

# Bread of Life

Vol. VII

August 1958

No. 8



A. Devaney, N. Y.

"The Lord is mightier than the mighty waves of the sea."

## *He leadeth me . . .*

*He leadeth me.*

*In pastures green? No, not always.  
Sometimes He Who knoweth best  
In kindness leadeth me in weary ways  
Where heavy shadows be;  
Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night.  
I oft would yield to sorrow and to fright  
Only for this: I know He holds my hand.  
So, whether led in green, or desert land  
I trust, although I cannot understand.*

*He leadeth me.*

*Beside still waters, No, not always so.  
Oft times the heavy tempests round me blow,  
And o'er my soul the waves and billows go.  
But when the storm beats wildest, and I cry  
Aloud for help, the Master standeth by  
And whispers to my soul: "Lo, it is I."  
Above the tempest wild I hear Him say:  
"Beyond the darkness lies the perfect day;  
In every path of thine I led the way."*

*So whether on the hilltops, high and fair  
I dwell, or in the sunless valleys, where  
The shadows lie—what matter? He is there.  
And more than this; where'er the pathway lead  
He gives to me no helpless, broken reed,  
But His Own hand, sufficient for my need.  
So where He leads me I can safely go.  
And in the blest hereafter I shall know  
Why in His wisdom He hath led me so.*

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# Freedom From Sin

An Exposition of Romans 6

G. A. WALDVOGEL

FREEDOM FROM SIN is the normal experience of the believer. The unsaved are "servants to sin" and "free from righteousness" (v. 20); the saved are "free from sin" and "servants to God" (v. 22). The gospel recognizes no middle ground.

The bondage of sin, manifested in different ways, is universal and satanic. "The whole world lieth in wickedness" (1 John 5:19). No human effort can effect deliverance. Even the law of divine commandments, though it may enlighten and convict, cannot save from sin's bondage. (See Romans 7). Oh, Jesus can.

*"He breaks the power of canceled sin,  
He sets the pris'ner free;  
His blood can make the foulest clean;  
His blood availed for me."*

The sixth chapter of Romans reveals to us the way of liberty. The contents of this most important chapter may be summarized in three propositions of divine truth.

*It is provided for in the death and resurrection of Christ.* From the viewpoint of divine justice we "died with Christ" (v. 8), our Representative; "our old man," the guilty slave of sin, "was crucified with him" (v. 6). The believer's guilt is effectively removed, wiped out by the judgment of the cross. And by the removal of our guilt Satan's hold on us has been broken. Thus we "died with Christ to sin."

The fruit of our identification with Christ on the cross is described as follows: "that the body (the varied manifestation) of sin might be destroyed, that henceforth we should not serve (be slaves to) sin. For he who

has died is freed from sin" (vv. 6, 7). As a slave by his death escaped the tyranny of his master, so are we delivered from the dominion of sin and Satan by the death of our Savior.

This blood-purchased liberty is made real in us by the power of His indwelling Spirit. "Now if we have died with Christ, we believe that we shall also live with him." Thank God! We have a living Savior, who is not only abundantly able, but desirous, to make true in us what He has purchased for us. He Himself has said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). We see then that deliverance from sin is provided in the power of Christ's blood and Spirit.

*It's proclaimed in the ordinance of Baptism.* Baptism is generally viewed as an act of obedience and as a sign of our surrender to, and faith in, the Lord Jesus. It is that; but it is much more than that. It is an act of God to which the believer submits. We were "baptized into Christ Jesus" (v. 3), that is, we were received by baptism into the salvation and fellowship of Christ. This is more fully explained in verse four. Being baptized into Christ Jesus means that we were "baptized into his death"; "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

We have a very similar explanation of the meaning of baptism in Colossians 2:9-12: "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is

the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ (the cross): buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Baptism then is a divine declaration of our being made one with Christ in His death and resurrection. It is a declaration of our emancipation from the power of sin, sealed to us, personally in symbolic language.

