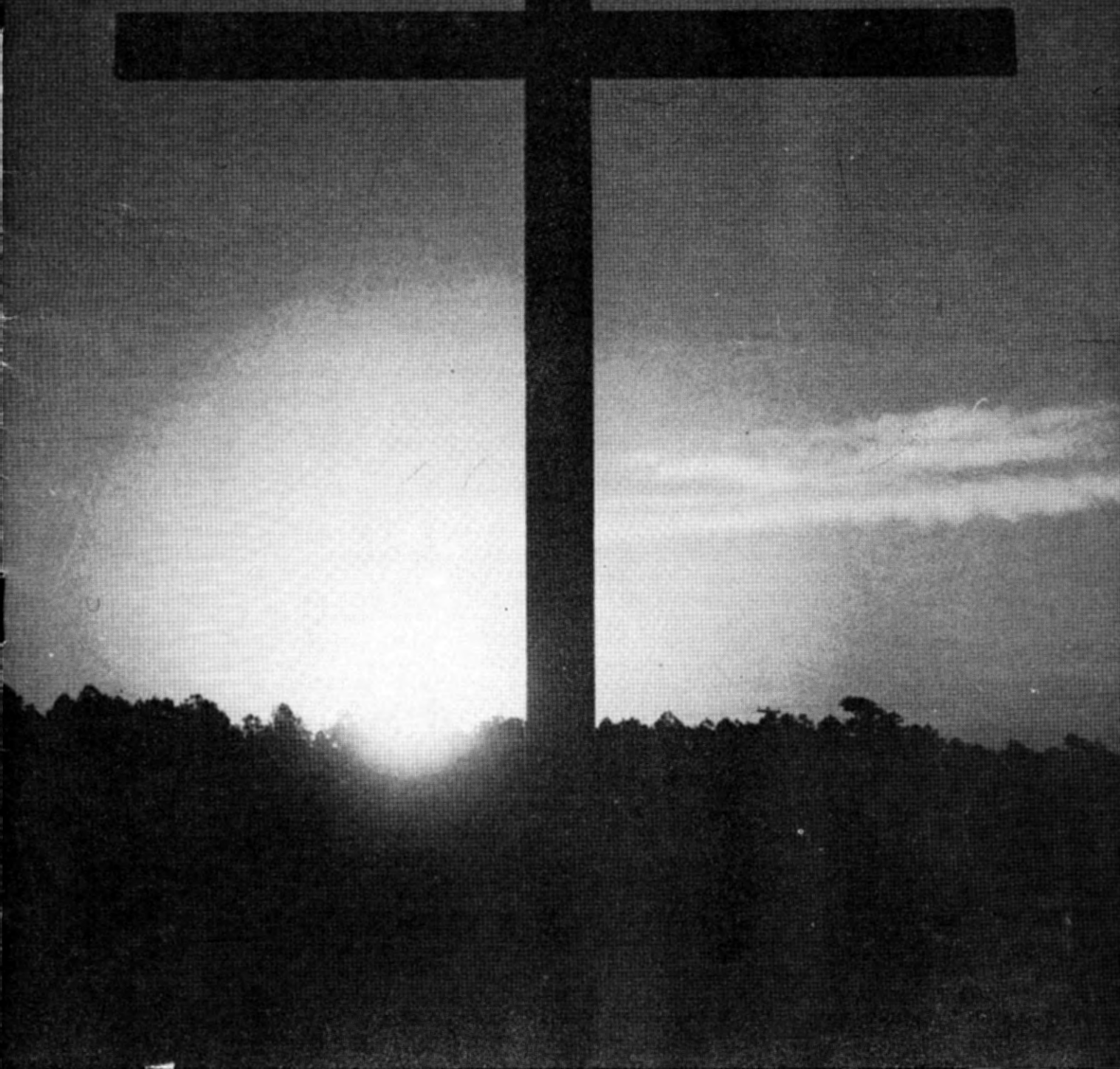


Bread of Life

APRIL 1962



STRAIGHT FROM THE SHOULDER

THE EASY LIFE

SOFT MUSIC from an electric clock-radio stirs us from beneath electric blankets. Breakfast is provided by pop-up toasters, refrigerators, and electric ranges; dishes are done by an automatic washer. We are whisked off to the office in a sleek automobile to face a world of telephones, dictaphones, typewriters, and photo-copyers. Our shops bulge with the latest automatic equipment; our schools are a paradise of swimming pools, gymnasiums, visual aids, and public address systems. A short workday leaves plenty of time for relaxation, be it at beach or ski resort, on the golf course, baseball diamond, or bridle path. Miles are covered in minutes if we wish to go visiting, or we can enjoy an evening at home with television sets and hi-fi systems as companions. This is the typical American *easy life*.

We leave as an open question whether or not the easy life has had a healthy effect on our society or not. There is no question but that the carrying-over of the *easy life* into the spiritual realm has worked disaster of the first magnitude. Modern comfortable churches conceal spiritual dearth. The bustle of religious activity is a false front for spiritual laziness. We slump in a pew, demanding to be spiritually spoon-fed and entertained at the same time. Barely worn are the pages of our Bibles; barely calloused are our knees.

