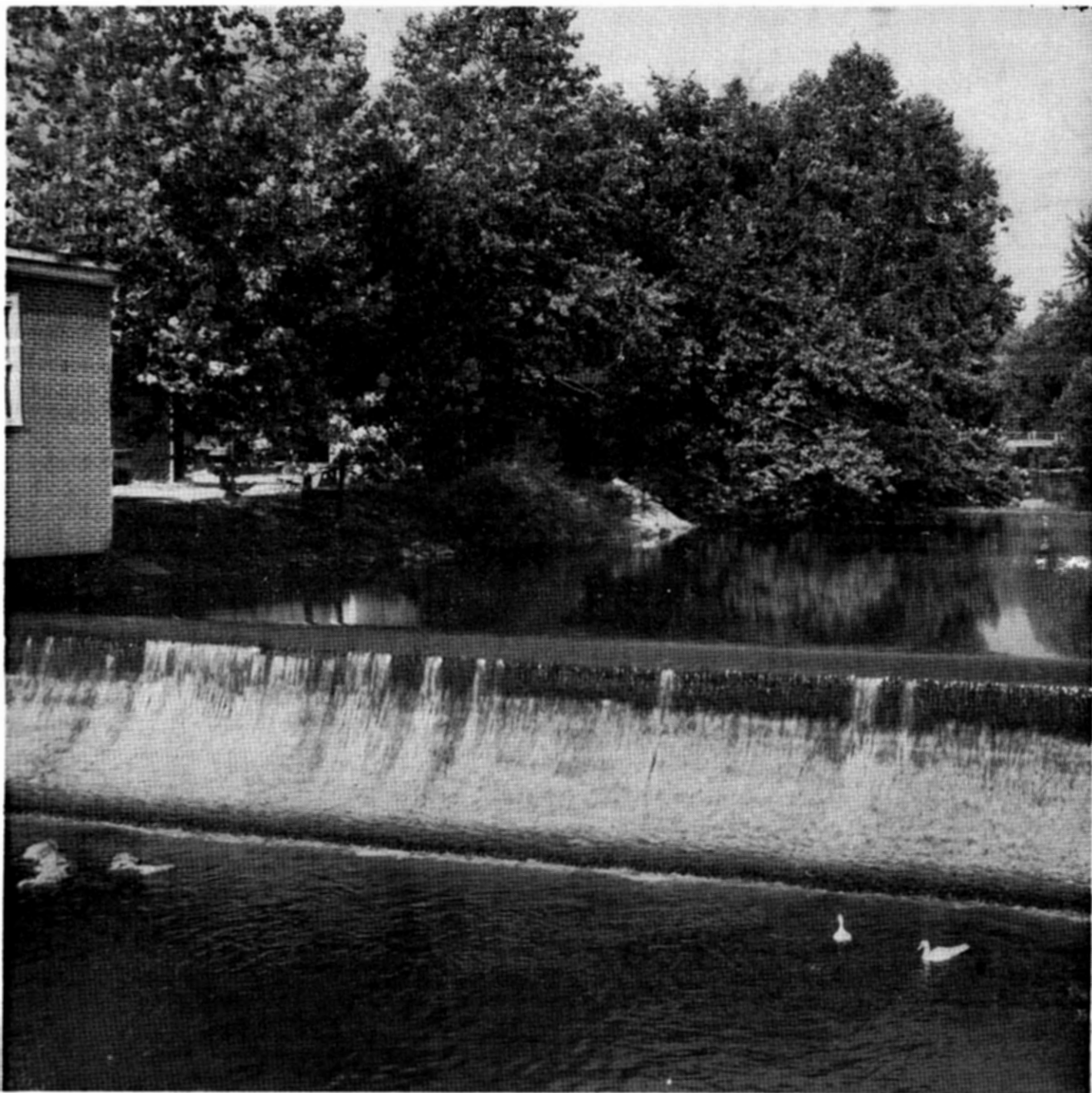


Bread of Life

Vol. VII

July 1958

No. 7



A. Devaney, N. Y.

Summer Tranquillity.

God's Workshop



WHEN I CAME INTO PENTECOST, I did so with a critical attitude. When a message in tongues was given, I got out a tape measure to see if the interpretation of that message was exactly as long—not a millimeter longer or shorter—as the message itself had been.

At that time I frequently received a paper from Germany which contained reports from Pentecostal conferences held there. Often in the midst of these reports was included in heavy type some word which the Holy Ghost had spoken. One day I thought it would be a blessing to the people of the assembly where I was ministering if I read one of these words to them. As I went to take the paper out of my pocket to read it, I myself gave a message in tongues and another minister gave the interpretation. It was almost word for word like the message I was going to read. That woke me up.

The gist of that message—or those messages—was that God wants our hearts as workshops of the Holy Ghost in which He can work out His will.

That is what God is wanting to do in us—to work changes in us, to make us like Jesus. That is His purpose in bringing us into Holy Ghost meetings—to work changes in our souls.

The reason why some people do not like Pentecostal meetings is that they do not like to submit to Christ. People come to Pentecostal meetings for forty years and are not changed a bit. Why? Because they do not submit to Christ. They do not let God work in them *to change them*.

