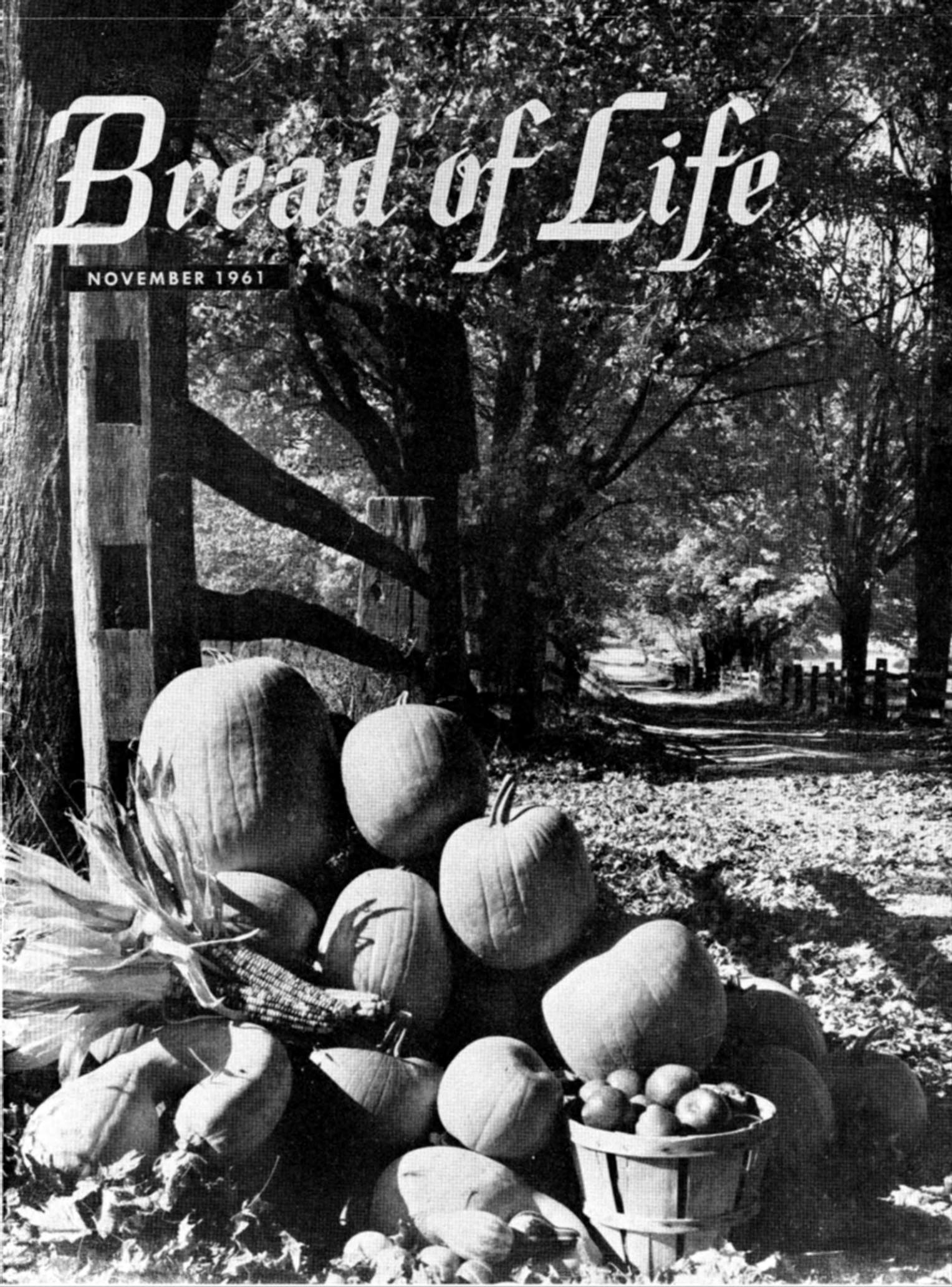


# *Bread of Life*

NOVEMBER 1961



# STRAIGHT FROM THE SHOULDER

## "AND WHAT SHALL WE DO?"

THIS QUESTION was "demanded" of John the Baptist by Gentile soldiers who, convicted of their sins by his preaching—"Repent, for the kingdom of heaven is at hand"—desired to know what they should do to "bring forth fruits meet for repentance." The evangelist's answer was plain and pointed: "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:14).

By this answer John struck at the very heart of their profession and entire manner of life. In effect, he was saying that in order for one to enter the kingdom of heaven he must turn from these attitudes and actions, for they are directly opposed to the characteristics of the kingdom of heaven—"righteousness, peace, and joy."

Two thousand years later, with the drums of war beating ever more loudly and its bugles calling recruits to the armed forces of *all* nations, many earnest Christians scattered throughout these various, often opposing, countries are asking the same question, "And what shall we do?"

Now, admittedly, equally earnest Christians have come to different conclusions on this subject, for this is a question which has not been answered to the universal satisfaction of God's people. With all due respect for those who hold different opinions, it seems but right to state what we believe to be the answer to this vital question as it is found in God's Word.

