

Bread of Life

FEBRUARY 1963



This Issue . . .

"MEETINGS WITH CHRIST," the lead article in this issue of *BREAD OF LIFE*, is an abridgement of a teaching given by Pastor Hans R. Waldvogel at the close of a two-week conference held in the Ridgewood Pentecostal Church, January 8 to 21. A number of missionaries, ministers, and laymen, including fourteen who flew from Europe for the occasion, gathered together for this time of fellowship with the Lord and one another. Because of the large German-speaking delegation much of the speaking was in German, most of which, however, was very ably interpreted by Pastor Edwin Waldvogel. "Meetings With Christ" was delivered in German and later translated and edited for publication.

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Throughout the two weeks of special meetings stirring testimonies of healing were given by Pastors Joseph Wannenmacher of Milwaukee, Wisconsin; Nicholas Betschel of Salzburg, Austria, and Franz Kramaric of Vienna. These three were instantly healed of tuberculosis in the last stages in answer to the prayer of faith. Pastor Betschel has kindly written his testimony for publication in *BREAD OF LIFE*. And how thrilling it was to hear Pastor Kramaric sing "The Holy City" and other numbers in his rich and strong baritone voice, especially when one remembered that one of his lungs had once been eaten away! No wonder he loves to sing for Him who delivered him from the grave and restored his voice. These two brethren from Austria work almost exclusively among Roman Catholics. God has blessed their efforts in this hard and dark land. Let us remember in prayer the campaign which is to be held, God willing, in Innsbruck this summer.

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The expositions of the Word by these brethren and by Pastors Oskar Lardon of Hamburg, Gottlob Maile of Unterleningen, and Walter Waldvogel of Kirchheim were both edifying and appreciated. In one service Pastor Lardon gave a rather full report of the ministry of *Sieg des Kreuzes* of which he is the editor. Currently this paper has a world-wide monthly circulation of 30,000. Usually it carries an article by Pastor Hans Wald-

vogel and has published a number of articles which first appeared in *BREAD OF LIFE*. In one of his talks Pastor Maile told how the Lord spared him from shedding blood when he was slated for active service in the German army at the time of World War II. (The Nazis had no provision for conscientious objectors, but God had "a way of escape" for His child who wanted to please Him.) By the same act the Lord made a way to prepare him for Christian service.

* * *

The services were further enriched by the testimonies of Mrs. O. Lardon; Miss Olga Weber, minister from Switzerland; Mr. and Mrs. Erich Maier, who have been used of God to start meetings in Ulm; Emil Wohlhaupter, Rheinhold Neumann, and Emil Hellwig, all of Kirchheim. (Brothers Hellwig, Maile, and Werner Redlin were those who first extended the invitation to Pastor Hans Waldvogel to hold meetings in Kirchheim which resulted in the establishment of the assembly. This April marks the tenth anniversary of the ministry of Pastor and Mrs. Walter Waldvogel.) Throughout the years we have repeatedly heard of these people through Pastor Waldvogel, references have been made to them in *BREAD OF LIFE*, and articles and reports by some of them have appeared in this paper. Therefore, it was of special interest and pleasure to meet these friends personally. Elsewhere in this issue there is a picture of this group upon their arrival in the United States for this convention.

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An outstanding feature of this "feast of fat things" was the specific words of promise and command given by the Holy Spirit in the various services of the convention. Most of these were recorded by tape, and therefore it is possible to pass them on to our readers. Those who were present will be happy to have these words of inspiration in permanent form, while for many who were unable to attend this holy convocation they will serve as a summary and running report of the ministry of the Spirit in our midst at this time. These excerpts will be found in "Cut From The Loaf," beginning on page 5.

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This month's cover photo shows three of the four newly erected lean-tos at Pilgrim Camp, Brant Lake, N. Y. For further details concerning the expansion program at Pilgrim Camp see page 9.

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Meetings With Christ

By HANS R. WALDVOGEL

THE MORE our meetings become *meetings with Christ*, the less formal they will be.

The first person who was baptized in the Holy Ghost in this work thirty-seven years ago was a German Yugoslavian woman who received her baptism at two o'clock in the morning. It has been interesting to me to notice how that when Yugoslavian people come together for a meeting they are so perfectly at home in the presence of Jesus. They have often told me, "*Wir haben uns so amuesiert mit dem Heiland*"—"We had such a wonderful time with our Saviour." This is a good description of any truly Holy Ghost meeting: we had a wonderful time with Jesus. How unaffected or informal are our services when they are really meetings with Jesus, when the Holy Ghost finds souls who truly desire fellowship with Jesus.

Some people, especially in Germany, have thought that the distinguishing feature of our meetings, our main emphasis, is praising the Lord. (They call it *Lobgesang* in Germany.) That is not so. We have wanted *only Jesus* and the manifestation of His great presence whether in quietness or in praising the Lord with a loud voice or in speaking in tongues. Personally, I have always left it to the Lord Himself to manifest Himself in whatever way He desired to and have had no other wish than that He would be on the throne and that people would come to Him and learn of Him and the power of His resurrection.

We are told that Moses

brought the children of Israel to God and then left them in His presence so that God could speak to them Himself. To the present time, I have considered this to be the main purpose of my ministry: to lead people to God and then to leave them in His presence, however the Holy Spirit may manifest that presence, so that the Lord Jesus might be allowed to reign and to do what He pleases. This has been my program in every meeting and nothing else satisfies my heart.

