

Bread of Life

Vol. VII

January 1958

No. 1



A. Devaney, N. Y.

"Thou Hast Made the Winter."

Let this be

OUR NEW YEAR'S TEXT

Ye yourselves like unto men that wait for their Lord.
—Luke 12:36.

"Wait for their Lord" means to have your lamps burning brightly, your vessels filled with oil, your loins girt about. What does that mean? That you are ready for a trip, ready to move at a moment's notice. As soon as the trumpet sounds, "Goodbye, old world. Nothing will hold me down. NOTHING."

Putting Away Childish Things

By MARY ELIZABETH JUDD

WHEN NEW YEAR'S DAY comes, it seems that people feel differently. So many people think it is a very momentous time and want to make great changes in life. They say: "I want to give up something for God. The things that have been standing in the way,—I want to let them go. I want to give them up and live greatly for God." And, it is wonderful to feel that way!

There is something in the Bible that my attention has been drawn to, now, for some time—in the 13th of 1st Corinthians. It says: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Praise God! I believe it would greatly please Jesus if we would put away childish things and become the men and women of God that He has appointed us to be. We all acknowledge that the time is short, and the days are exceedingly evil. We know this, at least, in a measure.

Probably not as God would have us know it.

We have been children in this Christian way for many, many years—some of us. Others, not so long. But, in view of the fact of the shortness of time and the very, very tragic days in which we live, I think it would be a wonderful thing, this year, if we would begin to put away some of these childish things. Sometimes we don't like to do something just in the way someone suggests, or maybe we think we would go to a certain place if things were different, or not go if someone we didn't like or approve of was going to be there. Oh, there are so many things that hinder us from laying aside every weight, and the sin that so easily besets us, to run, with patience, the race that is set before us—looking neither to the right nor the left.

It is these childish things, these *little* things—sometimes we speak of them as the little foxes,—but they are very much more important than they seem.

We say: "Oh, I just want to do this, or I just want to go there. Well, I can't see what's wrong about *that*! After all, so and so lost his temper this morning, or so and so really misrepresented the truth when she spoke about me, and it came back to me and I knew it was not the truth. So, I can't see that this is so wrong." It's these little things, these *childish* things, that keep us from going on with God. They really do—they really do. Dear hearts, let us see that it is important that we watch the little foxes; they really spoil the vines and keep us from going with God! This keeps us from becoming ready for the great and terrible day of the Lord which is so very swiftly approaching. Oh, dear Lord Jesus, how we long to see that!

We have kept too many things in our natures and in our lives. We have permitted ourselves so many liberties that have not been of God. We are called upon by God in this coming year to lay aside these petty things, these smallnesses, these *childish* things, and become men and women of God according to His call, plan, and purpose. God desires it—He designs it. He has great and abundant grace to give us, all through the day—when things come up. Our day is composed of these little things, and how do we treat them? We treat them *childishly*. We say: "No, I don't care to, I don't see how I can stand this. Well, I certainly don't like that—Well, I don't do it because of such and such." We become stubborn, or we become jealous, or provoked, or sensitive, or offended. These are the little things,—the *childish* things that keep us from go-

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Bread of Life

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New Year's Day at Ridgewood

THE NEW YEAR'S DAY SERVICE at the Ridgewood Pentecostal Church began at ten o'clock and lasted until after one in the afternoon. The service began with the singing of the hymn, "All the Way My Saviour Leads Me," followed by "He Will Hold Me Fast." Shortly, Pastor Hans R. Waldvogel asked if anyone wished to tell about a New Year's resolution he had made "yesterday or a year ago yesterday." Then he began to tell of a resolution he had made years ago—"so long ago that I don't even want to tell you how long ago it was—else you'd know how old I am! But God held me to it and I've kept it by His grace, by His power. That's the only kind of resolution to make."

ONE TIME I wrote in my notebook that I had made up my mind, absolutely, never to have a dump again.

I had graduated from the School of Dumpers. I was really a par excellent "Model G dumper." But, you know, I never really got rid of my dumps until I found out what a sinner I was, how that I was not only sinning against the Lord Jesus Christ but against His people, against myself. I made myself useless to the Kingdom of God by having shadows and depressions and anxieties and fears. I found out that it was nothing in the world but satanic pride, conceit, something utterly to despise and to detest. God showed it to me.

That is necessary to keeping a resolution: God has to work in us to will; and when He does that, He does it with a vengeance. It is such a blessed thing to be convicted. "It is the goodness of God that leadeth thee to repentance." We are not likely to repent unless we find out what awful sin we have committed, how badly we have been in the flesh. Oh, for conviction! Oh, that God might in His great mercy lead us to repentance this morning. We wouldn't break our resolutions, but we would call on the mighty One of Jacob not only to work in us to will—That happens so

often: His Word does that. The Word of God enlightens us, convicts us. We read of the rich young ruler that he went away sorrowful. He was convicted. He knew Jesus had told him the truth and had shown him the way of life, but he wasn't willing to let Jesus Christ work in him to do. That's the difference. But oh, glory to God for a Saviour, a Shepherd, that is willing to make us,—you and me—perfect,—perfect—in every good work to do His will. He's got to be that Master-Maker. He says, "Behold, I make all things new."

