

Bread of Life

NOVEMBER 1962



STRAIGHT FROM THE SHOULDER

THE CONNECTION BETWEEN SOUL AND BODY

ONE OF THE OUTSTANDING FEATURES of the Pentecostal movement is the place given to what may be called physical manifestations. Periods of vocal worship, speaking in tongues, hand-clapping, and uplifting hands are common. The title, "holy rollers," is not entirely undeserved because there certainly have been times when individuals have been prostrated under the power of God. Dancing in the Spirit is not uncommon, and quite frequently when the Spirit of God comes upon an individual, he finds himself weeping or laughing or shaking or undergoing some other physical manifestation.

While we certainly have no sympathy for manifestations which are prompted by a fleshly desire for display, we certainly need not be embarrassed by any genuine manifestations in our midst, since they are an evidence of the strong connection that exists between a man's body and his soul. Indeed, when manifestations cease, there is cause for concern, lest perhaps it is a symptom that the Spirit is less operative.

One need only to look into the stories of the Bible to realize that unusual manifestations have taken place down through its history. There were those who were lifted into ecstasy; there were those who prophesied; there were those who were prostrated. One wonders what it was that took place on the day of Pentecost that caused some observers to conclude that the disciples were drunk. It was probably far from a formal period of recitation. More likely there was a general outbreak of ecstasy and worship in other tongues.

In the Psalms we get a very clear picture of the way David worshipped the Lord. He speaks of shouting, clapping of the hands, lifting of the hands, singing, playing musical instruments, and dancing, all under the anointing of and in response to the moving of the Spirit.

In considering the whole question of visible manifestations, it is important to realize that the

body and the soul are much more strongly connected than we are apt to think. We have placed a good deal of emphasis on the correct attitude of our hearts (and rightly so) but have perhaps neglected the fact that it is God's intention to perform a work even in these fallen and mortal bodies of ours. In speaking to the Corinthians, Paul says, "Now the body is not for fornication, but for the Lord, and the Lord for the body." In the same chapter we are told that our bodies are the temples of the Holy Ghost, and that we are to glorify God in our body as well as in our spirit.

The writers of the Gospels apparently realized that physical needs were related to spiritual needs. We are told that Jesus healed "all who were oppressed by the devil." Apparently Satan is interested enough in men's bodies to afflict and torment them, and Jesus in turn spent a good deal of time making men's bodies whole. Often this was the direct route to a man's spiritual needs. (See, for example, Matt. 9:1-8.)

Now to a certain extent we all recognize this soul-to-body connection. We close our eyes in prayer as a symbol of the shutting out the cares of the world to be alone with God. We bow our physical knees before God, symbolic of the bowing of our hearts before Him.

Other Pentecostal manifestations have similar significance. They all, of course, speak of the abandonment of all that there is of us, body, soul, and spirit, to the moving of the Spirit. But even more specifically, they all have a spiritual counterpart. Anyone who practices vocal and spontaneous praise knows that this creates a praising heart. There are many people who have found that just as surely as the walls of Jericho fell in response to the shout of faith, so many of the obstacles in our hearts crumble at a similar shout. How often a period of uncontrollable weeping has brought a man's deep spiritual needs into sharp focus. Or perhaps a period of laughter in the Spirit has brought him a sense of deep and lasting joy. Or if the Spirit prostrates a man, is that not a wonderful token of the internal prostration taking place within?

Perhaps the best demonstration of the validity of physical manifestations is in the effect they have in men's lives. Again it must be admitted that there are people who have large emotional experiences which do not affect them very deeply, but it would be grossly unfair not to recognize that many people have had the entire course of their lives altered by spiritual experiences which have had their corresponding outward manifestations. Certainly, we all should be challenged to place our lives so wholly in His hands that He will be able to do for us, in His own way and in His own time, that which He knows is best for us.

Dumps

By HANS R. WALDVOGEL

DUMP: *A dull, gloomy state of mind; low spirits.*—Webster.

IT WAS at a service I attended on Thanksgiving night in 1919 where I heard for the first time a word that I had not known before, or at least I had not known its significance before. It was the word—"dump." And I was in a dump, mind you, and I tell you a dump it was! But more than that I was an habitual dumper. I was one of those fellows that love to sing songs in the minor chord such as we were accustomed to sing in Germany. So when the preacher mentioned the word "dump," it was exactly like when the dentist feels a rotten tooth and you yell, "Ouch!" I was a good church member, but God wanted me to be a vessel unto honor, sanctified and meet for the Master's use which, He says, is your reasonable service!

