

# Bread of Life

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A. Devaney, N. Y.

"In Pastures of Tender Grass."

# **"A Right Way"**

## **For Us and Our Little Ones"**

By **ELSIE KLAUS**

WHEN GOD GAVE US our first child, I had to make the decision to either train him for God or just let him grow up. In Proverbs 29:15, we read that "a child left to himself bringeth his mother to shame." It was always my prayer and desire to train my children for God, but like so many mothers, I just thought it could not be done in my case. How the Holy Spirit dealt with me during those days, and how I tried to wiggle out of my responsibility to give my offspring a Christian heritage! How many excuses I presented to God, till one day I had a shocking awakening! It seemed to me that I saw my child at the judgment bar of God, lost and condemned to Hell, because I had shirked my responsibility, and I had failed to teach him the ways of God.

This revelation transformed my whole life. Right then and there, I presented myself as a living sacrifice, holy, acceptable unto God. How marvellously God met me, and how the fire fell! Gladly, now, did I dedicate my life to train every child that He would give me for Him. Each child was dedicated to Jesus, in faith, to be taught and instructed in the ways of the Lord and to be prepared for a life of usefulness in the Kingdom of God, in whatever capac-

ity Jesus should choose. Our home, too, was dedicated to God for a house of prayer and worship, a place where we constantly strive to honor our wonderful Jesus.

Life in a Christian home must center around the family altar. From the very first day a little one comes into the home, there must be a time "set apart" each day when we talk to our Heavenly Father, and He speaks to us. This practice must be adhered to regularly, systematically, consistently, and faithfully throughout the training years of our children. Right at the beginning a pattern of worship must be laid down which will govern the entire future. I cannot stress too strongly the must of worship, regularly, which is an absolute necessity for establishing a strong Christian family. It is as important, or might I say more important, than providing them with three meals a day. We are laying the foundation of a spiritual house which will last throughout eternity.

We must teach our children, right from the start, to love Jesus as we love Him. The following verse has always given me spiritual strength and stamina: "*If a man love me, he will keep my words: and my Father will love him, and we will come*

*unto him, and make our abode with him"* (John 14:23). How blessed to have God the Father, God the Son, and God the Holy Spirit come and make their abode with us! This means that the triune God lives with us in reality, and therefore our seasons of worship are so blessed, because of the continual manifestations of the presence of Jesus. Our children have great potentialities for God. Their young hearts are all "good ground," and if we faithfully do our part in sowing the seed of the Word of God daily, prayerfully, then we can expect to reap a harvest of one hundredfold for the glory of God.

When we have our family worship, we like to think of the two on their way to Emmaus, "as they communed together and reasoned, JESUS HIMSELF DREW NEAR." How our hearts burn within us as He speaks to us and opens unto us the Scriptures. We prize very highly the blessedness of having Jesus draw near. This makes worship WORSHIP, as we behold Him in the midst.

I believe very firmly that we must make the way of salvation very clear to our children. We must explain it to them in such a way that they will understand it and act upon it. I feel if Jesus had His way with our children, they would be genuinely saved during their pre-school years. We must take faith over our children, that as we do our part, the Holy Spirit will lead them to repentance.

As examples to prove that the old-fashioned family altar works, I would like to relate the following: It was the Easter season, and as the custom is at our house during that time, we

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# *The Purpose of Man's Creation*

By GERHARD TERSTEEGEN

OMAN, WHOEVER YOU ARE, stand still for a moment and think earnestly of the high dignity for which you are created and sent into the world by God. You were not made for time and for passing things, but for God and eternity, and to have your heart filled with God and with the things eternal.

You are here for awhile that you may seek the blessed face of God, from which sin has turned you away, so that you fix your eyes on the things below; whereas, if you were turned to Him, you would be filled through and through with light and holiness, and God would have in you His pleasure, His joy, His peace, and His contentment, and you would have yours in Him.

In this one thing all your gladness and blessedness consist, in time and in eternity, which nothing beside God can give you. The outside things of this world can scarcely bring you any pleasure, even for the short time of your weary life. You have within you an eye that is not satisfied with seeing, a mind that can find no rest except in that which is all-sufficient and of endless loveliness, and this is in God alone.

Have you a true desire to find Him and to see His face? See that you do not hinder yourself by your own endeavours. God is a Spirit and near to your spirit. You need not seek and wander far abroad and weary yourself with the reasonings and reflections and questions of your mind and the straining of your head, for by these means you will wander farther from God and the knowledge of His truth.

God is a Spirit, apart in the seclusion of His holiness from

this coarse world, apart from the domains of the senses and of reason. And it is when your spirit, your love, your delight, and all your thoughts are withdrawn from this world, and it is as a strange land to you that you will see His face and hear His voice.

God dwells in eternity. He is evermore the same. To Him there is no before nor after, but an everlasting now. And if you would have communion with Him, avoid all needless looking back and looking forward; lay down all your questionings and reasonings and cares, and be as an innocent child in His presence, enjoying the blessed moment of the present, leaving it to Him to lead you and to care for you.