When I was working at the jewelry business, the men that sat next to me and watched my work said, "You're foolish. You spend too much time over your jobs. You don't have to make them so perfect. The customer doesn't know the difference—

whether that scroll is symmetrically correct or not, and whether it looks as nice on the back as it does on the front. You can make twice as much money by working faster and being more careless. The customer will be satisfied. The boss will be satisfied. What more do you want?"

Well, I wanted to be satisfied. It wasn't just a matter of making money, but I had a conscience, and I was the one that had to be satisfied. The fellow next to me could do as he pleased. In fact, he did. You should have seen some of his jobs! I wouldn't have hung them around the neck of a dog! But the jobs that I did had to be perfect in my own estimation or I was not satisfied. And if it didn't turn out that way, sometimes I would smash it and start all over again.

Jesus says, "I make all things

A HAPPY NEW YEAR TO ALL OUR READERS!

Knowing that many of you would appreciate as full a report as possible of the New Year's Day service at the Ridgewood Pentecostal Church, we have purposely delayed the publication of the January issue of BREAD OF LIFE in order that we might be able to give this to you as early in the year as we could. To present this material in as realistic a fashion as possible, we have printed the sermons, necessarily somewhat abridged, in the order they were given, with a summary of what took place between them. May God bless you as you read these words and may He make them alive in your soul as you pray and meditate over them.—Editor.

new. I make all things perfect." If you are satisfied to be what *you* think you ought to be, to please yourself, or to please somebody else, you certainly are not going to be presented spotless in the presence of His glory with exceeding joy. Thank God, I can present my body to Him, and when He takes it and really knows that I have turned it over to Him and don't take it back, He'll make it new, He'll make a good job out of it.

As a boy I spent my vacation in a city called Schlettsstadt. There was a ruin on the top of the mountain there which looked bad. The citizens of the city had no money with which to repair it, but they were clever. When the Kaiser's birthday came around, they sent a delegation to his majesty and presented him this ruin as a birthday gift. He must have thought it was quite an honor, for he sent his workmen there and fixed it up and now there is a blazingly beautiful castle on top of the mountain and it didn't cost the city a penny. The Kaiser is gone, but the castle is still there.

So it is when you and I recognize that this old ruin of ours is not going to be better by our working at it—we have nothing to work with—but make a present of it to Jesus and say, "Now, Lord, You take hold of it." Praise the Lord, He makes all things new. He will break down the old. He will work at it; He will make you *perfect*.

The question is, are we willing to be made perfect? We love this ruin so much. We have found out how to look at it—out of the corner of our eye—so that we can fool ourselves. The Pharisees did; the scribes did. They whitewashed their sepulchers, interiorly full of dead men's bones, but as long as they did not show on the outside, they did not care. And aren't we like that if we don't really repent, if we don't really

allow conviction to do its work?

It's the goodness of God, the mercy of God, that shines through me and shows me what I am in His sight: "Thou art wretched." We don't like that.

New Year's Wishes

WHAT shall I wish thee?
Treasures of earth?

Songs in the spring-time,
Pleasures and mirth?

Flowers on thy pathway,
Skies ever clear?

Would this ensure thee
A Happy New Year?

What shall I wish thee?

What can be found
Bringing the sunshine
All the year round?

Where is the treasure,
Lasting and drear,
That shall ensure thee
A Happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright:
Love that is perfect,
Casting our fear;
These shall ensure thee
A Happy New Year.

Peace in the Saviour,
Rest at His feet,
Smile of His countenance
Radiant and sweet,
Joy in His presence!
Christ ever near!
This will ensure thee
A Happy New Year!

—F. R. Havergal.

We don't have to like it and we turn it over to the churches that have bazaars in their churches. *They* are poor and blind. Aren't *they* blind? *They* are so cold spiritually. The Lord told the truth that *they* are wretched

and poor and miserable and naked, but me! We don't like it when the Lord tells us that *we* are whited sepulchres. But we certainly are unless God Almighty has been able to lead us to repentance.

Repentance receives its power from the blood of Jesus Christ that *cleanseth* us from *all* unrighteousness. How I need the application of that blood of Jesus Christ and the coming of the *Holy* Spirit. This great Shepherd of the sheep is *my* shepherd and He leadeth *me* in the paths of *righteousness*. He will, and He will not cease His work until this work has been renewed, until it has become a new building, absolutely new. He will make you *perfect* in every good work to do His will.

What does that mean—*perfect*? He talks about a perfect tongue. Now this morning, at the beginning of this year, suppose the Lord said, "Stick out your tongue, and say, 'Ah!' Let's see what there is under your tongue.—Oh say, the poison of *asps* is there!"

"If any man among you seemeth to be religious, and bridleth not his tongue.—" But who here has bridled his tongue? Jesus would do that for you. He is a wonderful Savior. He doesn't cast a cloak over you and say, "O.K." No. But most people feel that as long as they sing, "At the Cross, At the Cross," they are o.k., as long as they look religious and act religious." Jesus doesn't do that. He says, "Your religion is vain. You're naked, wretched, miserable. Come on. I have gold tried in the fire for you that you may be rich."