The thing that God is working at is that we be like Jesus. We are to be like Him in every respect. He says that He will even “change our vile body that it may be fashioned like unto His glorious body.” What a chance we have for a change in Holy Ghost meetings, if we let the Holy Ghost work in the workshop of our hearts!—*H.R.W.*

Bread of Life

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The Inner Sanctuary

By GERHARD TERSTEEGEN

AMONGST THE SOULS CALLED OF GOD, most remain at a standstill after the first workings of the Spirit. They are led to repentance, to conviction of sin, and sorrow more or less deep, and are awakened to a sense of the awful danger of the unsaved. They are led to long for the grace of God in Christ, to hunger after forgiveness, and to cease from dead works in the shape of outrageous sins. They are led to betake themselves to a life and walk in some degree pious and outwardly blameless. And they are then apt to think that this is all that is comprised in the scriptural expressions of being converted or born again.

And when, in addition to all these things, they have from time to time an experience of refreshment or sweetness or joy, they remain all the more firmly rooted to the spot to which they have advanced. They imagine that the whole treasure is now theirs—they have passed over the mountain ridge and have reached the place of communion with God. They then take to themselves the precious promises and titles and privileges which are given to true Christians by God in His word. And here the wheels of their chariot stand still.

I do not mean to say that this is their plan or deliberate intention or determination, as if they had now reached the goal of holiness and need press forward no longer; but I mean that their imaginary progress is really standing still, if not going backwards.

Observe in what their progress usually consists. They are in the practice of reading, hearing, speaking, singing, praying, and such-like exercises, all in themselves useful practices and duties. They consider the truths of God by thinking over them and trying to get a clear idea of them, or, as people are apt to say, to acquire a fund of knowledge. In such and similar activities they seek to delight themselves and to enjoy themselves. And when they are conscious now and then of a passing feeling of delight or a good inclination which stirs or moves them, they are glad and regard it as an edifying experience and often do not know how to make enough of it. But if such experiences are wanting, they become mournful, as if God had forsaken them, and venture to compare their condition with that of Job, David, or other saints, when passing through deep spiritual troubles.

I do not know whether the practice and prog-

ress of these religious people consist in anything more than I have described; for as to those faults and sins which remain unaltered after the first change, they still remain in all their former strength. It may be that they sometimes fight against them more or less, but they never overcome them and therefore acquire a habit of looking at them as 'failures' or 'infirmities,' from which they can never hope to be free here below.

If the life and walk of such souls is observed, it will be found that in their religious observances they are tolerably devout; but as to the rest of their time and their daily intercourse with others, they are under very little restraint. To be absorbed in making money, and growing rich, they regard as harmless—to talk by the hour about perfectly unprofitable, external things and to mix themselves up needlessly with the world, they regard as a part of Christian liberty. To indulge their senses in seeing, hearing, and tasting, they consider too allowable to be curtailed. As to thoughts, I will not take up that part of the subject, for they are not in the habit of taking any note of them, and without any rhyme or reason they allow them to wander where they will, by the hour, or the day.

Thus their heart is divided between many objects, though they scarcely may be aware of it. For how little do these well-meaning people care to restrain their pleasure and inclinations and their love for the external things in which they hope to find amusement, comfort, or enjoyment! And how little do they suspect themselves when they are following their own inclinations and self-will in one way or another under the most plausible excuses! So that often there is scarcely any mark of distinction left between themselves and the world around them.

Is not this the truth? And will not many a one who reads this be constrained by his conscience to answer, "Yes"? For is it not plain enough that such souls have never experienced more than the form of godliness and know nothing of its power in a real overcoming of the world, in them, and outside of them—nothing of its power in delivering them from the sins, the disorderly affections and tempers, the selfishness, the self-seeking, the self-will of the old nature?

Is it not plain that they do not yet possess the great privilege of the new covenant; namely, that God Himself writes His law in their inward parts,

so that no longer from fear or the compulsion of an uneasy conscience, but from the love of the inmost heart, from delight, and from the clinging of the heart to God, the soul fulfills His will as one set free to please Him?

Such souls, therefore, never attain to a true and settled peace or to a personal knowledge of God in Christ and communion with Him. And that which from time to time is spoken or written of joy, of the blessed satisfaction and delight of the soul in Christ, is to these poor hearts something of which they read about, or of which they have heard other Christians speak. And despite the performance of all their religious duties and observances, their hearts remain sad and unsatisfied and their consciences ill at ease. And if perchance they find some satisfaction and pleasure in the duties and good works that they perform, it is not a well-founded, nor constant, nor by any means a pure enjoyment.

Very soon the old accusations of the uneasy conscience will again disturb them, after having been silenced or disregarded for a time; for all the work that is done in such a condition springs for the most part (though they are little aware of it) from their own natural faculties and efforts, which are soon wearied out. They lead, therefore, either to discouragement or to a high degree of self-satisfaction and self-righteousness; but they bring little glory to God and no true and settled peace to the heart.

There are many who will own to this portrait of themselves, and the question needs to be answered, how it is that these men and women, who have received light and grace, who have no desire to deceive themselves, can suppose that their state is the true Christian state and one pleasing to God, whilst it is so evident, even to themselves, that it is a miserable and faulty state, a state of universal shortcoming and failure.

The answer is to be found in the fact that it is very common for those who are awakened and converted to form their own ideas of divine truth and of the true Christian state. And having formed their own conception with the best intention of laying hold of the true ideal of Christianity, they are thenceforth limited to their ideal, which is bounded by human wisdom and human thought. For having this fixed conception of their own, by which to measure all they may afterwards hear and meet with, they consider all that goes beyond it to be false and, therefore, to be rejected; and they remain sitting firmly in the place they have taken, though it must necessarily, as it is according to human thought, be a condition of weakness and of imperfection.