There is no spiritual progress without spiritual exertion. In Hebrews we are urged to *labor* to enter into rest, in Ephesians to *wrestle* against principalities and powers, and in I Corinthians to run to obtain the prize. Though it is true that spiritual victory is through the grace of God by faith, it is equally true that it is by concerted effort that we lay hold of the promises and make them ours. In II Timothy the Christian life is pictured as a warfare. The message is plain: success requires conscious discipline.

We need to discipline our time. How many moments we squander over things that are trivial. One cannot seek the Lord without taking out time to do so. The hours spent in prayer and over the Word will bear fruit both now and forever. The reason our Pentecostal churches abound with people who have never been filled with the Spirit is because there has been a trend away from spending much time in His presence.

We need to discipline our lips. How quickly a multitude of words tumble from them. How many of our words reflect criticism, fault-finding, bitterness, impatience, superiority, impurity. How much of our talk is worthless prattle. The day is coming when we shall give account of all these words. The Thessalonians were urged to *study* to be quiet. How well such a study would do us.

We need to discipline our bodies. Without a thought we stuff our stomachs, indulge ourselves in houses, cars, clothes, and amusements of every form. We speak about the so-called need for sexual gratification. Paul's attitude was exactly to the contrary. "I keep under my body, and bring it into subjection; lest . . . I myself should be a castaway."

We need to discipline our thoughts. The Scriptural standard for our thought-life is plainly set forth in Philippians 4:8. We are taught to allow ourselves to think only thoughts which are true, honest, just, pure, lovely, of good report, virtuous, and which praise God. The standard is high, but the point is clear. True discipleship requires the strictest discipline of even such private possessions as our thoughts.

At first it might appear that a life of discipline is necessarily a dull and drab experience and a very difficult path with few moments of happiness. Nothing could be farther from the truth. Modern luxuries and conveniences have not produced a happy society. On the contrary, crime, divorce, wars, and mental illness have been on the increase. We seem to have a lot of everything except true joy. This is because the *easy life* makes us slaves to our own selves. It is only when conscious discipline is allowed to break that slavery, making Christ our new master, that we have any possibility of finding true happiness and fulfillment. Let us respond to the call and take His yoke upon us, allowing Him to bring us into true rest and contentment.

Bread of Life

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Christ Our Righteousness

By GOTTFRIED A. WALDVOGEL

FOR I AM not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, unto the Jew first, and also unto the Greek (that means the heathen, those that are not Jews). For therein is the righteousness of God revealed from faith to faith; as it is written: The just shall live by faith or through faith.

This last sentence is found within an Old Testament book, one of the minor prophets, Habakkuk. There, about in the middle, is this sentence: "The just shall live by faith." And three times in the New Testament reference is made to it:

The JUST shall live by faith;
The just shall live by FAITH;
The just shall LIVE by faith.

These three thoughts lie within this short sentence.

The word here in Romans 1: 16-17 is somewhat of a foundation for the teaching found in the Epistle to the Romans and the gospel. It is important that we are securely grounded in the gospel. Often this is the reason why believers do not advance, because they are not grounded in the fundamental teachings of the gospel. Therefore, they do not come to a strong life of faith.

The Apostle says here: I am not ashamed of the gospel, the good news of Christ, for this good news of Christ is the power of God unto salvation, to everyone that believeth. And why has this gospel, this good news of Christ, power to save? It is because of the righteousness of



Gottfried A. Waldvogel

God, which is revealed in the gospel.

The way of salvation is righteousness. The end of salvation is righteousness. Salvation means that we are saved from sin and have come into righteousness. And the gospel is this power of God. The gospel is the truth of Christ and His salvation—the truth, that God has prepared for us a Saviour in Christ, who surely saves, for the word "Saviour" means "one who saves." And when we believe this message of Him, and just because we believe the message and believe on Him, we will find the righteousness of God. This righteousness of God, it says here, comes by faith, and is given to faith. "For"—it is written—"the just shall live by faith." It is important that we rightly understand the truth which lies in these words.

To be saved means to be saved

out of sin. To be saved means to enter into the righteousness of God. To be saved means to be clothed with the righteousness of God. The Old Testament, but especially the New Testament, makes a difference between the sinners and the just. The saints, the redeemed, which are on the way to eternal salvation are simply called "the just." The unjust shall not inherit the Kingdom of God.

Paul says in the Epistle to the Galatians that the gospel brings us into the hope of righteousness. The Apostle again calls eternal life, the glory, and righteousness—the crown of righteousness, that is the crown, the reward, or the price of victory, which shall be given to the righteous. That is why the gospel is the message which shows us that God has made Christ righteousness unto us.

In Jeremiah 23 and 30 is a wonderful prophecy of Christ who shall spring forth as the branch of David, the Messiah, the Christ. It is said, He shall be called the Lord our Righteousness.

How wonderful it is when we come to know Christ as our righteousness and see that that is what it means to believe the gospel. In this good news of Christ is the way revealed to us, the way of righteousness. In it is revealed the righteousness of God.

In one of the prophetic words the Lord speaks to the poor, lost, backslidden Israelites as follows: "How can I bring you into the midst of My children?" How can God save sinners? How can He declare the

unjust just and make them righteous? There is no other way to heaven but the way of righteousness, the narrow way.