Beloved, these are the words of God. These things are in the Bible and though they are simple and despised—for we've gotten used to hearing these things and we have found out that we can get a blessing without obeying God—they are exceedingly important and fundamental.

That's what's the matter with Pentecost throughout the whole world:—They have found out that they can exercise gifts without obeying God minutely. That's our damnation and will be our destruction. But we need to eat the bread that comes down from heaven, the Word of God, that we may live.

Then there is perfect love. Perfect love. Perfect love that casteth out fear, that unites you to God. How many of us have been made perfect in love, or at least approximate that perfection? Is that important at the

beginning of the year? *Love* that suffereth long and is kind. The fruit of the spirit is love, joy, peace, but most people shrug their shoulders and say, "Oh, we should worry!"

HERE PASTOR WALDVOGEL stopped abruptly and a little later gave the following message in tongues and interpretation:

The milleniums have rolled around, and the day of the Lord is at hand. And you can go on fooling away another day, and another week, another month, and another year, or you can get down right now and deal with

Me and surrender your all to Me, and I will take you into My hand. I'll take over your whole life, and I'll cause it to be perfected in My sight and the sight of My Father.

THERE FOLLOWED numerous choruses, testimonies, praise, and worship. W. Ernest Oldfield, pastor of the Canarsie Full Gospel Chapel, gave an exhortation on an oft-quoted word: "If you are not happy, it is because you think too much of yourself." The next speaker was Gordon P. Gardiner, editor of BREAD OF LIFE.

A Sweet Savour Unto God

MENTION WAS MADE of resolutions we may have made yesterday, or a year ago yesterday, and throughout these days I have been thinking of the suggestion that was made to us a year ago that at the beginning of each day of last year we should say, "God, I know I can know you better today than ever before if I but give myself a chance." Throughout the year we have been reminded of that assignment from time to time.

If you have done that, you have probably found out that the Lord has shown you your great need, for that seems to be a counterpart of knowing the Lord. To know the Lord is not to have some "deep," "high," or "great" intellectual knowledge of Him, though that is what many people think. No, that is not the way we come to know Jesus better. Rather, such knowledge comes to us by means of the ordinary course of our everyday experience.

Our text for last year was Hebrews Thirteen, verses twenty and twenty-one. We were told then that we should have faith for perfection. So doubtless as God showed you some specific need and you exercised

faith for perfection along that line, you came to know Jesus better. For these three things—knowing Jesus, a revelation of ourselves, and perfection—seem to be inextricably bound together as a threefold cord. They are part of each other.

As we face this new year I have been reminded of God's provision for His people at the new year.

The Jewish people had two New Year's days. The religious new year in the spring, marked by the Passover. The civil new year in the fall—"the seventh month, on the first day of the month." On that day God ordered that His people should have "an holy convocation," a meeting as we are having today.

Then we read, "Ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord" (Numbers 29:1, 2).

In connection with the people of God gathering together for worship on that day, we are told that it was a "day of blowing the trumpets"—in other words, a day of rejoicing, of praise. The people of this world usher in the new year by blowing

their tin horns, but we, the people of God, should begin it with a shout of praise to our God, the true blowing of trumpets, of which the ceremony in the old dispensation was but a type.

There was a third thing which God ordained to be done on the first day of the year—the offering of a whole burnt offering. This was an offering in addition to the regularly prescribed "burnt offering of the month" and "the daily burnt offering." Now the burnt offering spoke of entire consecration. So at the beginning of each year, the people of God as a nation were to renew their consecration by this offering. By this representative and typical act, they reminded themselves that they were God's. They were consecrating themselves to Him for the coming year.

So it is good for us to renew our consecration at the beginning of each new year. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

That is what God asks of us,

and if we really present our bodies unto God, we will not tolerate shadows, depressions, or dumps such as we heard about.

Psychologists tell us that our bodies and our minds are affected, the one by the other. There is an interrelation. The Bible has told us that in other language long ago. And we have been told time and again how that we feel heavy or dark in our bodies when we yield to the flesh, to our anger, to discouragements, to depressions, so that we don't want to raise our hands in praise to the Lord. We have experienced that. But if we present our bodies, we will be free from all that.

The burnt offering which God's people presented was to

be a sweetsmelling savour. We read in Ephesians Five, that Christ "hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (v. 2). And we are told there that we are to follow Him. God wants our lives to be sweetsmelling.

It was God's intention that His Old Testament people should be just that—as typified by their whole burnt offering. They were so to live as to attract the nations about them—the Gentiles—to God. In this day, that is our business as the Israel of God—to show forth the praises or virtues of Him Who hath called us out of darkness into His light. God wants us so to live

that we will be a sweetsmelling savour unto those about us, drawing them unto Himself. Praise His name.

As we give ourselves, first, then we are able to offer up the other sacrifices—the sacrifice of praise which is the fruit of our lips, thanksgiving, doing good, and communicating.

So let us this day renew our consecration, present our bodies as a living sacrifice, and let the fire of the Holy Ghost burn on the altar of our hearts, so that we may be a sweetsmelling savour all through 1958.

