

# Bread of Life

Vol. VIII

May 1959

No. 5



Aerial View of the Southern Part of Pilgrim Camp, Brant Lake, N. Y.

# The Progress of Faith

By MERRILL C. TENNEY

**I**N A SCHOOL ROOM that I visited recently was a "Progress Chart" on which was printed a series of thermometers. Each had been colored to show the average percentage of the class in its studies for a given week. The pupils could thus see whether their class was gaining or losing in their progress of learning, and they could check themselves accordingly.

The first chapter of I Thessalonians is a "progress chart" of faith, for it shows how the faith of a Christian should grow. In this progress there are six stages:

*Faith begins with courage.* (Verse 5.) When the new message of the gospel was presented to the Thessalonians, they knew nothing about it. To believe that salvation was offered to them through a man called Jesus who had been crucified in Jerusalem seemed foolish, and to believe further that God had raised him from the dead seemed impossible. It took courage for the first believers to make such a step of faith.

*Faith renounces idols.* "Ye turned to God from idols," said Paul (verse 9). An idol is not just an ugly clay or metal image; it may be anything in which men trust for a false security, or which he substitutes for the true God. A man's idol may be his occupation, or his pleasures, or his family, or his own thoughts. Faith in God means putting trust in Him alone.

*Faith accepts a new order of life.* "Ye became imitators of us and of the Lord" (verse 6). Faith brings an entirely new pattern of thought and conduct, modeled on the life of the Lord Jesus Christ. The true Christian differs from all others in his outlook on life as well as in his theological convictions.

*Faith undertakes responsibilities.* The purpose of turning from idols and of becoming imitators of the Lord is "to serve a living and true God" (verse 9). All of life becomes a stewardship of God, which involves not only our worship, but also our property, our time, our labors, and our pleasures. A Christian is like a soldier in uniform: whatever his immediate activity may be, he is legally in service all the time.

*Faith has great expectations.* There is a goal toward which active faith is aimed: "to wait for His son from heaven" (verse 10). When the Lord Jesus comes, our individual transformation will be made complete, and our collective hopes for a new and righteously governed world will be realized.

*Faith has missionary effects.* The faith of the Thessalonian Christians affected not only themselves and their neighbors, but also the whole world. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad" (verse 8). Wherever Paul went, he found that some rumor of this church was current because of the contribution they had made to missionary work. They transmitted their faith to others.

This is the chart of faith's progress. It begins with individual courage; it ends with universal effects. As the gospel operates "not . . . in word only, but also in power, and in the Holy Ghost, and in much assurance" (verse 5), it produces this faith which is the victory that overcomes the world.

---

## Bread of Life

MAY 1959

VOL. VIII

No. 5

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y. Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel. Office Manager: Eleanor Perz. Photoengraver: Bingham Photoengraving Co. Printed in the U.S.A. Second-class postage paid at Brooklyn, N. Y. Address all correspondence to P.O. Box 11, Brooklyn 27, N. Y. Make all subscriptions payable to Frank G. Posta, Treas.

Annual Subscriptions: United States and Canada \$1.75; Foreign, \$2.00. Single copy—15c.

# Clothed in White Raiment

By HANS R. WALDVOGEL

*And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. . . . Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment . . . (REV. 3:1-5).*

**"I** HAVE not found thy works perfect before God."

There are Christians who will say, "Everybody sins. You can't help it. Oh, my Lord, if You are looking for perfection, You had better not come around here. You had better not come to me. I'm certainly not looking for perfection."

But Jesus Christ is looking for perfection. That is what He seeks—not only seeks, but that is what Jesus Christ has come to perform. That is why He had to come and lay down His life—that He might find it again in you and in me. And that is the reason He has sent forth the seven Spirits of God, not only to search me but to convict me, to enlighten me, to lead me to repentance, and then to lead me to the fountain of cleansing. That is the reason He searches me.

How I need that searching power of the Holy Ghost! How I need to expose myself if I desire at all to stand perfect and complete in all the will of God! How thankful I ought to be that

He searches the depths of my heart, for He knows my heart. That is the kind of a Savior I need. That is the kind of a diagnosis I need. The greatest blessing that can come to any human being is conviction and a real desire, a heartfelt cry, a hunger and thirst for righteousness—*His* righteousness.

