

Bread of Life

MARCH 1963



STRAIGHT FROM THE SHOULDER

URGENCY

ONE need not study the Epistles very long to come to appreciate the rich heritage which is ours in having the inspired writings of a group of men, each of whom was very much different from the others and each of whom contributed a distinctive element to the foundations of Christianity. It quickly becomes obvious, however, that there are certain characteristics common to all the writings, and one of the most pronounced is the sense of urgency which each writer displays. The topics each deals with may differ; the language each uses may be uniquely his own. But one cannot read very far before one finds an impassioned call to rise above a complacent society, even a complacent Christianity, and to press into the heights of a full experience of God.

This sense of urgency is characteristic of their own experiences. Paul sums up his aspirations: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." One is not surprised, then, when in the next verse he urges his hearers to do likewise. Nor is this the only place where he beseeches Christians to yield themselves more wholly to God.

The writer to the Hebrews urges us with these words: "Today if ye will hear his voice, harden not your hearts. . . . Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." James is very strong: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" Peter implores, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Even John, whom we remember for his tender discourses, includes a soft-spoken but powerful reminder: "Little children, it is the last

time . . . the world passeth away, and the lust thereof . . ." Jude sums up the purpose of his whole book in these words: ". . . it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith . . ."

It is this same spirit of urgency which precipitated every spiritual awakening in the history of the church, including the Pentecostal Movement. And as soon as this sense of urgency declined, spiritual decay and apostasy set in.

There are many factors which have contributed to this decline of the spirit of urgency. Foremost among these, doubtless, is that the real significance of being filled with the Holy Spirit has been lost sight of. There are probably thousands of people within the Pentecostal ranks who speak in tongues but whose lives clearly demonstrate that the Spirit in no sense is in control. The baptism in the Spirit has been increasingly thought of as the ultimate spiritual experience. While many people give lip-service to the fact that it is only the beginning experience on the road to spiritual fulfillment, the fact that all too often there is a marked decline in the fervency with which they seek the Lord after their experience belies their words.

Accompanying this lack of the meaning of the Spirit-filled life, there has been lost the sense of the imminence of the Lord's return. Therefore, we are less concerned about being ready ourselves and do very little to help a world in need.

Then as the Pentecostal Movement has grown in size, there has been a loss of individual responsibilities. It is now possible to tag along with a big group and never personally come to grips with sin and failure and the necessity of a victorious experience. And along with this there has been an increase in material prosperity which all too often has blurred spiritual perception. The cares of this life have so entangled us that we are finding spiritual desires choked.

Too often when we would overcome these temptations we find ourselves shackled by a spirit of inaction. We can be stirred and convicted but usually quickly succumb to the good old spirit of do-nothing. We fail to see that when we are not conquering, we are backsliding.

These symptoms are very serious. In ages past, God cast off His chosen people because of their stiff-neckedness. Many religious movements which once were powerful forces are now in shambles. He will cast us off, too, unless we repent.

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Filled and Used

By HANS R. WALDVOGEL

A Meditation on the Parables of the Ten Virgins and the Talents

ALL ETERNITY has been waiting for the coming of the Lord. All creation has been groaning for it. And then something marvelous is going to happen to *you*. Have you ever thought of it? Something is going to happen to you and to me. We shall be like Him. We shall be changed in a moment, in the twinkling of an eye. Can you imagine such a thing? In one moment, in the twinkling of an eye. But no person has that hope unless the Holy Spirit lives in him.

That is the thing that the Apostle Paul is praying about when he asks that God might direct hearts into the love of God and into the patient waiting for Christ. That hope keeps gripping my soul and working within me and changing me, and if it lives in me, I've done something about it today—and the Bible tells us what.

In the parable of the ten virgins Jesus talks about the necessity of being filled with the Holy Ghost when Jesus comes. How wonderful to see that everywhere in the world people are waking up. In all churches people are seeking the baptism in the Holy Ghost. That is what Jesus means when He speaks about virgins going forth to meet the Bridegroom.

A virgin is a picture of purity. And here is a people that have been purified through the blood of the Lamb and have been touched by the Holy Spirit. They have a profession. They have a lamp. They are going forth to meet the Bridegroom.

I definitely believe that the parable of the virgins relates to the Pentecostal Movement. We ought to be awake to it. We ought to realize what God is doing in the world. Such a thing has never happened before. And, of course, the children among us cannot possibly value that as we old folks. We have seen the last century when everything was dried up spiritually. The church was like a great, big, barren field full of dry bones, and they were very dry. And then the Spirit of the Lord began to blow on them, and everywhere the bones began to live! Everywhere people got saved. And that was a wonderful thing how thoroughly the Spirit of God moved among the people of God to get them to clean up. And so, if that hope lives in my soul—and it ought to be living in my soul more than ever—I will be diligent to be pure even as He is pure. But the devil and the deceitfulness of sin will try to drown it out, and therefore I ought to search my own heart, to watch and pray, and to let the Holy Ghost keep that hope alive within my soul.