Isn't it a strange thing that we call ourselves Christians but don't bear the fruit of the Spirit: love—that suffereth long and is kind; joy—unspeakable and full of glory? Whoever thought that that was religion and yet the Bible says, "He that therein serveth God is acceptable with God"—pleasing to God.

But I didn't know what real religion was. I didn't know what the Kingdom of God was. I didn't realize that the Kingdom of God had to be on the inside of me. But that night I realized that the devil had some part of me. I could feel it.

You know when you are in a dump you feel as though a rock were lodging inside of you. You can't cough it up. It's there. It possesses you. It binds you. It enslaves you. And the worst

of it is, you cannot praise the Lord and you cannot serve God acceptably with reverence and with Godly fear, in joy and in peace which is in the Holy Ghost.

When I discovered that I was inwardly bound, that I was a dumper, when I found out my disease—oh, these diseases of the soul!—I went to work immediately on that thing. The Bible tells us that God works in us to will and to do of His good pleasure but that we must cooperate with Him with fear and trembling. I was afraid after that to exercise a dump. I said, "Exit dumps!" This is how I did it. I visited every Pentecostal meeting that God allowed me to go to, but when the people praised the Lord, I didn't like it if I felt heavy. (You know, you don't like praise or to praise the Lord when you are in a dump, when you are not living in victory and in glory. It hurts. Doesn't it?) In one meeting in particular everybody was praising the Lord with their arms raised, but my arms and hands felt like two heavy hams hanging down by my side. Then I said, "Now or never!" I put my arms up, and I opened my mouth. I began to praise Jesus. I did not continue very long before something went out of me!

You know that seven devils went out of Mary Magdalene. Jesus knew what was the matter with her—seven devils. I wonder how many devils are possessing you unless Jesus Christ rules you, unless Jesus Christ possesses you. But that is your great privilege to have

Christ reign in you. Where sin has held sway, there Jesus Christ will move in.

Well, that day something went out of me, and Somebody came in — the King of Glory. I couldn't be mistaken about it. He set the joy bells ringing within my heart.

The very next Thanksgiving Day was a wonderful day for me. I was asked to attend a Pentecostal convention. The place was packed. I was told that it was a dehydrated Pentecostal church. Do you know what that means? They hadn't had a baptism in the Holy Ghost for years, because the pastor wanted everything to be done decently and in order. There were eight or ten ministers on the platform, and everyone was asked to say something. And the more they talked, the drier the meeting became. I was not yet a preacher, only an apprentice. I sat at the end of the row, and so was asked to say something at the close. But when I got up, I couldn't talk. Somehow God got hold of me, and I shouted and shouted. After a few minutes, the whole meeting was up on their feet with their hands up. The glory of God drenched that place simply because He had a vessel unto honor, sanctified, and meet for the Master's use. I thought I had made a fool of myself, for I had never seen anything like that. I didn't know what I had done. The fact is I hadn't done anything. God had done it.

God will run your life when you give it to Him. You can choose to be a vessel unto honor

GRATEFULNESS

Thou that hast giv'n so much to me,
Give one thing more, a grateful heart.
See how thy beggar works on Thee
By art.

He makes Thy gifts occasion more,
And says, If he in this be crossed,
All thou hast giv'n him heretofore
Is lost.

But Thou didst reckon, when at first
Thy word our hearts and hands did crave,
What it would come to at the worst
To save.

Perpetual knockings at Thy door,
Tears sullyng Thy transparent rooms,
Gift upon gift, much would have more,
And comes.

This not withstanding, Thou went'st on,
And didst allow us all our noise:
Nay Thou hast made a sigh and groan
Thy joys.

Not that Thou hast not still above
Much better tunes, than groans can make;
But that these country-airs Thy love
Did take.

Wherefore I cry and cry again;
And in no quiet canst Thou be,
Till I a thankful heart obtain
Of Thee:

Not thankful, when it pleaseth me;
As if Thy blessings had spare days;
But such a heart, whose pulse may be
Thy praise.