To get this answer for us who live in the Twentieth Century it is well to note the original answer which was given in the First Century. (Incidentally, this is *the only direction* given specifically to soldiers in this gospel era.) Consider especially the injunction: "Do violence to no man."

Now war, according to the man who "is generally considered the foremost codifier of modern war"—Karl von Clausewitz—is simply "an act of violence pushed to its utmost bounds." (This definition was recently quoted in one of our leading weekly periodicals in an article on Clausewitz, who was described as one who "has exerted enormous influence on military thinking . . . for more than a hundred years" and has numbered among his "ardent disciples" such great opposing generals as Foch of France and Ludendorff and Hitler of Germany.)

A comparison of Clausewitz's statement with the command of John the Baptist reveals the fact that the issue involved is the same today as it was two thousand years ago. There is only this difference, that by means of the deadlier weapons which they wield or control, soldiers today have the power to do far greater violence. The plain fact is that no matter how much the individual soldier may abhor acts of violence—and *many of them do*—in the very nature of the case, the acts of a combatant soldier must be those of violence.

Considering all the implications in the answer of John the Baptist to the soldiers' question, one may well ask, what sharper axe could have been laid to the root of the whole tree of combatant military service for a subject of the kingdom of heaven than the simple command, "*Do violence to no man*"?

Perhaps the inconsistency of committing acts of violence and at the same time professing to follow the Prince of Peace is illustrated by the following incident. After World War II Pastor Hans Waldvogel, as the regular readers of *BREAD OF LIFE* know, conducted a number of evangelistic tent campaigns in war-torn Germany. Once a passer-by noticing that the evangelist was from the United States became so enraged that he yelled into the tent, "First you send us your bombs, and now you bring us your religion. Take it home."

How else could he reason? Of course, little could he know that Evangelist Waldvogel was consistent in this respect, for when drafted in World War I he had taken his stand as an objector to combatant service and had suffered intensely for his convictions being falsely accused as a spy and at one time spitefully grilled for nine hours without intermission by a number of army officers. Thank God, the railing German who interrupted the American preacher was later conquered by the Spirit of God and was born into the kingdom of God and apologize for his action.

"And what shall we do?" In the United States, at least, liberal provision is made for those who cannot conscientiously engage in combat—even non-combatant—service so that one can register himself accordingly. Some earnest Christians, however, have not been led to do this, but in definite faith have committed their case to God who has wrought wondrously for them by putting them in places consistent with their convictions. In any case every loyal subject of the kingdom of God will diligently and prayerfully seek the answer to this question in the light of the words of his King who loved His enemies even unto death and has commanded His followers to love others, without exception—"as I have loved you."

# *The Relation of God's People to Each Other*

By ANTON DARMS

THERE ARE many beautiful illustrations given in the Word of God concerning the relation which we sustain toward Jesus Christ. Our Lord sets forth the relation between Himself and His followers in the beautiful picture of the shepherd laying down his life for the sheep and the sheep listening to His voice; also, in that of a master towards his servants when He washed His disciples' feet and thereby taught His disciples the needed lessons of humility and service.

Jesus also used the parable of the bridegroom and the bride in which the virgins are admonished to make the needed preparation for His coming. The parable of the vine and branches gives needed instruction of abiding in Him so that the believer can bring forth abundant fruit in the Christian life.

The body is a symbol of the relationship between the followers of Christ. Christ Jesus is set forth as the Head of the body, the members of the body presenting the various positions and functions of God's people, in their organized state, toward the Head and each other.

This beautiful picture of the body of Christ presented by Paul the Apostle brings before us many important lessons on the part of God's people, in order for them to fulfill their obligation toward Christ, the

Head, and towards the other members of the body of Christ.

It is the duty of God's people to find their right relationship in the Kingdom of God and to see to it that they fulfill all purposes for which they have been placed as members of the body of Christ. Not only are the members of the body of Christ dependent upon Jesus the Christ, the Head, for their salvation, healing and holy living, but they are also dependent upon each other as all the members of the body of Christ for the example, help, support, and cooperation of others, as well as others upon them.

Where any member of the body of Christ is impaired in the exercise of its function the entire body to that extent more or less is affected. Where any of God's people are deficient in the fulfillment of their duties as followers of Christ the entire cause of Christ is impaired to that extent.

The Word of God is not only a looking glass in which we may detect the many errors and shortcomings of our daily life and character but it also is a treasure house in which we may find the supply of all our needs provided for us in the life, example, and atonement of Jesus the Christ.

The first duty of every Christian, as a member of the body of Christ, is the importance of establishing and maintaining a true family life. The home and family were the first institution ordained of God in the beginning.

We find many beautiful illustrations of a happy family life

all through the Old Testament Scriptures.

When Jesus entered upon His public ministry we find Him performing His first miracle at the wedding of Cana.

We find Him entering the house of Peter's home healing his mother-in-law, stricken by a fever.

We find Him attending a feast with publicans and sinners in Matthew's home.

We find Him entering the home of Mary and Martha. We find Him entering the home of Zacchaeus, bringing the joy of His salvation to all its members.