*It is experienced by the obedience of faith.* "Likewise reckon ye also yourselves to be dead indeed unto (the servitude of) sin, but alive unto (the service of) God through Jesus Christ our Lord." This 11th verse of Romans 6 is indeed a golden text. It is a call to faith. We are exhorted to reckon with, to count upon, the redeeming power of the blood and the sanctifying grace of the Spirit. God's provision in the Gospel and His solemn declaration in baptism call for the appropriation of our faith. As justification must be received by faith, even so must sanctifying grace be obtained by believing. It is thus that by the "exceeding great and precious promises" we are made "partakers of the divine nature" (2 Pet. 1:4).

Of course—and this is what the apostle emphasizes in the latter part of the chapter—real faith must always produce a corresponding attitude of obedience. Reckoning with the fact

(Continued on page 11.)



and blood-poisoning began to develop in my right hand. I was on my face before God during those days, going through the prophecy of Daniel: "*And I set my face unto the Lord God, to seek by prayer and supplications with fasting and sackcloth and ashes; And I prayed unto the Lord my God, and made my confession, and said, Oh, Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments*" (Dan. 9:3, 4). Then He took me to Daniel 9:20-23 and Daniel 10:5-12.

I was in the attitude Daniel was during those days described by these verses. They came to me again and again during that time and I read them often. I was earnestly seeking Pentecost. Twenty-one days after the burning I was alone in my room on a Saturday night with no arrangements for Sunday. I knew unless God came to my rescue I would soon be dead. They were praying for me, but the blood-poisoning was rising and had now reached my brain, and I was almost wild. I knew my wife had gone upstairs to pray and I was desperate. Again Daniel 10:5-12 came to me, and I said, "Lord, unless you interpose I shall be dead before morning. I want to know what You are going to do, and I give You an hour to do it."

Seventeen years before that in my library I had received an anointing of the Spirit and said and sang things in a way I didn't understand. So on that eventful night I asked of the Lord three things: First, if that experience seventeen years before was the beginning of this Pentecost, to give me the "*residue*" of it now; second, heal me instantly and thoroughly; third, enlighten me concerning this subject of Pentecost, so I might answer the questions that had been coming to me for months both verbally and by letter con-

cerning it. And then this came to pass literally: I lifted up mine eyes, and looked, and beheld a certain man, just as John had at Patmos.

In that hour I saw the Lord Jesus. He wasn't down here exactly as Daniel saw Him, but away up in glory and in the midst of a great multitude. A great orchestra was before me and a great chorus of singers, and they were singing wonderful music. I could see Him on a glorious pedestal with a beautiful baton that looked like gold and pearl, beating time, and as I looked upon Him I wished He would turn around so I could see His face. Presently as they seemed to come to a pause in the singing, at the end of a strain, He turned around so gracefully to me and looked at me and said, "Well, My child, what would you like to have?"

And I said, "Oh, Lord, I would like to join Your choir," and then I seemed to tremble at what I had said, "*Join that choir!*"

He turned and looked toward the choir, and then at me and said, "My child, you may." Then all the strength left me, and I said, "Well, I can't now, I wouldn't dare."

But He made a motion to me with His baton, and it seemed I was lifted right up and was set down in the choir. I began to sing with them a little and what do you suppose? I was singing the "Latter Rain Song" in "tongues," which I afterwards interpreted and wrote into English. They all seemed to join in with me, and after it was all over they sang another great chorus. I listened, and the great Leader, my glorified Christ, motioned to me, and I sat down, and I thought, "Oh, what singing! The old Ohio Quartette never could sing like that," and I found myself singing also. The glory died away and I came to myself singing in "tongues." It passed away and immediately I began to reach for my Bible.