Has that Spirit of the living God ever had a chance at your heart, your feelings, your thoughts, your intentions, your inward life? Do you know how much hypocrisy there is within us, how much deception, how much blindness! Thou hast a name that thou livest, but thou art dead. Christ has sent forth from the very heavens the seven Spirits of God because no one will ever be convicted, no one will ever wake up, no one will ever vie for righteousness, unless the Spirit of God enlightens him.

Do you ever give Him a chance to diagnose your case? That takes time. Are you afraid to spend an hour with Jesus? Or are you not interested to

spend an hour alone with Jesus searching your own heart? "I know thy works; they are not perfect before God." God wants to impress me with the great need of my soul and with the great privilege I have of walking with Him, walking with the King.

*I walk with the King, Hallelujah!  
I walk with the King, Praise His  
name!*

*No longer I roam; my soul faces  
home.*

*I walk and I talk with the King.*

That must be real. But do you know how quickly the King is driven away by a careless word?

The Bible talks about perfection: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). Have you ever sought a perfect tongue? Have you ever bridled your own tongue?

"If any man among you seem to be religious,"—my! we surely *look* religious—"and bridleth not his tongue, but deceiveth his own heart, this man's religion

is vain." You know how a horse is bridled. I have seen horses kick until their shins bled, but they were held. When you bridle your tongue you will find out you have something worse than a horse to control. Did you ever try to bridle this tongue? How it looses! How it runs! What a curse! The Bible says, "It defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6).

Miriam—she just whispered a few words in the tent door to her brother, Aaron, the high priest. They were both prophets, but presently the glory of God departed, was seen no more. Darkness settled down upon the whole camp, and Miriam was leprous as snow—as a corpse—so that Moses cried, "O God!" What did she do? She would never have found out how she had sinned, she would never have found out that that word was held against her, was recorded against her in heaven, if God in His great mercy had not allowed leprosy to come upon her.

I have seen people smitten by God for their loose tongues and they never found out why. They never searched their own hearts; they didn't say, "I will give heed to my ways that I sin not with my tongue." And it is written

against them. Men shall give an account in the judgment for every idle word because every word sets in motion other words and other powers, and the devil makes use of it. Oh, the man that bridles his tongue and knows how not to offend in word is a perfect man, able also to bridle his whole body.

"Jesus, is that the perfection You seek?"

"Yes," Jesus says, "I am seeking to perfect you like that if you will give Me your mouth. I will take it if you will give Me your tongue." What a privilege to take this unruly evil and give it to Jesus!

That was what all hell was waiting for when poor Job was sitting out on the ash pile—to see what he would say. Just one word—just one idle word—finding fault with God would have defeated the whole plan of heaven. And you and I do not realize that life and death are in the power of the tongue depending on whether or not Jesus Christ reigns within me, whether or not I seek first the Kingdom of God—the reign of Christ and His righteousness. Of Christ it was said that no guile was found in His mouth. That is where the greatest battles of the universe were won—when the Lamb of God opened not His mouth, when He reviled not,

when He threatened not. The old dragon withered and died. He had nothing to say and nothing to do. Jesus said, "The prince of this world cometh and findeth nothing in Me." Not like in Moses who spake unadvisedly with his lips.

What would happen if an assembly like this, for a half a year, would practice this one lesson? God would anoint us with the Holy Ghost, and our sons and daughters would prophesy and His word would be fire in our mouths! Instead of that, that mouth spews out the poison of hell and the poison of asps is under your lips. Beloved, we are so enamored of ourselves and so sold to the devil that he can run away with us and we do not realize that we are defiling the temple of God, we are keeping back the fiery chariots of heaven. Most of you could not live if you could not talk as you wanted to.

Brothers, sisters, what are we doing with our lips? Everything depends on what we do with these lips of ours, whether Jesus Christ rules and reigns, whether they are submitted to Him, whether they are subject to the Spirit of God, and whether by the Spirit of God we mortify the deeds of the body.