We find that it was the purpose of Jesus to uphold the sanctity of the marriage relation. Whatever your place may be in the home, whether that of father or mother, husband or wife, son or daughter, or servant, you are admonished by the Word of God to let your light shine at all times, that you never compromise with evil of any kind, that you do all within your power to bring peace, joy, and happiness to every member of the household and that you do all within your power to make your home a foretaste of Heaven (Philippians 2:1-4).

It is the duty of every member of the household that the authority and direction of the home center in the husband (Ephesians 5:22-24). This does not give the husband the right to do anything, but only what would be a help and blessing to those under him. It is his duty to set the example in all things of a true, godly life, establish the family altar, and maintain

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ANTON DARMS, now in his ninety-third year, is still active in the ministry in Zion, Illinois, where weekly he conducts a large Bible class and a divine healing service in addition to writing prolifically. "Still filled with the love of God, enthusiasm, generosity, and love of his fellow man" is an apt characterization of this servant of God.

a true standard (Ephesians 5: 25-33).

The children are to be trained for God in the home. Children are to be taught the spirit of true, instant, and willing obedience to parents in the Lord and to honor Father and Mother, not merely through the period of childhood, but throughout their entire lives (Ephesians 6:1-5).

What a beautiful thing it is to see a truly united and happy home where parents and children live in peace without any contention or quarreling, but where one and all are subject to Christ, the unseen Guest. What a beautiful thing to have a home where prayer is offered, when parents and children sit down at the table to partake of their daily bread, and when they assemble morning and evening at the family altar (I Peter 3:1-7).

The Word of God teaches that one's duty is to his neighbor, keeping in mind always the words of Jesus, "Thou shalt love thy neighbor as thyself." You are to show right conduct to all mankind ever keeping the Golden Rule that Jesus gave when he said, "Do to others as you would have them do unto you" (Matthew 7:12). It also means that when you have wronged others that you confess your faults and restore what is needful as Zacchaeus set a good example (Luke 19:1-10; I Peter 2:11-17).

If you want to make progress in the Christian life, it is necessary for you to unite in fellowship with God's people. The Christian church was founded and established by Jesus as a fold into which God's children are to be gathered and taught through a faithful ministry.

Here they are being trained for active service in the Master's service, and to have loving fellowship with other followers of Jesus. In order for you to have the blessing which comes through a faithful ministry in the church, it is necessary for you to recognize that God has put within the church certain offices and officers for the purpose of governing the body of Christ (Ephesians 4:11-16; Hebrews 13:17; II Thessalonians 5:13, 14; II Thessalonians 2:13-15).

The Word of God also gives direction how to settle differences between members of the body of Christ in the church (Matthew 5:22-25; 18:15-19).

Divine love is the solution of many perplexing problems. What a wonderful thing it would be to have a church where these directions were carried out to the very letter, where all misunderstandings between the members of the church were settled in the spirit of God! Nothing will help you to carry out these instructions more than to have your heart filled at all times with divine love to others (Romans 12:8-10). The Word of God has a great deal to say about having our hearts filled at all times with divine love toward one another. Jesus set forth this as a true sign and seal of discipleship, teaching us that we are to love one another even as He has loved us (John 13:34; I John 4:11-21).

There is no more beautiful picture of divine love drawn by human pen than that given by Saint Paul in the thirteenth chapter of First Corinthians. This one chapter should be memorized by every true child of God so that the characteristics of divine love set forth

therein can be put into practice more easily and readily.

Another feature of divine love in the life of the believer is that of witnessing for God in your daily life. A true Christian will at all times be about his Father's business.

He will be engaged in no work in which it will be inconsistent for him to live and work for God.

He will be engaged in no enterprise in which compromise with conscience is made.

He will at all times show forth the true spirit of integrity, honor, and truthfulness. He will be faithful in the fulfilling of his task whatever has been committed to his hands. He will not meddle with other people's affairs but attend strictly to his own (Ephesians 5; 6:6-9; II Thessalonians 3:10-13).

When a Christian sees anyone who has been overcome in any trouble or overcome by some fault, he will do his part to show himself a true helper in the spirit of Christ Jesus (Galatians 6:1-4; II Thessalonians 3:14-15). There are many beautiful passages setting forth the still finer qualities of Christian character which it will be well for every follower of Christ to put into practice (James 4:11; I Peter 3:8-13; Hebrews 10:23-25; I Thess. 5:14-17).

When these various admonitions of the Word of God are put into practice, you are then in a position to pray for the unity of the body of Christ and the gathering of the believers for the preparation of the coming of Christ. You will then be ready to cut loose from the evil things of the world and unite with the people of God in true cooperation for the building up of the work of the church.

## Bread of Life

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# The Importunate Seeker

By PEARL YOUNG



Pearl Young

ONE of Jesus' disciples had just asked Him to teach them to pray; and in reply, Jesus first gave them those wonderful words, Luke II:2-4, which we call the Lord's Prayer, and then followed them with the story of the importunate seeker of bread, verses 5-13.

We all realize the great importance of the Lord's Prayer—every word of it; but perhaps we sometimes forget that the passage following it must be of equal importance. Surely we are meant to learn from this passage very vital lessons on prayer and therefore ought to pay the closest attention to it.