God is a Being with no parts, no limit, beyond all thought and comprehension. He is neither this nor that, but all in one. Therefore if you would have communion with Him, yield gently up all your this and that, all your own peculiar, limited, childish thoughts and imaginations of Him. Let your reason be taken captive by simple faith, and enter with your spirit into the wide, boundless land of stillness and of peace, with nothing to shape and limit your thoughts of Him, especially when you draw near to Him in prayer.

God is purity itself, true and clear as the unclouded light. And in fellowship with Him all that is in your heart must be pure and clear and true. Let the single eye of your heart look straight to God, with no other object besides; no mixture of self-seeking and of side aims and purposes; no known or unknown hypocrisy or pretence or

show. And should any false or mixed motive rise up involuntarily, bring it honestly and restfully into His presence and lay it before His face, where it will vanish away; and let the clear sunlight of His countenance shine down upon all your thoughts and purposes, spread out in simplicity before Him.

God is a Being, loving, gentle, and tender. He is love. And he who dwells in love dwells in God and God in him. Therefore, if you would walk with Him, be gentle and tender and full of love in all your works and ways. Let the spirit of the love of Jesus tame and sweeten the rough oppositions and crabbed tempers of your natural mind, melt down your hardness, and bend your obstinate self-will; and should any of the bitterness of the old nature rise up, let yourself sink down at once into the deep sea of the gentleness and love of God.

God is a Being, still and peaceful, dwelling in the still eternity. Therefore your mind should be as a still, clear mountain tarn, reflecting the glory of God as in a mirror, where the image is unbroken and perfect. Avoid, therefore, all that would needlessly disturb or confuse or stir up your natural mind, from without or from within. Nothing in the whole world is worth being disturbed about. Even the sins you have committed should humble you but not disturb you. God is in His holy temple. Let all that is in you keep silence before Him—silence of the mouth, silence of all desires and all thoughts, silence of labour and toil. Oh, how precious and how useful is a still and quiet spirit in the eyes of God!

God is a Being, joyful, satisfied, and blessed. Let your spirit, therefore, be glad and satisfied. Avoid all anxious cares, all taking of offence, all murmuring and gloominess, which cloud the heart and make it unfit for intercourse with God. Turn gently away when you perceive any of these things likely to beset you. Let the world and passing things be strange and foreign to your heart; but let it be at home with God, in the intimacy of love. Be as strict as you will with yourself and your evil passions and self-love and self-will; but with God be free as a loving child with a Father, confiding restfully in Him, seeing in Him the Friend of your innermost heart, and imagining in Him nothing but perfect love.

Let things around you all go to pieces. Let your body bear the cross and pain and weariness. Let your soul be sorrowful and barren. But let the spirit be untouched by all these things, still and glad, dwelling above the clouds and mists of lower things, satisfied and at peace with God within and His will without.

I would give you some advice which is important as to all this. First, since outward things and needful business are apt to distract the heart when it is still unpractised in communion with God, it will be good and useful for you purposely to set apart a little time now and then during the day, when you may shut your eyes to the things that are seen, shut out from heart all worldly business, and collect yourself in the presence of God, each one as often as his circumstances will allow.

And, secondly, above all things, bear in mind that all is of grace and not of him that willeth nor of him that runneth. Therefore we must not imagine that by our own diligent striving and racking of our brains we shall find and see God. Our part in drawing near to God can

be only an inward, gentle, still, and peaceful yielding or bending of our will, of our love, and our heart, the force being in the working of God, in the hidden drawing of His love, which we must take notice of and follow in simplicity of heart, all our own working being still and silent.

When we perceive that the Lord would raise us to Himself or collect our thoughts, or still us and soothe us; or when we feel the deep blessedness, the childlike fear, which marks His presence with us, then we should yield ourselves up fearlessly to His mighty working and be still and welcome Him, in all simplicity, into the seclusion of our hearts.

Thou wouldst thus, as time goes on, make the experience that thou hast not only an outward man, with body, senses, and reason, a man belonging to this present time and to outward surroundings, but an inward man, a spirit of high nobility, whose home and birthplace are in eternity and having faculties and powers to see and to enjoy God and eternal things, to be satisfied completely, to be at peace in the gladness and the rest of God.

Thy love, thy heart, all the fervor of thy longings and desires, would at last (and this is the end and purpose of our creation and redemption) be emptied of all else, and the heavenly delight, the immeasurable God, would be poured out into this measureless vessel and fill it and possess it.

To this everlasting love, this all-satisfying Being, thou wouldst cling with all the united powers of thy love and delight, with the tenderness of the innermost heart. As an innocent child embraces his wellbeloved mother and draws her to himself, so wouldst thou embrace the Eternal Love and be embraced by Him with the blessed embrace of everlasting arms.

With this, the bosom Friend of thy soul, thou wouldst delight to sit alone, shut into the innermost chamber, the depths of thy heart far, very far, from all outward things, from all beside the Beloved.

In this sweet solitude thou wouldst be satisfied from thyself (as it is written in Proverbs 14:14) because of the nearness of the all-satisfying One. That is to say, thou wouldst be so perfectly satisfied and filled and soothed alone with thy God that thou wouldst not turn to give a moment's glance at all the glory and the riches and the pleasures of heaven or of earth. But filled with the glow of His mighty love, thou wouldst become gentle and loving and tender—thou wouldst thyself be love.