And here is a second truth which is important. In it is revealed the righteousness which comes of faith and which is given to faith. The righteousness of the gospel is a twofold righteousness, and the Apostle makes this very clear in the letter to the Romans. The first three chapters of instruction, chapters three, four, and five, speak of the righteousness of God which we and the Scriptures call justification. Justification really means that God pronounces the guilty just. "Not of the works of the law," says the Apostle, "but through the justification which is in Christ Jesus." He is made unto us by God righteousness; Christ is our righteousness. God Himself has made it possible to declare the sinner righteous in Christ. In this expression is hidden more than forgiveness. Forgiveness, sure, but such forgiveness which buries all the past. *He* has buried my sins in the depths of the ocean. *He* remembers my sins no more. *He* declares me righteous. Oh, what a miracle of God's wisdom and grace!

How wonderful it is to believe the gospel and to know that our sins are forgiven for His name's sake! Not because of something I did or can do, but for His name's sake, for Jesus' sake, because of the blood of Jesus. Hallelujah! Have we really taken hold of this? The blood of Jesus Christ makes us whiter than the snow. We are made near in the Beloved. He was delivered to die for our transgressions and sins, and for our justification, that is, our being made just, He was raised from death. Who will condemn? Christ is here. He died for our sins. More than that, *He* lives! *He* is risen! *He* intercedes for us! God has laid my sins upon Him and imputed them to Him, and now he im-

putes unto me the righteousness of Christ. I was a child of disobedience and therefore a child of wrath, but in Christ my sins are forgiven, and His obedience is imputed to me. God can give Himself to me, a sinner, only on the basis of absolute righteousness, because He is a holy God.

Once I stood before a judge. He asked me shortly: "Guilty or not guilty?" And I answered very meekly, "Guilty." I took upon me the debt of my son, who had been speeding. I had a right to do so, too, because I had five dollars in my pocket. The judge said: "Five dollars." I gave them to him and was free. He let me go.

Oh, the Saviour paid the debt with His precious blood, and God can righteously justify me, as it is written in Romans three. But listen, that is the *one* side of righteousness, the righteousness which comes by faith. It says, God imputes faith for righteousness, when we believe on God, who spared not His own Son, but allowed Him to suffer and die for us, and raised Him, our Lord and Substitute, from death. For He was delivered for our sins and raised for our justification.

But that is the one side. The Apostle shows us also the *other* side of righteousness in chapter three, four, and five—the righteousness of justification in three thoughts: In Christ—chapter three; through faith—chapter four; to Life—chapter five. Hallelujah! "Therefore being justified by faith"—chapter five—"we have peace with God," and through Him we have access into this grace. What grace? It is explained to us—the grace for the life in which you stand. Oh, justification to life!

And that leads to the next thought in chapter six. The Apostle says: "Does it mean we shall continue to live in sin so that the forgiving grace may be manifested even more? No,

never!" And then he speaks to us of the righteousness, the sanctification which is worked out in us through the law of the Spirit, the life in Christ Jesus, because this law of the new life delivers us from the power of sin. And where grace manifests such righteousness of life, sin can no longer reign; the rulership of sin is past.

Even though the Apostle Paul in the letter to the Romans describes to us the two sides of righteousness, he does not want to tell us that they are separate, that one may have the one side of righteousness without living the other. That is impossible. For He, Christ, is our righteousness in this twofold way. Christ, *Christ*, is the white garment of righteousness. Put on the Lord Jesus Christ. Yes, Jesus Christ Himself is my righteousness, my justification, *and* He is my life, my sanctification.

The risen Saviour stands there as my High Priest. In the power of His blood He intercedes for me. He who was my substitute, if I may say so, on the cross, He who bore my name as He suffered and died for sinners, He bears my name as the Risen One at the right hand of God. He is my Mediator, Jesus Christ the Righteous, and the Father sees me in the Son. But not only that, He is the Living Saviour, the Intercessor. Yes, the Risen One, the Intercessor,—more than that,—He as the Risen One is the Mediator of the New Covenant as it says in the Epistle to the Hebrews. Because of the power of His blood, and because of the righteousness, the justification, and through the Holy Spirit, He imputes to me His life. That is the New Covenant.

In the Epistle to the Romans we are told what the New Covenant is. There it is told us that because in Christ God forgives your sins, therefore, now He puts His commandments into

(Continued on page 11.)

Personal Recollections of A. J. Gordon

By his daughter, HELEN G. HARRELL

Best known today as the composer of the tunes for the hymns, "In Tender-ness He Sought Me" and "My Jesus, I Love Thee," A. J. Gordon was born April 19, 1836. For a quarter of a century he was a beloved Boston pastor, a prolific writer and editor, the founder of a Bible school. Of special interest and importance is his work as a pioneer in the field of divine healing and in awakening the church of Christ to the need of the ministry of the Spirit. Great as were his varied labors, the testimony of all who knew him has been that the man himself was greater.



ON THIS 126th anniversary of the birth of my father, Rev. Adoniram Judson Gordon, your editor has asked me to write a few reminiscences of him in his everyday home life.

As to his appearance, his hair must have turned white very early, for he died at fifty-seven, and in my twenty-one years of knowing him, I never remember him other than with a beautiful crown of silver white hair.

His expression was perennially benign—not jolly or gay, but calmly sweet and thoughtful. When he was alone he appeared abstracted, or, as it were, above the clouds. I am sure that much of the teaching that he handed down to us was received from the Holy Spirit while walking about and musing and attending to his various pastoral duties. The psychologists designate this frame of mind as subconscious mental cerebration, but I have heard him express it as the homiletic habit.