In the first place, it seems evident from this story or parable that Jesus would have us know *what* we should pray for, and that is the Holy Spirit. "How much more shall your Heavenly Father give *the Holy Spirit* to them that ask Him?" vs. 13. It is as though He would tell us that *this* is our one great need, and therefore should have first place in our praying.

And so it should indeed. To receive the blessed Holy Spirit in His fulness, as clearly and as definitely as the man in the

story received bread from his friend, and then to be constantly filled with the Spirit—"*Be being filled with the Spirit*" (literal translation of Ephesians 5:18)—this is the all-important thing. Without this we fall very far short indeed. With this, all else—for life and for service—is taken care of. Oh, wonderful provision of our God!

And so—have *you* been baptized with the Holy Ghost and with fire? Do you know what it means to have Jesus in all His loveliness manifest Himself to your soul? Has the blessed Holy Spirit made union with Him an unspeakably precious reality? And has service become just the restful, joyful outflow of this union? Whosoever will may come and drink at this fountain. "For *everyone* that asketh receiveth," vs. 10. Hallelujah!

Then, another very important lesson in this passage is that "taking by faith" is not "going without by faith." There is a widespread teaching among Christians that one should "take" the fulness of the Holy Spirit "by faith" and stop there without any thought of an "experience"; and that to "tarry," to wait upon God for a definite manifestation of the Spirit's filling is a sign of lack of faith. Faith is better than sight, they

argue, so we should be content to walk by faith.

Yes, we are to walk by faith; and whatever we receive from God we receive by faith. This is true. But true faith leads to sight. True believing leads to seeing. And the faith which does not result in experience is not faith at all.

Here in the story, the man who went to his friend at midnight *waited* until he had the bread in his hand—good, solid bread which he could see and feel. The fact that he waited for it was not a sign of unbelief but the reverse. He waited *because* he had faith. The fact that he waited was evidence of his faith. Had he not had faith that he would receive the bread, he no doubt would have gone home without waiting for his friend to rise up and give to him.

And when we receive the Holy Spirit, we have a right to expect the inward manifestation of the rivers of living water of which Jesus spoke, flowing up from within us in wondrous refreshing power, and the outward manifestation too, which Peter refers to in Acts 2:35, "He hath shed forth this, which ye now see and hear."

As Andrew Murray writes in his book: *The Full Blessing of Pentecost*, "In faith that God

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accepts my surrender and bestows this blessing upon me, I appropriate it to myself. Now I count upon God and wait upon Him to reveal truly within me the blessing which He has bestowed upon me." And again: "Faith must lead me from the actual inheritance of the promise to the experience and enjoyment of it. Do not rest content with the belief that does not lead to experience. Rest in God by faith in the full assurance that He can make Himself known to you in a manner that is truly divine. . . . He will indeed miraculously bring this heavenly blessing to fruition in you, so that you may be filled with the Holy Spirit and that you may know, not by reasoning but by experience, that you have actually received the Holy Spirit." Yes, the initial receiving of the Spirit's fulness is a definite, conscious experience of Jesus Himself in His glory and beauty, filling and possessing. And to be constantly filled with the Spirit is to be constantly in conscious, intimate fellowship with Jesus who is King of kings, Lord of lords, Friend of friends.

Again, this parable of our Lord teaches us that in seeking to be filled with the Holy Spirit, we need not fear. "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" vss. 12, 13. How perfectly our God knew the devices the Enemy would use to keep people from seeking the Holy Spirit, and fear is one of them, fear of receiving something not of God. But we need not fear. If we have been cleansed with the precious blood of Jesus, are not harboring any sin, and are ask-

ing for the Spirit in order to be able to feed the hungry multitudes around, then we shall receive only that which is good.

But surely the great, central lesson of this parable in Luke 11 is that the man obtained the bread he needed "*because of his importunity*," vs. 8. His importunity was the secret. And then Jesus said to His disciples—and to us—"And I say unto *you* ask, and it shall be given *you*; seek, and ye shall find; knock, and it shall be opened unto you," vs. 9. Of all the reasons why God's children do not receive His fullest blessing, surely this lack of importunity in seeking is one of the most common. We are content to go without. We want—yes—but not badly enough to leave all else and knock at the door at midnight until we receive.

It would have been so much more comfortable for the man in the parable to be in his own bed at midnight than to be out knocking at the door of the friend who did not want to be disturbed. And so we so often shrink from real, sacrificial effort in seeking the Lord. But there was a need to be met—the man who had come in his journey and was hungry. And how shall *we* give account for those we could have helped had we sought until we found what we needed in order to help them?

Oh, we need to have the spirit that Jacob had. Jacob who said to the Man who wrestled with him: "I will not let Thee go, except Thou bless me." His determined seeking was rewarded. His natural strength was broken, his name was changed to Israel, meaning a prince of God. "For as a prince," said the Lord to him, "hast thou power with God and with men, and hast prevailed."

At the time I was seeking for the Baptism of the Holy Spirit, the Lord spoke to me and showed me I must not dictate to

Him on how long it would take, or how long I would be willing to wait. There had to be complete surrender along that line, and I surrendered. Yes, I would wait until I received.