In the light of God wouldst thou see light, even the truth itself, and this light would be mirrored in the stillness of thy glad and peaceful soul. Thy face, without shame or fear, would meet the blessed, unveiled face of thy God. His eyes would meet thine eyes in the fulness of the depths of love, God and the soul redeemed rejoicing together in that tenderest embrace. As a little child thou wouldst look into His face with joy, with the unquestioning eyes of innocent love, and His eyes would rest upon thee as the eyes of a tender mother who delights herself in her child; and thus it is that all the soul is sanctified, and we are changed from glory to glory by beholding Him.

Thus wouldst thou have thy mind and memory filled to the full with the purest and the deepest joy and peace. All thy delight, thy joy and blessedness, would be in God; and His delight and pleasure would be in thee. He would dwell in thee and rest in thee as on His throne of peace and stillness; and thy spirit, that had wandered so long as a homeless orphan in

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## “Free Indeed!”

*When Hans R. Waldvogel became pastor of the Ridgewood Pentecostal Church in 1925 he introduced the custom of having the offerings of the first Sunday of each month devoted to foreign missions. The Lord seemed to set His seal upon this decision when, on the first such Missionary Sunday, most unexpectedly, the Lord sent the author of this testimony, E. Gladys Dieterle, as a special missionary speaker. At that time she related some of her experiences in connection with the opening of the Door of Hope Mission in Shanghai in 1901. Miss Dieterle, now over eighty-seven, is still bringing forth fruit. Driven from China proper, the Door of Hope continues in Formosa where our own missionaries, Elisabeth Lindau and Pearl Young, have had fellowship with her and her associates. The following testimony was sent by Miss Lindau and is reprinted, somewhat abridged, by permission of Miss Dieterle.—Editor.*

*“If the Son therefore shall make you free,  
ye shall be free indeed.”*

ONE SUMMER MORNING at dawn a few years ago, I was awakened by the voice of the Spirit saying to me: “You have a complaining spirit, a murmuring spirit,” and with this there was brought to my remembrance the written Word in 1 Cor. 10:10: “Neither murmur ye, as some of them also murmured and were destroyed by the destroyer,” and the Words in Psalm 106:25: “They murmured in their tents, and hearkened not unto the voice of the Lord; therefore He lifted up His Hand against them, to overthrow them in the wilderness; to overthrow their seed also.”

I was struck with surprise and asked myself: “Can that be? Do I have a complaining, a murmuring spirit?” I thought I had only the Spirit of God—Christ—dwelling in me.

Then I reflected—“Yes, I was complaining, not in public, not openly, no, not that! but secretly—in my mind! in my ‘tent’ . . . complaining about the hot weather! the necessity of having to use a mosquito-net! about the stillness of the air for lack of refreshing breezes! complaining about the early rising-bell! sighing about the duties before me! irritated with (or murmuring within myself) about people—dear people too! etc., etc.

I also realized that there was no need to complain or murmur, that I was really beautifully situated and cared for, and that I should be full of praise to God. Yes, it certainly seemed true that I did have—what God called—a murmuring spirit (!) which had invaded me and was ruling my mind—my thought-life. “Yes, I am like those Israelites who ‘murmured in their tents,’ ” I said. “Thank You, Lord, Thou ‘searchest the heart’ and dost ‘bring to light the hidden works of darkness.’ But—I do not want to have a complaining spirit; that is not my heart’s attitude toward Thee, O God, nor towards my fellow-workers, nor towards the beautiful provision which Thou and they have made for my welfare and comfort!

Nor is it my heart’s attitude toward the many opportunities of service which I have. But—since it is not my heart’s attitude, what then causes me to do this secret sighing and this secret murmuring? It must be just as God says, that I have a complaining and murmuring spirit occupying my mind!”

And the longer I thought about it the more convinced I became that God’s statement concerning me was true. I could not deny the fact any longer, for Jesus while on earth had said: “By their fruits ye shall know them,” and I remembered also the words of the Lord to John and James, “Ye know not what spirit ye are of.”

“What shall I do about it?” was my next question. I realized that I could not rid myself of this spirit of murmuring, which had taken such control of my mind, but that Christ has power to command spirits to leave and that they do obey Him.

Realizing also the seriousness of having this “little fox”—a murmuring spirit—in my vineyard, the possible ruinous consequences to myself and to the flock, as spoken in the Word, “therefore He lifted up His Hand against them to overthrow them in the wilderness and to overthrow their seed also . . .” I, one of the shepherdesses of this flock, dared not trifle for a moment with this situation—!

Immediately, I expressed my full confidence in Christ, Whose possession I am and Whose only authority and control over any part of my being I will to have, and I asked Him to command that complaining, murmuring spirit to leave me. When and how He would do so, I left to Him.

Then again I had a great surprise, for I realized that I was delivered that very moment! I was absolutely free! I felt that all the complaining, the murmuring, the feeling that it was hot or stuffy, the room small, the people trying, duties many,

etc., etc., was all gone! I felt that everything was just lovely and my heart was flooded with love to God and to everyone. My mouth was filled with a song of praise to Christ—my Lord, my Strength and my Redeemer! He had delivered me from the snare of the fowler! The Son had made me free from a murmuring, complaining spirit.

It was not long after this deliverance that God caused me, in a quiet hour alone with Him, to know where it was that I had first given room to the devil.