At the dinner table and elsewhere informally with his family or friends, he relaxed, and his conversation was full of pleasantries; perhaps repeating amusing anecdotes, or even making rhymes for one of the

younger children. For instance, the littlest girl was very reluctant to eat. On one such occasion he came out with

"There was a little girl named Skinner,

Who didn't want to eat her dinner.

There was a little girl named Jewett,
Who afterwards had to do it."

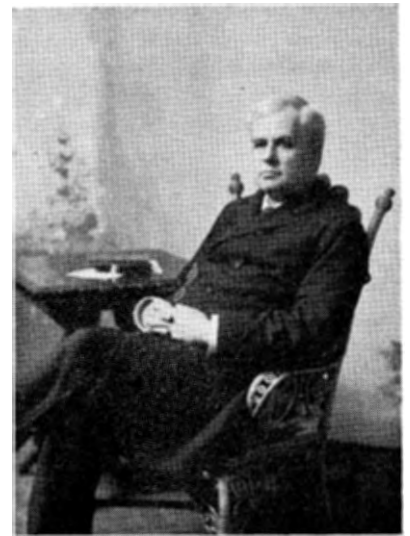
Needless to say, the meal was soon duly disposed of.

He was the one person in the world whom no one of us ever heard utter a single hasty or unkind word. Neither gossip, nor sarcasm, nor frivolity could possibly pass his lips.

His appearance always made an impression on strangers. I was once walking on the street with a friend, and as a man approached, she said, "I wonder who this kindly looking gentleman is." I was proud to reply, "That is my father."

On one occasion he went to call on a parishioner. The maid who received him at the house rushed back to her mistress and excitedly said, "I don't know who it is at the door, but I think it's an angel."

One of the Catholic weeklies of Boston published an editorial resenting a criticism that some-



Adoniram Judson Gordon

1836-1895

one had made that there were no fine faces among the Roman Catholic priests. The paper replied, "I challenge anyone to produce a Protestant minister with a face finer than that of Father So-and-So, except perhaps it be that of the Rev. A. J. Gordon."

Dr. J. Q. A. Henry, noted preacher and evangelist of the West Coast in the last generation, told me that he was attending a conference at which Dr. Gordon was to be a speaker. As Dr. Henry entered the assembly hall, he said to his friend, "The second man from the left on the platform is Dr. Gordon." The friend said, "Oh, you know him, do you?" "No," he replied, "I have never seen him before, but he is the one man on the platform whose face corresponds to the writings of Dr. Gordon."

Isaiah said, in foretelling the coming of Christ, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire him." In other words, no one has ever commented on the beautiful features or physical traits of our Lord; the glory of

His whole countenance overshadows everything. O that we could realize that it is not the features of our face, but the light from within that enables us to influence others toward our Christ. The wee girl prayed, "Please, Lord, make all the bad people good, and the good people nice."

I wish I had time to tell about Father's extreme humility and his unfailing kindness to everyone. In his time there were not the organized charities and welfare work that we have now, and our house was the constant mecca of every down-and-outer. In fact, they used to mark the front of the house and the curb with white chalk for the benefit of the fraternity. One evening, when he had received one of these callers, and given him an order for groceries, Mother ventured to say to him, "You know, dear, this man is not worthy." To which Father sweetly replied, "There are many agencies to look after the worthy; my mission is to the unworthy." He organized the Industrial Temporary Home, to which men could go and work for their night's board and lodging, and receive a gospel message withal. This was the forerunner of the many rescue missions we have today.

There was an all-city temperance meeting to be held in the most prominent Episcopal church in the city. Father was asked to be the speaker, but because he did not belong to the "apostolic succession" he was not allowed to address the audience from the platform but required to stand on the floor below. Of course he followed through without a trace of hurt feeling.

By contrast: he was on a preaching tour in England, and on an off-Sunday morning he visited Dr. Spurgeon's church. Spurgeon was then the world's most noted preacher. When he saw Father come in, he stopped

and asked him to the platform, and, introducing him, invited him to pray.

And now for a third church experience, quite different again. During the last part of his life his sermons were printed in the *Christian Herald* each week. On this occasion in London he and Mother thought to attend the service of a certain well-known divine. What was his complete surprise to hear one of his own sermons preached word for word! Evidently the preacher did not expect his London audience to be readers of the *Christian Herald*.

One of my college professors told me of the first and only time she saw my father. He and my mother were in a little group of people in Scotland who were waiting at the station for the bus to take them for the delightful ride through the Trossacks, that beautiful part of the Scottish Highlands.

When the bus arrived, there was a wild pushing and rushing to get the best seats, the most choice of all being in front beside the driver. Finally, the bus was full, and everyone had a seat, except for two people—Dr. and Mrs. Gordon, who, though left on the platform, were still smiling and unruffled.

To my friend's amusement, at the next stop, a shining new bus pulled up, entirely empty, except for two passengers beside the

driver *on the front seat*. Need I tell you who they were? Well, I guess you know.

This anecdote has often come back to me to make me realize how unrewarding it really is to be a ruthless self-seeker. God has a way of looking after His own!