"Set a watch, O Lord, before my mouth; keep the door of my lips. Keep my mouth." God will! Beloved, God will! What a bodyguard! He that keepeth Israel shall neither slumber nor sleep. And if you will expose yourself to Him, and turn yourself over to Him, and cry to Him for righteousness which comes by faith, Jesus Christ will come. He will be your bodyguard. He will set Himself as a guard before the door of your lips. He will take care of me. I cannot keep myself. But as I walk in the light as He is in the light, as I subject myself to Jesus, He keeps me. Oh, what an experience! (Continued on page 8.)

**R**EPENTANCE is the "beginning of the gospel." When one *truly* repents one does not measure his sins by the sins of others. He begins to see himself as God sees him; begins to measure not merely the sin, but the temptation, the causes, the lack of excuse. He begins to understand that the sin of his own that has seemed trivial may be greater in God's eyes than the *crime* of his neighbor. The true penitent *must* see himself in a light that humbles him. There *must* be *conviction* of sin. The true penitent desires this conviction. He does not want peace until God has shown him all, and cleansed him from all. He does not begrudge the suffering, *rather*, he welcomes it.

—MARTHA WING ROBINSON

Journal entry, February 26, 1899

# Champion of the Kingdom

## THE STORY OF PHILIP MAURO

*How an Internationally Famous Patent Lawyer Was Converted to Christ and Then Devoted His Life to "Persuading the Things Concerning The Kingdom of God"*

By GORDON P. GARDINER

### PART V



Philip Mauro

1859-1952

GRADUALLY the pattern of life for Philip Mauro and his family was changing. The steady increase of his ministry by pen and on the platform left less and less time for the conduct of his legal practice. He still argued some cases, but these became fewer and fewer.

Each summer the family continued to go to Europe, but with each return trip these seasons became less and less of a vacation and in reality more and more of a missionary enterprise. Wherever the Mauros found themselves, they expected to work for the Master.

One summer, probably in 1908, they took a villa in Belgio on the eastern shore of Lake Como, Italy. Immediately Mrs. Mauro and Margaret began to do house-to-house visitation among the poor women of the village, bringing them the good

news of Christ as Saviour. For some time the Spirit of God had been dealing with Mrs. Mauro, seeking to bring every aspect of her life into greater conformity to the Word of God. As a Washington society woman, born and bred, jewels and costly array were a regular part of her ordinary attire. These she had continued to wear after her new spiritual experience. One day, however, during the course of her witnessing among the Italian peasant women, she was reminded of such admonitions for women as the Apostle Paul's: "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9, 10).

God had spoken to her heart. There was nothing else for her to do but to obey. Immediately she returned to their quarters and stripped herself of her jewels. Collecting these and all other similar valuables that she had, she took them and sold them to the wife of the local hotel keeper. Vanity which had been her concern and joy now became hated and despised. Henceforth her apparel was to be plain and her only adorning would be "a meek and quiet spirit,"—the "beauty of holiness." Compared to her former appearance she now looked almost ugly. Extreme? Yes, but remember she had lived in the other extreme and with her there could be no compromise with the revealed will of God. She wanted to live *exactly* as the Word of God indicated and thus please Him and Him alone.

OUR THOUGHTS afford a good indication of what our life is, for as one thinketh in his heart, so is he (Prov. xxiii. 7) and out of the heart are the issues of life. If our thoughts are habitually of Christ and the things of Christ which the Spirit brings before us in the Word; if our delight is in those writings which testify of Him, and our affections are SET on things above, where He is, then we can say, "For me TO LIVE is Christ."

—From THE "WRETCHED MAN" AND HIS DELIVERANCE.

Back in the United States, the next year Mr. Mauro received word that his beloved Aunt Anna, only eight years his senior, was ill at Lausanne, Switzerland. An unusually beautiful and attractive woman, in her youth suitors had swarmed around her as bees around a honey pot. Finally she had married a man of means who was now dead. For the most part she spent her time in Europe, much of it at Nice on the Riviera. As one of the family who had been reared a Roman Catholic, she had remained unmoved by the testimony of her nephew. She had, however, been the object of his prayers. Now as a result of taking an overdose of varinol she was in need of help and called for her nephew and his wife.