THE CONGREGATION joined in singing "Like a River Glorious" after which Pastor Waldvogel spoke a second time.

Homework for 1958

THE MEETING THIS MORNING reminded me of meetings many years ago before I ever came to Brooklyn when the Lord had awakened my heart to the reality of Jesus and He worked in me a hunger and a will to do His will. It was very much like going to school and learning how to do the problems. When you go to school, you get an armful of books. Every book tells you how to attain to a particular knowledge of science, and the teacher gives you homework to do. I used to spend four hours doing my algebra lesson, until I learned to pay attention to the teacher. I still had to spend time over it, but not as much. Yet I had to do homework.

When I came to God, I found out that I had to do homework. And how He took notice of my homework! God really watched. God watches. The Bible says that God desires so much to show Himself mighty that His eyes run to and fro throughout the whole earth. And many

times His eyes rested upon me in the meetings or out of the meetings, and, oh, it was so marvelously sublime to find that God was taking notice of my eagerness to find Him. I was doing homework, and I didn't know how, but I had a very good teacher—the Holy Ghost.

And this morning I would like to pass this on to those among us who hunger and thirst after righteousness. I know that a person can come to these meetings and get very little out of them. You can be in Pentecost many years, you can know a lot and get very little out of it, *unless you do homework*.

We quoted the text awhile ago that tells us that God works in us to will and to do. Well, then, what is there for me to do? Work out your own salvation with fear and trembling. God works to will. God gives me a conviction. What am I doing with that? I remember one time the Lord really convicted me over a certain matter in my life.

I looked round about me and saw that others were very careless about that very particular thing. It isn't something that men call sin, but it certainly would have kept me out of the ministry. It would have kept me from being a vessel unto the Lord. God knew that, and He convicted me. And I went on being convicted for a long time. Did you ever do that? I felt bad, and every time I heard a sermon about holiness without which no man can see the Lord, I said like this (clenching my fists), "Grrr, I've got to get right about that thing. I'm going to have the victory." I prayed, but you know, it wasn't until I got down to business that the Lord delivered me and gave me the victory.

You've got to do homework. The great sin today is procrastination. Oh, I've seen so many young people who have a wonderful call of God, but they never make the grade. They weren't serious enough. It wasn't a life-and-death matter with them. And until it becomes a matter of

life and death, they are not going to be serious enough.

I must be about my Father's business for my Lord will come and demand of me what I have done with my moments and with my hours, with my days and with my weeks and the grace of God and with the power of the Holy Ghost. When I got into the ministry, I said, "God, my boss in my shop demanded from me eight hours of diligent labor and I am going to be as faithful to You as to my earthly boss. I am going to put in at least as much time in prayer, in Bible study, in serving God as I had put in in my shop." And wouldn't I be a poor piker if I fooled the Lord Who pays me so well, Who offers me a crown of life? Wouldn't I be a traitor to the cause of Christ if I loafed away my time and my opportunities, and if God gives me a job to feed His lambs, and instead, I feed myself and take care of myself and see to it that I, myself, have a comfortable life first of all? O God, have mercy upon my poor soul if I don't live twenty-four hours a day for the kingdom of heaven.

What do you do about your pride? What do you do about this demon that possesses you, that curses you, that comes like a chameleon and changes its color with the necessity and with the conditions? Oh, you can sit upon the platform and be chuckful of luciferian pride and curse the kingdom of God and curse the Church of God. Beloved, today the kingdom of God is suffering because there are not vessels unto honor, sanctified, and meet for the Master's use. Vessels like Paul, who said, "I die daily, I bear in my body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in my mortal flesh." If you will spend a half an hour a day, honestly calling on God, "O God, deliver me from this pride of mine," at the end of a week something will happen to you.

God will take notice of you in a meeting if He doesn't take notice of anybody else. God will move heaven and earth to get to you. He is waiting to show His power to them whose hearts are perfect towards Him, as He did when He saw Daniel, Shadrach, Meshach and Abednego purposing in their hearts, at the very risk of their liberty and of their lives, not to defile themselves with the things with which the others defiled themselves. And there were hundreds, perhaps thousands of prisoners, that said, "What difference does it make?"

Procrastination! Laziness! Loafing! But how different when you measure your days. My days are so short. They flee away like a shadow. Tomorrow I stand before the King. Every day I thank God for every day. I'm thankful for every moment that is yet at my disposal, for every hour. I need it. Oh, how I need the time of grace that God gives me! Something is slipping through your hands that is worth infinitely more than all the pearls and all the diamonds and rubies and emeralds that are found in all the

world. It's time. Time to redeem for eternity! Time to deal with God, to draw nigh to God and have Him draw nigh to you. Time to drink the water that Jesus gives you.