One last anecdote may be of encouragement to pastors who have difficult parishioners that wreak havoc among the congregation:

In the early days of his twenty-five years' pastorate at the Clarendon Street Baptist Church in Boston, there were a few unregenerate members who objected to his every innovation, such as the abolition of paid pews, frivolous and unsanctified quartet choirs, church bazaars, and oyster suppers. For one thing, Father felt that he needed an assistant to relieve him of certain pastoral duties and enable him to respond to the increasing number of outside calls for speaking and writing. The objectors felt that this was an unnecessary expense, so he paid for the worker out of his own salary. This helper, Mr. McElwain, worked faithfully and successfully with him throughout his whole pastorate. One of the first things that the assistant did was to get some cards printed with notice of the services,

(Continued on page 10.)

ABOUT THE AUTHOR

Helen Gordon Harrell was the fifth child of Pastor and Mrs. A. J. Gordon. A graduate of Wellesley College, she worked for some time for the American Baptist Missionary Union. After her marriage she moved to Los Angeles where she still resides. For some years Mrs. Harrell was a teacher in a seminary there, and for 26 years taught a large Sunday school class in the First Baptist Church. A special feature of this class has been its deep interest in missions, stimulated by its teacher, so that it has materially contributed to the work of the Lord the world over.



Helps for a Young Pastor

*Condensed from RADIANT GLORY
The Life of Martha Wing Robinson*

By GORDON P. GARDINER



“YOU CAN never know anything and you can never be anything, but you can know Me and you can be for Me.” These words were given by Mrs. Robinson to a young minister, Hans R. Waldvogel, when he called to see her for the first time.

A native of Switzerland and the son of a godly Baptist minister, Mr. Waldvogel had been strongly opposed to Pentecost as a young man. By various means the Lord had sought to give him light. A designer of platinum jewelry with one of the leading houses for making custom-made jewelry in the city of Chicago, he was exceedingly zealous to serve the Lord after business hours. On weekends he went to be with his parents in Kenosha, Wisconsin. There he became acquainted with the Finners of the Peniel Mission and asked to join them in their street meetings on Saturday nights. After much earnest consideration of the subject, Mr. Waldvogel at long last became convinced of the scripturalness of Pentecost and received a mighty baptism in the Holy Spirit.

A week after this glorious experience Mr. Waldvogel attended a service (June 21, 1919), in Chicago, conducted by a world-famous Pentecostal evangelist. Seated on the platform were a number of ministers who had been invited there and given the privilege of participating in the meeting according to the leading of the Spirit.

Early in the service a little woman at the end of the front row of ministers quietly arose and gave a brief message in tongues and interpretation, calling the attention of the people to the presence of Jesus in the midst. Simple as it was, Mr. Waldvogel observed that the effect on that large audience was phenomenal. A crowd which had been bustling and not very worshipful in its attitude was instantly subdued by this message and the power of God which accompanied it. Noticing this change Mr. Waldvogel could not help but be impressed with this “little woman” whom he learned was a Mrs. Robinson from Zion, Illinois.

Five months later he attended his first service in the Faith Homes and for the first time heard Mrs. Robinson preach. Having gone once, his interest and curiosity were aroused so that he soon returned. One visit then quickly followed another, for he found that here was a place where the bread and water of life were served, satisfying his inner man.

In June of 1920, he finally quit his job and went to live and to minister with the Finners in Kenosha. Now, as often as possible, Mr. Waldvogel took the opportunity to go to the Faith Homes where his hunger for God was increased by hearing Mrs. Robinson and her associates teach that “the main occupation of our lives ought to be seeking Jesus until we found Him in His fulness.” Often Mr. Waldvogel was conscious of the fact that although he was not mentioned by name, God was speaking to him, personally, directly out of high heaven, through Mrs. Robinson.

For example, in the course of his caring for the mission in Kenosha, Mr. Waldvogel incurred an injury which resulted in great discomfort and pain and, if it grew worse, threatened to incapacitate him unless he received some natural help or was healed by the power of God. Coming into Pentecost, he found he had to take divine healing in the bargain. First, he went to the Bible and studied the subject thoroughly from beginning to end. As he did so, he became certain that it is God’s will to heal His people in answer to the prayer of faith. Then he requested prayer and was definitely helped. After a time, however, his trouble returned. Again he asked for prayer, received help, but again the trouble returned. This happened repeatedly.

In this condition, perplexed and tempted to discouragement, Mr. Waldvogel was led to go to Zion for a meeting. Mrs. Robinson was not there, but during the course of the service, she came in and forthwith began to speak. The substance of her talk was this:

“The Lord has brought me into this meeting to deliver a message, and when I have given it, I will leave. When God lays a prayer upon your heart, you must not lay the prayer down until you have prayed it through.”

In this connection she spoke especially about divine healing and the need to pray until one knew he had the answer from God and then to stand for this victory no matter how he felt. “Faith, not feeling, is the victory,” she explained, “and many people lose their healing because, after they have taken the healing, they look at the symptoms.” Then she added, “Here is a young man, for example, who has been asking God to heal him. God has enabled him to see that by His stripes he is healed, and he has taken that stand of faith. Now God asks him to walk with



"A Little Woman"

Martha Wing Robinson as she looked about the time "the young pastor," Hans R. Waldvogel, first saw her.

his trouble for a little distance, and presently he thinks he is not healed."

Again, he received another interesting corroboration of Mrs. Robinson's prophetic ministry. One Saturday evening, during a season of prayer with one of the Faith Home ministers, the Lord spoke to Mr. Waldvogel to this effect: "Son, you have a great need. You need to get acquainted with the commands of God in the Psalms and in Proverbs. Study these things. They will lead you to the Fountain of Life."