Either Jesus is risen from the dead, or He isn't. Either He is actually in the midst of a meeting, or He isn't. Either He is King and the Head or Leader of a meeting or church, or He is not. And when anyone wants Jesus to manifest Himself and will be satisfied with nothing else and expects and acknowledges Him in the midst, then He manifests Himself as He pleases.

So often we stand in the way of the Holy Ghost. The fact is, ministers can not have Holy Ghost meetings unless they themselves are empty vessels which are absolutely subject to the Spirit of God, and of whom the Holy Spirit can truly say: "These are My vessels."

You know it is fairly easy to lead a Pentecostal meeting into praise. If a minister begins to praise the Lord, the people will follow. But whether people really meet the Lord in their praising is another question. It is my job as a worker in the Kingdom of God and a servant of Je-

sus Christ to be very careful that praising the Lord does not become an empty form but that it is produced by the Holy Ghost and so is a genuine act of worship. I am very careful never to tell a congregation to clap their hands or to raise their hands unless I am positive that the Holy Spirit wants it. Nor do I tell people to say, "Hallelujah." That is useless. It sounds hollow and is empty and dead if God does not order and produce it.

Sometimes when some ministers have noticed what a blessing has come to a meeting when people clap their hands, they have had their congregation clap their hands, but no blessing came from it. There is no power in clapping one's hands in itself, but if the Holy Spirit really produces some such manifestations or operations, there the power of God descends upon a meeting and the anointing of Heaven flows over it because the Spirit of God has moved upon people. God's Spirit does not stand for any formal type of worship of any kind whatsoever.

Sometimes God's Spirit comes on people so that they dance in the Spirit. That is scriptural, of course. But if a person tries to dance himself, because he likes to, he will soon get into fanaticism, and many have gotten into it that way. Some faithful, true, and sincere children of God, who have once tasted of the power of the world to come, but to whom God does not manifest Himself in that same manner anymore, have

tried to produce those manifestations themselves and thereby have gotten into trouble. It is much better to have a very simple meeting, as the denominational churches do, than to get into fanaticism where you imitate the power and manifestations of the Spirit.

The counsel which Madam Guyon gave her followers is safe: Never desire to be anything in the way of power. That's where the trouble lies. How many have done just that! God's Spirit has come upon them and anointed them so that they have preached with a powerful voice in great authority, but when God doesn't do it anymore, they preach with a loud voice themselves so that they sound like a pretzel vendor. The power of God is not there, and it is worthless. But what the Spirit of God produces accomplishes something.

All the wrath of the enemy is vented against those who endeavor to work in this fashion. Recently I said to Brother Wan-

nenmacher, "All the anger and wrath and opposition of men and Satan has come against us, but we have turned every bit of this over to the Lord, and He has conquered in every circumstance." My job has always been to see to it that Jesus Christ is on the throne and that the congregation would not look to me or expect anything from me, but that they would expect everything from Him, that they would look to Him, that they would keep their eyes focused on Jesus, the One who is truly present in the midst.

The Book of Revelation shows us what God is doing in these last days, that He will put Jesus on the throne in the assembly. This can be done only in a congregation where the Lord Jesus is truly the Ruler, where He can rule alone, over all, even the finances of an assembly.

My only job, up to the present, has been to know Him and the power of His resurrection, and to recognize everything else as refuse. It is a big order; it

is a life-long job. This can be accomplished only by denying my own life and making room for Jesus. And so it must be in our meetings also—never to seek spiritual revelations or to emphasize manifestations or operations of the Spirit but only to let Jesus have His way. And what wonders the Lord can do when He has the right of way!

It matters not to me how God works. And I know that the Lord uses many different instruments and vessels. It is very wrong when we try to imitate another. When a person does that, the work of God suffers loss. No, everyone should serve the Lord Jesus in the way God has appointed for him. Then there is a variety—not only roses in a flower garden but also lilies. And so we must not imitate one another in our worship or service—everyone should act as God leads him—but in every circumstance and situation, Jesus must show the way. It is absolutely only the Lord's business how He will manifest Himself!



Dinner in Honor of Pastor Hans R. Waldvogel's Seventieth Birthday

This picture shows some of the 582 guests gathered to celebrate the seventieth birthday of Pastor Waldvogel. Seated at the dais are left to right: Emma and Frank Posta, Edith and Edwin Waldvogel, Hans Waldvogel, Gordon and Caroline Gardiner, Ernest and Evelyn Oldfield.

Standing behind them are the group which flew in from Europe: Mrs. O. Lardon, Emil Hellwig, Willi Paetsch, Gottlob Maile, Werner Utter, Nicholas Betschel, Mrs. E. Maier, Rheinhold Neumann, Franz Kramaric, Oskar Lardon, Emil Wohlhaupter, Olga Weber, Erich Maier, Walter and Bertha Waldvogel.

Seated below the dais, first row (far left), left to right: Joseph and Helen Wannenmacher, Marie E. Brown, Charles Andrews, Anna and Rudolph Kalis.

Second row: G. F. Zeller, Stanley and Joy Berg, Martha Andrews, Ulric Jelinek, Wallace Thompson.

Third row: Louise Schultz, Esther and Arthur Waldvogel, Lydia Lehr, Lydia Waldvogel.