And they never arrive at a thorough knowledge of their inward corruption and their hidden self-love, nor of the perfect, holy, secluded, hid-

den life in Christ which is the life of the new creature. Nor do they know the power of the Spirit of Christ working in His own members and bringing forth in them the outward life of holiness to God. For all these things are taught to the soul by God and would never have entered into the thoughts of man; and they have limited themselves to their own thoughts and conceptions and are, thus to speak, imprisoned in their own ideal.

And how is it that any are brought out of this prison of their own building?

It may happen to some suddenly, to others gradually, that all their outward and inward activity and energy, upon which, unconsciously to themselves, their Christianity was mostly built up, become dulled and spent; their reading and hearing and speaking and praying come, as it were, to a standstill, and all they do has to be done with weary toil and force; and where before they found pleasure and contentment, they find only a dry and barren land, dreary and empty.

At the same time they become conscious by degrees of an unusual yearning of the soul for stillness and solitude and for a rest and quietness in which all the natural powers are hushed and silent. And their hearts seem to be drawn away into a region where all external things become distasteful and pass into forgetfulness. And they are drawn sweetly and gently in the hidden power of love, to God Himself, and awaken to a sense of His presence.

This is the needful point to which I would draw attention; for when this is reached, the soul gives itself up to God, waiting upon Him in blessed simplicity and stillness. And from all the former distraction and reasonings and workings of the mind, is it weaned and quieted and can listen humbly and silently to the inward teaching and counsel of the eternal Wisdom and is guided into the path of the life hidden with Christ in God. And gradually does the constant dying with Christ to self and to the power of created things become the experience of the soul.

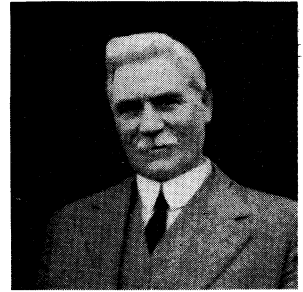
And from thenceforward, all the pompous, reasoning, unreal Christianity, which gains favour with the world or exalts us in our own eyes, falls like the withered leaves in autumn, and the soul becomes simple and childlike and delights in the poor, despised, and hidden path of the cross of Christ. And the suffering and the poverty and the shame of Christ are lovely to such a soul; and all worldly honour and glory and wealth are suspected and unsought.

The soul now lives in the constant presence of the Beloved, fearing by any idle or hasty word or wandering thoughts or anxious cares or selfish motives or self-commendation or rising of temper,

(Continued on page 10.)

"In Deaths Oft"

"In Deaths Oft" is the record of seven miracles of healing in the life of D. Wesley Myland (1858-1943). His first healing, from paralysis, occurred in 1888 while he was still a preacher in the Methodist Church. As a result of this healing Mr. Myland was led into the fellowship of the Christian and Missionary Alliance, after which he had his second and third miraculous healing from arsenic poisoning and from pleuro-pneumonia, respectively.—Editor.



D. Wesley Myland

IV. Delivered from Laryngitis

Again in February, 1900, I had a very bad exposure, and a cold settled in my throat. I had been using my voice in various meetings and had returned to El-Shaddai, which is the name the Lord gave me for our home in Cleveland, for rest and healing. I was soon to start for Columbus, Ohio, with Mr. Simpson and Mr. Lelachure;* the Ohio Quartette was to be there, too. I was stricken down with laryngitis.† My throat was closed and I could not breathe without struggling. The Sabbath service was being held in the large double room below my bedroom. After the service was over, an elder, a deacon, and several sisters came up to have special prayer; it seemed I was dying. While they were praying a convulsion came on and the deacon got on the bed to hold me, for I was in the throes of death.

I had been lying there for a week, and Mr. Lelachure said, "I do not think Brother Myland will ever work with us again." Of course, that didn't help me any. I was being strangled to death and would have died in five minutes, I know. Finally, the deacon got me by the back of my head, by my hair with a death grip, and he said, "God, in the name of Jesus, deliver this man," and a great membrane as

large as a small finger burst out of my throat and flew across the large room, adhering to the wall, and I was relieved.

They gave me a drink of hot water and I began to sing praises to God. I had some supper that night and God was glorified again. This time my verse was Phil. 1:28: "*And in nothing be terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake.*" God delivered me, and afterwards we found the application of the text, for right there while I was sick in bed Satan was planning to frustrate the work in Cleveland by those who professed to be its friends.

V. Typhoid-Pneumonia Healed

In the year 1902, from overwork and exposure, and of hatred of the devil, I was taken down with typhoid-pneumonia, much worse than the other time. Prayer went up for me all over this continent. In every center of Alliance work known to us, people were praying; the people around Cleveland came both day and night to pray; all night they gathered for prayer, but I went down, down, down. I could take no more food, not even liquid; I could not get food into my mouth, for my whole face was one great scab. The poison had come up and out until my face was hideous; for five weeks I had lain in that bed and the

hour had come when I was sinking away and dying. The best, the nearest and dearest friends had prayed for me; my own dear son in the faith was down in the corner of the room, his face buried in his hands, saying, "Oh, God, must he go?"