I took out a piece of blank paper and began to write with my left hand, tried to write with my pencil between the first and second finger. I could not get along very fast and involuntarily took it over into my right hand, the hand that had been so badly swollen, and I found I was healed; the sores were there but I was healed. There wasn't a particle of pain or stiffness, and I wrote the words of the Latter Rain Song, word for word, as fast as I could write; never changed a word, wrote the melody, tried it on the piano, and found it a beautiful melody.\*

I went upstairs to bed and slept. There on the third of November, 1906, I had the full measure of my Pentecostal baptism and healing, *just twenty-one days*, as God had shown me, after the terrible gas explosion. Oh, what glory I was in for an hour! I took out my watch and saw that for just an hour I was lost to this world. Oh, what a vision of Jesus and of heaven! Indescribable! I have just sketched the outline. Oh, what glory there was in my soul. I got up the next morning like a new creature, and I wondered, "Lord, what will I do? Go over to the church? But what will I say?" I seemed to be not of this world. Mrs. Myland took up the morning reading, which was in the thirty-seventh chapter of Ezekiel. I was struck with the first verse, for God had already given me that verse. I thought, "Lord, do You want me to preach on that?" In addition to that verse, God gave me the twelfth to the fourteenth verses of the third chapter.

After breakfast I went upstairs and put these verses together, then went to the tabernacle and preached. That was my first Pentecostal message. I

(Continued on page 10.)

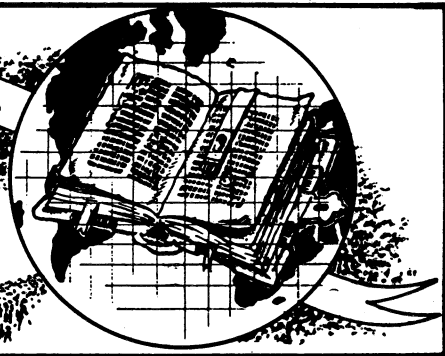
\*This is the song which has the chorus, "Oh, I'm glad the promised Pentecost has come," etc.



GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### "Keep Yourselves from Idols"

By JOHN S. RICHARDS

"THOSE WHO DO NOT LEAVE THEIR SIN WILL DIE IN THEIR SIN." This was the message preached by the speaker one night during the stirring revival held in Gwelo, Rhodesia, South Africa.

One woman who wanted prayer removed her fetish before joining the large group which gathered to be prayed for at the close of the service. When asked, "Have you left *all* your sin and the things of demons?" she replied that she had. After the service, however, she replaced the fetish around her waist. She was immediately warned by her granddaughter: "The missionary told you to leave the things of Satan!" "Oh, he won't know whether I have them or not," she replied.

A few days later she and her granddaughter were out gathering firewood, when suddenly the old woman collapsed to the ground. "Oh, grandmother!" the girl cried. "Didn't the missionary warn you to leave off your fetish?" But it was too late. Shortly afterwards she was carried back to the village a corpse. Truly a tragic end to a modern Sapphira. It is not the humble servant, but the MASTER that people must deal with!

What a contrast with the mother of a little crippled boy in Tzaneen some time ago. After God healed little Charlie and he was walking around the tent

holding only onto my little finger, when previously he was paralyzed from the waist down, we took him back to his mother. Seeing a white cloth on the ground beside her, I picked it up and handed it back to her. With a withering look of disgust she took the cloth and hurled it down to the ground with all her might. One could almost read her thoughts: "I'm done with that stuff forever." It was her fetish—a witchdoctor's "anointed cloth," which was burned along with other fetishes, tobacco, beads, bangles, and other rubbish of the world, the flesh, and the devil. How nice it is to see believers cast from them the lucky-charms, the vain show of jewelry and other things that do not belong to the child of God! True, these "little" things may not be as serious as the African fetish, but actually because of the greater light we possess, they are just as serious in the eyes of God!

What are idols? Idol-worshippers, for the most part, do not believe actually that the image before them is their god, but that it represents their god. Thus they bow down to the spirit of their god. But what about us white-skinned — so-called Christian people? Many get a "thrill" when they feel money in their hands or think of their bank account. The Word teach-

es us that covetousness is idolatry (Col. 3:5). A modern synonym would be "wishing" for this, or that. Besides love of money or possessions, overfondness for a pet can be idolatry. Vanity is a self-worship—just plain idolatry. There are a host of other idols that lie about in many hearts and houses. Let the Church realize that the Word shows it is possible for a "brother" (1 Cor. 5:11) to be an idolator, and that God is a jealous God—He will not share worship with another.