And then, I ought to do something else about it: Not only should I be filled with the Holy Ghost but to see to it that I remain filled. When Jesus says that they had their lamps but they didn't have oil in their vessels—He means that their bodies—these vessels—were not filled with the Holy Spirit.

There is a very clear teaching in the Bible about this body be-

ing prepared for the Rapture. The Bible tells us that He died for all that they which live, meaning living in this body, should henceforth not live unto themselves but unto Him. Does Jesus want this body? Has He purchased *this body* with a great price?

God is doing a most marvelous work in the world today, and when Jesus comes we will wake up and realize what a great work God did in the wise virgins, those who are not satisfied to have a profession according to Acts 2:4, but who see to it with watching and praying that their bodies come under the control of the Holy Ghost.

We often speak of it at funerals. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." What will it be like? What will you be like? This body is a grain of seed, and everything depends on what you allow God to put into it. That will make the difference. When you sow your seed, if you sow onions, you are not going to reap strawberries. Oh, what will it be when this earthly body, now a temple of the Holy Ghost, is entered into His purposeful eternity and receives that house which is from heaven?

That is what I am talking about. If we are going to be ready when Jesus comes, God

has to have something to do with us, God will have to be the Potter and you will have to be the clay.

Isn't that the teaching of Pentecost? Isn't that the way we receive the baptism in the Holy Ghost? I'm so glad that God allows people to pray through the dark places and pray through the desert places. I'm so glad that God allowed me to pray for months on end—I should say, for years on end. But, oh, the work that God does in hearts that really seek Him, for God is building for eternity.

These virgins went in with the Lord into the marriage, and the door was shut. Beloved, that hope is becoming dim in many, many hearts. The deceitfulness of sin blots it out, but the Holy Spirit is ready to quicken it, to make it alive, to wake us up, to stir us up so that we forsake the things of earth and come out from among them and be separate and cleanse ourselves from all filthiness of the flesh and spirit.

Today, the devil is seeing to it that the whole world is plunged into the mire of sin. You can't look to the right, nor to the left, nor anywhere, but you smell the stench of it. But the Bible says that everyone that hath this hope in him purifieth himself even as He is pure.

Isn't that attractive? Doesn't that call attract you: to be clothed upon with a house which is from heaven, to be filled with the Holy Ghost, to be ready for that wonderful mansion that Jesus Christ went to prepare for you? And when that hope is alive, God will make you do something about it *every day*—walking carefully, praying in the Holy Ghost—with groanings that cannot be uttered. That prayer grips your whole being; your very vitals are stirred by the Spirit of the living God. They that were wise took oil in their vessels. In connection with the coming of the Lord, Paul

says, "I have told you the will of God, that everyone of you should know how to keep his vessel—that means his body—in sanctification and honor, not in the lust of concupiscence as the Gentiles which know not God, but in holiness and purity." To Timothy Paul writes, "Flee youthful lusts."

Why is it the world today is running in the other direction, is running into the very mire of sin, into the very trap of the devil? God says, "Run away from it. *Flee* youthful lusts. *Follow* after righteousness, godliness, holiness. And as He that hath called you is holy, so be ye holy. I pray God that your whole spirit and soul and body be preserved blameless." Think of it!

When the Holy Spirit takes over, God takes over. And can I be careless about it? They that were ready went in to the marriage, and the door was shut. *When* do You want me to be ready, Jesus? I don't have to know that. He says no man knows the hour or the day when the Son of Man cometh, but one thing I need to know is that He has control of me *now*, that I watch *now*, that I pray *now*, that my soul is under His control *now*.

How very practical this is, especially for Pentecostal people! I discovered, though, that there is much carelessness. How many people are satisfied to lose the unction, to lose the power of God. They don't know what they lose when they allow that, and they don't know what this loss will be in that day. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." That will create a very close walk with God.

The parable of the talents is also very practical. It speaks of activity—serving the Lord with all the heart. How wonderful it is to serve so great a Master.

That is one reason why the Lord is so insistent to have testimony meetings. You get rusty when you don't. Your soul becomes useless, fruitless, valueless, unless you occupy, unless you give yourself to the Holy Spirit. I ought to go to a meeting with the purpose of being in the meeting for God, and whatever God asks me to do, I ought to do gladly. When I come like that, to give myself to Jesus, do you know what happens? He comes to meeting to give Himself to me.