They called the children, my two boys, in from school to see their father die. I had set my house in order; the day before I had whispered to my dear personal friend, and told him what I wanted done about the work. I sent for my wife to kiss me if she could, but there was no place, for my face was one solid scab. She came in, got up on the bed, and refused to let me die. She said, "God, he shall not die." She held on and those who were there in prayer rallied. I was dying, but she held on.

Then there broke on my soul this text in Hebrews 10:23, "*Let us hold fast the profession of our faith without wavering,*" confession of the hope (R. V.) it really is, "*for He is faithful that promised.*"

He showed me by that text, "confession of hope," that in my weakened physical state He didn't hold me to hard, fast lines of faith, and took me over to the other verse, "Though we believe not, yet HE abideth faithful. He cannot deny Himself" (II Tim. 2:13). God said to me, "You know you have a little sum of money in the bank on which to transact business; you check that out, you draw out that which is DEPOSITED. Now you have deposited faith with

*D. W. Lelachure, missionary to China. Mr. Simpson was the General Superintendent of the Christian and Missionary Alliance with which Mr. Myland was affiliated at this time.

†From the description of the symptoms, this would probably be designated today as a streptococcus infection.

Me in heaven, *and YOU cannot do anything, but YOUR FAITH DEPOSITED IN DAYS PAST IN HEAVEN IS DRAWING INTEREST; YOU CAN LIVE ON THAT; you can go through to your healing on that faith.*"

My wife was there crying to God and saying, "He shall not die, Lord, I claim life for him." Suddenly I began to shake until the whole bed shook—it was the Spirit of God shaking the disease out of my body. My wife got me in her arms and pulled me up in the bed, and a poisonous, diseased matter poured itself out of my mouth until there was more than a glass would contain. I was perfectly relieved.

A great reaction went over my body; I fell back on the pillow as one dead. They praised God around my bed, and my strength came back as I lay there; that was about four o'clock in the afternoon. They gave me a little liquid nourishment that night, and the next morning I took some solid food. In a few days I was downstairs; inside of a week I was walking out on the street. I had been lying in that room five weeks, nothing scarcely but a shadow of my former self, and God delivered me from death the fifth time. This occurred May 8, 1902.

Then in 1905, February again, I was in Akron preaching on the Sabbath. I started home from the service after ten P.M. It was cold and snowing; the street cars were not running regularly. I was warm from preaching and said I would walk home; Mrs. Myland and a friend waited on the corner for the car. It was very slippery, and before me there was a sharp downgrade into a "cut." I didn't see it and slipped and fell on a large lump of hard, frozen earth, larger than a man's head. I thought it was a stone. I struck right on that place in my back that is a little weak where I was

injured before I was paralyzed. It affected my whole nervous system until I shook like an aspen leaf. I could not help myself. I was injured severely; I chilled, shook, and became unconscious. It must have been three-quarters of an hour that I lay there, for they were an hour coming home.

Finally some noise brought me to consciousness again. It seemed I was in heaven; the snow was falling and there was an electric light some distance from me, and it just looked like glory itself. I appeared to be dying and had no life left in me scarcely at all. Just then I heard footfalls; I tried to turn but could not lift myself. I was covered with snow, I suppose to a depth of three inches. A form approached, looked down at me, and said, "What are you doing here?" He was the son of the lady where I was stopping and was on his way home. I lifted my hand and then he saw my Bible lying in the snow, and he said, "My God, it is Mr. Myland!" He tried to help me up, but he couldn't and I couldn't bear his touch.

Just then a tall, strong man was coming up the street, and he hailed him. It proved to be a man he knew, who had served in the Red Cross work in the Cuban War, and he knew how to raise me up. They carried me into the house, which was only a few steps away, and telephoned for the best surgeon in Akron. He examined me and found two ribs fractured, the spine injured at the old place, the whole of the pleura torn loose and the spleen displaced, and from my chilled condition he said pneumonia was setting in and I could not possibly live. He bandaged up my side the best he could with straps and said, "If he does live he will not move from this place short of a month. He will never do any more work in this line." He was a Methodist Bible class teacher

and a very fine man. He wanted to give me an opiate, but I declined to take anything.

The next morning when he came, they told him I had lain in that one position all night and hadn't slept at all. I had sweet communion with the Lord that night, although I hadn't slept at all and suffered intensely. I knew then the truth of the old verse, "Labor is rest and pain is sweet, while I am in communion with Thee." The surgeon wanted to give me an opiate in the morning. I said, "No, doctor, God is my opiate."

"Well," he said, "I admire your faith; I would not interfere with it for the world, but, dear man, you never can do anything anymore."

The elders left their work that day at noon and came to pray and sing for me. God had given me Romans 8:28: "For we know that all things work together for good to them that love God, to them who are the called according to His purpose." I said, "Why, Lord, what does this mean? How will this ever work for good and glorify You?" There was at that time a series of fifteen conventions projected in Ohio, and I was to leave the next day for the first at Youngstown. The elders prayed and anointed me, and it felt as though a great hand smoothed me all over and just seemed to iron me out. That is the only way I can express it.

I got up out of that bed; I was pretty stiff because of those straps that were fastened around me to hold me together; I walked around the bed with my hand on the posts to steady me and praised the Lord. I lay down, had a good sleep, and all my suffering was gone. I was sore and lame when I moved, but I didn't suffer from pain. I slept every night and began to eat.