O beloved, it will pay you throughout all eternity to redeem the time now, and to take honestly an hour a day calling on the Lord with all that is within you. "Evening and morning and at noon will I pray and cry aloud and He shall hear my voice." You have to let God hear your voice. You have to let God know that you mean business. He said to Jeremiah when he was in the dungeon, "Call unto me and I will answer thee and show thee great and mighty things such as thou knowest not." God wants you to call on Him. Work out your own salvation with fear and trembling. Why should God bestow upon me the righteousness and holiness of Jesus Christ if I defile it again and make it worse than it was before? What will happen to me if I crucify the Son of God afresh, Who shed His blood and said, "Drink ye all of it." No, beloved, there is only one thing to do: work out our

DAY BY DAY

"And the people shall go out and gather the portion of a day in his day."

EX. 16:4 (marg.)

THE DAY'S PORTION IN ITS DAY: *Such was the rule for God's giving and man's working in the ingathering of the manna. It is still the law in all the dealings of God's grace with His children. A clear insight into the beauty and application of this arrangement is a wonderful help in understanding how one who feels himself utterly weak can have the confidence and the perseverance to hold on brightly through all the years of his earthly course.*

It was, without doubt, with a view to this, and to meet man's weakness, that God graciously appointed the change of day and night. If time had been given to man in the form of one long, unbroken day, it would have exhausted and overwhelmed him; the change of day and night continually recruits and recreates his powers. The rest of the night fits him for making a fresh start with each new morning; the mistakes of the past can be avoided, its lessons improved. And he has only each day to be faithful for the one short day, and long years and a long life take care of themselves without the sense of their length or their weight ever being a burden.—ANDREW MURRAY.

For 1958

Given at the Close of the Watch Night Service at the
Ridgewood Pentecostal Church

YOU MAY BE ASKING MANY QUESTIONS; *you may like to know what will happen to you this coming year, but I tell you very surely that I will go before, guarding every step you may take, watching over you as an eagle watcheth over her young, and carrying you through every moment of this coming year if you'll look to Me and let Me be the One in your life.*

own salvation with fear and trembling. *Fear and trembling!* It isn't a slavish fear, but a diligent paying attention, hearkening, *hearkening*, HEARKENING. "If thou liftest up thy voice and criest for her as for hid treasure, and if thou seekest for her as for silver, then shalt thou know the fear of the Lord." A knowledge of God shall be given to thee, for out of the mouth of the Lord cometh wisdom. Homework, homework, homework, diligent homework.

What do you do when you go to high school, university, or college? You do homework or you will flunk. But who does homework in view of the coming of the Lord? Who is going to stand in the evil day, and having done all, stand? Beloved, God sets before us three hundred and sixty-five days of grace, three hundred and sixty-five days in which He proposes to work in us until we are perfected. He will not fail. *He will not fail.* Jesus says, "Go into your closet and shut the door. Your Father is there." My Father Who is in secret will deal with me as with a son. He will make me partake of His holiness. Brethren, what are we going to be like when Jesus comes? What kind of a body are we going to have? I'm glad we don't know because it would kill us, just the contemplation of it. We are going to be like Jesus. Our bodies are not going to be made

of dust like this body. We're going to be like Jesus. We're going to judge angels. That's what God is working on. God is working in you to will and to do.

Am I doing homework? Am I taking my books home and getting busy and allowing nobody to interfere with me, shutting the door? If you don't shut the door, the whole world will come after you,—if you don't make your heart a sanctuary, if it isn't a life-and-death matter with you. Does He look upon you? Does He know you? Does He know when to meet you? Does He know when you come to meet with Him? Does God Almighty know when you draw nigh to Him? Does your prayer touch Him? Does it draw power out of His sanctuary? What is your prayer? Is it powerful? Does it touch God? Does it move the wonderful curtains of heaven apart until the angelic choir is quieted and God is bowing and listening to your cry? Evening and morning and noon I will pray and cry unto Thee, my Father, my God, and the Rock of my salvation.

I verily believe that this year is far more important than we realize. Last year was a tremendous year in the kingdom of God. I know that the people in the world and backslidden Christians don't notice it at all. They're eating and drinking, marrying and giving in marriage, and don't realize that that

day comes like a thief in the night. When He comes, something is going to happen that has been foretold for millenniums. But we ought to wake up, for we are children of the day. Doesn't the Holy Ghost stir you? Does the Holy Ghost work in you a vehement cry, a passionate longing to meet your God, so that you deny the world and your flesh and the devil?

The King hath brought me into His chambers. Isn't it high time that the King acknowledge you, that the King put His seal upon you? He says to the angels, "Wait a minute. Hold back the winds, I'm not through yet. There's another one who can't perish. I gave My life for Him. He must be with Me on My throne. Wait a minute." They are raring to go—those horses of the Apocalypse, white and red and black and pale. Jesus says, "Wait a minute. I'm still working to present every man perfect."

It will never be unless God does it. Oh, such a King, such a Champion, He is come to fight the battles of the Lord. He has come to prepare the bride for that great day when she shall be presented to the Lord, spotless. Jesus is here this morning with an eager heart, striving. If you don't want to go this way, you can join some dead church and they'll receive you with open arms. But if you want Jesus Christ there is only one way. Jesus is the way. Jesus alone is the way. He is the truth and He is life.