Recently the Lord wrought a victory in the camp here at Zebediela Mission Station. A converted witchdoctor who came to the Lord through the ministry of Miss Ruth Williamson had gone back to his old ways—in fact was already practising witchcraft again. The workers and I dealt with him but seemingly to no avail. The workers left him but kept on praying. Then at our sunrise prayer meeting he came forward to seek God for cleansing and deliverance. Hallelujah!

How precious it is to know that we are not alone as we preach the gospel to the ends of the earth. He is with us, even as the Lord promised. His Spirit is convicting and leading men to repentance! God is confirming His Word with signs following, to the praise of His holy and wonderful Name!

## Answering His Call

By HILDA WAGENKNECHT  
*Bettiah, Champaran, Bihar  
India*

I WAS BROUGHT UP in a Christian home and in the Lutheran Church, going to Sunday school each Sunday. The year 1913 was an outstanding one for me as I finished grammar school early in the year and began high school. A few months later I was confirmed and had my first communion in the Lutheran Church. But not long after that we came in touch with the Pentecostal people where I found the Lord as my personal Saviour.

My mother and my sister Edna experienced wonderful healings at that time, and in the fall of that year we were baptised in water. We were also seeking earnestly for the baptism of the Holy Spirit, and each one received this precious anointing. I received mine the last day of the year at a watch night service, so it was a year full of blessing in every way. How we thank God for those wonderful days of Pentecost when His Spirit hovered over us in every meeting, and we would be in the mission hall praying till the early hours of the morning. A great multitude of young people were swept in at that time and our one desire was to witness for the Lord and bring in others.

It was when I was still in my teens that I heard a returned missionary from India tell about the needs of this great land, the darkness, the idol worship, and the many who were seeking for light. My heart was so touched, and God spoke to me, giving me great burdens for souls until I



Hilda Wagenknecht

was willing to say, "Here am I, Lord, send me." A few years later I attended the Rochester Bible Training School. Those were blessed days, studying His Word and waiting in His presence as I prayed for Him to prepare me for the task He had for me.

I left for India in 1923, arriving here just thirty-five years ago last March. When I first came, there was only a handful of Christians to greet me, and the house we are living in only had the foundation laid. A number of orphan girls had been brought in previous to my coming but were away at other schools for their education. But within a year, dormitories were built and housing accommodations arranged, and in July, 1924, our Pentecostal School was opened here in Bettiah with

about sixty girls present. The eight Indian Christian teachers we hired at the time to teach the different classes were young women from different denominations, and most of them did not have a born-again experience.

In September of that year we had a wonderful revival. The first few days of the meetings there seemed to be such a hunger in the hearts of these dear young women, and one by one they gave their hearts to the Lord and were filled with great joy. They had never heard about Pentecost, but they began seeking God earnestly for the infilling of the Holy Spirit, and before the end of the week the head teacher received a wonderful baptism of the Holy Spirit, glorifying God with other tongues. Before another week was up every one of those dear teachers was filled with the Spirit; classes had to be dismissed as no one could concentrate on lessons. Girls and teachers alike were lost in His presence as day after day He came forth with such great blessing. Things were made right, letters were written asking for forgiveness, and the spirit of revival spread to a number of places. Since then we have had many more revivals as older teachers left and new ones came in to take their places, and it was never very long before they too were filled with the Spirit.

We thank God for each one of these dear lives and for the privilege we have had in helping them. We have girls all

over North India now, some in their own homes letting their lights shine for Him and bringing up their children in the light of His Word, attending Sunday school and church in the district where they live. Others have trained as teachers and are working in a good number of other schools. Many have been trained as Bible women, carrying the gospel of salvation to those in darkness. Some trained as nurses to bring help and comfort to the sick and troubled hearts.

Had we never opened these doors, where would they be today? But thank God for His faithfulness through the years, for supplying our every need, for keeping this home filled with happy, carefree children where they can find Him and learn to trust Him.