The fifth day I took the train for Cleveland. It was an accommodation train, made many

stops, and shook me up considerably; something developed in my kidneys from that injury. Mrs. Myland went home with me, but the next day went on to the convention. I became rapidly worse, a great abscess formed in the descending colon, and I again went down to the very gates of death. On Sabbath they sent a special message to the convention telling them to pray, that Mr. Myland was dying. While they prayed at the convention three or four gathered round my bed in prayer and God brought Romans 8:28 back to me, and immediately God touched me and that abscess passed away; I was perfectly delivered.

I sat up in bed and wrote that song that has since been incorporated in my song-book, entitled, "All Things Work Together for Good." I wrote both words and music and sang it to the friends in the house, although the surgeon had said I would never be able to speak or sing again. God brought my voice back. I went next day to the convention in Cleveland, preached the following Sabbath in the morning, went to Akron and preached in the afternoon, continued the triangle to Youngstown and preached in the evening, and came back home that same night.

Of course, it was too much, but the meetings were on and workers scarce. I suffered a little afterwards, but I went on from strength to strength, went to the rest of the meetings, singing, speaking, praising God with as good a voice as I have tonight. I have met that surgeon twice since, and he said, "Do you mean to say you keep at this work as you did before?"

I said, "Yes."

He said, "It is simply supernatural that you can either talk or sing." This was my sixth deliverance from death.

(To be continued.)

THIRSTY FOR GOD

By PEARL YOUNG

Taipei, Formosa

THIS IS A HOT, sticky day. We have just had a sudden, violent downpour of rain, so common in this country. But—more important—we praise God for more of the rain of the Spirit in our midst. I am sure it is but the earnest of greater things. However, the devil will certainly not lessen his opposition, and I am writing just now mainly to ask you there to continue with us in persistent prayer.

Three have recently received the baptism—one a missionary from another part of the Island. I had been asked to speak—last month—at a women's retreat (missionaries) and felt led of God to give my testimony of receiving the baptism. That I should have been asked, it all was only God's doing, for there were missionaries of all denominations there, and it is well known what *we* stand for. Praise God, He knows where there are hungry hearts and wants to get help to them. Well, this particular missionary, along with her fellow-worker, a young Chinese pastor, came here later, and both were filled with the Spirit. They work in a large area, five or six churches under their care, and where there are many hungry hearts, so please pray, that God will have His way there.

Mr. Chi is pastor of a small group in Taipei, but has quite a wide ministry besides, as he prays for the sick (has been miraculously healed himself more than once) and speaks to groups here and there. An acquaintance of his who has been coming here for fellowship and prayer told him about us and asked him to come to see us. But Mr. Chi had no desire to meet Pentecostal missionaries. Then Mr. Yu gave him some copies of Bread of Life to look at. Mr.

Chi has excellent English and began to read. It is the providence of God. The first article he read was A. B. Smipson's on "Healing." The next was Mrs. Brown's on "Fine needlework" which spoke to his heart and brought conviction. He read the papers through and then came to see us. That was a few weeks ago. Since then he has spent each Thursday forenoon here in the church in prayer. God has done much for him and he has come very close to being filled. I wish you could hear his whole testimony—how he was saved and how the Lord dealt with him afterwards over sin and surrender. Back on the mainland, he was a man of position and money in the Standard Oil Company.

Others are seeking. But I think perhaps they will have to be made more hungry. They have already received much and the tendency is to be more or less satisfied with that. Like one of our dear women told me again yesterday, "Before I was saved (about a year ago) I knew only hatred, bitterness, sorrow. It was hell. Now I have love, joy, peace. It is heaven. And besides, my sick body has been healed." This is Mrs. Fu's testimony and it is typical of many others.

Miss Lindau was asked to speak to the students in the Assembly of God Bible School. The Lord so moved upon the hearts of the students that they omitted the first class. A week from tonight I am to speak to a group of from twenty to thirty Chinese Christians and church workers in Taipei. How we long and pray that earnest souls like these be brought into this full, glorious life. God is able.



Eva MacPhail Leggett

~

Her sole object was

Just to Please Jesus

in everything

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A WOMAN WHOSE SOLE OBJECT in life was just to please Jesus in everything—in her every thought, her every word, her every deed. Such was Eva MacPhail Leggett, servant of Jesus Christ, who departed this life May 25, 1958, in Zion, Illinois—the last surviving charter minister of the work founded by Martha Wing Robinson, out of which has grown numerous assemblies, among them the Ridgewood Pentecostal Church.

Born in Ontario, Canada, March 1, 1876, Mrs. Leggett came of a long line of godly, Scotch Presbyterians, in whose veins flowed the blood of their martyr ancestors—men who loved not their lives unto the death in the days of the fierce persecution against John Knox and the dauntless Covenanters during the Reformation. As a young girl she, too, dedicated her life to the cause of Christ. Zealous for souls, she desired to go to the regions beyond bearing the glorious gospel of the Son of God. To that end she went to what has been called the “West Point of Christian Service,” Moody Bible Institute in Chicago.

It was while at Moody’s that she had her first experience in divine healing when God miraculously delivered her through the faith inspired by Romans 8:11:

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

It was also while she attended Moody’s that a mighty outpouring of the Holy Spirit swept through that school and along with a number of others she received her baptism in the Holy Spirit. At that time God imparted to her not only tongues

but interpretation and prophecy and a ministry of healing.