We are members one of another. We have a responsibility to one another. I have a responsibility to you. If I am not active in meeting, I'll get rusty. And I can't afford to do that at all! But oh, what a life-giving blessing it is to be used of God—no matter how He uses you—but what a life-giving blessing to feel the unction of the Spirit of God upon your life! And, beloved, we need to practise this unction and this activity in the Holy Ghost.

God is going to have an active church. He is going to have a church that licks the devil and puts the anti-Christ into the pit. And who are they who will do this? They are called. (All of us have been called.) They are chosen. (Some of us have been chosen.) They are *faithful*.

We need to pray the Lord of harvest to thrust laborers into His harvest field. And if God sends them out, they will not be the quitters, but they will be like the Apostle Paul, faithful, fighting the good fight.

Are you like that? You are not an Apostle Paul, but you are a member of the body of Christ. And if you cannot do anything else in a meeting, you can give yourself to God and say, "Hallelujah." If God gave you a hallelujah, He gave it to you to be used, to bless the church, to bless the body of

(Continued on page 9.)

The Herald of the Kingdom

By PHILIP MAURO

John the Baptist: His Greatness and His Ministry

THE first book of the New Testament presents the *Kingdom of Heaven* as its prominent subject. A special messenger was sent by God to proclaim the advent of that Kingdom. What is said of this messenger, both in the Old Testament and in the New, marks him out as a person of great importance. In fact, the Lord Jesus Christ said of this man, John the Baptist, that he was more than a prophet, and not only so, but that, among those born of women, none greater had arisen than he (Matt. 11:9-11).

Moreover, John the Baptist is remarkable in that his coming was foretold, and his ministry described, by two Old Testament prophecies (Isa. 40 and Mal. 3). He is remarkable also in the manner of his birth and of his preparation for the great service to which God had called him. As in the cases of Isaac, of Samson and of Samuel, God—in order to show Himself as the living God Who is not dependent upon flesh for the accomplishment of His mighty works—prepared for Himself an instrument out of the very failure and impotence of nature. John's parents were, like Isaac's, "as good as dead" (Heb. 11:12); and the circumstances attending his birth—the angel's message to his father, the miracle of the latter's dumbness and of his recovery of speech, the pre-naming of the child, the grand prophecy of Zacharias, and the Nazarite seclusion of John in the desert for thirty years "until the day of his showing unto

Israel"—all combine to give to the forerunner of our Lord a place of unique importance in the Scriptures, and in human history.

But all these extraordinary events, by which God has invested His servant John with such high honour and dignity, were not for the purpose of calling attention to *him*, but were to impress upon our minds the stupendous importance of John's *message*. For the message is greater far than the messenger. Wherefore, though John be the greatest among those born of *women*, the Lord has further declared that the "*least* in the Kingdom of heaven," which John was sent to announce, "*is greater than he*." And this we can understand in the light of the fact that "the children of the Kingdom" are all "*born of God*"; for the least of these is greater than the greatest of those "*born of women*" (Matt. 11:11).

The greatness of John's message, that is to say, his proclamation of the Kingdom of heaven, which God was then about to introduce into the world, is further manifested by the fact that, as soon as the proclamation had been made, and "the way of the Lord" prepared by the baptism of confessed sinners, the messenger himself was quickly removed from the scene. The imprisonment and death of John contribute the most striking testimony to the importance of that wonderful Kingdom which it was his mission to announce. The circumstances at-

tending John's death were as remarkable as those attending his birth, and their significance has doubtless been generally overlooked. We would note at present but one point, namely, that in the circumstances of John's death, the *character* of that Kingdom which John himself had preached is clearly revealed. For they show that it was the Kingdom of *Heaven* indeed. It was not destined in any wise to displace, or to interfere with, the kingdoms of earth and their rulers. To such an extent was this the case that not even was the Idumean (Edomite) occupant of David's throne to be restrained from committing wanton murder on the person of God's own messenger at the behest of a wicked and vindictive woman. Yet, on the other hand, God did not permit His honoured servant, John the Baptist, to be removed from this scene until he could say: "This my joy therefore is fulfilled" (John 3:29).

Thus the birth, the life, and the death of John bear the clearest and strongest testimony to the greatness of the Kingdom of heaven; and they serve furthermore to exhibit the *heavenly* character of that Kingdom. For John was the true herald of this age—the age of "grace and truth," the "day of salvation," the "acceptable year of the Lord," the dispensation of the Holy Spirit, Whose coming John plainly announced (Matt. 3:11).

In one word, John's ministry was to *introduce Christ, the Son of God*; and therein lay his

(John's) greatness. To introduce the Christ of God at His coming is the greatest ministry that had ever been entrusted to a human being; and that is true without regard to the particular character in which the Lord came into His creation—whether as Israel's promised and expected King, or as the Redeemer of men, the Messenger of the New Covenant. But the fact is that John not only heralded the Lord's personal coming, but he also announced definitely the precise character in which He came. For John proclaimed Him, not as the promised King of *Israel*, but as the *Lamb of God* which taketh away the sin of *THE WORLD*, the One Who baptizes repentant and believing sinners with the Holy Ghost, giving them thus a new birth and everlasting life.