Oh, to do some homework! That's what makes Pentecostal meetings. Ministers sometimes think that just by yelling they can bring the power of God upon a meeting. Listen, if you don't live with God, it will be a farce. The praise is different when it rises from a heart that is sanctified and that is intent on worshipping God and where the fire of the Holy Ghost burns. I'd like to be like Paderewski,

one of the greatest pianists in the world. When he was eighty years old, he was still giving concerts, still the peer among pianists. A man like that ought to be able to take it easy, yet he was still practising eight hours a day, just runs, up and down, up and down. Why? Because he had to appear before the public, and to him it was a life-and-death matter. At that time he made the statement, "As soon as I discover that my piano playing does not improve"—a man eighty years old—"I'll stop playing in public." I, as a minister, ought to say, "As soon as I discover that my preaching doesn't improve *in the power of God*, I ought to quit preaching and get alone with God and say, 'What's the matter with me?'"

The great bulk of Christians, even in Pentecost, are just fooling themselves. We don't believe the Bible. Oh, when you believe the Bible, you realize that Jesus Christ is putting the name of the Father upon your forehead, putting the life of the Son of God into your bones. He's taking His very blood that flows from His very being and cleansing you from every defilement of the flesh and of the spirit. O beloved, if we saw ourselves as God sees us!

Why does it take so much drilling, *drilling*, DRILLING? Like a dentist who drills and drills and asks, "Does it hurt?" and then drills some more. Why does it take all that? Because we have departed so far from God. Why have we departed? Because we are too comfortably placed. The prosperity of fools shall slay them. They that are after the flesh mind the things of the flesh. They can't help it. But you and I can help it. If we live in the flesh, we shall die. That's where death comes from. That's why we're a body that is already half-dead.

Beloved, do some homework. *Do homework!* Take your books. Study humility. Study love.

Study First Corinthians Thirteen, study it with fear and trembling. Look at yourself as in a mirror. Say, "My God, if I haven't this love, even my tongues are a tinkling cymbal, and I'm just fooling myself. But Jesus Christ, you have offered to come and live out your life within me." You will find that if you do homework and you pray like that, God will come to you. Pray about humility a whole lot. Pray about faith. Do homework. Cry to God evening and morning and at noon. *Be sure* that the best time of every day is given to this act of calling on God.

It is a good thing to call on Him aloud until you have come into the sanctuary and the Lord has quieted you. But as long as you have a rattly mind, it's a good thing to get alone with God and cry aloud to Him. Get alone someplace—down in the basement, or in the attic, or find some empty barn or a garage, and if it's cold, walk up and

down. Say, "God, You promised me Your holiness. O God, I'm so conceited. My Father, I still get mad. I'm still sensitive. I still have my dumps. God, this has got to stop. You promised, my God, beauty for ashes, the oil of joy for the spirit of heaviness. O God, I pray Thee, give me love, give me Your love. God, I'm not going to give up until I've got the victory."

You may find out that God empties you. You may discover that your flesh seems to increase. It seems to get worse instead of better.

God has a wonderful salvation for us all: it is Jesus Christ. The question is only, whether we want it. But oh, to do homework! To really get to God! To really mean business! To redeem the time because the days are evil!

We have a year before us. What are we going to do with this year? Is God going to have it? What a year it will be if Je-

(Continued on page 11.)

A New Year's Message

This is a more IMPORTANT year than last year.
This year He wants you to go deeper with Him.
Not that He means anything unusual,
but just that you should *be sure to go on*.
Know God Better.

His desire for you—

To go right on, going deeper, knowing God better,
Don't draw away from God's purpose for you,
And then, don't, of course, think you are to be
someone unusual. Oh, that is dangerous!

Be careful that you are simple.

God is watching over your soul, knowing your doings,
And wants you to keep straight for Him,
Hidden—out of sight
and

CHRIST GLORIFIED!

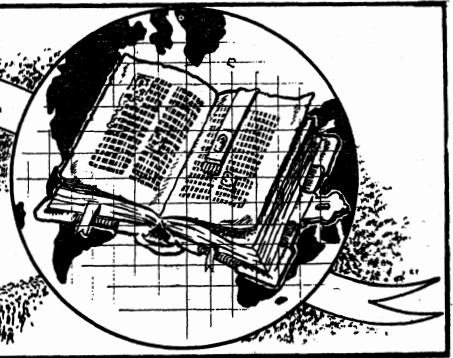
God bless you and give you a Glad New Year in Him.

—MARTHA W. ROBINSON.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



After Thirty-five Years in the Congo

By JAMES SALTER

*Co-Founder and Home Director
of the Congo Evangelistic Mission*

MRS. SALTER AND I have been in the Belgian Congo for about two months. We have had council meetings and the field conference when about fifty of our missionaries and their children gathered to wait upon God to see to the Mission's affairs. Tremendous changes are everywhere apparent. The native temperament seems to be undergoing a real revolution and the economic situation is enough to make the most sober persons dizzy. Yet, despite all these things, we have multitudes of mercies to thank God for.

Yesterday we had to be present at a big government gathering when along with others twelve of our native missionaries had medals pinned on their chests by a high official. These are for long service, varying from eighteen to twenty-five years of service for this mission. We have many others who have been with us up to thirty-five years and still are doing loyal services for God and the mission. The twelve referred to are from one district only, and this mission has fourteen such districts.