—George Herbert.

are garbage cans. Don't take the lid off—they're in a dump! What kind of a vessel are you?

The only true service that God accepts is to present your body—this body that was once an instrument of sin—a living sacrifice, holy. Is your body holy, this morning? O beloved, if not, God will clean you up, and He'll do something with this body of yours. Either your body is a messenger of sin, of the flesh, of the world, and of the devil, or it is the servant of God. You can use barrels of powder and paint to cover the corruption that is in your heart and life; but you cannot satisfy God that way. But when you receive what God has for you, you become a vessel sanctified.

That is why we thank God for Bible Pentecost, for it sanctifies this body. God Almighty comes into this body of ours and fills it with Himself and makes this very body a member of Jesus Christ, a vessel sanctified and meet for the Master's use. The Bible says that the Kingdom of God is righteousness and peace and joy in the Holy Ghost, that "His praise shall continually be in my mouth." Beloved, who has come to you? Who dwells in your heart?

Pentecost is a great swindle unless the Holy Spirit has possession of you, lives within you, unless you become an instrument of His to do His will, to show forth the praises of Him who has called you out of darkness into His marvelous light.

You know what it says in Philippians 2? "Do all things without murmuring and disputings that ye may be blameless and harmless, sons of God, without rebuke, in the midst of a

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or unto dishonor. A vessel to honor contains the jewels of the King. Jesus Christ thinks much of them. They are vessels of gold, tried in the fire. They have

gone through with God. They are the very precious possession of the King. But in a great house there are also vessels of dishonor. In every house there

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“According to That He Hath Done”

By PHILIP MAURO

THE IDEA, which many Christians entertain, that the conditions prevailing in the coming Kingdom will be those of uniform blessedness, all saints being on exactly the same level, is certainly not according to the teaching of Scripture. On the contrary, it very clearly appears from the testimony of the Word of God that there will be conditions of very diverse character; insomuch that each believer may be assigned to just such a place as, according to the righteous judgment of the Lord, Who will review all his works, not overlooking so much as one “idle word,” he has merited.

“For we must ALL appear before the judgment seat of Christ; that EVERY ONE may receive the things done in his body according to that he hath done, whether GOOD or BAD” (2 Cor. v. 10). In view of this judgment of the believer’s works and conduct, the apostle adds, “Knowing, therefore, the TERROR OF THE LORD, we persuade men,” a comment he certainly would not have been inspired to make, if nothing but rewards and blessings were to be bestowed at the judgment seat of Christ.

Inasmuch as judgment must begin at the House of God (I Pet. iv. 17), we believe that at Christ’s judgment seat the works of every saint of this dispensation will be passed upon, and each saint will be assigned to an appropriate place in the Kingdom of the Son. Certainly not all who stand at Christ’s judgment seat will be assigned to places of honour, glory, and blessing. The Apostle John urges the little children to abide in Him “that (as the A.V.

reads) when He shall appear, we may have confidence, and not be ashamed before Him at His coming” (I John ii. 28). This rendering does not give the force of the passage. The apostle says, “And NOW, little children, abide in Him, that WHEN HE SHALL BE MANIFESTED, we may have confidence, and not be PUT TO SHAME FROM BEFORE HIM at His Parousia.” Abiding in Him *now*, at the present time, will give confidence *then*, and will insure us from being sent away in disgrace from His Presence.

Other Scriptures, particularly the words of the Lord Jesus Himself, add their clear warnings. In Matthew xxv, where the Lord is speaking to His own disciples, not to the multitude, He instructs them as to the importance of *watching* and of serving with diligence in regard to the responsibilities severally committed to them. He clearly states that the faithful servant will hear the word, “Enter thou into the joy of thy Lord,” and will be made “ruler over many things,” while the slothful and unprofitable servant will be cast into the outer darkness, where shall be weeping and gnashing of teeth (Matt. xxv. 14-30). It should be observed that this judgment takes place before “the Son of Man shall come in His glory” (vs. 31).