The proclamation of the Kingdom of heaven, or Kingdom of God (which for present purposes *mean the same thing*), was taken up by the Lord Jesus Christ in Person, Who "went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom." Moreover, He chose twelve apostles, whom He sent forth to preach the gospel of the Kingdom (Matt. 10:7); and later on, when on His way to Jerusalem to fulfil the prophecies of His suffering and death, He sent other seventy also to preach the same message (Luke 10:7-9). So, from first to last, the Kingdom was the subject of His preaching.

From the prominence thus given by all the four Gospels to the subject of the Kingdom, we may gather something of the importance which God attaches to that subject. It would be well for us to bear in mind, in this connection, that those four Gospels were written under inspiration of God, and were given to His Church, *long after Christ had died and risen again and ascended into heaven, and the*

Holy Spirit had come down to fulfil His age-long ministry. From this fact it is quite clear that the subject of the Kingdom of heaven was just as important in God's eyes *after Pentecost as before.*

We turn then to the inspired record of John's announcement, the first words of which are: "Repent ye, for the Kingdom of heaven is at hand" (Matt. 3:2). These words are simple, and they announce, unqualifiedly and unconditionally, that the Kingdom of heaven was about to be introduced.

The announcement by John the Baptist makes clear beyond a shadow of doubt what the distinguishing feature of the Kingdom of heaven was to be. Let us consider the meaning of these words:

"I indeed baptize you with water, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matt. 3:11, 12).

It will be observed in the first place that the foregoing announcement contains no hint of any earthly kingdom, nor of any "offer" to the Jews of anything whatever; and in the second place that, in stating what the Mighty Coming One was to do, the idea of an earthly kingdom is *absolutely excluded*. For the work which the Coming One was to do, according to John's plain announcement, was to *baptize with the Holy Ghost*, and also to *baptize with fire*.

The Lord's great work at His first coming was to do what "must be" done in order that God might bestow "*the gift of the Holy Ghost*." What that involved will be more fully stated in a subsequent chapter. But at this point we would only ask

the reader to take notice of John's announcement as involving the promise that Christ would do everything necessary *to be done in righteousness* in order that the Holy Spirit might come down from heaven, to carry into effect the work of this age, in giving power to the Gospel for the regeneration of believing sinners, and in accomplishing the building of the House of God. For the Kingdom which John announced was not an earthly kingdom, but was that very Kingdom whereof Paul says: "The Kingdom of God is not meat and drink" (lit., eating and drinking, comp. David's kingdom, 1 Kings 4:20; 1 Chron. 12:39), "but righteousness and peace and joy in the *Holy Ghost*" (Rom. 14:17).

Manifestly there was no change of plan on God's part between the first words of John the Baptist and the last words of the Lord Jesus on earth. For, during the forty days between the resurrection of the Lord Jesus and His ascension into heaven, He was occupied in speaking to His disciples of "the things pertaining to the *Kingdom of God*." And He used, at that time, the very same words used by John in his first announcement. The Lord Jesus said: "For John truly" (the same word rendered "indeed" in Matt. 3:11) "baptized you with water, but ye shall be *baptized with the Holy Ghost not many days hence*" (Acts 1:1-8).

In this connection we would bring to mind the fact, as shown by John 7:38, 39, and 16:7, that the Holy Spirit *could not* come down to earth, according to the purpose of God for this age of grace, until eternal redemption had been accomplished, and the foundation had been laid in righteousness, by the sacrificial death of Christ, for the preaching of the forgiveness of sins.

This line of truth, connecting the coming of the Son of God into the world, with the gift of

the Holy Spirit, as first announced by John the Baptist, was continued by Peter in his address on the day of Pentecost, when, after declaring the resurrection of Christ, and proving it from the 16th Psalm, he said:

"Therefore, being by the right hand of God exalted, and *having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear*" (Acts 2:33).

Inasmuch as *the coming of the Holy Spirit from heaven* to regenerate those who believe in Jesus Christ through the preaching of the Gospel, is the *chief feature of the Kingdom of heaven*, we shall speak further of this. At present we desire only to point out that John announced, as the first and most prominent item of the Lord's work, the *baptizing with the Holy Ghost*, which fact alone disposes completely of the theory of a national and earthly dominion being offered to the Jews, and being subsequently withdrawn upon their rejection of it. The course of events in the Lord's life, death and resurrection followed exactly the line marked out in the announcement made by John.