After her graduation from Moody Bible Institute in 1908 she returned to Toronto, Canada. There she was asked by the Mission Board of the Presbyterian Church of Canada to go as a missionary to China. As this was a most appealing field of service to her, seemingly the fulfillment of a long-cherished hope, she accepted. With this decision, however, confusion came into her soul and she lost the glory of her baptism. Consequently, she set aside a day for fasting and prayer, Sunday, February 14, 1909, in which she earnestly sought to know the perfect will of God for her in this matter. As she waited before the Lord, He shewed her clearly that she should go to the president of the Women’s Auxiliary Board and tell her she would not be going to China. When she promised to do this, the Lord immediately restored to her the glory of her baptism.

The next day, enroute to announce her decision, she stopped to see a friend, Mrs. Peter Toews, who with her husband, a professor of modern languages at the University of Toronto, regularly attended Pentecostal services in the city. Present there that day was a woman doing some sewing for Mrs. Toews. After hearing her story this seamstress ventured to suggest that she visit a very spiritual minister friend of hers who was visiting in the city at the time and who could give her some help—Mrs. Martha Robinson.* Miss MacPhail felt an immediate response to this suggestion and accordingly, after accomplishing her

*Each month a selection from the writings of Martha Wing Robinson appears in “Bread of Life.”

errand at the Women's Auxiliary Board, hastened to the home where Mrs. Robinson was staying.

When Mrs. Robinson was told that there was a woman who had come to see her, the Lord spoke in her soul: "That is the young woman whom I told you about two weeks ago. I have brought her to you." Within a few minutes after they had met each other, God poured out His Spirit upon them so mightily that they were miraculously knit together in the love of God.

It was about half-past four in the afternoon when this visit began; it was eleven o'clock when it finished. During those six and a half hours God came to Miss MacPhail in a most unusual way, granting her great deliverance, so that she was forever thankful that the Lord had directed her steps to Mrs. Robinson that day. As a result the whole course of her life and ministry was changed.

During their time together that evening the Lord definitely brought Elder and Mrs. Eugene Brooks from their home ten miles away to see Mrs. Robinson. When the Brookses had settled themselves, the Lord began to speak through Mrs. Robinson concerning His plan, saying, in substance, that now He had the ones together whom He had been waiting for and that on the following Wednesday night they should start meetings in the home there. There was to be no advertising of these meetings, but they were to believe the Lord to send in just those whom He appointed to come.

Thus the work which two years later was moved to Zion City, Illinois, and became known as the Faith Homes was opened. In this work Miss MacPhail became Mrs. Robinson's first associate minister, being what the Holy Ghost in First Corinthians 12:28 calls a help, a very necessary member of the body of Christ. As such it was she, with Mrs. Brooks, who was so signally directed by the Holy Spirit in selecting and furnishing the first Faith Home in Toronto. As such she also assisted Mrs. Robinson in her ministry in the tent meetings in Zion City in the summer of 1910 and again in Toronto. With the transfer of the entire work to Zion City, Miss MacPhail took up her residence there also in 1911.

In one other respect was Miss MacPhail's life influenced by these associations. She became acquainted with Mrs. Brooks' brother, William H. Leggett, to whom she was married August 30, 1911. Mr. Leggett preceded her in death in 1927.

Throughout her life Mrs. Leggett stood shoulder to shoulder with that faithful, valiant group of ministers in the Zion Faith Homes. Her love for souls and her eagerness to help them never abated. She seized every opportunity to witness to the unsaved and was quite an efficient soul winner. Unselfishly she gave herself to prayer by

many an hour in behalf of those in spiritual and physical need. Although not permitted to go as a foreign missionary herself, she doubtless accomplished more by her great and continued intercession in behalf of missionaries the world over. In addition to this, out of her deep poverty many were helped by the riches of her liberality, for from her meager incomes she reserved barely enough for her necessities, giving everything she possibly could to the work of the Lord. A true friend of the missionaries!

One other outstanding characteristic about Mrs. Leggett was her phenomenal, almost photographic, memory. Her mind was virtually a "golden treasury" of sacred songs, including the great hymns of the church. By her singing of these, many services were greatly enriched, and blessing came to many. Heaven itself seemed to touch earth one time when during a holy communion service, as the emblems of the broken body and shed blood of her Lord were being ministered, the sweet voice of this handmaiden led out in the majestic hymn:

*According to Thy gracious Word,
In meek humility
This will I do, my dying Lord,
I will remember Thee.*

Or when she sang:

*Jesus alone came down from above,
Came as a gift of infinite love.
Wonder of wonders! How could it be?
Jesus alone for me.*

*Jesus alone, Jesus for me!
Jesus alone, Jesus for me!
Jesus through all eternity,
Jesus alone for me!*

One instinctively realized that these words came directly from a heart aflame with the love of God which was in constant communion with Jesus.

Her ability to remember sermons and conferences, almost word for word, was often more accurate than a stenographic record. Her attention to the smallest details and her memory of them made her an invaluable, almost infallible, authority on the history of Pentecost.

YOU MAY NOT BE CALLED *to have as great gifts as some others, but no one is called to love Jesus more greatly than you are called to love Him.*

This, in substance, was a word given to Mrs. Leggett by Martha Wing Robinson.

For several years she had been retired from public ministry, but as Anna, the prophetess of old, who looked for redemption in Israel, so Eva MacPhail Leggett continued to serve God night and day with prayers in behalf of the people of God the world over. This spring she suffered a severe attack of the flu which greatly weakened her already frail body. She recuperated enough, however, to attend services once again and was up and about until the day before her death when she had a heart attack.