Immediately they responded and sailed for Europe. It was evident that Aunt Anna demanded attention, and after prayerful consideration the Mauros felt that the Lord would have them undertake her care. Hurriedly the Mauros returned to the United States to settle their affairs and to prepare to return to take up their residence in Europe. Their elegant Washington house with all its furnishings was sold complete. Thus the Mauros were separated from other "things," such as their beautiful silver plate.

Henceforth Mr. Mauro would reverse his habit of years and would make the occasional trip to the United States to care for his limited legal practice and to

care for his speaking engagements while making his home in Europe.

Rapallo, a village fifteen miles east of Genoa, on the Mediterranean sea coast, was chosen as their residence. Thither Aunt Anna was brought. Mrs. Mauro accepted this burden as a challenge and a call from God Himself and insisted on herself nursing what became a most difficult case which was to last for several years. Their great desire was to see their dear aunt converted, and God granted them their hearts' desire in the end. Pointing up, Aunt Anna's last word was "Jesus!"

Rapallo afforded an excellent opportunity for Mr. Mauro to give himself to the ministry of the Word and to prayer. Diligently he continued his searching of the Scripture, some of the fruits of which will be presently noticed. This study he coupled with fervent prayer. For many years he observed Wednesday as a day for private fasting and prayer. Mr. Mauro also pursued his ministry of writing.

One of the first productions from his pen while at Rapallo was a pamphlet entitled "Trusting God in Sickness."\* This was written as a result of the many letters received from brethren "advancing objections, or stating difficulties" regarding the doctrine of divine healing as set

\*A revised, second edition of this booklet was issued in 1911 under the title, "By What Means?" and is still available.

forth in "Sickness Among Saints." These objections he considered and endeavored to answer after first setting forth the doctrine as he understood the Scriptures to teach it.

One of these objections, which was from a brother of "great competence as a teacher of the Word," deals with a question so often asked and Mr. Mauro's answer is of such wit and consistency that it is included here:

"I was quite prepared for the query about the supposed case of a broken leg. The regularity with which that fractured member hobbles into the discussion (where it is quite out of place) would be amusing, were the subject not so serious. It suggests the idea that a "broken leg" is about the only thing which the objectors to this doctrine have to stand on.

"My reply to the question: What would I do if I should break my leg? is that a child of God has not to deal with hypothetical cases, but only with real events as they occur; and that no mishap such as a broken leg can occur to him except by God's permission. Therefore, I trust His protecting care not to permit such an accident to occur; and in particular I can trust Him to care for His own truth, which I am seeking to maintain. The child of God who takes the stand of looking solely to Him for healing has no more reason to fear a broken leg than a cold in the head. Furthermore, this hypothetical question has to do only with my consistency. It does not touch the subject of God's revealed will in regard to sickness, and that is the only thing in question."

Further he deals incisively and conclusively with the objection to his personally espousing and proclaiming divine healing:

"You appeal to me (as others have done) to keep silence concerning God's way in sickness, on the ground that, by teaching it, I will impair my 'influence,'



and because you think my 'power' lies along a certain line of testimony. This, however, is but an appeal to fleshly pride. It is not a question where my power lies (for I have none) nor whether or not the many turn away from me. What is involved is solely and simply a matter of faithfulness to God's revealed truth. Whatever influence for God I may have exerted has been due simply to speaking out plainly what He has shown me by the light of His Word. And shall I pursue another course in respect to this matter? I know full well the cost of faithfulness, especially when it comes to a 'hard saying' and one that cuts the flesh. With such Scriptures as John vi. 66 and 2 Tim. i. 15 before me, I should not wonder at a loss of 'popularity.' . . . I know full well what sort of teaching on this subject will please equally well the world and the class of saints who are likely to turn from me because of the unwelcome doctrine I hold; and I know that it is a pleasant thing to receive the approbation of those we seek to instruct in the ways of God. . . . yet it is distinctly a case wherein 'if I yet please men I should not be a servant of Christ.' Therefore, my reply to your appeal must be, 'As the Lord liveth, what the Lord saith unto me that will I speak;' though I am open always to be shown by His Word that I have mistaken His message. In this matter I am seeking, not to extend my influence' or exert my 'power,' but to lead Christ's people into that path of separation in which He desires to find them when He comes."