Furthermore we observe in John's announcement that verse 12 of Matthew 3 is explanatory of verse 11. What the Lord holds in His hand, for the accomplishment of the work He came to do, is not a sceptre with which to rule Israel and the world, but a *winnowing fan*, with which to purge His floor, separating the chaff from the wheat. And we learn that at the end of this work, He will gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

The verse is linked in the most unmistakable fashion with the parable of the wheat and tares. Both tell the same clear story of an age-long work of God,

which is "like" the work of a harvest field, wherein the husbandman sows his seed and in due time reaps his harvest; and wherein, at the time of harvest, he first gathers the precious grain into his garner, and subsequently consumes the rubbish, weeds, etc., with a purifying fire.

Thus we find John the Baptist foretelling, briefly indeed, but with perfect clearness, the work which God had laid out for this age. That work was the

introduction into the world of a Kingdom—the Kingdom of Heaven — utterly unlike the kingdoms of earth, and to be introduced by the preaching of a divine message, the Word of the Lord, the Gospel of God, preached "*with the Holy Ghost sent down from heaven*," the effect of which preaching is that all who believe are given a new birth, being born of God, without which none can enter into that Kingdom.

God's Blessed Lily

Blessed Lily of the Valley—

Do we company with Him

In such intimate communion

Thro' the shadows long and dim

That each valley we must travel

Brings us closer to His breast,

Opening to us new mercies—

Showing us His quiet rest?

Coming forth from each dark valley

Do our garments smell of myrrh—

Melting sweetness of His presence

Granted us in suffering's hour?

Fairest Lily of the Valley,

Nearer would we draw to Thee;

If it mean thro' deepening shadows,

Still Thy beauty we must see.

Blessed Lily of the Valley—

Holy fragrance rich and rare

From the garments of Thy glory

Grant to let us newly share.

Thou art Altogether Lovely;

Gazing only on Thy face

Lifts our hearts to joy abounding,

Maketh manifest Thy grace.

—ALICE REYNOLDS FLOWER

“Captain Courageous”

The Testimony of Elizabeth Henning

ELIZABETH HENNING was at the Salvation Army Officers' Training School in Berlin for about a year. Her studies were coupled with practical work. All in all, the training was very strict, in good military fashion, designed to instill, first of all, obedience and the various spiritual qualities needed in the ministry.

“I was so proud,” recalled Sister Elizabeth, “and the officers saw that, and so they made me do all the dirty work. And for one least act of disobedience or grumbling we had to clean and polish seventy pairs of boots for fourteen days. That was no easy task, for in those days the women wore high, leather boots which buttoned all the way up, and they had no rubbers so that they got very dirty in the rain, snow and mud!”

After graduation from the Berlin school, Miss Henning was sent to Hamburg where she and her co-worker, Hiskelina Venus, an older woman, worked in the slums, along the waterfront, among the roughnecks, drunkards, and those living in vice and shame. Danger lurked everywhere they went!

“How the Lord protected us girls! Fortunately Hiskelina had no fear of man, none whatsoever. I was just a young girl, and sometimes I was afraid. But if I said I couldn't do something, she replied, ‘That's of the dee-vil!’ And once when the battle got too hot, I said, ‘I think I'll go home,’ she answered, ‘If that isn't the dee-vil! Not enough

prayer! Not enough prayer!’

“Later we two were sent to Wiesbaden, one of the most famous and fashionable resorts and watering places in Germany. There we had great, great success, but all Saturday afternoon and night we prayed for the Sunday meetings because our work was so heavy! Then on Sunday we two would go to the park or woods where there were great crowds, and there we would conduct our meetings. Now Hiskelina was a mighty pray-er, but she could not speak. So I had to carry the flag and speak. Our pulpit was a sawed-off tree trunk. Hundreds of people gathered and would stay throughout the whole meeting. And when the invitation was given, many knelt down, right there in the woods, on the ground and got saved. (American people would be too proud to do that!)

“From Wiesbaden we were sent to be stationed in Ulm. When we arrived at Ulm, the police met us at the station, for they had never seen any Salvation Army workers in their uniforms. (The Salvation Army was new and virtually unknown in some parts of Germany in those days.)

“‘Where are you coming from?’ the officer asked us.

“‘We know where we are coming from, and we know where we are going.’ He thought that was a little fresh of me and so took us right away to the police station.

“‘That's all right,’ said Hiske-



Elizabeth Henning's Eightieth Birthday Dinner

Elizabeth Henning (center) examining her birthday greetings at the dinner table, Pilgrim Camp, Brant Lake, New York. To the right is her sister, Mrs. Gertrude Hoss.

lina. ‘We'll get to know the people right away. It doesn't harm.’ Then because we had so much to carry, she asked the police to carry some of our baggage. And he did. So we went in procession to the police station. There we were asked why we had come to Ulm and what we believed. ‘You come to our meeting and find out,’ Hiskelina answered. And after a little they released us.