Never once have I regretted coming to India, but I am glad I heard the call and followed Him. There have been hard places and difficult ones to go through, but He has never failed. The hardest, of course, for me has been this past year when I lost my only two sisters within just a few weeks of each other and my heart was so filled with grief. But again I have felt His love unfailing and His grace abundant, and I want to be faithful in serving Him till the call comes for me to come up higher.

## Greetings from Duivelskloof

MISS RUTH WILLIAMSON writes of her recent move:

"Greetings from Duivelskloof! Life has been very, very full—with the supervision of two tent campaigns, going on all the time with many workers, as well as the work at Zebediela Mission. For some time I felt that there was to be a change but couldn't seem to find out just what it was. But when Mr. and Mrs.

John Richards had to leave the house they were in, in Pietersburg, I offered them the house at Zebediela, and they felt led to take it. It happened suddenly—I had to dispose of my furniture and didn't know where I would be staying. However, I was very peaceful and happy about it, and about five weeks ago I had a clear leading to come to Duivelskloof, for a time.

"I spent fourteen years at Zebediela, and from the first I wanted a site to build a church (or to help the Africans build a church) in the location. Because of a law being changed, we succeeded in getting the site right in the center of that huge location and a church is being built. I sold most of my household furniture and am using that money to buy the materials needed for the church, also to put up a fence and to pay builders. The Christians are furnishing the stones and also some of them helping in the building. In that location we have had seventeen tent campaigns, and we feel that the natives have really had a chance there. Many were saved and healed, and the church will be a real blessing. They will have to have their meetings in their own districts most of the time but will all gather at the church once a month for communion and also for special services. My only interest in Zebediela now is to finance that church building and also to help somewhat with the tent—the largest tent is there and four of our African preachers. I don't know just what the plan of God is regarding them, but it may be that once the church is completed and dedicated, it will be all under Brother John Richard's supervision.

"You will notice my change of address to:

Box 24,  
P.O. Duivelskloof,  
N. Tvl., South Africa."

## Nineteen Baptized in Formosa

MISS ELISABETH LINDAU writes: "On July 20 we had a precious baptismal service when nineteen followed Jesus in baptism. We had a full church for the occasion. Among those baptized were two couples, the Nius and the Liangs. You may remember our telling you of the Nius who so completely turned from 'idols to serve the living God.' They have not been without their trials since then, for the devil does not let go so easily. It has been precious to see how they have literally taken that word, 'Call for the elders of the church,' and the dear Lord has again and again ministered His help, strength, and grace.

"In an effort to reach the boys and girls in this area we had started open-air meetings for them each Tuesday and Saturday night. Last Tuesday, the 22nd, there were about seventy out—a number who do not attend Sunday school were among them."

"The presence of Jesus is so very wonderful," writes *Miss Pearl Young*. "This is all His grace, and I can only thank Him with all my heart. *Please do not let up* in your prayers for us and God's work here. Thank you so very much."

*The true way to seek the baptism of the Holy Spirit is to seek to have Jesus Christ as King.*

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### MISSIONARY PRAYER GUIDE

Monday—India  
Tuesday—China and the Far East  
Wednesday—Latin America  
Thursday—Europe  
Friday—Africa  
Saturday—North America

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## To God Be the Glory!

SUNDAY, JULY 27, marked the close of four weeks of tent meetings in Stuttgart, Germany. The meetings were conducted by the Rev. Hans Waldvogel of Brooklyn. Firsthand reports received from Wally Roth described the campaign as follows:

"The meetings began with a marked presence of the Lord, and that to us is always an encouraging sign. From the very first, the Spirit of the Lord was poured out in a remarkable way, and there was a marvelous response to the gospel. The prayer tent was always filled with people seeking the Lord. And the many testimonies to healing were also striking and wonderful.

"There was a new loud-speaking system in the tent this year, and it was very good. You could hear just as clearly in the back of the tent as you could in the front.