So also, in Matthew xxiv, He describes the conditions on earth just previous to His coming, as similar to those existing in the days of Noah, just before the flood. “For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the

day that Noah entered into the Ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be” (vv. 38, 39). The Lord does not speak here of the evil deeds and immoralities that the men of that day committed, but merely of the fact that, disregarding all warnings, they continued wholly absorbed in the things of this life, as if its course were never to be interrupted. In view of this, He counsels His disciples to “watch,” and says, “Therefore, be YE also ready, for in such an hour as ye think not the Son of Man cometh.” Inasmuch as a like warning is given to the Church in I Thessalonians vs. 6, we shall greatly err if we think the above quoted words of the Lord have no meaning for us. In that connection, the Lord declares what the punishment of the wicked servant would be, namely, that “the Lord of that servant shall cut him off, and appoint him his portion (or share) with the hypocrites; there shall be weeping and gnashing of teeth” (vs. 51).

The hypocrites, according to Matthew’s Gospel, are the Scribes and Pharisees. The extent and duration of the “portion,” or share which the wicked servant will receive with the hypocrites is not indicated. Doubtless, it will be determined according to all the circumstances of each several case. In another Scripture (Luke xii. 45-48), the Lord indicates that the punishment will be proportional, saying, “And that servant, which knew his Lord’s will, and prepared not himself, neither did

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“The Old Order Changeth”

By GORDON P. GARDINER

SOMEBODY WANTED to take a picture of the missionaries present at the Labor Day Conference at Pilgrim Camp, Brant Lake, N. Y.—Margaret Michelsen of India; Pearl Young of Formosa; and Gordon McKinnon of Tortola. When Ruth Brooks of Zion, Illinois, was asked to join the group, a by-stander demurred saying this was to be a picture of missionaries. Quickly Miss Brooks replied, “That’s all right. I’m a missionary to the heathen in North America.”

This certainly expresses the ministry of Pilgrim Camp, for more and more it has become a mission field—primarily to the heathen of New York City and the surrounding metropolitan area. A good case in point from this last camp season is the little French boy, not quite nine years old, who did not hesitate to “take on” anyone, even boys twice his size, and seemed to have little difficulty in handling them. After he had attended a few meetings, one of the workers approached this little Frenchman at an altar service and asked him if he would like to have Jesus come into his heart. Nodding his head, he said, “Yes.”

“You know, if you want Jesus to come into your heart,” the

worker went on to explain, “you will have to ask Him to wash your sins away.”

Looking up with question marks in both of his big brown eyes, he asked, “What’s dat?”

Realizing that he had no idea of what sin was, the minister clarified the issue by asking, “Have you ever done anything bad?”

“O-o-o-! yes.” His bright eyes opened wider with a look of understanding. He knew what that was!

“Are you sorry for the bad things you have done?”

“Uh-huh.”

“Would you like to tell Jesus you are sorry?”

“Yes.”

“Then talk to Him just as you would to your best friend, for really He is your Best Friend.”

And he did, and so a beginning, at least, of the work of God’s Spirit was made in another “American heathen.”

Of course there are many Christians who also come to camp. Some of these, however, have been akin to the Ephesian believers who have hardly known “whether there be any Holy Ghost.” At Pilgrim Camp such have learned that indeed there is a Holy Ghost who is waiting to fill them. One of this

group has testified: “I just thank Him for His faithfulness and pray that He might have *complete* control over me.” Since then God has been dealing with this particular camper about giving up plans for a secular career and becoming a missionary in some foreign field. So it has been that Pilgrim Camp has also been a place where some have heard the call to “other sheep” and, in some instances, have received their first training in Christian work.

As Pilgrim Camp has grown since its opening in 1946, it has become, as Elisha’s “camp” of old, increasingly throughout these seventeen years “too strait.” The facilities have been enlarged or added to, little by little, here and there, as God has seen this need and provided. For some time now the kitchen, which was built by the former owner to serve his family of three and a few guests, has deteriorated with age and proved inadequate to serve a “family” averaging a hundred and more, with special week-end crowds mounting to over 140! Correspondingly the dining rooms have been crowded beyond capacity with many, at times, having to eat on the porches, or in a second shift.

The Lord has not been unmindful of this condition and now has clearly indicated that it is the time to "enlarge the place of thy tent . . . stretch forth the curtains of thy habitations . . . lengthen thy cords . . . strengthen thy stakes."