The next day Mr. Waldvogel attended the morning meeting when Mrs. Robinson preached. She knew nothing about the message which he had received the previous night. Imagine his surprise, then, when in the middle of her sermon, she stopped and interjected the following:

"Now here is a message for an individual in this meeting. It is not known whom it is for, but it is necessary for this individual to keep the commands. What you need is to study the commands of Jesus and to obey them. You mustn't think that your shouting and your speaking in tongues are going to make you acceptable in the day of judgment. No, in the day of the Lord Jesus the question will not be how much you shouted in meeting but how much you kept the commands."

It was some little time after this that Mr. Waldvogel had the visit referred to at the beginning of the chapter. Then, knowing that sometimes the Lord used Mrs. Robinson to give personal help to people, he went to her residence.

Mr. Waldvogel proceeded directly to the purpose of his call: he wondered if the Lord might have some help for him through His vessel. Laughing, Mrs. Robinson replied, "Oh, that is what you came for! Here I was fooled. I thought you came to see me." But then she asked the Lord if He had anything He wanted her to do or to say to this young man.

Presently the Lord began to speak over her lips: "Son, I have not been able to make you see how greatly you need to come down, and I have not been able to make you see how greatly you need to hide." Then the Lord continued with the words already quoted: "You can never know anything, and you can never be anything, but you can know Me and you can be for Me."

Truly a knock-out blow right at the beginning of her talk for an exemplary young minister who had been praying for hours daily several months for humility and poverty of spirit, and who was eager to know about the things of God and to do something for Him!

"Lord, what shall I do?" Mrs. Robinson asked as though Hans Waldvogel were asking the question, which he really was in his own soul.

Forthwith the Lord answered it by saying:—"Son, get alone with Me. *Get alone with Me.* GET ALONE WITH ME. GET ALONE WITH ME. I can speak to you much better when you are alone with Me than by Elder Brooks or Mrs. Judd or Mrs. Robinson."

By this word Mr. Waldvogel's entire life was changed. That day his sails were set for the entire course of his ministry. The word of that day did something more for him, as he himself stated thirty years after this visit:

"Thus Mrs. Robinson proved to me the soundness of her ministry by not drawing disciples after herself but by commanding them to God and to the word of His grace . . . in pointing men to the Fountain of Living Waters, to Jesus Who alone is the Way, the Truth, and the Life."

After a period of intensive training, the Lord led Mr. Waldvogel to engage in extensive, evangelistic work. Between campaigns he often returned to Zion where he was given additional help for himself and his ministry. In this way his spiritual batteries were continually recharged. At length, in the spring of 1925, Mr. Waldvogel was invited to hold meetings for two weeks in a small, struggling German mission in Brooklyn, N. Y. At the end of the special meetings evangelist and congregation were assured that the Lord would have them continue their association, for a time at least. So quickly did the Lord add to the assembly that seven months later the congregation had to move into larger quarters when the name, Ridgewood Pentecostal Church, was adopted.

Dedicated to the proposition that the Lord was to be allowed to have complete charge of the meetings, the Ridgewood Pentecostal Church soon became plagued with numerous fanatics from the metropolitan area of New York City. Having heard that there was "liberty" in Ridgewood, they came and attempted to "take over," thereby creating a serious problem for the young pastor and

his flock. The consecration to have Holy Ghost meetings was put to the test.

Mrs. Robinson and the Faith Home ministers had faced similar tests. When one of the ministers there once expressed herself as not liking it that so many fanatics were attending "our meetings," the Lord said to her, "So you don't like them in *your* meeting? I thought it was *My* meeting." Such a sight of the Lord makes the difference between faith and fear and wins the victory over such attempts of the enemy to discredit and defeat the work of God.

But the problem of fanatics was only one of several for the young minister who desired the Holy Spirit to lead the meeting. "To understand just the order of the meeting, just to give it over to Him so we will sing at the time He tells us, go to prayer when He directs, have testimonies or praise as He directs" were lessons Mrs. Robinson herself had had to learn in the early days of her Pentecostal ministry.

"You are doing right in just following Jesus, being led of him," Mrs. Robinson encouraged her young brother minister. "Ministers who go ahead, not being led, will have great loss. Better let the meeting be a little awkward, but wait for the leading of the Spirit."

And ever the Lord used this veteran minister to keep before this energetic worker "the great call of the King": "Let Christ be you and you be crucified!"

To the same end Mrs. Robinson taught the young pastor on another occasion: "It isn't the big events in your life that determine your victory. It's the little things of your daily life—being faithful in the little things."

Thus Mrs. Robinson continually exhorted Pastor Waldvogel to remain at the feet of Jesus and to make seeking Him the main occupation of his life, letting his service be subordinate to that and engaged in according to the leading of the Holy Ghost.

Some little time before Hans Waldvogel came to Brooklyn in 1925, the Lord said to him through Mrs. Robinson: "The world's big. There's work to be done even across the ocean." At that time he had never thought of going to Europe, but after this word the conviction deepened in his soul that God had a ministry for him in his native Switzerland and among the neighboring German-speaking people. In fact, when he came to Brooklyn, he felt that after his campaign there, perhaps God's next move would be Europe.