"Heaven is so near," Mrs. Leggett said, as gently, almost imperceptibly, she entered the mansions of rest. She died as she had lived, "in the Lord," and her works do follow her.

Often throughout her life Mrs. Leggett was given supernatural intimation of the death of some child of God. Sometimes this was made known to her upon waking in the morning by a song in her soul. One which came to her on such an occasion is especially fitting with which to close this tribute to her who truly walked this earth in white, looking for the Bridegroom of her soul:

*Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light;
'Tis finished! all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.*

*What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made;
O joy, for all its former woes
A thousandfold repaid!

O then what raptured greetings
On Canaan's happy shore;
What knitting severed friendships up,
Where partings are no more!
Then eyes with joys shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.*

*Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heavens Thy promised sign;
Thou Prince and Saviour, come!*

The Inner Sanctuary

(Continued from page 4.)

to grieve the heart of the divine Guest; and as He abides in the soul, so does the soul abide in Him, as a creature in the element to which it belongs—as a fish in the water, or a bird in the air.

Nor is this simply an imagination or a parable, but it is literally true that the soul breathes in divine life and strength from Him in whom it dwells, not only being dead with Christ to the old things that are passed away, but alive with Christ to God, living the life hidden with Christ in Him.

Yes, hidden; so that the reason of man perceives nothing of this life—sense knows it not, fleshly eyes see nothing of it—for poverty, contempt, and suffering are three veils that hide it from the world, which knows not that the King's daughter, all glorious, is within, veiled from the eyes of men. Therefore, the world looks upon all such hidden ones as a poor, withered, despised, afflicted people—as a sect everywhere spoken against—foolish, absurd, weak simpletons, making crosses and troubles for themselves, whilst others enjoy life and have a good time.

Such people were the first Christians in the days of the apostles; such people have a glory and an honour and a blessedness in time and in eternity, for of them God's Word declares it. I will give a few passages regarding them and let the reader who seeks God consider them well before His face and esteem it no small thing should he feel his heart drawn with a hidden force, with the drawing of love, to this seclusion and separation, the signal grace and holy calling, the glorious privilege and blessedness which God bestows, now and for ever, on His beloved ones.

"With Him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."

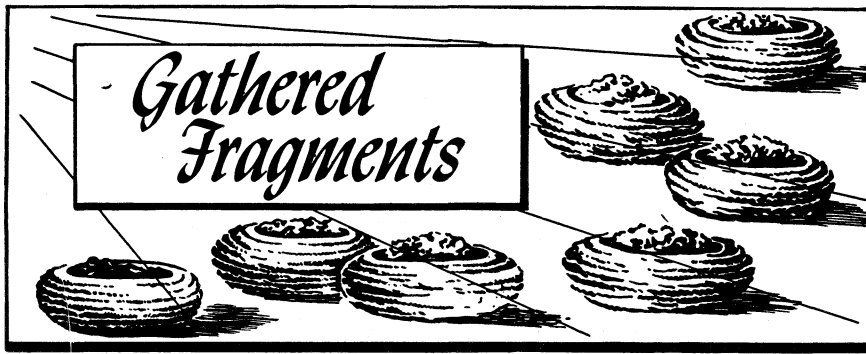
"Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him."

"With gladness and rejoicing they shall be brought; they shall enter into the King's palace."

"Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy course: we shall be satisfied with the goodness of Thy house, even of Thy holy temple."

"In my Father's house are many mansions. If it were not so, I would have told you; I go to prepare a place for you."

"Henceforth I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you."



"PETER AND BARNABAS and Paul might find themselves more at home in a Holiness service or at a Pentecostal revival than in the formalized and sophisticated worship of other churches, Catholic or Protestant," wrote Dr. Henry P. Van Dusen in *LIFE* (June 9, '58). Quite a statement, full of implications and raising many questions, coming, as it does, especially from an outstanding minister of the "formalized" Presbyterian Church who is also the president of the "best-known" and leading liberal theological school of the United States, Union Theological Seminary, New York City.

* * *

"No archeological discovery has ever been made that contradicts or controverts historical statements in Scripture," testifies Nelson Glueck, President of the Hebrew Union College-Jewish Institute of Religion, noted archeologist who "has spent many years in biblical archeology" (*N. Y. Times*, Oct. 28, '56). On the positive side, archeologists are continually making discoveries which corroborate the scriptural records. One of the latest was reported in the *N. Y. Times* for June 7, '58:

"Israeli scientists have uncovered evidence that the ancient Israelites developed a complicated system of desert farming deep in the Negev. A number of ancient cisterns, drainage terraces and the remains of farmhouses have been found on the northern rim of the Makhtesh Raimon, a

huge depression sixty miles south of Beersheba.

"From potsherds discovered on these sites, it has been possible to identify them as belonging to the period from 900 B.C. to 700 B.C., when the Israelites were in control of the Negev. This was the first evidence that these people had found a method for farming in the desert. It was also the first evidence that they had lived in any numbers so far south of Beersheba. . . .

"In several places the scientists found systems of interlocking terraces, canals, cisterns and fenced

fields. . . . They were designed, like the Nabataeans' to trap the one or two heavy rains that occur yearly in the southern desert and then to channel the run-off into cisterns and terraced fields. . . .