But where and how? There were numerous problems connected with doing this in the present kitchen - dining - room area. Then, as the mind of the Lord was diligently sought, another plan began to emerge: How about using The Palace—yes, The Palace where the boys and girls have slept, played, worshipped since 1947—for a kitchen and the two dining rooms—all under one roof! Careful examination made it seem feasible. Outside professional counsel for camp dining rooms was sought and confirmed the practicability of the idea.

But where would the junior campers go? After all, the camp property consists according to the deed of "thirty-four acres more or less." What about the place up the old town road referred to as Mill Point—so called because years ago a saw mill was operated there? There are a number of flat places in this area ideal for lean-tos and with a view of the lake almost unsurpassed. Furthermore, some seventy-five feet to the east is an old buggy road running parallel to the town road. How

about placing the lean-tos along this?

And so the move is on! The first part of the project is to erect the lean-tos for the Hopefuls, Faithfuls, Valiants, and Great Hearts. At the same time, according to the weather, work will proceed on remodeling the Palace for its new purposes. Already the sites for the lean-tos have been cleared! Already the partitions in the Palace have been ripped out. The rooms that have once re-echoed with the shouts of the Valiants and Great Hearts will now resound with the sound of pots and pans as the food is prepared and cooked. The counselors' rooms and the wash-rooms behind them will hear the clatter of dishes as they are washed and dried. The Hopeful-Faithful quarters—plus the old play room will be dining rooms for the boys and girls, while the old "Study" or library—with its picture window commanding a view of the entire length of the lake—and the "Armoury" will serve the adults.

How will this affect the camp as a whole? Those familiar with the layout there will realize that with the lean-tos at Mill Point The Palace will be a central, dividing point for the camp: to the north of it will be the juniors, to the south is Watch Rock with the adults. At the familiar sound of the old bell young and old will gather and ascend the grand stone

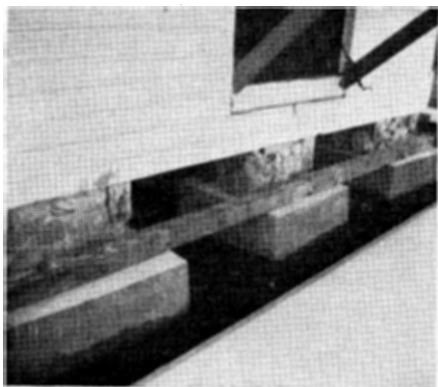
steps leading to the Palace Beautiful where the Pilgrims all will sit down to meat at the table "furnished with fat things."

Recently we visited the camp to view the progress of the work. The Psalm for that day was 48. Especially fitting seemed its commands, "Walk about Zion and go round about her . . . raise up (margin) her palaces (vv. 12, 13). And, as we contemplated what God is doing, we joined in the praise of the first verse of the same Psalm:

"Great is the Lord, and greatly to be praised . . . in THE MOUNTAIN OF HIS HOLINESS."

Thus the "old order changeth." We are taking only a step at a time, as God indicates and provides. We hope that the remodeled Palace will be ready for use at the beginning of our next season. If not, the quarters for the juniors will be ready, and we can get along with the old kitchen and dining room for yet another season, for they will not be dismantled until the Palace Beautiful will be ready for the Pilgrims' use.

With these changes finished, however, in God's time and by His grace, we will be in a better position all around to conduct our work in this home mission field.



Boathouse Repairs

Left to Right: New piers have been built under the front of the Boathouse. The old crib is emptied of its rocks preparatory to being filled again with cement and rocks. The filled crib with its cement platform.

Absolute Surrender

By MARTHA W. ROBINSON

THE VERY FIRST STEP toward getting anywhere into the deep things of God is an absolute surrender, *consecration, abandonment* to God. We might pray until doomsday for a perfect work in us, but it will never be done until we let go of ourselves—give ourselves over to Him. It must be done unconditionally, unreservedly, wholly, absolutely, “for better, for worse,” no question about the cost, no if’s, and and’s, and why’s, and wherefore’s, possibilities or probabilities—but, just once for all, forever and forever, give yourself to God, leave yourself in His hands for Him to work out His will in you.

The emptied vessel given to the Lord, it is *His* part to cleanse it, to *carve* and *fashion* it, to *fill* it, to *use* it, to take it hither and thither as *He* pleases.