Fourth row: Eugene Waldvogel, Gordon and Martha Waldvogel, Wally Roth, Howard Roth.

Fifth row: Karl Sailer, Walter and Anne Fette, Charles Hofflander, Margaret Michelsen, Gritli Sager, Anna Schutte.

Sixth row: Ruth and Robert Kalis, Ethel Bowers and Ruby McKinnon, Ivan Bowers.

“Cut From the Loaf”

In spite of the fact that there was no prearranged plan or program of any kind for the convention held at the Ridgewood Pentecostal Church, January 8-21, there was a remarkable underlying unity of purpose and these wrought by the Spirit of God Himself. Considering the convention under the figure of bread, it could well be called a whole loaf, and the excerpts here given can then rightly be referred to as slices “cut from the loaf.” In the selections which follow, those printed in smaller type are messages given directly by the inspiration of the Spirit, those in larger type are excerpts from sermons.

A HEARTY WELCOME to all of you from the Father and from the Son and from the Holy Ghost. You are all warmly invited into Our fellowship, to come and bow very low at the feet of the great King and to receive from Him grace and glory.—January 8.

Keep the Connection Unbroken!

Our program in Germany is the same as it is here—to seek His face, to abide in Christ, to make sure that prayer is first, last, and all the time. And when you work for God like that, you have a very great blessing. The very great blessing is this that you are constantly reminded of your utter nothingness, your utter inability to do anything.

What a joke to think that we can do anything at all! What a joke to think that we can pray or preach or save souls or advise people what to do! That's been the great tragedy in the world.

We're going to prayer. What am I going to do? Am I going to present myself as a living sacrifice for the fire of God to consume me? It is a wonderful blessing when you can abide under the unction of the Spirit of God. That's prayer. When you can get down on your knees or on your face or you can sit down and the power of God meets you right there. The power of God is part of you. It's your life. You're a living sacrifice, and God is the fire.

And the reason we can't do that is because we don't live careful lives. We don't walk with God during the day. We don't carefully seek to abide in Him. It costs a great deal, beloved, to pray without ceasing. That's God's command: *Pray without ceasing.*

These lights wouldn't burn if there was a disconnection in the wire somehow. They've got to “pray” without ceasing. That's what these wires are for. They're contacts. They're connections

with the power station, and they bring and draw that fire into those lights and give us light constantly, restfully. And you and I are to be the lamps, and Jesus is to be the light, and the Holy Ghost is the power.

Praying without ceasing means that I helplessly wait upon my God all the time. Helplessly I present myself to Him all the time. I take His yoke upon me. I take Him. I need Him. Oh, I've got to have Him.

Careless talking during the day will disconnect you from the power station, and the power will not flow. Then when we come to meeting, we've got to get a bass drum and a cymbal—anything to stir up some enthusiasm. We've got to wind up the toy rabbits, or they won't move. But it's a different thing when God gets a church full of live wires, full of vessels, sanctified and meet for the Master's use.—January 8.

The Proper Attitude in Prayer

Take the attitude, children of Mine, not that you are seeking Me but that I am seeking you, that I have come to draw you into that sanctuary, into that very holy place. And though you may have done very ill, I forgive you, I wash you in My precious blood, and I want to restore the lights of the Holy Ghost in every one of you. I know My plan over your life is way beyond anything that you've ever dreamed of. And you must come. You must run more swiftly. You must really forget the things that are behind. Children, aren't you looking heavenward? Isn't your hope there and isn't your treasure there, where I have been these thousands of years and where I have made unremitting intercession for you, where I've gone to prepare a place for you? Isn't that your hope? Isn't that your longing? And doesn't My Holy Spirit convince you and convict you and show you and assure you of the fact that in that day you shall be like unto Myself? Oh, come, cease from your own works and give Me a chance to perform My masterpiece in you.—January 8.

DON'T be careless about daily becoming more hidden.

—MARTHA WING ROBINSON

God's Eagerness to Bless His People

I want to convince you, and I want you to write it into your hearts that I am far more eager to bless you than you have any idea of, for, lo, I must come swiftly and cause My Kingdom to be spread over this whole earth, and I'm looking for those whose hearts are perfect toward Me that I may set My Kingdom into them and make them to reign in life by the power of My Spirit.—January 9.

Forsake the Earth . . . Look Heavenward

Children of Mine, forsake the earth and the world and the flesh and the devil; yea, forsake your own lives also to follow Me. I want you to be looking heavenward from whence your glory and your salvation is descending. Even this morning the heavens are open wide, and the power of the Holy Ghost is being poured forth because I want your vessels to be filled with oil so that when the Bridegroom appeareth, you shall not be left behind.—January 9.

The Purpose of Singing

Singing in Pentecost is the expression of the presence and indwelling of Jesus Christ. Nothing short of that. He says, "In the midst of the church will I sing praises unto Thee." But He's got to have your mouth. What blessing results when you sing in the Holy Ghost! There's such a difference when the Holy Spirit comes in and He sings. But it works both ways. The Bible says, "Don't be drunk with wine wherein is excess, but be filled with the Spirit, singing unto the Lord." That opens your heart to God. Like the fish in the ocean cannot live except by the waters that surround him, so we cannot live but by God that surrounds us and fills our souls, and singing is a very integral part of being united to Jesus Christ. It opens your heart, but it also brings God to you.—January 10.