“We rented attic rooms, which had only bare floors—no carpets. We had brought some food with us, and we had soldier cots for sleeping. There was an automatic gas heater in the room in which you put ten *pfennig* — about an American nickel. When the nickel was burned up, we were in the cold again! It is very cold in Ulm in the winter. And as we did not have many “nickels” to spend, the room was severely cold!

“Right away Hiskelina announced, ‘First, we will pray through, and then we will go to work.’ First of all, we prayed for a mattress—a double one and horsehair! We prayed the whole night through. Now Hiskelina did not believe in crawling up on the cots to pray. ‘No! God wouldn't answer a prayer like that!’ (She was a real soldier of the Cross.) So we had to kneel on the bare floor in January! We were ice cold. We

put everything on that we had, and still we shivered.

"In a day or so a state soldier came to our house. On his back was a brand new mattress—the kind we had prayed for. 'I am to deliver this here.'

"'Where does it come from?' I asked, but off he went and said nothing. But how happy we were when God answered our prayer so quickly.

"For eight days or so we prayed, and when we felt we had prayed through, we began going from house to house. When the pastors of Ulm heard that Salvation Army officers had come to the city, they talked against the Salvation Army from every pulpit, saying that only the unlearned belonged to them and commanding the people not to open their doors when we knocked. And they did just that.

"You see in the houses in Ulm, there was a little glass in the door through which one could look to see who was at the door. When I got wise to that, I held my hand over the glass so they could not see who was knocking, and then when they opened the door, I put my foot in so they could not close it. But whenever they could, the people slammed the door in our faces and had all kinds of 'sweet' names for us. It was really hard on 'the flesh.'

"We became very poor and had little food. We could have written to the Army Headquarters in Berlin and told them of our condition and received help, but Hiskelina said, 'Nothing doing. That is not the Lord's will. We have had the seven fat years. Now the seven lean years are coming, but we will not breathe a word.'

"Then one day a man employed in the civil service, who was a friend of the Salvation Army, came with his two big sons to visit us. We had nothing to offer them to eat. 'Don't

you have anything to eat?' he asked.

"'Yes,' we replied, but evidently he sensed our need, for he went on to say, 'I could send you a loaf of *Kommisbrot* each week.' (*Kommisbrot* is soldier's bread—hard like a rock, but good!) So every week he sent us not one, but two loaves of bread. That was our main food, and so we said we must have a warm meal out of it. As I was the cook, I made bread soup with an onion to give it a little taste. Anyhow, we now had something to eat!

"At last we opened our meetings. People came. We had a harmonium but nobody to play. Again we prayed, this time that the Lord should save somebody that could play. (Singing without an instrument isn't anything!) Soon a retired teacher was saved—one of our first converts. He could play every instrument! We had many such answers to prayer in Ulm.

"A Swiss man, who was sick in the hospital, hearing that the Salvation Army had come to Ulm, wrote us a letter asking us to visit him. We went, but what a reception we got! The nurses were called Sisters of Mercy, and I thought the 'Sisters of Mercy' were real Christian girls! First, they wouldn't let us in. Then the Head Sister said, 'We don't want the hospital polluted!' They all laughed at us and ridiculed us. One of them said, 'To the stake with them!'

"'Listen, Sister,' I said to her. 'What you have done to us you will have to ask forgiveness for both of us and of the Lord. Goodbye.' With that we left.

Then we wrote the man what had happened, and he told his doctor. 'This is something ridiculous!' the doctor declared. 'If a patient wants to see someone, the doors are wide open!'

"Then going to the Head Sister, he asked her, 'What do you

have against the Salvation Army?'

"'Nothing.'

"'Then don't be so ridiculous. What is this house—a house of mercy? If people are treated that way, they will not come to visit here.'

Then he made her write us a letter asking us to come to see his patient. So we went back, and the doctor insisted that this Head Sister and the nurses line up and ask our forgiveness!"

(To be continued.)

Filled and Used

(Continued from page 4.)

Christ. But we get rusty unless we watch. But oh, how wonderful when the Master comes to hear Him say, "Well done, good and faithful servant."

How can He say that to me unless I become His workmanship, unless I am abandoned to the Spirit of God to be used by the Spirit of God when He wants me? Beloved, when Jesus gives you a talent or gives you a pound or gives you an unction, or gives you His Holy Spirit, He wants to possess you and to make use of you. And you should not copy others or try to be like somebody else. Be yourself, but be obedient and be for Jesus, not only in the church but outside of the church. Every one of us has a job to do. And if you have nothing else to do, you can pray in the Holy Ghost, and that, after all, is the most effective ministry we can render to God—praying in the Holy Ghost.