Can you get a view of yourself as an earthen vessel—stand off and look at it—and hand it over to the Lord? Then, henceforth, you have nothing to say about that vessel. It is God’s. *Your* wishes, *your* plans, *your* desires, *your* opinions have nothing to do with that vessel (your life). Keep hands off and let God work. Now it is *His* business to see it becomes a vessel meet for His use—to glorify Him—to carry the Water of Life for Him. It is *His* property now, and He *can’t afford not* to make it a vessel of honor. Your part is the act of faith in *giving* and *leaving* yourself in His hands.

This is all beautiful theory, you may say, but how to do it is the question. In the first place, it is necessary to really desire and will to so give yourself. You may be willing to be willing, but you must *will* to be willing. You must have no reserve of any

kind held back from God. One can’t *drift* into this kind of experience very easily. Of course if one sweeps into it on the height of some rich, spiritual experience, all well and good, but most people have to *walk* in straight and business-like, with their heads up and their eyes open. One must feel one’s need of God, and perhaps the only way to do that is to get a good view of one’s self. If we get that, we will see our tremendous need of God to make us fit to live.

A little introspection here is excellent. Just look at yourself squarely, asking God to show you yourself. Most of us need a good look at ourselves, not a general knowledge that we are sinners, but a good look at our *sins* and *unrighteousness*. It will do you good, no doubt. God’s looking glass never makes us conceited. Write your sins, and so forth, down, if it will help you, then give yourself once for all, not by feeling, but with your will. If you contracted with a man to work for him, you would do it with your *will* and not with your *feelings*.

Of course, each of us travels his own road. Each comes into the blessing his own, or rather, God’s way for *him*. Still, each of us has to do the same thing by *some* path, give ourselves up wholly, reserve nothing, before God can *absolutely* undertake *for* us. If our consecration is incomplete, our blessings will be incomplete.

The day you make a full and complete consecration of yourself in this definite way with the purpose of having the full work of God done in you, you really appropriate by faith what is in Christ for you. That is all in the contract. There are likely

to be points of progress where by active faith you definitely appropriate a hitherto unreceived blessing, but once surrendered, even such acts of faith are in God’s hand.

“According”

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according to His Will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required.”

Again, in another place He said to His own disciples, “And take heed to YOURSELVES, lest at any time YOUR hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon YOU unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch YE, therefore, and pray always, that ye may be ACCOUNTED WORTHY to escape all these things that shall come to pass, and to stand before the Son of Man” (Luke xxi. 34-36).

To stand before the Son of Man will be the privilege of those who are accounted worthy of entrance into the Kingdom. That these words apply to believers of the present dispensation is evident from Paul’s words to the saints at Thessalonica, when he spoke of their growing faith and abounding love, and of the tribulations they endured, as a token of God’s righteous judgment that they might be “COUNTED WORTHY of the Kingdom of God for which they suffered” (2 Thess. i. 3-7); and when he further said, “Wherefore also we pray always for you, that our God would COUNT YOU WORTHY of this calling, and fulfill all the good pleasure of His goodness and the work of faith, with power” (ver. 11).

With Pastor Hans Waldvogel in India



"PASTOR HANS WALDVOGEL reached Delhi on October 3rd," writes Wilfred Paul, pastor of the church in Dehra Dun, where the Convention to which Mr. Waldvogel was invited was held. "Miss Grieger went to Delhi to receive him and bring him up to Dehra Dun. So they both came here on the morning of the 5th.

"We did not have as many people as last year; however, the spirit during the convention was wonderful. I believe people began to understand the real Pentecostal life. Except for two nights, Brother Waldvogel spoke in the gospel service each night (Oct. 7-14). The tent was full each night. All the denominational people attended. We had altar calls in almost every meeting, and many gave their hearts to Jesus. Brother Waldvogel brought the presence of Jesus in the meeting and everybody felt it. Several came to me and told me the same.

"There was no particular theme of the convention, but the Holy Spirit led the speakers to speak on the subject of the Holy Spirit. It was wonderful to note how they spoke on the same subject, touching different aspects. We are indeed grateful to God for all that He did for us. The convention has been a great blessing to our local church."

Writing from Lucknow on October 24, Pastor Waldvogel sends this brief report of his subsequent ministry:

"I have not written to many because I have been travelling so much—from Dehra Dun to Mahoba one night and a full day, etc. It is good to get a sight of missionary work.