Our Privilege

You cannot abide in Christ unless you pray without ceasing. He must be your very life, your very breath, the very pulsation of your heart—Christ within. Not I, but Christ. What an offer: I in them and Thou in Me. That's your privilege—to know Jesus and the power of His resurrection. The reason we don't know Him is because

we don't count everything but refuse—*everything but refuse!*—January 10.

If you want to please Me, you must come to the meeting with a hungry heart, with an empty vessel. You must come to receive out of the unsearchable riches of Christ, for I never cease bestowing upon those that hunger and thirst after My righteousness, and My Spirit is poured out very copiously in this meeting to satisfy your every need.—January 10, evening service.

God Working in You and by You

The blessing of praise is infinitely greater than people will give it credit. ("That's it." interjected Joseph Wannenmacher.) It has to do with the coming of the Kingdom of God, with the reign of Jesus Christ. Somebody is reigning within you. Somebody has possession of your body—and sometimes it isn't God. When God comes in, everything comes under the control of God. It isn't just opening my mouth and saying, "Hallelujah!" but it's Christ opening my mouth. He says, "In the midst of the church I will sing praises unto Thee." Is there anything sweeter than a Pentecostal meeting where every mouth joins in praising the Lord? The wonderful thing to me is that a lot of people haven't sense enough to see the wonder of it.

He says, "He shall baptize you with the Holy Ghost and fire." He says, "His praise shall continually be in my mouth." And I wanted that and God graciously gave it to me, but He had to clean me up first. We used to have a coal furnace at home. Often when we came home on Sunday night, it was cold, ice cold throughout the house. The fire had gone out, and I had to go down to the furnace to start a fire. I had to take out the clinkers first before I could start a fire. That's the way it has been in many, many Christian lives, and that's the way it was in my life. The fire wouldn't burn until God took those clinkers out and cleaned out the whole system and got me rid of my dumps and my depressions and my sensitiveness, and then He moved in. God is coming to this earth. God is going to have a church filled with God, filled with the Holy Ghost, not filled with the world, but rid of the world, the flesh, and the devil and filled with the Father and the Son and the Holy Ghost. That's what praise stands for. That's the result of praise.

* * *

Just look into your Bible and see how far you are from the mark. If there's anything you desire more than Jesus, you're on the wrong track.

* * *

The great miracles that God is doing in the world today, the great signs, are praise and speaking in tongues. They are definite manifestations of the presence and indwelling of Jesus

Christ. You can't decently praise the Lord without the Holy Spirit doing it within you.

Have you given your mouth to Him? Is your mouth filled with His praise all day long? Then the serpent won't spit poison from underneath your tongue anymore. A river of life will flow from you that will bring life everywhere.

* * *

Like Esther—God has put you on the throne. God made you a king and a priest. Don't fool yourself. You're a king and you're a priest if you're in Christ and Christ is in you. Christ is not in you for the fun of it. He's not here just to give you a good time and make you speak in tongues or be a great person, but He is in you because He needs you. He must work in you. He must work by you.

* * *

Ministers, you are going to fail unless you live a life of prayer. There is only one way, only one best way, and that is Jesus Christ. And if you have experienced Him, I know what will happen to you. You'll become hungry for more of Him. You'll do like the Apostle Paul, you'll forget the things that are behind. You'll say, "That prize of the high calling of God in Christ Jesus is still before me, and I'll never give up running until I awake in His likeness."—January 10.

God's Plan in Each Meeting

This is My plan for this meeting that I should lead you up onto higher ground that you might sit in heavenly places with Christ Jesus. Leave the old things behind and press forward and press upward and know I am here to lift you.—January 12.

Not the End, But a Beginning

Don't think of this day as the end of the convention, but rather think of it as a beginning of a new time of blessing, for I am going before you. I have great inten-

tions and plans for every one of your lives. I made it possible for the heavens to be opened and the power of God to descend upon every one of you. I made it possible for each one of you to walk no longer in the flesh but in the Spirit. Come on, children, follow me, and I'll make you what I want you to be.—January 20.

The Purpose of Pentecost

And lest you think that Pentecost is given just to give you a good feeling and to give you a blessed time, I want you to learn a great lesson of obeying My commands, of taking Me to be your King, so that I may reveal Myself to you and reveal to you the mysteries of the Kingdom, for soon the Kingdoms of this world must become My Kingdoms, and I must have followers who are faithful upon whom I can bestow the glories of the coming age.—January 20.

The Bridegroom Cometh!

"The earth and the world has grown old, and her pleasures are past. The world has grown old, and her form may not last." And it is filled with sorrow and foreboding of the things that are coming to pass, but, children of Mine, I want to brighten within your hearts the hope of the soon coming of your Master, the Bridegroom of your souls. You really need more of My Holy Spirit. The earth and the world and the flesh and the devil will not quicken your understanding in these things. The natural man cannot receive the things of the Spirit of God. O come close to me. Come to the fountain of living water. Be sure you get filled with the Holy Spirit. You cannot get it in the world, but you can get it at My feet.—January 21.

"Lead Us On!"