"The discovery was also believed to be confirmation of the Bible's account (II Chronicles, xxvi, 10) of King Uzziah's work in the desert during his reign from 785 B.C. to 747 B.C.: 'And he built towers in the desert and hewed out many cisterns, for he had much cattle . . . for he loved husbandry.' "

* * *

At present there is quite a controversy brewing over limiting the powers of the United States Supreme Court. We have nothing to say about that issue in *Bread of Life*, but in this month when we celebrate the one hundred and eighty-fourth anniversary of the birth of our nation, it is fitting to recall the religious beliefs of one of our Founding Fathers, John Jay (1745-1829), the first Chief Jus-



Anniversary Day Parade, June 5, 1958

Brooklyn's 129th annual Anniversary Day Parade was held on Thursday, June 5. An estimated total of 120,000 children and adults from 450 churches participated in parades in all sections of the borough. It is reported that half a million spectators watched the marchers.

The parade was sponsored by the Brooklyn Sunday School Union to commemorate its 129th anniversary. The theme of this year's parade was "Witnessing for Christ."

The Ridgewood Pentecostal Church joined the churches of the Bushwick Division of the parade which marched along Bushwick Avenue. Its float, which was awarded first prize by the Anniversary Parade Association, featured a lighthouse with the words, "Let your light so shine before men." In these days of turmoil and unrest those words of Jesus present a challenge to Christians everywhere.

tice of the Supreme Court, who was also an earnest, humble believer in Christ as his personal Saviour. His published papers give specific testimony not only to this faith but to his extensive study of the Bible including prophecy.

The youngest member of the First Continental Congress, he immediately gained the respect of that august body for his wisdom and judiciousness. Throughout the struggle for independence, Jay occupied numerous positions of trust and was one of the commissioners who negotiated the Treaty of 1783 whereby the Revolutionary War was concluded. Four years later he was one of the framers of the Constitution, and when it was adopted George Washington appointed him Chief Justice. In 1801 he retired from public life.

In 1822 he was prevailed upon to become president of the American Bible Society in which capacity he delivered several addresses showing his high regard for the Book of books and his belief in the blessing that would stem from its distribution:

"We know that a great proportion of mankind are ignorant of the revealed will of God. . . . By conveying the Bible to people thus circumstanced we certainly do them a most interesting act of kindness. We thereby enable them to learn, that man was originally created and placed in a state of happiness, but, becoming disobedient, was subjected to the degradation and evils which he and his posterity have since experienced. The Bible will also inform them, that our gracious Creator has provided for us a Redeemer, in whom all the nations of the earth should be blessed—that this Redeemer has made atonement "for the sins of the whole world," and thereby reconciling the Divine justice with the Divine mercy, has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not our deserving nor in our power to deserve. The Bible will also animate them with many explicit and consoling assurances of the Divine mercy to our fallen race and with re-

peated invitations to accept the offers of pardon and reconciliation. The truth of these facts and the sincerity of these assurances being unquestionable, they cannot fail to promote the happiness of those by whom they are gratefully received, and of those by whom they are benevolently communicated."

* * *

Chief Justice Jay's son, William, was one of the organizers of the *American Bible Society* in 1816. Working in cooperation with the Bible societies of other countries, is it carrying out its purpose to get the Word of God to every man in the world in his own tongue. According to the *Bible Society Record* (June, '58) as of the end of 1957 the whole Bible is now published in 215 languages, the New Testament in 270 languages, a Gospel or some other whole book of the Bible in 642 languages, making a total of 1,127 languages of the

world in which some part of the Bible has been published. In 1957 the American Bible Society published books in several Central American dialects and published the Gospels and Acts in the Beti language used in the Cameroons, Africa.

* * *

On Sunday, June 29, *Pastor Hans R. Waldvogel* began a four-week campaign in Kirchheim Tech, Germany. Let us remember this ministry in prayer.

CHRISTLIKENESS

*Oh, that my tongue might so possess
the accent of His tenderness
That every word I breathe would
bless.*

*To those who mourn, a word of cheer;
A word of hope to those who fear,
And love to all men far and near;
Oh, that it might be said of me,
"Surely thy speech betrayeth thee
As a friend of Christ of Galilee."*

—Selected.

"Their Works Do Follow Them"



G. Herbert Schmidt

G. Herbert Schmidt, known to many readers of *BREAD OF LIFE*, went to be with his Lord on May 19, 1958. He was especially well known for his book, "Songs in the Night," the story of his imprisonment during World War II.

Our acquaintance with Mr. Schmidt dates back to the year 1910 when he first came to the United States. His life was one of devotion to the Lord Jesus Christ and the preaching of the gospel. In eastern Europe, God had blest his labors with a far-reaching revival during which thousands were brought into a saving knowledge of the Lord Jesus Christ.

Four years ago Mr. Schmidt started the German Full Gospel Radio Mission. In the event of his death, he had expressed an ardent desire that this work should be continued.

No better memorial could be raised to the devotion of this servant of God than an honest effort to continue this broadcast, and we have been asked to help in this work.

During the next few months the broadcast, German Radio Mission, will be conducted in the German language by the Ridgewood Pentecostal Church, 457 Harman Street, Brooklyn, the Rev. Hans Waldvogel officiating.

The stations presently served are:

KJRG in Newton, Kansas—10:00 A.M. Saturday
WHVF in Wausau, Wisconsin—8:30 A.M. Sunday

Brethren, pray for us.