What will it be when Jesus comes if I don't use my talent but hide it? He will say, "Cast ye the unprofitable servant into outer darkness." We don't like to say that. We don't like to read that. But that is in the Bible, and it ought to stir us up to search our own hearts to see if we are so living as to merit those awesome words.

GATHERED FRAGMENTS



“WE intreat thee, holy youth, to come and walk still amongst us.” This was the “Macedonian call” given to Patrick “in the midst of the night” to return to Ireland, where as a boy of fifteen he had been taken as a slave and from which he had escaped, to preach the gospel. “My heart was greatly touched,” he continues in his *Confession*.

“And on another night, whether in me or near me God knows, I heard eloquent words which I could not understand until the end of the speech, when it was said: ‘He who gave His life for thee is He who speaks in thee’; and so I awoke full of joy.”

Obedient to the heavenly vision, Patrick returned to Ireland where beginning about 400 he labored for His Master for about half a century and, according to his own testimony, “baptized in the Lord . . . many thousands.” In celebration of St. Patrick’s Day (March 17) we have selected as our cover photo a scene from his “beloved Ireland” at Loughnofoeey, County Galway, Ireland.

* * *

In recent months the circulation of BREAD OF LIFE has so increased that it has been necessary to increase our staff. Miss Nancy Strano has kindly consented to take care of the work incident to circulation, new subscriptions, change of addresses, etc. Miss Eleanor Perz will continue on the staff taking care of securing cuts and the art work of the paper.

We would urge all our readers to *inform us immediately of any change of address to avoid*

unnecessary expense by our office. Magazines cannot be forwarded, according to U. S. postal regulations, and, therefore, the post office notifies the publishers of failure to deliver and charges *ten cents* for each notice. Please send any change of address at once to Bread of Life, P.O. Box 11, Brooklyn 27, New York. Attention: Nancy Strano. Your cooperation will be greatly appreciated.

* * *

The Herald of the Kingdom by Philip Mauro, beginning on page 4, is an abridgement of the first chapter of his book, *The Kingdom of Heaven*, his first kingdom book, published in 1920. God willing, we will publish in subsequent issues other excerpts from this book, now out of print, on this all-important subject—one of the most prominent and fundamental teachings of the New Testament. Some time ago the biography of Philip Mauro appeared in this paper. Later revised and enlarged, it was published in book form and is available from the Bread of Life office, \$1.25, plus 10 cents mailing charges.

* * *

Speaking of books—Throughout the years we have been asked repeatedly, “Can you recommend a good Bible dictionary?” Up to now, our suggestions had to be made with various reservations of one kind or another. Now, however, we can enthusiastically recommend: *The Zondervan Pictorial Bible Dictionary*, Merrill C. Tenney, General Editor, Zondervan Pub-

lishing House. (If ordered before March 15, \$8.95; after that, \$9.95.)

The more than 700 new pictures themselves are worth the price of this book and certainly enhance its value and interest, so much so that the understanding of the Bible by many will be greatly increased. Even boys and girls will find it fascinating. But this dictionary is not simply a picture book, but a piece of solid biblical, accurate scholarship written by more than sixty-five contributors, who are born again men of God as well as being authorities in their respective fields. The readers of *Bread of Life* are familiar with the General Editor, Merrill C. Tenney, Dean of the Graduate School, Wheaton College, by the various articles from his pen which have appeared in these pages from time to time. He has written a number of the entries, but his work has been primarily that of gathering and correlating the material. Having followed the growth of this dictionary from its inception and seen, firsthand, some of the tremendous work involved, we have been especially happy over its publication, satisfactory in contents, appealing to the eye, and in such readable type. And its claim seems justified—“All persons, places, events, and objects in the Bible treated fully and concisely, illustrated wherever possible . . . on same page with article and subject treated.” We heartily endorse this *Pictorial Dictionary* which should be in every home of our readers. (This may be procured direct from the publishers or through Rev. Frank G. Posta, 9216 92nd Avenue, Woodhaven 21, New York.)

* * *

Never before published, “*God’s Blessed Lily*,” page 9, was recently given to us by its author, Alice Reynolds Flower, for first publication in *Bread of Life*.

As a souvenir for those attending Pastor Hans Waldvogel's seventieth birthday dinner, the editor of Bread of Life prepared, unknown to Pastor Waldvogel a devotional booklet, *Daily Manna*, composed of quotations from his sermons. As it was impossible for Pastor Waldvogel to thank everybody personally for all the kindness shown him, he volunteered to pay for this project as his "thank you." There are a few copies of *Daily Manna* still available which Pastor Waldvogel will be glad to send to those desiring them—only one to a person—while the supply still lasts. These may be secured by writing him directly or in care of BREAD OF LIFE.