Thy grace is sufficient. Thy strength is made perfect in our weakness. Thou, Thyself, dost lead us on by the power of the Holy Ghost, and we follow by Thy grace, and we know Thou dost lead us to certain victory, and we thank Thee for the privilege of following Thee and knowing a glorious, triumphant Captain who never lost a battle but is sure to win the victory. Hallelujah!—January 21.

European Brethren Upon Arrival at New York International Airport for the Ridgewood Pentecostal Church Conference, January 7, 1963

Standing left to right are: Emil Wohlhaupter, Kirchheim, Germany; Miss Olga Weber, Neuhausen, Switzerland; Mr. and Mrs. Erich Maier, Ulm, Germany; Nicholas Betschel, Salzburg, Austria; Emil Helwig, Kirchheim; Willi Paetsch, Kirchheim; Franz Kramaric, Vienna, Austria; Mr. and Mrs. Walter Walldvogel, Kirchheim; Mrs. Oskar Lardon, Hamburg, Germany; Gottlob Maile, Unterleningen, Germany; Oskar Lardon, Hamburg; Rheinhold Neumann, Kirchheim.



Photo: Courtesy of Pan American World Airways.

“Captain Courageous”

The Testimony of Elizabeth Henning

“IF YOU really mean business with the Lord, get down on the floor on your knees!”

This was the rough command which “greeted” Elizabeth Henning, then a girl of nineteen, when she finally responded to the gospel invitation and had gone forward to the penitents’ form—*die bussbank*, in German—in the Salvation Army hall in Memel, Germany. Completely ignorant of the Army’s ways, instead of kneeling at the form on the floor, she had climbed up on the bench itself! (Elizabeth had never heard of anyone kneeling on the floor in their good clothes. And that day she had worn her best dress, the latest fashion and fiery red with white collar and cuffs.) No wonder the minister thought she was making fun and treated her as a hypocrite!

Elizabeth’s parents were not religious people at all. And she had never even heard about God’s plan of salvation so that when a girl witnessed to her of her own experience of salvation, she thought, “If she says she is saved, I am a hundred times more saved!”

“I didn’t know anything about salvation,” Miss Henning said in relating her experience nearly sixty years later. “And I didn’t take much stock in the girl who witnessed to me as I was so stuck up and proud. But she was faithful, and every day she came to me and told me about Jesus and salvation. She also invited me to go with her to the Salvation Army. I didn’t know



Elizabeth Henning

Taken on her eightieth birthday at Pilgrim Camp, Brant Lake, New York.

anything about the Salvation Army. First, I told her I wouldn’t go, but later said I would. Then each time I promised to go to a meeting, I was given a ticket for the theatre—the devil saw to that.

“Finally this girl knew how she could get me. One day she said, ‘If you come this Sunday, I’ll give my testimony.’”

“‘Now, I want to hear that,’ I said to myself, ‘and after she gets up, I’ll get up right away. I will beat her!’ How ignorant I was! And so, when she asked, ‘Are you coming?’ I replied, ‘If nothing comes between, I have in mind to come.’”

“The Salvation Army had a hall in Memel seating at least six or seven hundred people. The place was filled for the Sunday afternoon praise service. My friend took me right up to the

second row from the front. During the first part of the meeting there was so much clapping of hands, shouting, and other manifestations, even dancing and laughing in the Spirit, that I thought, ‘No. If this isn’t godless! I never heard of things like this in a church!’

“Many people gave their testimony, among them one young man whose every word struck home with me. I knew that this man had experienced a drastic change in his life; his testimony had ‘hands and feet,’ as we say in German. All the while I was waiting for the girl I had come with to give her testimony. (She let me wait!) Finally she got up and simply said that the love of Christ for the lost must be very, very great, otherwise He wouldn’t have cared for her. She thanked the Lord that she was saved and that everything was new in her life. That was all she said.

“The man who preached that afternoon spoke from the Book of Revelation about the new heaven and the new earth. That struck home with me, and I couldn’t forget it although it took three months before I surrendered to the Lord.

“When we came out of the service, some of the roughnecks from the waterfront (Memel is a port on the Baltic Sea, the last city in East Prussia before the Polish border) ridiculed the people coming out. I didn’t know anything about the Salvation Army other than what I had seen and heard that afternoon, but I couldn’t stand to have them ridiculed. So I asked those roughnecks, ‘Why do you ridicule these people? You have no right to do that. If you don’t want to go to the meetings, stay away.’”

“Soldier! Soldier!” they called after Elizabeth Henning right away.

“No. I am not,” she answered them. “First I must find out all about it.”

"This was about Easter, and during the next three months this girl repeatedly invited me back. After a while I got so angry at her, I said, 'Why should I go to the Salvation Army? I don't want to go there. I have my own church.'

"But you know it was the Word of God you heard there.'

"Yes, the preaching I liked very much but not all those other things.'

"But she was determined to get me. She did all kinds of nice things for me. If she couldn't get me one way, she was bound to get me another. Then one day she said that the Commander of the Salvation Army and his wife were coming from Berlin; he would speak English but have an interpreter.

"So I went. At the close of the service an elderly lady, one whom the Salvation Army called a "fisher," a person appointed to do personal work, came to me. After dealing with me she said, 'If you should die tonight, you would go straight to hell. Won't you give your heart to the Lord tonight?'

"No, not tonight. I must think the matter over.'

"To think the matter over has brought many people into hell.'

"She went away and talked to others, and then came again to me. 'Are you willing to come forward and give your heart to the Lord tonight?'