And very soon after this surrender I did receive, at an altar service in church, after the regular service. And I have often thought what I would have missed had I failed to wait for that altar service. God wants to know how badly we want His blessings, how badly we want Himself. Oh, may He increase the hunger and thirst in our hearts!

And the waiting time, the time when, like the woman who pressed through the crowd to touch Jesus, we press through to God, is of great value to us, greater than we know. God sees our hearts. To receive all, we must give up all; and very often we think we have given up all, when we really haven't. In the time of patient, persistent waiting before Him, He does His own wonderful work in our hearts.

But it is always *by faith* that we receive, of course. We stand on His own word of promise in verse 10: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Everyone! Hallelujah! The man in the story stood there knocking *because* he believed. He waited in faith. He believed that if he persisted he would receive. It was faith of the type mentioned in Hebrews 11:30. "By faith the walls of Jericho fell down, after they were compassed about seven days." Faith that would not be denied.

And so—let all those that seek the Lord rejoice and be glad in Him, for "He is a rewarder of them, that diligently seek Him." "They shall not be ashamed," that wait for Him. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him."

# *Grace for Grace*

**The Autobiography  
of Alice Reynolds Flower**

## **Part XI**



**Alice Reynolds Flower**

### **The Return to Springfield**

TEN eventful years had passed. Now it seemed like returning home to live once more in Springfield. Mr. Flower had secured an adequate residence, and most of the family were to be together. However, the days of decision were arriving for the children, and we foresaw a gradual scattering of the Flower family. Already the older ones had been making some important decisions in which we were thankful to see the wholesome effect of earlier home influences. At an early age we had sought to encourage each child to make his own decisions along various lines. This would develop personal conviction and initiative in a direct approach to God for wisdom and guidance. In a vital matter we discussed the potentialities with them, laying out the pros and cons of each issue and praying with them for God's enablement to make the right choice. They were familiar with family standards of righteousness and consecration, and the exercise of faith on our part was necessary that God would enable them to do the right thing.

They were well acquainted with the important decisions of Daniel, Moses and other Bible worthies. For us to smother them by making their decisions would weaken their characters for future crisis hours. How graciously and faithfully God heard our cry as parents and enabled them in school days as well as outside relationships to choose the right.

### **Making Important Decisions**

There was Joseph—ambitious to be a science professor and eager to pursue his college studies. One day he said to me, "Just because you

and Dad preach is no reason why I should preach. I will never preach unless I have a message." To which I replied, "That is just the way we want it, Joseph."

But the teaching profession was not to be, for God had another plan and dealt with our eldest son Himself at one of our Western New York camp meetings. Huddled under the grand piano on the platform during a consecration service and weeping his heart out before the Lord, Joseph said "Yes" to God, which changed the current of his life. When he returned home he sought me out with the terse announcement, "I guess I will have to preach, Mother." The decision was made between him and God alone. The next step was obvious—to withdraw from his college career and to register for the fall semester at Central Bible Institute in Springfield, which he did.

This was true of all the others, for in no way did we ever seek to influence their decision toward a public ministry. We did emphasize God's need of consecrated laymen and that every Christian should know a life of practical service to others. But above all things, we desired God to lay His hand personally and unquestioningly on each of our boys and girls for whatever ministry might bring the highest glory to His name.

In the case of our second son, George, there was a different choice, involving preparation to be a schoolteacher. Largely working his own way through college, he had already embarked upon his career when God changed his course. Leaving a high school position, he headed for northern New England and rigorous days of pioneering in new fields. We thank God for the consecrated little wife who upheld him in each step taken.

Having finished his training at Central Bible Institute in 1934, Joseph pastored in Western New York state. Later he transferred to Pottstown, Penna., to pioneer a new work in that city, the same city in which his brother George was then teaching school. His brother, therefore, was a big help to him in his ministry in that community.

Our recognition of God's hand upon each child comforted our hearts as they left us, one by one. Basically, there could be a similar story for each of the other three in their life decisions. Is it not possible that we were seeing fulfilled their Grandmother Reynolds' unfailing word, "Train up a child in the way he should go; and when he is old, he will not depart from it"?

The June (1936) we arrived back in Springfield, Adele finished her training at C.B.I. and took up full-time editorial work in the Sunday School Literature Department of the Gospel Publishing House. Suzanne was now attending C.B.I., with Roswell shortly to follow. David was attending a local Junior High School.

While still attending Central Bible Institute, Suzanne and her sister Adele pastored several nearby country churches. After Suzanne's graduation in June, 1938, she was away from Springfield in evangelistic meetings. During the Council which met at Springfield in 1939, she was married to Albert W. Earle, a graduate student from New England. Many of our friends, here for the Council sessions, were thus able to attend the wedding. Our back garden, and the adjoining neighbor's, made a lovely setting for the early morning outdoor ceremony which was performed by her father, with Ernest S. Williams and Fred Vogler assisting. Guests remarked afterward, "How simple, yet impressive, was the occasion, with a real Pentecostal touch." This was the first marriage in the Flower family.

At the close of the Council, the young couple left for further evangelistic ministry in the East, later undertaking definite pioneering of new churches in the New England states. Several churches there today witness to the success of their labors under difficult conditions, including the churches in Augusta, Maine; Stamford, Connecticut, and Concord, New Hampshire.