In reality it was—but not for eight years. In the meanwhile, repeated invitations came to him—pressing, attractive calls from large European assemblies—to hold campaigns there. Each time, however, the Lord made him to know he was not

to go, until in 1933 when he knew that the time had come for him to do so.

Knowing of Mrs. Robinson's interest in this step and desiring her faith in his behalf, Mr. Waldvogel kept her informed of his movements and ministry there. "I have followed with greater interest than I can tell you your travels and your every step for Jesus," she wrote him at one time. Then she added, "It was Christ who took you. Grant He fulfill in you and for you." This word reached Mr. Waldvogel at a most opportune time, for just then he sorely needed encouragement.

This first trip to Europe was comparatively brief, but its importance lay in the fact that it was a preparation for a second period of ministry there four years later. Then after World War II the Lord opened the door for a larger ministry in Switzerland, Austria, Yugoslavia, and Germany, resulting in the conversion of multitudes of souls and the establishment of various assemblies, the main one being at Kirchheim, Germany, with a much larger congregation than its mother church.

Thus the Lord's suggestion by His vessel—"There's work to be done even across the ocean"—has been carried out and fulfilled beyond what anyone conceived as possible when first uttered.

One day early in 1936, the Lord said to Mr. Waldvogel by Mrs. Robinson, "I am going to give you a call over your own lips." Presently, as they continued to wait upon the Lord, the Spirit of God came upon him and spoke through him a simple word like this: "I have set before you a new, open door and will help you to go through it."

Upon his return to New York, Mr. Waldvogel said to one of his associates, "I believe God is going to get us on the air." Within a week two businessmen, unknown to him and to each other, approached a radio station in New York and asked that he be given time for a broadcast. As a result, for several years Pastor Waldvogel was able to spread the gospel by radio, free of charge. Throughout the subsequent years this "door" was to open ever more widely until the Lord made it possible for Pastor Waldvogel to broadcast over Radio Luxemburg which is heard by short wave around the world.



"The Young Pastor"

Hans R. Waldvogel who this month celebrates the thirty-seventh anniversary of his ministry in Brooklyn, N. Y.



GATHERED FRAGMENTS



THIS MONTH marks the *thirty-seventh anniversary of Pastor Hans Waldvogel* coming to Brooklyn to minister. In commemoration of this we have given a very brief resumé of his ministry in the article, "Helps for a Young Pastor." This has been condensed from a chapter of the forthcoming book, *Radiant Glory*, the life of Martha Wing Robinson, by Gordon P. Gardiner.

* * *

The publication date for *RADIANT GLORY* has had to be advanced to some time early in May. The pre-publication offer of \$3.95, post paid, is valid until April 15. After that, the price will be \$4.95 plus mailing charges. All orders for *Radiant Glory* should be sent to BREAD OF LIFE, P.O. Box 11, Brooklyn 27, N. Y.

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Christ Our Righteousness by the late Gottfried A. Waldvogel comes from a taped sermon. Originally preached in German, it was kindly translated for BREAD OF LIFE by Miss Frieda Naujock.

* * *

We are deeply indebted to *Helen Gordon Harrell* for "Personal Recollections of A. J. Gordon," her father. Mrs. Harrell is one of the two children still

New address: Miss Helen Hoss other one is Theodora Gordon Hall who has written a number of articles for BREAD OF LIFE and was instrumental in starting the work in Tortola where Mr. and Mrs. Gordon McKinnon are ministering.) Mrs. Harrell

was twenty-one when her father died. When asked for these "Recollections," she replied, "I'll pray about it, and if the Lord gives me a little message, I'll send it to you." Evidently *He* did, and we are thankful for this glimpse into the personal life of this great man of God.

* * *

One of the best books on the subject of divine healing was written by A. J. Gordon. Recently this classic, *The Ministry of Healing*, has been republished by Christian Publications in both paper back (\$1.50) and hard cover (\$2.75). It is a sound, thorough, scriptural treatment of the subject. In addition to this, there is an excellent history of the ministry of healing throughout church history and included are many testimonies of those known to the author who had quite a personal ministry in this respect.

* * *

A close friend and associate of A. J. Gordon in both the cause of missions and divine healing was *A. B. Simpson*, founder of the Christian and Missionary Alliance. One of his excellent books, *The Lord for the Body*, has also been republished, available only in hard cover at \$2.75.

* * *

New address. Miss Helen Hoss has a new address which many of our readers will want to have at once:

Miss Helen Hoss
P.O. Box 1219
Johannesburg
Republic of South Africa

A. J. Gordon

(Continued from page 6.)

and "Strangers Welcome" at the bottom. Alas, what tremendous indignation this drew forth from the troublemakers, who held that their church was for the elite, and not for common people.

A certain rich deacon was the leader of this trouble group. Father said nothing to anyone about him, but in his talks with the Lord, his constant prayer was, "Lord, may Deacon So-and-So be converted or removed." This deacon had one of the most elegant mansions in the city, and on a certain evening invited all the deacons and trustees to a great banquet at his home. After the guests had been abundantly feted and feasted, they repaired to the reception room, and began an informal talk about the affairs of the church. They had not proceeded far when the host arose and said that it was his firm conviction that Mr. Gordon was no longer the man for this church, and should be asked to resign; and he gave his reasons. Immediately one of the other members arose and said, "Why, if you feel that way, *you* are the one who should resign." And then and there, though he was royally entertaining them in his home, he was forced to resign from the church. All this without Father saying to anyone what a thorn in the flesh this man had been. God certainly took over that evening, and from then to his death Father met with nothing but the closest cooperation and affection.