"No.'

"It might be your last chance. Who guarantees that you will live till tomorrow? You had better make it out with the Lord tonight.' "

At last Elizabeth Henning yielded to the wooing of the Spirit and went forward to the *bussbank*. Then followed the experience already related. After the minister spoke so roughly to her, Elizabeth said to him, "Get away. Get away." When the "fisher" saw how the minister spoke to me, she came to

my side right away. "Don't mind him," she said. "He thinks you are not sincere, but you are." And that night, July 9, ten days before her nineteenth birthday, Elizabeth Henning was born again and became a new creature in Christ.

"When I returned home, I testified right away to my father and mother. In the beginning, they didn't say anything against it, for they felt young people should be free to go here and there and see things for themselves. But when my father knew that I meant business, when I told him that I couldn't go to this place and that because I was saved, he was like a roaring lion. 'Only the *verlumpen* and the *vertrunken*'—the ragged and drunkards—go there!'—referring to the Salvation Army. And one day when he passed me on the street, he turned his head and wouldn't even look at me.

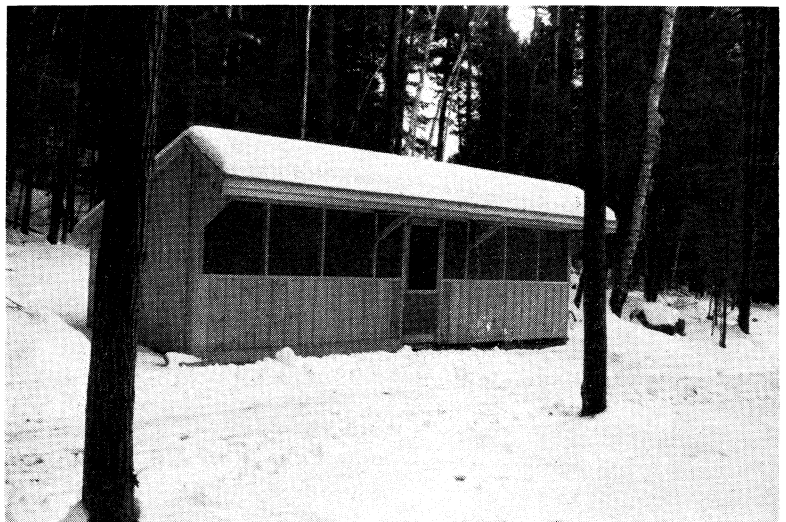
"Others also ridiculed me. But when they would say, 'We heard you are going to the Salvation Army,' I would take the knife

out of their mouths by asking, 'Didn't you know that? Let me tell you what happened.' Then they could only say, 'Wait and see.'

"In a short time I brought eight of my acquaintances to the Salvation Army, and they all got saved. And about a year later three of these decided to go with me to Berlin to train for Christian work in the training school of the Salvation Army." When her father learned what she was planning to do, he tried to stop her. "Father, it is too late. I've made my reservation."

The four young women sailed from Memel. Standing on the shore as the boat passed near their home, Father Henning, tears in his eyes, watched the steamer go by. With him was his youngest daughter, Gertrude, then a girl of five, whom Elizabeth was later to lead to the Lord and who in turn would be used to lead Elizabeth into Pentecost.

(To be continued.)



Front View of a Lean-to at Pilgrim Camp, Brant Lake, N. Y.

With the exception of a few minor details, which could not be cared for because of the extreme cold weather, work on the four lean-tos at Pilgrim Camp is finished. Each lean-to (27' x 10') will house eight campers, four on each side, plus a counselor whose quarters are between the two groups. The lean-tos will be called by the same names used for groups in the old Palace: "Hopeful, Faithful, Valiant, Great Heart"—characters in "Pilgrim's Progress." Mr. Sailer is now working on converting the Palace into kitchen and dining rooms.

"THE EVANGELIZATION OF SPAIN"

By ADELE FLOWER DALTON

RECENTLY Mr. Dalton started out in our little Renault toward the city of Malaga, which is the capital of our province. In and out he drove among the six-hundred and twenty-four curves (they tell me that someone once counted them) that lead from our mountains down to the sea, never knowing around which of them he might find the highway partially blocked by the rocks and earth that had fallen from the mountainside above during last winter's rains. Sometimes, with breath-taking suddenness, he would also find himself on the brink of a chasm, where his side of the road had completely dropped out and tumbled downward toward the river that appeared to be but a slender thread, thousands of feet below. Awesomely lovely, vista after vista of pine-clad steeps opened up before him, until he could see in the distance the blue of the Mediterranean, shimmering in the morning sunlight.

Up the coast he drove, past gleaming white beaches with luxury hotels that entice the wealthy from all over Europe, verdant garden spots from which vegetables are shipped as far north as Madrid, vineyards that produce wine famous around the world, and the abandoned ruins of stone lookout towers that sheltered the warriors who protected the shores of Spain from Moorish pirates during the days of the Barbary Coast invasions. At last, he entered the teeming streets of the semi-tropical city of Malaga, with its majestic palms and luxuriant flowers, overshadowed by the Alcazaba, a huge stone fortress which has stood on the hillside overlooking the bay ever

since it was erected during the domination of the Arabs, more than five centuries ago.