"On July 13, over a thousand people filled the tent to commemorate the tenth anniversary of the tent meetings in Stuttgart. How thrilling it was to see all these people raise their hands to heaven, praising God from the bottom of their hearts. It made me think of the glorious day that is coming when multitudes that no man can number will be standing before the throne, worshipping the Lamb."

Another report which was received from Bertha Waldvogel gives an additional glimpse of the work that God did in Stuttgart through the tent meetings:

"We all feel that the tent meetings were very, very profitable and that there has been lasting fruit. I am particularly happy over one girl, eighteen years of age, who had such a wonderful experience of salvation. She told me that she had been seeking the Lord for a long time but never really found Him. Just a few weeks ago she found a job as a secretary in Stuttgart and soon after came into the tent. It was there that she found Jesus. She was so happy and said to me, 'Just think—I had to come to Stuttgart to find this wonderful Saviour!'

"A few days after the close of the tent meetings, she wrote me a letter. It read:

'I am so happy that I have been saved, that the Lord led me to the tent where I could hear His Word aright. There I spent the happiest hours of my life thus far.

'Please convey my thanks once more to Pastor Waldvogel. I am so thankful that

### NOTE

In the June and July issues it was mentioned that on June 29 the Rev. Hans R. Waldvogel began a four-week tent campaign in Kirchheim Tech, Germany. Although there will be special meetings in Kirchheim Tech during the summer, this particular tent campaign was held in Stuttgart, Germany.

through his preaching I have found the right way.

'Oh, believe me, I sought the way for a long time but found it nowhere. I heard so many sermons, but there was no preacher who expounded the Word so clearly as Pastor Waldvogel.

'I have said farewell to all the things of the world, and from now on I mean to follow the Lord Jesus. Pray for me that I may have the strength to walk this way with the Lord. The Bible has become the most precious Book to me. You can't imagine how I enjoy reading it. I wish I could read it all at once.'

*To God be the glory—  
Great things He hath done!*

*Take me through, Lord Jesus,  
Take me through,  
Though the battle may be long,  
Keep me faithful.  
Keep me strong,  
Take me through, Lord Jesus,  
Take me through.*

### "In Deaths Off"

(Continued from page 5.)

tell you it wasn't I that spoke. It was God. "The hand of the Lord was strong upon me." When the Spirit of the Lord gets you, the hand of the Lord is upon you. Your spirit may shrink, but the hand of the Lord is upon you. He carried me away. First He carried me *up*, then He carried me *out*—out into service to other people.

This was the *seventh* and last of my deliverances from "deaths off." This was a death "by fire"; and resulted in my "Pentecostal baptism." I had, it seems, arrived at the completion (seventh), the "*fulness*." Many "fiery trials" have followed, but, like the *asbestos*, which is made to display fire, we, whose faith has been tried by fire, may be formed unto praise and honor

and glory at the reappearing of Christ.

My closing word is a prayer that this story may encourage you to trust God, to yield unquestioning obedience to Him, and He will cause you too to know that "all things work together for good to them that love God, to those who are the called according to His purpose." Blessed be His holy Name forever. And now I close my story by reciting two passages of Scripture:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"Unto Him that loved us, and washed us from our sins in His own blood,

And hath made us kings and priests unto God and His Father; to Him be glory and dominion forever. Amen" (Rev. 5: 12, 1:5, 6).

## Freedom from Sin

(Continued from page 3.)

that we are delivered from sin's bondage to be the bondservants of God, we are to "yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God" (v. 13). Grace does not render us immune to temptation, but it induces us to choose and enables us to do the will of God.

This reckoning of faith and the corresponding consecration to God's will must become the fixed attitude of heart and mind. We just learn to "walk in the Spirit," "to abide in Him."

Thus shall it be true of us as the apostle writes in verse 22, "But now being made free from (the service of) sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Freedom from sin, we repeat, is the normal experience of the believer, for it is the very essence of salvation.

# Divine Rest

By MARY E. JUDD

THERE IS NOTHING in the whole world that can mean more to us than the rest of God can mean. And the Word says: "There remains, therefore, a rest to the children of God." What does that mean? The rest of God, permeating our being—our body, our soul, and our spirit? It means a very great deal to us, the rest of God—the stillness of heaven filling our being.