It is sixty-seven years since the Lord took him, and not a month passes but that I hear or read some appreciative reference to his life or work. The outsiders value especially his writings; but for me, the memory of his saintly life, and my wonderful privilege of sharing it, will always be the greatest blessing that he left me.

A Week to Remember

By HANS R. WALDVOGEL

DURING our tent campaign (1960) in the city of Mozart, beautiful Salzburg, we were impressed with the spiritual darkness prevailing there, the result of the centuries during which the preaching of the gospel was almost completely banned in this unhappy country. At that time many testified to having been brought out of this darkness into the marvelous light of the gospel.

So much more precious was the manifestation of the grace of God and the outpouring of the Holy Spirit upon the meetings we were privileged to hold with these same converts upon this visit (March 11-18). Brother N. Betschel is a faithful pastor who by the grace of God has been able to lead on the newly formed flock of God, and we have never found a people more appreciative of the abundant grace of God.

The fire is spreading, due to the faithful witnessing of those new converts in their respective districts. A fine group of young men and women have dedicated themselves to spend the summer months in bringing the message to towns that have not yet been reached with the gospel. Please pray for these willing witnesses. They will need a tent in which to work, but a rich harvest is awaiting such an enterprise.

One very blessed feature of this Bible week was the spirit of prayer prevailing throughout. May I call upon the readers of this article to make this harvest field a subject of their intercession.

It was the inevitable that the folks at Kirchheim also desired a series of meetings while I was

in their vicinity, and I do thank God for the privilege to stop with them for a few days of powerful and blessed ministry. Kirchheim has been greatly blessed and enriched by the ministry of Brother and Sister Walter Waldvogel, and now, while they are enjoying a short, well-deserved change and a visit to their own homes, a young brother, Karl Schneider, is holding the fort there.

Our first broadcast over the world-renowned Radio Station Luxemburg, which is the strongest sender in Europe, on Monday, March 19, at 6:25 a.m., brought such a rich response in the mail next morning that we realize the Lord has opened an effective door of utterance for us. This station reaches over into Poland, and again we ask our readers to join us in earnest intercession for the salvation of souls by this means.

My trip found an interesting climax when upon boarding my jet plane at Frankfurt, I found one of our converts in charge as chief pilot. His joy was as real as mine, and so we spent some hours of fellowship at nine miles above the ocean.

How wonderful are the ways of our Lord! Let us continue to hope and trust and watch and pray, toiling on till Jesus comes.

Christ Our Righteousness

(Continued from page 4.)

your minds and hearts by His Spirit. Because your sins are forgiven through the blood, He gives to you the living Christ that He may be the Righteous One in you.

Marvelous word in Romans

eight: "What the law could not do, in that it was weak through the flesh, God did. God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." I am judged as a sinner, crucified with Christ. He condemned sin in the flesh. The righteousness which the law demanded and demands from me, the sinner, is a twofold one. The law demands my death, my judgment. This righteousness is fulfilled in me when I say "Yes" to the judgment which God has declared upon me, the sinner, at Calvary. But not only that. God demands in the law a positive righteousness of life, of character, of nature. And this righteousness is fulfilled in me by the Holy Spirit. There is no other way.

Oh, the righteousness of God is Christ! The righteousness reckoned unto me in justification, imputed to me by the Spirit of life in Christ Jesus. That is salvation, and that is the way to the coming salvation, for the word "salvation" is often used in connection with our entrance into glory.

And here is a word which is a wonderful word in the gospel—the word "believe." Everyone that *believes*—. Then comes that marvelous word: "The just shall live by faith." How did I become just? By faith. How do I remain just? By faith. By faith in what? In the salvation message, the gospel of Jesus Christ, the faith in *Him*. Oh, dare I take it, this wonderful gospel? Christ forgives my sins. The Father Himself made it possible in His righteousness to forgive my sins through the power of the blood of Christ and in the name of the risen Saviour. May I truly believe it? This Christ brings me life. He puts within me the power of a new life which delivers me from inbred sin, from the bondage of sin, for eternal life is the living Christ who works in us, dwells in us, reigns in us.

The King in His Beauty

"Thine eyes shall see the King in his beauty." — ISAIAH 33:17.

I shall see the King in His beauty,
In the land that is far away,
When the shadows at length have lifted,
And the darkness has turned to day.

To behold the Chief of Ten Thousand,
Ah! my soul this were joy enough;
'Twill suffice for the bliss of heaven,
That the Lamb is the light thereof.

Who can tell the rapturous meeting,
When the Lord shall bring home His own?
With one sight all His saints are ravished,
The Lamb in the midst of the throne.

Oh! to none will the King be a stranger
Of the throngs who surround His seat;
For the hearts of the saved will know Him
By the prints of the nails in His feet.

I shall see Him, I shall be like Him,
By one glance of His face transformed;
And this body of sin and darkness
To the image of Christ conformed.

CHORUS:
I shall see Him in the glory,—
The Lamb that once was slain;
How I'll then resound the story,
With all the ransomed train!
Hallelujah, Hallelujah!
To the Lamb that once was slain;
Hallelujah, Hallelujah,
Hallelujah! Amen.

—A. J. GORDON