*"Who taketh not up a reproach against his neighbor"*  
(Ps. 15:3).

It had been several weeks before, when some friends returning from their holiday were telling me of the many things which they enjoyed, but also told me, and rather indignantly, of certain unnecessary restrictions which were made by their hostess, which acted as a "fly in the ointment," so to speak, and spoiled their full enjoyment of that holiday. I listened with keen interest, for I was next on the list for a holiday in that same place and home, and a disappointment entered my heart, and not only a disappointment, but a real spirit of resentment against those restrictions and the hostess of that home.

It was here where I first opened the wicket-gate of my mind to the "little foxes" which afterwards "spoiled my vines!" I had "taken up a reproach against my neighbor." I did not realize it at the time, and when the time for my holiday arrived, unconsciously I carried this spirit of resentment and murmuring with me. I watched for the restrictions—and soon found them! It was just as it had been told me! I spoke frequently to one of the other guests, a friend of mine, about it, which of course was not helpful to her.

I should have taken time—even before I started on my holiday—to take what I had heard and what I was feeling to God in prayer and to wait on Him for His thought of the situation and to ask Him what attitude of mind He would have me take toward it. He would have had a happy solution, which undoubtedly would have led to a great deal of blessing. How sorry I am now that I did not do that and did not realize the seriousness and the evil consequences of "taking up a reproach" and of harboring it in my mind!

There was joy on that holiday, caused by many pleasures and great privileges; there was also spiritual "fruit" given me through precious fellowship with numbers of God's children; that fruit still remains and will remain forever. It is with deep gratitude to God that I think of it; yet there was ever a consciousness that my joy in the Lord was not full and that I was not enjoying the glorious liberty of the children of God,

which was usually mine. I was conscious of an insidious bondage in my spirit that hindered joyous, self-sacrificing service, and it often grieved me. I do not think that on that holiday I made the daily, oral declaration of loyalty and love to God and of absolute abandonment to "His" Will, which I always made at home.

Would there have been more fruit, more power, perhaps, to bring to a "new birth" certain ones with whom I came in contact, who were not yet delivered from the power of darkness and translated into the kingdom of God's dear Son, had I realized that the "taking up a reproach against our neighbor" robs us of the joy of the Lord and of His free Spirit—the two gifts of God—which enable one, in such an acceptable way, to teach transgressors God's way that they will be converted unto Him? (Ps. 51). Had I realized that the Spirit of God in me was not "reigning supreme and reigning alone," there is no telling what the Lord might have done for me, for others, and even for our dear hostess whom I believe longed for real fulness of blessing.

*"Oh, that My people had hearkened unto Me . . . and walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries . . . He should have fed them also with the finest of the wheat . . ."*

But not realizing this fact nor the seriousness of it and consequently not giving God time to speak with me about it, I, even on my way back to Shanghai, did not totally finish with those thoughts of resentment! Is that not a sure sign that by that time my mind was occupied by this resentful, "murmuring spirit" which was now deceiving me—not letting me see the error of my way? It seems to me that it cannot be otherwise.

Having now turned my face toward Shanghai, and to the family in the Mission, I gave myself, while travelling, to prayer and Bible study in preparation for my future service there. I knew that all looked forward to my coming and that there was a great hope in their hearts that I would come "in the fulness of the blessing of the Gospel," which hope I held in my own heart also. I knew that the weather in Shanghai would be very hot, but I had, what I thought, prepared my heart for that (but had I, with these "little foxes, that spoil the vine and tender grapes" still in my vineyard?) and determined "not to mind it," and I was asking God for grace that it should be so.

All went well to begin with. There was a lovely welcome and great, mutual joy, and I began again my life as one of the shepherdesses of His flock—acknowledging Him as the Chief Shepherd and the Governor of each one. Before long, though I realized that I lacked the joy of the Lord

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# Our Conversation Is in Heaven

By HANS R. WALDVOGEL

*"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (PHIL. 3:20, 21).*

WHEN I WAS a young Christian, I said to God,

*"Not for ease or worldly pleasure,  
Nor for fame my prayer shall be;  
Gladly will I toil and suffer,  
Only let me walk with Thee."*

It seemed such a desirable thing to walk with Jesus and to have His continuous, unbroken fellowship that I thought it would be glory to toil and suffer just to have the privilege of walking with Him.

Since then I have induced many others to do likewise, and they like it. Old and young have come to know the Lord Jesus Christ, and they love to toil and suffer only to walk with Him. Like Moses, they choose "to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season."

The worldly man, of course, is not like that. You cannot blame him for laboring hard to gather up as much joy and pleasure out of this life as he possibly can. When God says, "His god is his belly," He says that he has no hope and is without God in this world. So he has to make the very best of it, for when he is put into the grave, all his joy and all his pleasure dies with him. His body lies in the grave and decays, and his soul sinks into darkness and endless despair.

But the man of God is not like that. He has been awakened by the Spirit of God to a new life. His eyes have seen the glory of the coming of the

Lord. He has been filled with the Holy Ghost. He has been knighted by the Prince of the kings of the earth, the Lord Jesus Christ. He has put on the whole armour of God, and he knows that his call is self-denial.