What is the difference between the rest of God and the rest of the world, or just ordinary rest one might think or speak of? There is a vast difference. What is it? After we have experienced a time of real rest in God—the rest that really remains to the children of God—this is what happens to us: There is injected into us, in body, soul, and spirit, a portion of the divine life of God. He is the essence of rest. It is not the same as if we had had a nap, taken a little walk, or relaxed in some other way. All these things are good and profitable, and they have their place. But, the rest of God—divine rest — completely transforms us, changes us, and we are no longer the same men and women. We are different because the life of God has entered into us in a deeper and a greater way. There is much less of the flesh life because the divine life has come into us.

It is a wonderful experience, this life of resting in God, and it does much more for us than just quickening us in many different ways. It quickens our minds, bodies, and our spirits. Yes, we certainly are different because we have much more of the Holy Spirit in us. He has come in and has brought us down lower at Jesus' feet, taking out of us the fretting, fussing, nervousness, worry, anxiety, and

impatience of the natural life. These are important things to eliminate from our lives. Each time we really sink into the depths of the rest of Himself, these other things of the carnal life are lessened and gradually being removed from us, thereby making us able to enter into a more perfect state of the rest of God. We live increasingly by divine life and in the presence of God.

And so, it will be of great benefit to take frequent periods of complete rest in God. Sinking way down low, sinking within—oh, so quietly, oh, so restfully and lovingly—and the soul is transformed. We are thus changed and brought into God. That is what we want, isn't it? To be brought into God, Himself, where we may come into the place where we live, move, and have our being in Him. Our contacts with our loved ones and with our neighbors and friends in a work-a-day world are completely different because we have spent time going into the great Haven of Rest—in the Heart of God. Here we dwell in heavenly places with Christ Jesus, our beloved Lord! Things in the world do not affect us in the same way. We are immunized to conditions, people, and life itself—all things that would turn us from the fulness of His love, peace and rest.

Oh, it is a marvelous life—this life of living in the continual rest of God—as He pours in His life, resurrection life, and spiritual vitality that nothing can take away. The more time we spend sitting at the feet of Jesus and resting in His love, the more we will become established in the Christian life, and our feet shall not be moved.

Tell me whether the first thought of your heart is of Jesus Christ, and I will tell you whether you have the "blessed hope" or not.

—Martha Wing Robinson.

## Jesus' Other Self

By MERRILL C. TENNEY

WHEN WE FIRST went to Sunday school we learned a song like this:

*I think, when I read that sweet story  
of old,  
When Jesus was here among men,  
How He called little children as lambs  
to His fold:  
I should like to have been with Him  
then.*

I should like to have been with Him then. Now that we are adults, we still cherish the wish that we could see Him as He was then and talk with Him as His early disciples did. If only we could discuss with Him our griefs and our perplexities, they would vanish immediately. Now He is gone, and we seem to be left to struggle along as best we can.

Jesus Himself, however, said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). He said that His absence would be more profitable for us than His presence because if He left the world, the Holy Spirit would take His place. Jesus

could not be everywhere at once as long as He was in a body; but the Holy Spirit, His other self, could be omnipresent. He could be within the disciples and could thus always be available to them in their need.

*Who is this Holy Spirit or Comforter?* The Holy Spirit is a person. Nine times in nine verses (John 16:7-15, English text) Jesus alluded to Him by the use of a masculine pronoun. He is not just an atmosphere or an influence or a power; but He is God the Spirit as Jesus is God the Son. Although He is invisible, He can make Himself known within our consciousness through the Scriptures or by direct impression. Jesus described Him as the Comforter or Advocate, who transacts God's business with us as a lawyer transacts business for his client. He makes direct contact with us for God and he acts with the authority of God.