* * *

Pastor Hans Waldvogel received this word from Draguto Volf, a Pentecostal minister and editor of a paper in Jugoslavia: "Thank you for the *Bread of Life*. I am getting it regularly, and it means blessing for me. I translated some of your articles for our monthly paper, and I believe all the readers enjoy them, and it is blessing to them."

* * *

Articles from BREAD OF LIFE have also been translated into French by Miss A. G. Canac during her recent stay in Montpellier, France, for the benefit of the pastor and members of the Pentecostal assembly there. (Miss Canac also translated the entire booklet, *Treasures of Wisdom*, a daily reading devotional booklet, by Martha Wing Robinson. The pastor read from this in the church after the regular service.)

The Montpellier Pentecostal assembly has an average attendance of 100, with five weekly meetings. In addition to these services, the men meet for prayer in the church with the pastor every morning at seven o'clock. Nearly every week visiting pastors, including gypsy pastors, speak in the meetings.

"The Lord has raised 70 gypsy pastors for the 3,000 saved gypsies," reports Miss Canac. "Just before I left France, I visited a nearby town, and there we had a wonderful visitation from the Lord. While we prayed with a gypsy sister, after the service was over, the pastor standing by me prayed in English a prayer of thanks. Afterward I inquired to find out if he knew that language, and I discovered he did not know a word of it. It was also my privilege to spend part of the summer at Toulon with a niece and have daily meetings in the afternoon with three neighbors, mother, grandmother and an 18-year-old daughter. As a result, three Bibles entered that home, and the father and grandfather attend the Pentecostal assembly."

* * *

"*Fastest Growing Church in the Hemisphere*" was the title of a report in *Time* (Nov. 2, 1962) on the phenomenal growth of the Pentecostal Movement in Latin America.

"Although the Pentecostals are not as adept at head counting as at soul saving, there is little doubt that they outnumber traditional Protestants by at least 4 to 1 in most Latin American countries. Pentecostals claim a million and a half members in Brazil. In Chile 700,000 of the country's 835,000 Protestants belong to Pentecostal churches. One out of two Puerto

Rican Protestants is a Pentecostal. There are 112 Pentecostal churches in Greater Buenos Aires, 1,200 in Mexico, including Mexico City's 10,000-member Templo Central de Pentecostés. Spanish-speaking migrants have founded 250 Pentecostal churches in New York, 25 in Chicago, 39 in Houston."

* * *

For over twenty-five years now the young people of the Ridgewood Pentecostal Church have gone each week to *Wyckoff Heights Hospital*, Brooklyn, to sing and to witness to the patients there. Recently one of these patients, an electrical contractor, wrote a letter to Pastor Waldvogel, saying:

"I just wish to express my delight with these charming young people, and express my deepest thanks for the time that these young people have put in to entertain myself and others that are lying in hospitals in various parts of the city. In these days of continued reading in the newspapers of youth delinquency, it is really quite unfortunate that the good deeds of our young people go unnoticed by these same newspapers. Again, express my thanks and pleasure to your young people, and continue with your good work."



Mission Primary Day School, Orai, India

Miss Adeline Grieger and her associates, assisted by nine Indian teachers, conduct an elementary day school for the Sikh, Hindu, and Moslem boys and girls of Orai. This picture taken during Pastor Waldvogel's visit there last fall, shows 328 students. On March 16, her sixty-second birthday, Miss Grieger celebrates the fortieth anniversary of her missionary labors in India.

Spiritual Bible Study

Get what you can from the Bible by digging.

Study the Bible for Your Daily Life

Everything in the Gospels is to me. The Epistles are to *me*. Until we have lived the life set forth in them of daily grace, we don't have the presence of God. We haven't got the depths of God until we *live* love, sweetness, kindness, gentleness, patience. Love others as Christ loved you. You are happier and healthier when you do not get up cross but get up in God. These things are told to you, over and over, because you don't go to the Bible and get them for yourself. Hear the divine calls for yourself.

Study the Bible for Its History

You ought to know the history of the Bible. Study Bible history like you study your country's history. You never could get acquainted with it unless you studied it. Get your own holy lessons out of it. Get acquainted with Bible history; it is a disgrace not to know it as a Christian. If you want to understand Bible history, *study* it. Get your own holy lessons out of it.

What to Do in Studying Prophecy

The fundamental study of prophecy is to sit down and honestly read it *through*. Take the milk of the Word in the prophecies of His coming. Read it softly at His feet; commune with God about it. There is milk in every book, meat in every book. As you live and love, the books open.

*It is my business to know the Bible.
I am an ambassador of the King.
This is my message.*

—MARTHA W. ROBINSON