His call is to fight the good fight of faith. His call is to let his soul go out for the salvation of others. So with every drop of blood in his veins he labors to that end. His body, once a slave of passion and sin, has now become a living sacrifice wholly and acceptable unto God.

Do you notice what a solemn appeal Paul makes to Christian living in this passage? As I have said before, Christianity is not a set of doctrines to be crammed into your head. It is a life.

What is it to you to live? Is it to spend your time in riotous living and carelessly picking up all the pleasures you can find? Or is it to turn over your life to the Lord Jesus Christ?

When Paul says, "Our conversation is in heaven," he means to say, "We have already moved there while our body is upon this earth in order to make contact with men who are lost. But our hearts are in heaven." It is the Lord Jesus Christ Himself who says, "Where your treasure is, there will your heart be also." And the Apostle John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

What a wonderful life the Christian has! His conversation is in heaven, and he is waiting for the coming of the Lord Jesus Christ with a living hope in his heart, that when Jesus comes He will bring His reward with Him. What a difference it does make in a man's life when he has received this hope in his heart! Every activity of his becomes subservient to the great light, "My Lord is coming." Even the sufferings of this present time do not discourage him. As I quoted the scripture concerning Moses, who, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God," so the man of God knows that the light affliction which is but for a moment worketh for him a far more exceeding and eternal weight of glory, while he does not look at the things that are seen, but at the things which are not seen.

God calls upon the young men to be strong and to forsake and to flee the lusts of the flesh and yield themselves and their bodies a living sacrifice. And upon young women, He calls in Psalm 45, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King (meaning the Lord Jesus Christ) greatly desire thy beauty; for he is thy Lord; and worship thou him."

Men and women all over the



**Bernice E. Lee**

*nine years of age.) "I think she must have felt the upward pull. She was very weary in body, but, oh, so bright and full of His Spirit. Hers was a wonderful life and she lived for and served Him until the very end."*

**B**ERNICE E. LEE, was "promoted into His presence, August 2nd," writes her companion and co-worker of many years, Edith G. Dutton, in a letter to the editor of BREAD OF LIFE. Best known to most of our readers for her inspiring articles, Miss Lee was one of the host of reapers sent forth into the harvest field as a result of the out-pouring of the Holy Spirit in 1906. For the next seven years Miss Lee was engaged in evangelistic work in various parts of the United States. A valued co-worker of Marie Burgess Brown, she assisted in laying the foundation of Glad Tidings Tabernacle, New York City. Later she ministered extensively in Texas. There it was that the Lord called her to India where she ministered from 1913 to 1940, being used of God to establish the Uska Bazar Leper Home in North India. Since 1940 she had made her home in Oakland, California. "For some time," says Miss Dutton, "she had felt that her time on earth was short." (She was seventy-

made after the image of the eternal God, in making thy royal—I will not say, divine—spirit, with its glorious faculties, the degraded slave of the small and poor and empty things of this passing world, of the lust of the flesh, the lust of the eyes, and the pride of life. For it was for this God sent His son, to redeem thee from such slavery, and to bring thee into the liberty of the glory of the children of God.

Think that, according to thy noblest faculties, thou art a child of eternity! God Himself is the Father and the Fatherland of His redeemed. There is thy city and thy home, the world a place of exile, thy body a prison and a dungeon. Wilt thou not open the door at which the King, the Lord of Hosts, is knocking, that He may come in and abide forever in His glory and His love?

### **"A Right Way"**

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usually read the story of the Crucifixion and Resurrection from all the four Gospels. It so happened that my son's third birthday fell on Good Friday, April 23rd. We were reading the wonderful story of Jesus and His love, and I could sense that the Holy Spirit was dealing with him. How he wept, and repeated the words, "For me, Jesus died for me; He did it all for me." We had a sweet season of worship, and I knew God had come and laid His hand upon him.

Several weeks later we were attending a Sunday morning worship in our assembly, which was very unique indeed. The leading minister wasn't present, and neither was the pianist. The minister in charge had to do the preaching, playing, and most of the singing. However, Jesus is always present. To add to the strangeness of the meeting, it was dismissed half-an-hour

earth today are conscious of the fact that while the pillars of the universe seem to be bursting, and all the foundations of the earth are out of joint and breaking, there is a new era at hand when the Lord Jesus Christ shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. Even those who have died in this living faith with their armor on know that when He shall appear they shall rise first to meet Him, not in a mortal body but in a body that is immortal, like unto His glorified body.

Oh, children of God, it is a time not to be discouraged but to lift up your heads, for your redemption draweth nigh. We are waiting for our Lord and Savior, Jesus Christ, who is coming from heaven. I am so thankful to God for the privilege of living in this marvelous time when the greatest event in all of God's history in His dealing with His people is about to take place, when the heavens

shall become aglow with the light of His coming. The fiery chariots of God shall descend and all those who have loved Him, lived for Him, and suffered for Him shall rise to reign with Him.

### **The Purpose of Man's Creation**

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strange lands, would sweetly rest at last in its own home and resting-place and lie down on the bosom of the Father in untroubled peace, hidden far from all strife and turmoil in the still eternity of God.

In this immeasurable, this boundless land of peace, thou wouldst dwell untouched and untroubled by the stormy winds of the old passions and desires, far withdrawn from all disturbing joys and sorrows, hopes and fears, which rave outside the haven of perfect peace.