I do praise God that He has enabled me to retain a good use of the native language. One Sunday I had to preach five times

and take part in a baptismal service away in a forest where the natives had dammed up a stream to get enough water for immersing the converts.

Traveling here is very trying. The transport is not too good and the roads are atrocious in parts. Even so, we thank God as conditions are so much better than they were when I had to walk everywhere and get across rivers as best I could.

When I think that when Mr. Burton and I arrived here, there was not a saved soul in all this vast territory, and now the massive buildings are packed with believers and tens of thousands of them meet every Lord's Day around His table, our hearts are flooded with praise to God.

This work has recently had a big disaster owing to abnormal floods in the Congo River and the adjacent lakes. Whole villages have been washed away, and the natives will not return to rebuild them as they fear future floods. This has hit Brother Hodgson's work very badly, and at the present he is going up and down in his boat to assess the damage and assist insofar as he is able. Houses, furniture, and gardens have all been washed away or destroyed. Pray for this situation, please.

This mission has just taken over another big strip of territory in the south of Congo, including its big towns and industrial centers with hundreds of thousands of natives. This will involve us in a tremendous building program for places of worship and a huge financial outlay. We feel that this is of God and look to Him to supply all that will be needful.

Formosa Report

By ELISABETH LINDAU

WE NOW HAVE A CHOIR, comprised of about ten young people. Mr. Bing Loh, a member of the English Bible Class at Mu Shan, leads this group. He is a soldier, stationed at the Mu Shan barracks, a Taiwanese with knowledge of both Mandarin and English. He's just a little mite with a powerful tenor voice that fills the place.

Since the students are back at school again, I have started the English Bible Class at Mu Shan. We had over thirty at the last two sessions, mostly juniors. At the first class, I had them give a word as to how they spent their vacations. It was encouraging to hear how some made it their business to attend church; others read the New Testament which I had given to them at the close of the spring session. The present group is a weeded-out one with as much interest in Bible Study as English, for which I am thankful.

Chen Chi Jen continues to come faithfully and also expressed a desire to be baptized.

I have resumed language study and am glad to get back to it. The past months were so broken up with workmen and interruptions of one kind or another that it was impossible to have a teacher. Most of the work is now completed, and we are better settled in our new environment.

Warmest thanks for your prayers which are coveted, indeed, for this nook of God's Vineyard.

Childish Things

(Continued from page 2.)

ing on with God, and receiving the great blessing that He has been holding out to us with His great arms of love. Also, these things keep us from entering into God's full plan and appointment for our lives. How much longer will we wait? How much longer will we hold back from running this race that God has set before us? Laying aside these weights, the childishness in our lives? Oh, we have so much of it! We have so many smallnesses. We are such little people.

God has called us to broaden out. He has called us to stretch forth our hands unto Him, leap across barriers, and consider these things that people do and say—the atmosphere and the attitudes of other people as *nothing*—compared to His great will and the power of overcoming that he has bequeathed to us through His wonderful death and resurrection. God is calling us to forsake the way of the flesh, the way of the carnal man, the way of the natural: to take up the life of the Spirit. To deny self and take up the cross, yes, the will of God, and to walk in it according to such light as we have. Yes, we have very blessed, very marvelous light, but it is this childishness in our

lives that keeps us from walking in the light, the way God wants us to, and the way we could if we were willing to give up. Give up—twenty-four hours of the day! Oh, yes, give up, *all day long!*

You say: "I don't like the way so and so spoke to me—I don't like their approach—I don't see how I can, because this other thing has come up and it really makes me peeved. I really don't see why it has to be that way, so I am just going to sink down into a nice dump; or, I made a mistake yesterday and said the wrong thing. Well, I just don't care now whether school keeps or not. I don't know, it seems too hard for me—I'll see how I feel *tomorrow* or see how my mood is tonight."

Oh, dearest hearts, — loved ones,—don't you see that it is this type of thing that is keeping us from *all* the wonder of the love of God,—all of His richness and fullness, His mightiness which He has bequeathed to us, so greatly and majestically and in such *abundance*? Oh, yes, you say: "I don't know why I don't go on with God. It seems to me I don't know God much better than I did last year."

This is the reason why: we keep these childish things; we allow them in our lives. We permit them to spoil our lives and hold us back from the Kingdom of God which is within us. We blame other people—we blame our circumstances—we blame conditions — we blame the weather—we blame everything under the sun, for our lack of consecration, dedication and devotion to God, and surrender to His Will. We give these things as the reasons for not walking with Him in love and in self-abnegation and self-renunciation and detachment from the things of life and of the natural. We blame everything else but the right source—namely MYSELF.

Homework for 1958

(Continued from page 9.)

sus can requisition my attention. Maybe I'll have to do some real crucifying of the flesh. Maybe I'll have to take myself by the neck and say, "Here, hold on. This is going to stop, having my own way. It shall be Christ from henceforth."