"The first thing I noticed when arriving at Mahoba was a beautiful snake crawling up a stairway. I've always wanted one for a pet and called Miss Frandsen's attention to it. She in all her Danish fury pounced on it, belaboring the poor thing with her umbrella, the only weapon she had, and the children came and finished it with rocks. She insisted it was a cobra, and I have to admit my ignorance, but maybe it is good I did not pick it up. (In Lucknow, Miss Schoonmaker's porch has to be screened in to keep the monkeys out. This is really a zoo!)

"Orai was also a high spot. More than 300 children: Moslems, Sikhs, Hindus, etc., half of whom had never seen a white man before, so I became somewhat of a celebrity, and the welcome was heartwarming.

"Here in Lucknow we have a fine tent in a park, and every night people come to Jesus—Hindus, etc. It is a pleasure to minister here. Brother Chand is a fine consecrated man, and I have been blessed with good interpreters.

"This is a land of death and spiritual darkness such as I had not imagined, but I have had a rich time in God. The witness I am in God's appointment is very clear.

"The weather has been miraculously good—Florida at its best. Temperature in the 90's, evening comfortably cool. No rain—no mosquitoes. Auf Wiedersehen!"



The Christian Reading Room, Partapgarh, India

Mrs. A. G. Ericson stands in the center of Indian workers and Christians.

THE CHRISTIAN READING ROOM was opened in May in a smaller hall, but soon this new hall, located in front of The Government Hospital, was secured. On one day in October over 60 people visited the room. Many educated people, including professional people such as lawyers, come regularly every night to read the Word of God and the other available literature. Already this hall has been outgrown so that a larger one is needed. The Reading Room is in charge of Hira Lall, a very dependable Indian pastor, who worked with the Ericsons thirty years ago and has now returned to help with this project which the Lord has laid on Mrs. Ericson's heart and which has been so signally blessed of God.

Following Jesus in Tortola

By MR. AND MRS. GORDON
McKINNON

WE HAVE STARTED to get ready for the Christmas program, but we can hardly believe it is time when we feel the "heat." It has been unusually warm here of late, but I guess that is what brings on the rainy season. We are trusting the Lord to send plenty as we are emptying out all that precious water to repair the cistern.

We are preparing to empty out the cistern today. But what a job to even get a job begun here! People don't turn up; tools are available, then they are not, etc., etc. But the Lord deals with us in it all, and I trust we are learning some lessons. After it is empty it will be relined and then should hold all the water we will ever need except in a long drought.

We are looking forward to a baptismal service soon. Two and possibly one more may be baptized. This costs souls something here. It means they have no place to get buried and married and all such privileges, for they are excommunicated. The Methodists, too, have made it a church law that once they are "immersed" they can't be received back into the church. They used to put them on six-months' expulsion. One young girl would like to follow Jesus all the way, and now her parents have forbidden her to come to service at all. Pray for her.

Tortola Congregations

Top: Service at Capps Bay. Middle: Meeting at West End. Bottom: Part of Carrott Bay Congregation. Note listeners in the windows of adjoining building.



GATHERED FRAGMENTS



Following his ministry in India, *Pastor Hans Waldvogel* flew to Germany where, God willing, he will conduct a conference at Kirchheim, November 2-9. He expects to return to the United States the next day.

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We have just received word of the death on August 12 of *Charles Mason*, veteran missionary of South Africa. Having heard the call of God after his retirement from business, he and his wife obediently and bravely went forth when he was already in his late sixties. For about sixteen years he has faithfully served the Lord in the North Transvaal area, part of the time having supervision of the work in the absence of Mr. John S. Richards. Until about a year or so ago, he was still so energetic and active that he was called "fleet of foot" by the nationals there. His widow has decided to remain as long as possible at their station at Sterkwater, North Transvaal, South Africa. Truly in these servants of God has been fulfilled the word, "They shall still bring forth fruit in old age."

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With this issue of *Bread of Life*, we are completing eleven years of publication. The *Index* for the first ten volumes is scheduled for publication December 1st. It will contain a full index of all articles which have appeared in *Bread of Life* listed separately under author and title, with special designa-

tion of the poems. There will also be a listing of all illustrations which have appeared in these pages. This index is being printed in a pamphlet the same size as our magazine so that it can be conveniently bound with it should you desire to do so.