Be not, therefore, so foolish, so perverse, O glorious creature,

earlier than usual, which gave ample opportunity for seeking God. How the people came forward, were melted in His presence, and reclaimed for God.

My son and I slipped to our knees, and I whispered in his ear, "Would you like to give your heart to Jesus right now?"

"That's what I've been waiting for all this time," he replied. Right then and there, very simply and sincerely, he gave his heart to God, and he has been serving Him ever since.

My younger son was saved after an evening worship when he was about five years old. I had just tucked him in for the night, when suddenly I heard singing and such praises, glorifying Jesus for salvation. In the opposite bed lay his little sister, weeping as though her heart would break. I slipped in quietly, so as not to disturb my son, and asked her why she was weeping so. She replied, "My sins, my sins, oh my sins! He has it, he has it, he has Jesus in his heart, and I only know about Him in my head." I comforted her and again explained that Jesus loved her so much, enough to die for her sins, and that she also could experience the joy of sins forgiven. It was at the end of that same year when she, too, had a very similar experience, singing and praising Jesus for washing her heart in the precious blood.

What a challenge! God places before us as a family the way of life and the way of death. His word to us is: "Choose you this day whom ye will serve." Will your response be: "As for me and my house, we will serve the Lord," or will you say: "We will not have this Man to reign over us"? What a sad period it must have been for the nation of Israel during the time of the judges "when there arose a generation which knew not the Lord, nor yet the works which He had done for Israel."

If we are wise parents we will take heed to God's Word and train our children accordingly. Ezra, the ready scribe, made a very timely proclamation, which likewise should be our daily prayer: "Then I proclaimed a fast, that we might afflict ourselves before our God, to SEEK OF HIM A RIGHT WAY FOR US AND FOR OUR LITTLE ONES." May grace be given to us as parents to obey this word and God will

come to our homes. We read further: "The hand of our God is upon all them for good that SEEK HIM, but His wrath is against all them that forsake Him."

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## *A Fragrant Garden*

*God leaves no bitter place within thy life;  
If there—'tis all because of thine own strife  
And inward chafing 'gainst His holy will.  
If thou hadst held thee yielded, still,  
There would have been no galling sore,  
Ere long no yoke to weigh thee more;  
But thine afflictions would a ballast proved  
As heavenward thy barque serenely moved.*

*God leaves no bitter place within thy life—  
Reproach Him not nor murmur at the knife  
Which prunes the fruitless branches clean and bare,  
All ready for a fruitfulness most rare;  
He gives the cross—a glory new to show  
Within thee as thou fearlessly dost go;  
Nothing He gives but from a loving heart,  
Trust Him and yield—here ends all bitter smart.*

*No bitter place within thy life God leaves—  
'Tis self and unforgiving pride that grieves;  
The wound God makes doth ever fully heal  
Until no scar remains for man to feel.  
If we submit to all the cleansing of His love  
We know the perfect healing from above;  
And where there else would be a bitter waste  
God makes a fragrant garden by His grace.*

—ALICE REYNOLDS FLOWER.



MARTHA W. ROBINSON

## GOD HIMSELF

**King — Ruler — Governor  
Lover — Blessor — Helper**

*A Message Given January 28, 1918*

**I** do so will as to *change* the "I" and have it all *My* way.

Can that be cured?

Yes, *you* are so called. *All Mine. Every* moment—*every* act—*every* thought. *Be Mine* for I purchased you *altogether*.

Many of My own vessels see Me exacting—but *that* is *God*, not man. For between one's *own* life and Mine *no* thing of man, of self—or flesh can I allow to remain.

Exacting?

O, so exacting—so perfect—so mighty to raise and lift up—to put down or to lay low—*God Himself King—Ruler—Governor—and man subject—ruled—governed*. Can aught but blessing and glory follow so great a letting go of the "I" and "my" of men?

Shall My life be imparted to you—or you—My child, if yours be held back and desired from *Me*?

Let me have the petty human life—*you* receive *Me*, to *abide* in *Me*. Give up yourself—*all* of *your* self—let Me have My own and I am not only God—*King—Ruler—Governor—nay—but Lover—Blessor* and *Helper*—hiding you close in My bosom, protecting you in My arms—and providing the need of your soul in *My* anointing and *glory*.

## "Free Indeed!"

(Continued from page 6.)

and that I was not being upheld by His free spirit! I found myself sighing a good deal and saying within: "Isn't it hot?" "Isn't the air inside the mosquito-net stuffy!" I felt my work a little of a burden! I found it difficult to get messages from Him for the flock, for the morning meetings, when the Voice of the Spirit that morning said

to me: "You have a complaining, murmuring spirit," and when I received that glorious deliverance—the Son making me free indeed!

After the Spirit of Truth had thus revealed to me where I had first "grieved the Spirit" and "given room to the devil . . ." and opportunity to the little "foxes" to enter my vineyard, I repented of my "folly"; and I wrote a letter to our dear hostess, telling her of the state of my mind during my stay in her home and of the deliverance which now was mine. I also wrote similar letters to some of the guests. After that I realized again the glorious truth that: "If we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness," and the glorious truth of these other Words of Scripture: "Blessed is the man whose transgression is forgiven, whose sin is covered! Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile!" All my burden was gone! In the "joy of my salvation and upheld by His free Spirit," I could now teach transgressors—such as I had been—His way and I saw sinners converted unto Him! Such Joy! The Truth had made me free! and them!