With the exception of George, all the children were at Suzanne's wedding. This included Joseph and his fiancée, Mary Jane Carpenter, whom he had come to know when she held an evangelistic meeting for him while he was pioneering a church in South Buffalo, N. Y. Both had earnestly sought the guidance of the Lord, and some months later they were married at Maranatha Park during the District Council which met there the next year.

As the older children undertook definite responsibilities for God, their father and I were moved

to give them increased prayer backing. Sometimes I felt if I did nothing else but hold up their hands in prayer, I could thus have an effectual ministry for souls; but although we had our own responsibilities, we sought to be quickly obedient to the promptings of the Holy Spirit in praying for them. Still fresh in our memory was the intercession offered in our behalf by our own parents, and often Samuel's words burned in both our hearts: "God forbid that I should sin in ceasing to pray for you."

### Ministry in Central Assembly

At that time, Central Assembly was pastored by Ralph M. Riggs, who informed us that our names had never been removed from the church roster and that we were still charter members. When we left Springfield, ten years before, the women's prayer meetings had been discontinued and now he desired me to start them once more. There was an immediate rallying of many faithful prayer-warriors, and only eternity will reveal the far-reaching blessing of those Wednesday afternoon seasons in the presence of the Lord.

A later pastor, standing outside the door "where prayer was wont to be made," referred to these services as one of the secrets of blessing for the whole church. There were many visiting missionaries, always a strong stimulus to increase intercession for missions. There were times of special sacrificial giving to meet some urgent need for home or foreign work on the part of these women, aside from fulfilling their church obligation. The W.M.C. work was actually an outgrowth from these prayer meetings, a number of sisters giving special time each week to practical service as well as uniting with the whole group for prayer. Some years later the Wednesday afternoon meeting was changed to Tuesday morning, during which some time is given to Bible study along pertinent lines of everyday living.

Pastor Riggs also asked us to take the Christ's Ambassadors class of young people, which we did for several years. The succeeding pastor, Bert Webb, asked us to start a young married people's class to be known as the Homemakers. The suggestion to give up the C. A. class, which had grown in size and inspiration, brought a little heart pang, but along with Pastor Webb we realized the urgent need of specialized advice and encouragement for our young home makers. Thus it was we responded to the pastor's request.

Sometime later, Mr. Flower joined us, making a unique teaching team, which, through the years, has actually touched hundreds of young homemakers. Many couples from C.B.I. attended our class, from which developed four or five other classes of various age groups.

Out of the contacts with some of these couples, the hearing of their problems, and the strength-



ening of their purpose to stand unitedly for a godly home in which their children might know proper understanding and discipline, came the inspiration for much which we have written along these lines. We know positively that some homes were saved from divorce and other catastrophes. Whatever blessing we may have been to these couples through the years, the returning satisfaction to our own hearts has been far greater.

#### A Mission to Latin America

Adele's editorial work in the Sunday School Literature Department came to rather an unexpected end. She was approached by a representative of the Foreign Mission Department with the challenge of preparing Spanish literature for Latin American Sunday Schools. The need was great, and her consecrated abilities could be used. Without any spectacular call, she accepted the challenge and almost immediately was sent first to California and then to Mexico City for intensified language study.

Later, the plan to establish a Spanish Publishing House in Central America was abandoned, and the publishing of Spanish literature was undertaken here at the Gospel Publishing House. She did help in this department but finally was sent as the Sunday School representative for the promotion of Sunday Schools in Central and South America and the Caribbean area. Some of this time she taught in the Bible Schools, in addition to assisting in organizing and strengthening Sunday School endeavor. Between her trips to these Latin American countries she did much detail work in the Spanish Literature Department. Years later, we had the privilege of visiting several countries where she had labored and hearing from the people themselves their appreciation of her ministry to both old and young. This brought much joy to our hearts.



Roswell Flower

#### God's Grace Was Sufficient

*"And Him he served—he sees Him as he is;  
His face has caught the radiance of His;  
Awake—and in His likeness—at His side,  
Shadows are passed and he is satisfied."*

Our hearts are full of gratitude to God for the twenty-one years of sunshine brought to our home by our son Roswell. The crowding memories are too rich and full for adequate words, but the lives of all the members of our family have been made sweeter, brighter, truer because of the association with this brave, cheery lad who from his babyhood overcame greater physical handicaps than any other member of the family.

He asked no sympathy—rather spurned it. His one desire was to be a loyal friend to all who touched his life; and everyone was his friend. Rapid growth in his early teen years augmented a heart condition which was evidently present at his birth. This increased heart strain slowed perceptibly his eager, ambitious pace. Always a good student with excellent grades, it was hard to adapt himself to the setback which frequently came to some plan. But he characteristically smiled, rested between whiles, and finally entered his senior year at Central Bible Institute. Before attending C.B.I., he had taken courses at Southwest Missouri State College. He was eager for training along every line that would make him an effective missionary, should God allow him to serve in Africa.