In this city are located three of the five Protestant churches which are in our province. For three days they were hosts to a conference of evangelical pastors from the eight provinces that comprise the area of southern Spain known as Andalucia. Altogether, there were about fifteen of them, and since the Assembly of God is the only denomination with foreign missionaries laboring in this part of Spain, Mr. Dalton was the lone foreigner in the group.

On the first day of the conference they met in a Reformed Church which was partially purchased with funds given by the tutoress of Queen Wilhelmina of Holland, nearly a hundred years ago, and which is presently the state property of that land. Since Spanish law prohibits a Protestant edifice to be built in the recognizable form of a church, its street appearance does not even suggest that it might be a sanctuary. The entrance opens onto a patio paved with white marble, which gives access not only to the chapel but also to the classroom facilities, which, during the days of the monarchy and the succeeding republic, served a student body of up to five hundred children. For many years after the Civil War, teaching was prohibited on these Protestant premises, but due to the fact that their activities are somewhat screened from the curious eyes of the street, the directors have recently been able to reopen the school and are now operating with a group of about thirty children.

The theme of the Conference

was the "Evangelization of Spain." Perhaps it was merely out of courtesy that they asked Mr. Dalton to speak on the second afternoon when the pastors met in the beautiful chapel belonging to the Southern Baptists. But as he developed his topic, "Service Through Cooperation," any curiosity that they may have felt turned to attentive interest. First of all, he spoke of the importance of cooperating with God—of being prophets of God—of stirring up the gift of ministry imparted to them by God—of being in harmony with God. Then he went on to present the importance of cooperating with each other, as a "body fitly joined together," for the evangelization of Spain.

In spite of the fact that the affiliation of his various listeners ranged from Episcopalian to Baptist, their acceptance of Mr. Dalton's ministry was very warm. The pastor of the local church invited him to remain in Malaga to minister to his congregation in his week-end services; however, he did not accept since he felt that he must return to his responsibilities here in Ronda. Two other pastors who were present have also invited him to minister in their churches—one of them, for a week of special services. The activities of our coming fall and winter seem to be unusually heavy, but Mr. Dalton has promised to let them know if and when he can arrange to accept their invitations. Already, our people here in Ronda are praying that the Spirit of God may prepare the hearts of the members of these churches to receive his ministry, even as the hearts of the household of Cornelius were prepared by God for the ministry of Paul. Will you also pray?

The author of this article, Adele Flower Dalton, is the daughter of Mr. and Mrs. J. Roswell Flower. Our readers are acquainted with Mrs. Flower through her autobiography, "Grace for Grace," which appeared in serial form in "Bread of Life."

Report on Japan

By MERRILL C. TENNEY

JAPAN is tremendously important to the modern world. The high degree of literacy, the driving ambition of the people to achieve an education, her booming economy, which makes her the foremost industrial nation of the Far Pacific area, and her swelling population of 92,000,000 people crowded into an area the size of California, only one sixth of which is cultivable, make her progressive and vigorous. Transportation, education, and commerce are already lagging far behind her needs. Western culture is rapidly being adopted by the inhabitants of the larger cities, with the inevitable result that new customs and new facilities are replacing those of pre-war Japan. A fusion of East and West is taking place, accompanied by a ferment of ideas that has produced restlessness and uncertainty in the thinking of the people.

The spiritual state of the country is, of course, our main interest. Nominal Christians comprise at the maximum only three per cent of the population, church membership accounts for only about eight tenths of one per cent; and many of these belong to the Russian and Orthodox churches, or to the liberal Kyodan church. The rest are divided among various denominational and independent groups and missions, scattered through the cities and countryside. A church of one hundred members is considered large; in some places a congregation of fifteen is a full representation of membership.

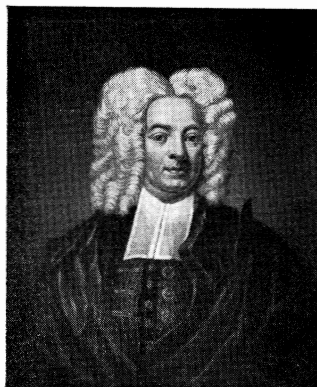
Many of the Japanese people are abandoning the old religions of Shinto, the state worship of the Sun Goddess, and Buddhism.

They feel that the gods did nothing for them in the past war. Why then should they continue to worship such futile deities? New sects are rising, some of them fanatical. Communism has a strong grip on students. Materialism is all-pervasive, and with the advance of industry and commerce has come a preoccupation with money-making and pleasure that often eclipses any sense of spiritual need. Nevertheless, there are hopeful signs. In one Bible camp, attended by sixty junior high and high school students, one third of whom were not committed believers, there were a dozen decisions for Christ. These decisions were not superficial. The young peo-

ple counted the cost, and often sacrificed social position and business prospects to become Christians. One boy, the son of a Buddhist priest, openly declared that he would give his whole life for the service of God. There are in the new generation a large number from the ages of 12 to 30 who seem to be zealous for Christ, and who will be the Japanese church of the future.

This is the time of sowing; harvest is not yet fully apparent. By preaching, by teaching, by literature, and, best of all, by the impact of consecrated personal life many of these fine people can be reached for Christ. When they know Him, they in turn will bear the torch to others.