Since then we have been made glad by the work of His Hands, which caused those in our midst who were still "carnal" to realize, through many sad experiences, that "to be carnally minded is death," and that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be," and therefore to cry out: "O wretched man that I am! who shall deliver me from the body of this death?" We were made exceedingly glad to see "the Spirit of life in Christ Jesus make (many of these) free from the law of sin and death," "dead unto sin" and "alive unto God through Jesus Christ our Lord," so that now they "yield their members as instruments of righteousness unto God"—having crowned Him as King and Lord of their lives and as the Beloved of their hearts, and are daily witnesses for Christ their Redeemer.

Others, like myself, already "renewed in the spirit of their mind," realized that because of lack of vigilance their minds were troubled and invaded by one or more spirits—"messengers of Satan." There was discovered the presence in some minds of a spirit of self-pity or of envy, of fear, or of anxiety; of a spirit of heaviness or discouragement, of fault-finding, of suspicion, of criticism, or of introspection, of impatience, of anger, or of independence—resisting God-appointed authority, etc., with the consciousness that the Spirit of God in the heart and their own renewed spirit strove against it.

Each time there was no other way of deliverance from any of these invading spirits than first of all to acknowledge their presence, then one's

own helplessness to free one's self and to acknowledge Christ's power to do so, and then to commit one's self to Him—the Strong Deliverer—with faith for one's immediate deliverance. There has always been immediate deliverance, and often hearts full of praise have sung:

*"Liberty, liberty, precious Blood-bought Liberty!*

*Liberty, liberty, liberty divine!*

*As Jehovah liveth, liberty He giveth*

*Unto those who trust Him, liberty divine!"*

The result has always been glorious joy and liberty and restored fellowship and fruit-bearing (Romans 8:21).

There always follows the hour of deep humiliation spent in secret alone with the Father, Who searcheth all hearts and understandeth all the imaginations of the thoughts, that He may show when and where the wicket-gate was opened by which "the little foxes" had entered the "vineyard," the Spirit had been "grieved," and "room was given to the devil."

In His faithfulness He always makes manifest the secrets of the heart, also brings into captivity every thought to the obedience of Christ, and gives a willingness to make confession of sin, with the resulting joy of sins forgiven and cleansed away.

What sacred hours these are! How valuable! It nearly always proves that any advantage Satan gets of us, by getting "room" in our mind first is due to some *disobedience* of ours to "the still, small Voice" of the Spirit, when we in a sudden, new situation have leaned on "our own understanding" (Prov. 3:5, our "common sense" as it is generally called), and the Holy Spirit has brought to our mind God's Word and God's Thought, *counteracting* the suggestions of our "own understanding" (or those of the devil's as it may be), and perhaps has urged us to take time alone with God and with a willing, open mind to *wait* on Him for His full thought and will in the situation.

*"My thoughts are not your thoughts,  
neither are your ways My ways, saith the Lord.  
For as the heavens are higher than the earth,  
so are My ways higher than your ways,  
and My thoughts than your thoughts" (Isa. 55:8,9).*

Let me give you an example out of my own experience during this last war. "The new situation" was the necessity of my sleeping *alone* in a certain section of the house. The reaction of my natural heart (probably the devil's suggestion) was criticism of others for not putting forth every effort to make other arrangements. Immediately the still, small Voice of the Spirit brought to my remembrance the Word of the Lord, "Have faith in God," and "Lo, I am with you always,"

and "I will never leave thee nor forsake thee," adding—"This situation is a challenge to you for greater faith in God. Accept the challenge, believe in His Word of Promise, and confess your struggle and tell His Words and suggestions to others and thus 'Seek peace and pursue it, and preserve the unity and love of the Spirit with the other members of the family.'"

I had a real struggle to obey the Spirit; for the spirit of criticism was "lying at my door," so to speak (Gen. 4:7), and desiring entrance and occupation of my mind. As soon as I fully realized that fact, I obeyed the Spirit in every detail, and *all fear* of being left alone and of what might happen at night, with no one near to help me, fled away. ("Resist the devil and he will flee from you. Draw nigh unto God and He will draw nigh unto you." James 4:7.) Peace and joy and a free spirit filled my mind and my whole being. With my lips I sang many songs of love to Him which cheered others and many were blessed—and God proved faithful to His promised help!

If I had disobeyed the Spirit and determined to "lean on my own understanding" (or "common sense") regarding the persons concerned in the situation and by so doing had accepted the devil's suggestion, he would have sent a "spirit of self-pity" and of "fear" and "criticism" to *occupy* and *rule* my mind, and before long I would have found myself again "entangled in the yoke of bondage," from which only Christ could have delivered me and set me free again.

The purpose of Christ's enemy—the enemy of His Kingdom and of His body, the Church—is to invade and *occupy* the mind of God's blood-bought, born-again, Spirit-sealed children, in order to produce a partial, spiritual paralysis in them, which curtails their fruit-bearing, hinders their prayer, fellowship, the giving out of the Word, and their life-giving testimony and loving ministry to others in the free spirit of their indwelling Lord and Saviour, Jesus Christ—the Light of the world.