It was necessary for him to make his trips to and from school in a Plymouth Coupe. His frequent passenger on these trips was Myer Pearlman, our good neighbor and one of the beloved instructors at C.B.I. The start of Roswell's final illness came from exposure, through attending an out-station service. We had tried to dissuade him from attending the regular Friday night C.B.I. missionary service since the weather had turned much colder. He was so eager to go that we relented. When he discovered the shortage of a car to visit an out-station, Roswell offered his car and himself, unbeknown to us, for the mission. On the return trip car trouble developed, and while the students accompanying him made the repair, he was chilled, the resultant exposure bringing on a heavy cold which developed into pneumonia.

God spared him through the pneumonia crisis in answer to much prayer, but the strain on his rapidly laboring heart brought a sudden end.

There was special prayer again at the Publishing House and C.B.I., as well as among individuals, and a feeling of victory.

And it was victory for our darling when at 2:30, November 13 (Brother Welch's birthday), he left us suddenly, without realizing he was go-

ing; his father on one side and I on the other. There was no one else in the room. To us it seemed Roswell had actually left the room, and we turned from the bed most conscious of this fact.

There were many tears for all of us those next few days, yet under all, a quiet gladness that Roswell had entered in to behold His face. We did not expect any of the children who were away from home, so planned for a service in the church on Saturday afternoon. Then wires began coming informing us the children were driving through, and so the service was postponed until Sunday afternoon.

The day was perfect, balmy, sunshiny, and glorious with golden leaves drifting down from trees still autumn-colored. God gave us such days from the time Roswell left until his body was laid to rest. The church proper and east wing were filled—students in a body—faculty on the platform. Estimates of the number vary, from 1000 to 1500. The sweet presence of God brooded over all, and we found our hearts completely quieted in Him.

We wanted this to be Roswell's coronation service, conveying the desire that all participants would enter into this spirit. They truly did, and Brother Evans expressed to us afterward, "It seemed more like a C.B.I. chapel service, with God's presence so evident." There was no obituary and the music carried a triumphant note, coming from several school groups closely associated with Roswell. A selected group from the C.B.I. chorus (of which Roswell was a member) sang triumphantly, "If a Man Die, Shall He Live Again?"

The late afternoon sun filtered through the golden leaves of a maple by the grave. It seemed to shed a glory over us all as Brother Noel Perkin prayed, following the committal service by Brother Evans. Then Oren Munger sounded "Taps," and the C.B.I. brass quartet softly played "Lo, in the Grave He Lay, Jesus My Savior," swelling triumphantly into the chorus, "Up from the grave He Arose." Again the chorus was repeated as Brother Evans led the large company gathered about the grave in singing these victorious words. God's wondrous grace held our family in remarkable peace with few tears, causing us to realize in abundant measure the victory Jesus alone can give in such an hour of separation.

And afterward? Yes, there were heart-clutching moments whenever I spied a tall, slender, blond-headed youth walking ahead of me on some street, or inadvertently ran across some treasured article which was peculiarly and definitely his, or heard the strains of some favorite melody we had shared during those months spent so

closely together. It was the same for his father in their pursuits of mutual interest. Such tiny reminders of a departed loved one can bring a quick and fresh stab of realization. But, praise God—there was no sting. The certainty of Roswell's fullness of joy would bring an immediate healing to our hearts.

Many questions may come to one's mind as to what should have been done or left undone, and there is always that disturbing question, "Why!" God's comfort should be accepted unreservedly, leaving to His eternal unfolding that which now "we see through a glass darkly."

The following June, the C.B.I. Annual—THE CUP—dedicated a page in memory of Roswell:

"The secret of his beautiful life was that he knew the true joy of constant fellowship with the Lord and a consistent walk with Him. Heavenly sunlight was reflected in his smile, radiated from his personality, and made him an inspiration to all who contacted him. The will of God was ever foremost in his consecrated life and exemplary conduct. For him to live was Christ; to die was gain.

"His memory lingers as the strains of a melody, interrupted here, but continued by the Master in that celestial land. His vacant chair is a reminder that he now occupies, as a member of the church triumphant, a higher position in the glorious presence of the King."

As for our youngest, David—a six-footer who still signs himself to us "your least"—God's service seemed to be his intention from the first. One of his earliest schoolteachers in questioning her class as to their future ambition received a direct answer from the boy—"A preacher." And so he is—a pastor with a burning evangelist's heart.

After high school there was a year in North Central Bible School; then four years in Houghton College, a Wesleyan Methodist school, where God gave him an uncompromising testimony among the students.

In the providence of God, David married his father's secretary, Doris Thompson, the right helpmeet for him; for David like the other children started out to build churches from the bottom both spiritually and materially. Doris' grandfather (John) and father (Peter) were rugged Pentecostal pioneers in the northern country, the Dakotas and Minnesota. Around the turn of the century under the grandfather's ministry a great Pentecostal revival broke forth in Moorhead spreading far and wide. The three children granted to Dave and Doris bring the number of our grandchildren to an even twelve, for all of whom our prayers rise constantly that God's grace may avail for each to His praise and glory.

