus to cleanse and fill them. Soon one of the little girls was weeping and praying and kept it up for about a half hour. The others also prayed for a time, then tiptoed out of the room. But Joan remained kneeling in earnest seeking after God. Afterward she testified that Jesus had come into her heart that day.

Another time something similar happened. God came to all and at the close of the service Margie exclaimed, "My, that was the best worship ever!" Again and again the Lord poured out His Spirit of worship and prayer, not only during the meetings but also during the day and in the evenings when the children retired to their rooms. They were heard or found calling on God without being prompted by the counselor, and the Lord manifested His Presence at their bedside. Asking Jesus for cleansing and for Him to come into their hearts resulted in very definite changes in these young lives, so that bondages were broken, and as one child put it, "I am asking Jesus to cleanse me from it, and I don't do it anymore." It was a real fetter that had bound this one, but also we believe it was a real victory of Calvary that set the captive free and was made manifest while seeking the Lord at camp.

In the boys' camp it was encouraging, likewise, to see the fire fall upon boys and young men as they surrendered themselves completely to God. Then during the girls' period in Au-

gust a certain assembly earnestly interceded for the group of teen-agers they had sent to camp. A number of these broke through into the baptism of the Holy Spirit, and others over the whole camp were inspired to seek the Lord more diligently.

Boys and girls come to us from sections of New York City where it is hardly fit for children to grow up. A number of these consider Pilgrim Camp their second home, especially those who stay for a whole season. These may be problem children while running the streets of Brooklyn, Manhattan, or the Bronx, but when under the influence of the Presence of God, the teaching of the Word, and the cleansing of the blood of Jesus Christ, very soon changes take place, and the victories of Calvary are manifested.

For one last roundup, young people and adults from Illinois, Wisconsin, Virginia, New Jersey, and New York gathered at Pilgrim Camp for the Labor Day weekend. We were privileged to have Pastor Hans Waldvogel with us who ministered in all the meetings. It was a time of blessed fellowship and refreshing when the Lord provided fresh oil in our lamps. Many left camp with a greater determination to be true to the Lord and to shine for Him. However, no one expressed this desire more definitely or more quaintly than had some of the boys at the close of their testimonies, "When I go back to the city, I want to be a shining light for Jesus in the block!"

A Study of the Trinity

(Continued from page 8.)

Himself our soulish nature, for His own soul was cast into hell for three days and three nights, that our souls might be delivered therefrom for all eternity. Lastly, we shall come to see that the special work of the Holy Spirit is in the physical realm.

The Psalmist prophesied that our Lord's body should not see corruption, and we see from Romans 8:11 and other passages that the Holy Spirit had a definite work in connection with the resurrection of His body and will also have a special part in the resurrection and rapture of the saints, both of which are concerned mainly with the restoration and change of the body. In 2 Corinthians 5, in speaking of our earthly tabernacle being clothed upon (which, of course, takes place at the first resurrection), we are told that we have the "earnest (sample) of the Spirit, the same phrase found in Ephesians 1:14, where the reference is to the baptism of the Spirit. One wonders how earnest Bible students can fail to see the connection between Acts 1:4 & 5, Acts 2:33 and Acts 2:38 and 39. It should be made clear, however, that I do not mean to imply that each Person of the Trinity does not have a part in each step of the development of the believer, for, as they are a Trinity in unity it could not be otherwise. I am only saying that each Person of the Trinity has a special interest in one particular phase of that development.

To be continued.



Miss Florence Dreyfuss Aboard the S.S. Constitution

Miss Dreyfuss sailed from New York for India, August 11, and was to arrive at her mission station in Mahoba, U.P., India, in mid-September.

“That Day We Sailed West”

THERE ARE TWO MEMORABLE SENTENCES, separated by many thousands of years, which stir the imagination as expressions of the courage of going on under difficulties. There is no virtue more needed in ordinary life than the one of going on when the going is hard.

The first is a sentence, repeated again and again, in the book from which students of the Greek language used to read in the earliest courses entitled *The Anabasis* by Xenophon. It tells the heroic story of the march of the 10,000 Greek soldiers, who had been fighting in Persia, back to Greece. It was a journey of over 2100 miles, through the most rugged country and the coldest weather, with no supplies, and constantly harassed by the Persians. Many, many times, as this heroic story is told by Xenophon, these words occur: “*Enteuthen exelauni*,” which means, “From there we went on.” In toil and tribulation, over mountain and desert, through heat and cold, they “went on.” How much the world needs that unquenchable spirit in the followers of Jesus. It needs people who can say: “From there we went on.”

The second sentence is also one often repeated. It occurs in the log of Columbus as he sailed on board the Santa Maria on the voyage during which he discovered America. Here is the sentence: “That day we sailed west.” How that sentence gleams when we think of all it meant in the world’s history. The sailors were on the verge of mutiny, the last bit of hope was almost gone, Columbus’ life was in danger. Yet this thrilling entry: “That day we sailed west.”

Would that such an entry could be made on the minutes of every church, no matter how adverse the circumstances: “That day we kept on trying to know and to do the will of God.”

Such an entry is a superb one when it describes a person carrying on amid great difficulty in personal life. Think of this famous entry in the last journals of Robert Louis Stevenson, dying of tuberculosis out in Samoa:

For fourteen years I have not had a day’s real health; I have wakened sick and gone to bed weary, and I have done my work unflinchingly. I have written in bed and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam from weakness and for so long it seems to me that I have won my wager and recovered my glove.

How does that match the entry in Columbus’ journal: “That day we sailed west”?

Of course, this is beyond our powers. But it is not beyond the power of Him who strengtheneth us.

—Pulpit Digest.