The devil cannot rob us, God's children, of Eternal Life, but he can, by sending some of the spirits of "darkness" into our mind, which will occupy our thought-life and manifest themselves in our looks and words and conduct, make us dull, morbid, lukewarm in our love to our Sovereign Lord and to the members of His body, as well as to those outside of the fold of Christ. While in that state we are not magnifying Christ in our life, and the object of the enemy is accomplished and his end achieved—Christ is robbed of our love and service, and we of His joy and peace and liberty, and we are more or less useless to the Captain of our Salvation.

In our Love-School family and in the experiences of those who heard or read our testimony

the deliverance came in each case in the same way as it came to me that summer morning. In each case there had to be *first* a realization and an acknowledgment of the *presence* of such a spirit or spirits in the mind, recognized by the evil *fruit* which they had produced in the life and conduct of the one invaded. This recognition and acknowledgment came usually in answer to my questions: "Are you born again?" "Does Jesus live in your heart?" (Which questions are always answered by an emphatic "Yes.")

Then: "Do you feel it is the Spirit of Jesus Who causes you to have these thoughts and which causes you to act as you do and to speak as you speak?" (Which question is always answered with a decided "No.") "If it is not the Spirit of Jesus, then whose spirit is it, do you think?" (This fourth question is always answered with the words: "The devil's spirit.")

Then: "Do you like to have these spirits of the devil in your mind occupying so much of your thought-life? . . . Do you like to have these evil thoughts and feelings which constantly worry you and cause you to think and do and act as you do, or do you not like to have them?" There is usually the answer: "I do not like them, but I cannot free myself of them—they trouble me day and night; I often pray about them and try to change, but I cannot change."

Then: "Would you like Jesus Christ to command those evil spirits to leave you?" "I would." "Then will you now kneel here and ask Jesus Christ to do so? Ask Him what the names of those spirits are; He will tell you; and then ask Him to command them to leave you; they will obey Him; they will not obey you; you have no power over them but Jesus Christ has; He has power to command evil spirits to leave and they must and do obey Him, for Christ is the Head of all principalities and powers and as such triumphed over them through the blood of His cross, His resurrection from the dead, and His ascension to the Throne of God"—all Authority is given unto Him by the Father.

I then ask her to make the determined declaration to Christ that she wants no other spirit than His Spirit with her own in her body which is His—the "temple of the Living God" (2 Cor. 6:16).

Kneeling beside such an one, I always ask Christ (in silence, but most fervently) at that time to *use* His sovereignty, jurisdiction, and authority over this, His inheritance and blood-bought property, and to *deliver* her from all her enemies, "from evil," saying: "for Thine is the Kingdom (the kneeling petitioner is part of His Kingdom), the Power, and the Glory—forever!"

After some time of silence my "sister" beside me usually breaks out into audible prayer and supplication and confession of sins to her God

and Saviour. During her silent waiting upon Him and my petitions on her behalf the Spirit of Truth named those invaders of darkness to her (perhaps "a spirit of pride," "a spirit of envy and jealousy," "a spirit of impurity," "a spirit of ambition for self-aggrandizement," "a spirit of covetousness," or such like) has brought her to a full recognition and acknowledgment of this work of the devil in her mind, and brought her to the decision to take a definite stand *against* them and to abandon herself anew wholly into the possession of her Sovereign Lord and King, with a strong desire to have *Him* reign in and over her in all things all the days of her life.

After her audible prayer to this effect and the confession of her sins to Him, she usually enters again into a quiet waiting before Him. Later on she will lift up her face—radiant!

She has been made free by the Truth and made free, indeed, by the Son and has a clear testimony of her deliverance! She knows exactly from *what* spirit she has been delivered and *what* works of the devil in her life Christ, her Sovereign Lord and King has "destroyed" (1 John 3:9). She is full of praise to her Saviour for sins forgiven and for a heart cleansed from all unrighteousness by His blood (1 John 1:7-9). Her determination is in future to walk in the Light, as He is in the Light, "*having no part dark.*" She cherishes and knows clearly the Words which the Lord has spoken to her as she waited quietly before Him to hear Him speak.

With the realization of a strong link between us as "Sisters" in Christ, "members of His body," and therefore "knit together in Love" we part; I, to kneel again on that same spot to thank my God for this deliverance wrought, this great victory given! and she—perhaps to do the same thing by her bedside, but besides that to go to those to whom He sends her and to tell them "what great things the Lord has done" for her.

Although the devil goeth about seeking whom he may devour in order to *regain* dominion over us, especially over our mind and thought-life, yet Christ—our Life and Keeper—living in our hearts will always give us the victory—when we *really want it*. "Thanks be unto God Who *always* causeth us to triumph in Christ" (2 Cor. 2:14).

While writing the above I have several times hesitated to write so freely of my personal experiences—humiliating as they are!—but the Word of the Lord being brought to my remembrance that "A true witness delivereth souls" has encouraged me and enabled me to go on with it—and to write it all! Having been tempted myself and not without sin, I can because of it be touched with the feeling of the infirmity of *others* and am able to succour those that are tempted, as I have been, with the Truth that made *me* free.