*To be concluded in the next issue.*

**seed-time**



**and harvest**



## In India

By HILDA WAGENKNECHT  
*Bettiah, India*

SCHOOL has opened again after the summer holiday, and the children and we are glad to be back and into a regular schedule again. A few new girls have been added to our number, and we are always glad to see the new faces along with those who have been here for a number of years. We also have quite a few Hindu and Mohammedan girls coming in as day scholars each day. We thank God for the privilege we have of telling them about our Saviour who loves the little children.

Among these girls is a little Hindu girl about eight years old without any toes. She was badly burned when she was a baby and lost her toes on both feet so that her feet are so badly deformed that it seems she just walks on little balls, all that is left of them. So she comes limping to school each day on these little, bare stubs, but with a smile on her face. We trust she, too, may find Jesus as her Saviour.

One of our teachers, a dear young Christian woman who has been with us for a number of years, was married during the summer holidays to a nice Christian man, so, of course, she is not with us now. But we have taken on two other teachers in the school who have just finished their training—two of our own girls whom we have had since they were little chil-

dren. We have put them through training and now they are back to teach others.

Also, another of our young women finished her Bible training and is now here with us in the work, going out each day giving the Word of Life to many in darkness. It has been a wonderful privilege to train our young people for service for the Master.

Another young girl has just finished high school and will now go for nurse's training in a mission hospital. We usually let the girls choose for themselves the kind of work they would like to do and so this one will have many opportunities of speaking to the patients about the love of God and leading them to know Him. Two of our older girls who are taking nurse's training have just come home for a few weeks for their vacation, and it is so nice to see them again.

Another young girl who has finished her teacher's training has gone to another mission school to teach as we had no more vacancy for her here. So we thank God for these girls who have been brought up in our home and are now able to go out to work for Him in so many ways.

Then we also opened up a new station temporarily and have sent two young men there who have graduated from Bible school and really have a great burden for souls. They are not on a salary basis, but receive only enough to barely cover their food, but they have been

willing to sacrifice, going from village to village in the hottest weather, preaching the Word of God and telling others about Jesus and His love and sacrifice for us. In two months they sold over 1,500 Gospel portions, gave out thousands of tracts, preached during the day, and in the evening invited people to their little one room for prayer. India is a hard field, and there are many discouragements, but thank God for the privilege we still have of giving out the Word. Please pray for these young men that God will continue to use them and to help them to be real soldiers of the cross, enduring hardships for the gospel's sake.

## In Illinois

PASTOR HANS WALDVOGEL conducted a convention, October 3-10, at the Full Gospel Tabernacle, Waukegan, Illinois, of which Mr. and Mrs. Leonard Johnson are pastors. A large number of ministers from near and far, including Miss Adeline Grieger on furlough from India, gathered for this blessed time of fellowship and participated in the ministry in the services.

Mrs. John Robinson of Zion, Illinois, Mr. and Mrs. Joseph Wannenmacher, of Milwaukee, three of the nine young people who were instrumental in starting the Waukegan assembly, gave their reminiscences of those days—over forty years ago now—emphasizing how happy they had been to do even the simplest things “just for Jesus” and how wonderfully God had led and blessed.

Many friends from Zion and Kenosha came regularly to the services, some churches dismissing their own services and coming as a group to the meetings. The morning services were based on a study of First Timothy while the afternoons were given over to waiting upon the Lord. Most blessed was the way Christ satisfied hungry hearts.

# The Way to Overcome

THE PRINCIPLE in the spiritual life is, every time you say, "No," to the *devil*, and *deny* your *flesh*, and say always, "Yes," to Jesus, you are *overcoming* flesh, and, of course, overcoming Satan. To live a steadfastly *obedient*, *careful* life with *Jesus*, and do these things that please *Him*, wins the *life* of *Christ* and *crucifies* *flesh*.

Reverse the order, keep indulging the flesh; keep doing these things that *don't* please Jesus, keep exercising your *own* will, etc., and, if you know the mind of the Lord, just *fail* to do it, why, of course, you *miss* your life in *Christ*; you get *more* in the flesh.

In the *spiritual life* you have to stand *steadfast* and be *patient* and show the devil that as you *fooled* and *yielded*, so now you *don't* fool and *don't* yield and are in earnest. And if you *do* slip somewhere, you are *not* going to let him run you, but will get *right back* again, sweetly and fearlessly, into *God's* will. Just turn around and retrace your spiritual steps, and for every step of *disobedience* take a step of *faith* or a step of *obedience*.

Satan can always overcome the man that is afraid he will be beaten and sits down in the flesh of fear. And yet if you *keep* stepping, keep *on* in faith, keep on hoping and praising and doing as *best* you know, not the things that please *you*, but the things that please *God*, what will happen? Why, *Satan* will be the one to get fearful and useless and sit down and guess it's a bad job.

Well, for every unovercoming mistake, will you really have to take a *similar* step of *overcoming* and denial of self to breakdown that flesh?

Well, that would be *fair*, wouldn't it?

Yet, you see, Jesus always goes past justice into mercy.

The *heart's* purpose counts for so much with *Him*, and even on the devil it counts much, too, for he looks at the wavering makeup, and he knows when a man puts down his foot of faith and settles the question that he *will not go that way*, etc., and Satan gives in when the man won't.

—MARTHA WING ROBINSON