* * *

Have you secured your copy of *Radiant Glory*, the life of Martha Wing Robinson by the editor? If not, you may still do so by writing to *Bread of Life*, Post Office Box 11, Brooklyn 27, N. Y.—\$4.95 plus \$.25 mailing charges. Also available from our office is *Champion of the Kingdom*, the life of Philip Mauro, written by the editor and originally appearing in serial

form in *Bread of Life*—paper covers, \$1.25 plus \$.10 mailing charges.

Dumps

(Continued from page 4.)

crooked and perverse nation, among whom ye shine as lights in the world." Oh, to be a person whose whole spirit and soul and body is sanctified by the God of peace and belongs to Jesus Christ! Beloved, that is what Pentecost means. God has sealed you with that Spirit of promise unto the day of redemption. It is really something to thank God for.

Oh, let this be a *thanksgiving* day! Let us enter into His courts with praise, and then God will enter into these vessels and sanctify them. If you never said "Hallelujah!" say it now. If God can dig you out of your dump today, you will thank Him for this Thanksgiving Day forever and forever, just as that Thanksgiving night in 1919 has caused me to thank God ever since!



Gospel Tent in Salzburg, Austria

This tent, complete with platform, organ, chairs and public address system, was purchased this year by the Pentecostal assemblies of the State of Salzburg with the help of a number of friends in the United States. At least six campaigns were held this summer in various places with the result that a number have turned to the Lord.

Why are the Pilgrim Fathers Significant?

THE PLACE OF THE PILGRIM FATHERS in American history can best be stated by a paradox. Of slight importance in their own time, they are of great and increasing significance in our time, through the influence of their story on American folklore and tradition. And the key to that story, the vital factor in this little group, is the faith in God that exalted them and their small enterprise to something of lasting value and enduring interest.

The first half of this paradox, the insignificance of the Plymouth Colony in the colonial era, is one upon which almost all American historians are now agreed. It was the earliest colony in New England, and it proved to the great mass of English Puritans who were seeking a home in the New World that it was possible to make a living in New England. But, after 1629, New Plymouth (the official name of the Pilgrims' colony) was overshadowed by the Colony of Massachusetts Bay, to which it was annexed in 1691. Massachusetts Bay, rather than Plymouth Colony, was the seed bed of New England. There and in Connecticut and New Haven the distinctive New England institutions of church and state, culture and commerce were developed. And it was in Rhode Island, Maine and Maryland rather than in New Plymouth that germinated the seeds of democracy and religious liberty which are among the principal glories of our American heritage. By any quantitative standard, the Plymouth Colony was one of the smallest, weakest and least important of the English colonies, even of those in New England. But in quality, especially in spiritual quality, it was second to none.

If all this be true, you may well ask, why does the Colony of New Plymouth bulk so large in the historical consciousness of today? Why do most Americans and all Englishmen (to the intense annoyance of Virginians, whose Jamestown colony was founded thirteen years earlier) frequently claim priority for the *Mayflower*? Why do the Pilgrim Fathers so constantly figure in poetry, oratory, comic strips and advertisements around Thanksgiving Day?

You may answer this question for yourself by reading even a small part of William Bradford's *History of Plymouth Plantation*. Here is a story of simple people impelled by an ardent faith in God to a dauntless courage in danger, a boundless resourcefulness in face of difficulty, an impregnable fortitude in adversity. It strengthens and inspires us still, after more than three centuries, in this age of change and uncertainty. Bradford's *History* strikes the note of stout-hearted idealism that all Americans respect, even when they cannot share it. Governor Bradford's annals, as retold by countless historians and teachers, and by poets like Longfellow, have secured for this brave little band a permanent place in American history and American folklore. The story of their patience and fortitude, and the workings of that unseen force which bears up heroic souls in the doing of mighty errands, as often as it is read or told, quickens the spiritual forces in American life, strengthens faith in God, and confidence in human nature. Thus the Pilgrims in a sense have become the spiritual ancestors of all Americans, whatever their stock, race or creed. Bradford foretold it himself in these words:

Thus out of small beginnings greater things have been produced by His hand that made all things of nothing, and gives being to all things that are; and as one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole Nation. . . .

—SAMUEL ELIOT MORISON