Dr. M. C. Tenney, Dean of the Graduate School of Theology, Wheaton College, Wheaton, Illinois, spent several weeks during the summer of 1962 teaching in Christian schools of Japan and ministering throughout the island. His report, therefore, is based on first-hand observations and appeared originally in the "Bulletin" of the Wheaton Graduate School of Theology.



Cotton Mather.

ONE of the most colorful and best known of colonial ministers is Cotton Mather, born 300 years ago, February 12, 1663, in Boston, Massachusetts. Early he gave evidence of both brilliance and piety. Before he entered college at the age of 12, he had already read through the New Testament in Greek. As for piety—"he began to pray almost as soon as he began to speak" and gathered his schoolfellows together for the same purpose. At the age of 14 he set aside whole days for prayer with fasting and had such hunger for the Word of God that he read at least 15 chapters a day! Little wonder that he began to preach at 17, and the next year was called to assist his father in the ministry. He continued as pastor of this large Boston church until his death, the day after his 65th birthday, February 15, 1728.

Unquestionably one reason for his continued fruitfulness was his life of prayer. In one year alone, according to his diary, he spent 60 days in prayer beside continuing all night in prayer on 20 occasions! In addition, he devoted whole days to thanksgiving alone—careful on such days not to ask any requests—simply to thank and praise the Lord!

The author of over 500 printed titles, the greatest being the "Magnalia Christi Americana"—"The Great Achievements of Christ in America," his learning and piety attracted "the eyes of many at the farthest distance" in Europe. Perhaps no greater tribute has been paid to his influence than by Benjamin Franklin who said, "If I have been . . . a useful citizen, the public owes all the advantage of it" to a book which he had read as a boy written by Cotton Mather.

Preach a Glorious Christ

DIRECTIONS FOR A CANDIDATE OF THE MINISTRY

AMONG ALL THE SUBJECTS with which you feed the people of God, I beseech you, let not the true Bread of Life be forgotten, but exhibit as much as you can of a glorious Christ unto them. Yea, let the motto upon your whole ministry be, Christ is All.

It has been among the grievous things which I have seen in the days of my pilgrimage that not only in some of the most celebrated sermons, which we have seen published on the most illustrious and memorable occasions, a Christ is . . . not so much as once mentioned; but also some of your great men have it related of them as an instance of their wisdom, that they gave it as their advice unto ministers, that they should not preach much about the person of Christ. I have thought, "Would a blessed Paul have uttered such a word, Paul who said, *'I determined to know nothing among you, save Jesus Christ, and Him crucified'?*"

It is reported by some travellers, that in the Mahometan mosques, there are sometimes whole sermons on the glories of a Jesus. And shall they who call themselves Christians and would be honoured as ministers of the Christian religion, preach as if they were ashamed of making the glories of a Jesus, the subject of their sermons; and so rarely introduce Him, as if it were an indecent stoop to speak of Him! God forbid! I make no doubt of it, that the almost epidemical extinction of true Christianity, or what is little short of it, in the nations that profess it, is very much owing to the inexcusable impiety of overlooking a glorious Christ, so much in the empty harangues, which often pass for sermons.

The Holy Spirit of God forever aims at nothing more than what our Saviour has declared in that Word: "He will glorify me." And that Holy Spirit withdraws from the ministry which has in it little concern to glorify Him; and it is therefore an unsuccessful ministry. . . .

What I wish for and urge to is this, that your knowledge of the mystery of Christ may conspicuously shine in your sermons; and that it may be esteemed by you, as a matchless grace given you if you may preach the unsearchable riches of Christ unto the world. The heavens do praise that Wonder; the angels in the heavens are swallowed up in the praises of that wondrous One! Be, like them, never so much in your element, as when the person, the offices, the benefits, the example, the abasement, and advancement of a glorious Christ are the subjects of your sermons. Yea, reckon that the truth is not well discerned, nor the word of truth well divided, until you have the truth as it is in Jesus. He is that Light of God, in which you will see light, and every truth will be set in its true light before you.

In every article of the treatises which you bring into the assemblies of Zion, ponder upon this: what aspect a glorious Christ has upon the truth now before you, and let your hearers be made sensible of it. Yea, whatever point you are upon, think, what is there in my Saviour which this point leads me to think upon? If you preach on the evil of sin and the misery of man fallen by sin, still carry your hearers to the mighty and only Saviour; when you preach on the duties of a godly, and sober, and righteous life, still carry your hearers to their Saviour, as not only affording a pattern for all those things, but also as offering to live, and act, and work in them, as a principle of life, by which alone they can live unto God. Let me tell you . . . to come at the love of God without a Christ by the law of the spirit of life in us making us free from the law of sin and of death, verily, 'twill never do! . . .

Be a star to lead men unto their Saviour, and stop not until you see them there. Be assured of this: the infinite Son of God is ineffably dear to His eternal Father; and our Saviour has given us this assurance, "If any man serve Me, him will my Father honour." If you set yourself above all things to glorify the Christ of God, and affect yourself and others with His,—how great goodness and beauty! And use all the methods you can devise, that He may be exalted, and be extolled, and be very high; you will be taken in among the favorites of heaven, and be a man greatly beloved. The angels who with a perpetual veneration and astonishment stand about His glorious high throne, the ministers who do His pleasure and are never so well pleased as when they see Him glorified, these will with delight look upon you as their fellow servant, and will at His orders be on the wing to do marvellous kindnesses for you.

—COTTON MATHER