*What does the Holy Spirit do?* The Holy Spirit has three main functions. *He convicts the world* (John 16:8). Quietly, insistently, inescapably He brings men's

hearts before the bar of God's truth and makes them to realize that they are sinners. He shows them that because of their rejection of Christ they are guilty of the sin of unbelief, the crowning sin of all because it repudiates the very mercy and love which would bring them salvation. He shows them the absolute righteousness of Christ, the standard of God's measure for character and the only righteousness that can please Him. He shows them the Cross, where their sin has been judged and where the righteousness of Christ can be applied to them as a covering for their guilt.

*He guides the believer into all the truth* (John 16:13). Once the sinner believes on Christ, he is saved, but he needs instruction. The Holy Spirit can take of the things of Christ and can make them plain because He teaches from within and because He applies the Word of God in Christ through daily experience.

*He glorifies Christ* (John 16:14) because He can make Jesus real as a present, living Savior. Many of the things that Jesus said and did impressed His disciples much more after He had left them than they did while He was with them because the Holy Spirit wove those truths into the fabric of their everyday life.

The fulness and power of the Christian life will be determined by the measure in which the Spirit controls us. He is resident in every true believer; for "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9); but He must be president of the believer's life if the latter is to be a satisfactory Christian. All He asks is that He be given full control of the life, and the promise of Jesus will be fulfilled that we shall enjoy the same privilege that we would have were He here in bodily presence.

## Are You Looking?

YESTERDAY I HEARD a woman say, "There is one thing I would not miss for anything in the whole world." She went on to say that nothing the world could offer of pleasure, wealth, honor could tempt her away from the one great desire of her heart to be ready for her Lord whenever He might come. I hope everyone of our precious circle echoes now a fervent "Amen," for this is the most important thing ahead for all of us.

Jesus is coming again! What plainer word do we need than His own word, "I will come again and receive you unto myself, that where I am there ye may be also"? Add to this the word given at the time of Christ's ascension, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Read all about it for yourselves in Acts 1. As settled a fact for the future as any historical event is the definite returning of our Lord Jesus Christ. No wonder God witnesses in unspeakable blessing when we sing

*"The Saviour who loves me and suffered the loss  
Of heavenly glory to die on the cross,  
The Babe of the manger, tho' born without stain,  
This Jesus is coming, is coming again.*

*"Jesus is coming, is coming, is coming,  
Jesus is coming again!  
My heart is so happy, my soul is so glad,  
For Jesus is coming again."*

Jesus is coming again, we know, because of the personal revelation to our individual hearts through the working of the Holy Spirit. From my earliest recollection I had heard of the return of our Lord. The church I attended believed this. But how real all the words I had heard from my mother's lips concerning this truth became when the Holy Ghost came to fill my heart. I looked for Him any day. I actually lived in the light of His immediate coming. Praise the Lord! And I am still expecting Him.

The fact that He has not come yet and that many who looked for Him have fallen asleep in their blessed hope does not change the matter one bit. Jesus is coming just the same, and "every man that hath this hope in him purifieth himself, even as he is pure." The seeming delay has given thousands upon thousands the chance to know Him. This glorious gospel has penetrated farther into the jungles of Africa, South America, and other lands of darkness. Just think of the many who look for Him now, to whom His name was utterly unknown just a few years ago.

Realizing this should impel us to greater missionary activity—at home and abroad—than ever before. Let the nonessential tasks of life go, the self-indulging pleasures. There is yet time to gather in more, and the privilege is ours whether we dwell at home or are out in active service for our Lord. No one is exempt from the glorious opportunity, the solemn responsibility, of making straight paths for the coming King. "Blessed is that servant whom his lord when he cometh shall find so doing."

Jesus is coming again! No, we cannot afford to miss being ready for that great event. God has given His Holy Spirit to enable us in our preparation. The matter now rests with us, whether we are willing like Rebecca to go all the way with our Eliezer. Some have stopped after a good start toward their heavenly Isaac. Are you one?

"Called, chosen, faithful!" It means a great deal to be faithful these days, when every fiber of one's being is tested to the utmost. But God is our strength and shield—the author and finisher of our faith. Shall we not all arise and go forth in renewed consecration to meet our Bridegroom?

—Alice Reynolds Flower.