AT THE CONCLUSION of this sermon, there was a season of prayer, praise, and worship which included the singing of "Hold the Fort." Later Pastor Waldvogel sang the chorus:

*Oh, I have an invitation;
I can take my friends along—
There's only one condition:
You must know redemption's song,
So you'd better put your wedding
garments on,
For you cannot do it there—
The wedding bells are soon to ring;
You have no time to spare.*

THEN a message in tongues and interpretation was given in which the Holy Spirit said:

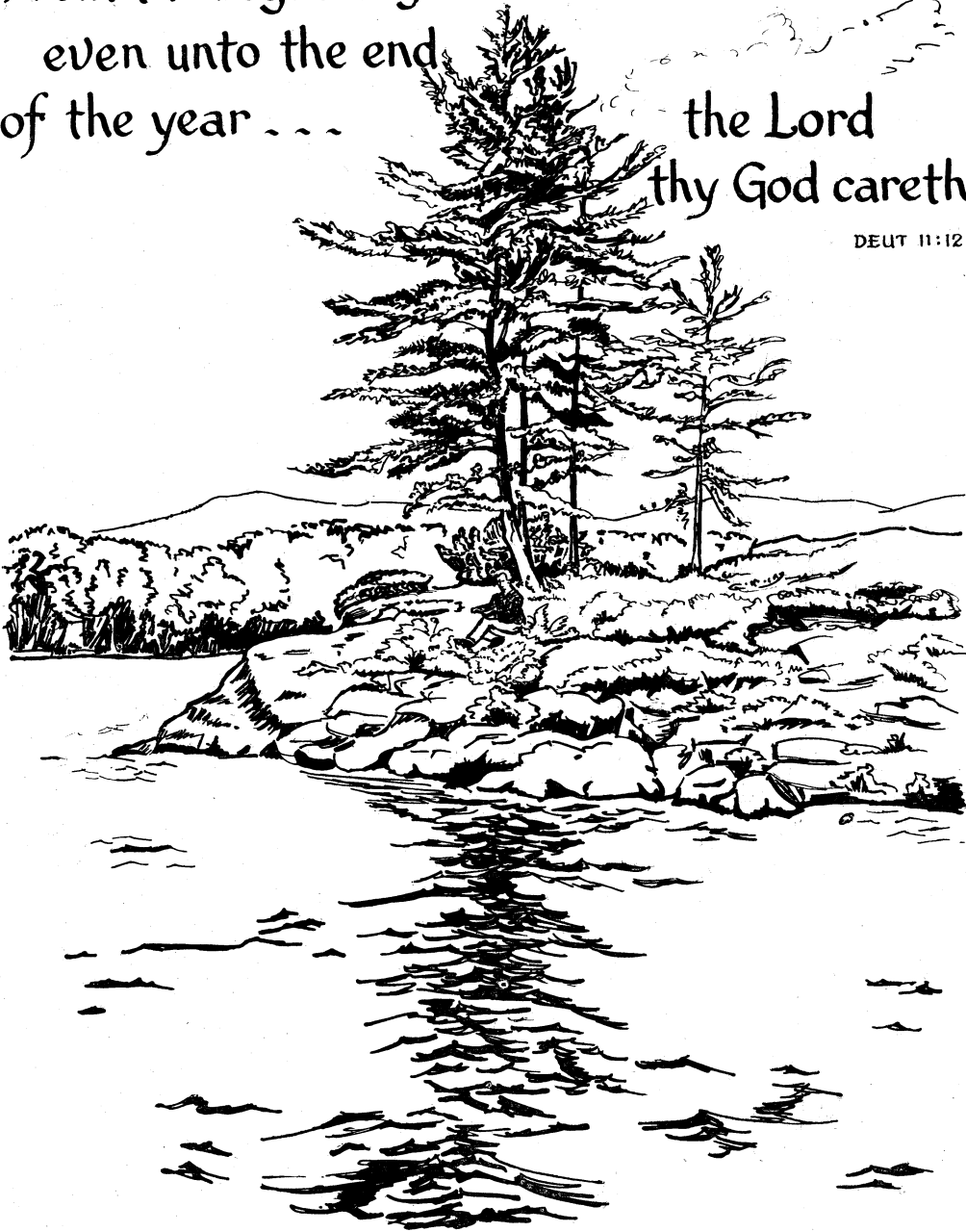
The wedding bells are soon to ring and it is up to you to make your choice. You can meet Me as a Judge, a stern Judge, that will bring into judgment every thought and every act of your life, but you can also prepare yourself as a bride adorned for her husband and meet Me as the Lover of your soul. And if you want to meet Me like that in that day, then you'll have to meet Me like that today. Come, give Me your heart, child of mine. No matter how defiled it may be, I will wash it and make it whiter than the snow. Bring your garment to Me, and I will exchange it and give you My own garment of My own righteousness. Bring your weakness, and let Me be your strength. Bring yourself and let Me be you, and all will be glorious.

THE SERVICE was concluded by a time of great rejoicing in the Lord. Praise ye the Lord!

From the beginning ...
even unto the end
of the year ...

the Lord
thy God careth

DEUT 11:12



For the year before us,
O what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Resting on His promise
What have we to fear?
God is all-sufficient
For the coming year.

—F. R. Havergal.