Rightly Mr. Mauro discerned and called this argument what it was—"a strong and tempting appeal to the flesh"—and rightly refused to listen to it for a moment.

"In conclusion," Mr. Mauro wrote, "I would say, with all earnestness and solemnity, that,

if I have any spiritual discernment at all, the doctrine herein presented is a part of God's message to those of His saints in the time of the end who have the ambition to walk with God, as did Enoch, in complete isolation from the world and all its ways, and to share in that great and now imminent event of which Enoch's translation was a figure. I have the conviction that the Spirit of God is now working to effect for those who are 'alive and remain' unto the coming of the Lord such a conformity to His death, and such a detachment from all earthly things, as is comparable to that which death has effected for 'them that sleep.' If you will just attempt to think of walking with God, and at the same time seeking and using human expedients for deliverance from the attacks of Satan, I am sure you will realize the incongruity between the two things."

One who thus boldly declares this truth must be prepared to be tested accordingly. Consequently it is not surprising to learn that in Rapallo Mr. Mauro suffered "a fearful attack of gallstones," nor should it be surprising to learn that he had a most miraculous deliverance in answer to the prayer of faith.

Also in Rapallo Mr. Mauro wrote *The "Wretched Man" and His Deliverance*, finished September, 1910. This book marked the beginning of a new era in his writing. "*The Wretched Man*," wrote Mr. Mauro in a letter to the author of this biographical sketch, "was (if my memory is not at fault) my first attempt at

Bible exposition. Was impelled to the writing of it by the unsatisfactory and contradictory explanations of Romans VII that were then available."

As a matter of fact, about half of this book deals with part of Romans VIII because the discussion of some of the themes of Romans VII is continued and concluded only in that chapter. Thus, in connection with Rom. 8:11, Mr. Mauro gave further and extensive teaching on the subject of divine healing. This first volume devoted to Bible exposition was to be followed by numerous others, as will be noted, covering a wide range of subjects and many parts of the Bible both in the Old and New Testaments. In fact, from this time on almost all his writing was to be in the field of Bible exposition.

Mr. Mauro's ministry in these Rapallo years was not confined to the printed page nor to the public platform on his various trips to the United States and England. As always was their custom, so in Rapallo the Mauros opened their home for meetings which Mr. Mauro conducted. The fact that *he did not know the Italian language* he considered no excuse or deterrent from his bringing the Light to those around them who were sitting in darkness. To accomplish this he employed an interpreter.

One Lord's Day Mr. Mauro decided, in an attempt to interest and to please his hearers, that he would memorize a few words of this unknown language and venture to repeat them at

### True Holiness

TO BE OCCUPIED WITH HIM is true holiness and wholeness, and such occupation on the part of the hidden man of the heart must necessarily manifest itself outwardly by a walk in the newness of His resurrection life.

—From THE "WRETCHED MAN" AND HIS DELIVERANCE.

the beginning of his talk. Then he planned to continue his address, as usual, by means of the interpreter. Accordingly he quoted his memorized sentence! Then, to his surprise, another word in Italian came, and another, and another until he had delivered his whole talk in Italian. He did not use his interpreter. What is more—he did not use him again. So supernatural was this that Mr. Mauro always regarded it as similar to what happened on the Day of Pentecost when the believers spoke in tongues and “every man heard them speak in his own language . . . the wonderful works of God.”

Bible study and exposition did not completely absorb Mr. Mauro's time and thought. Some attention had to be given to the preparation of a few pending legal cases. To present these Mr. Mauro had to return to the United States occasionally, combining such trips with the ministry of the Word. One such case, with the old familiar names once again appearing, was one presented June 13, 1911—*American Graphophone Co. versus Victor Talking Machine Co.*

Again in 1912 Mr. Mauro, ac-

companied by Margaret, was in the United States. The pending legal cases demanded more time than he had anticipated so that their return plans were disarranged and delayed. Finally, with his affairs settled, he and Margaret were able to book passage on the *Carpathian* which sailed from New York, bound for Genoa, April 11, 1912.

Significantly Mr. Mauro was busily engaged on the voyage with the writing of *God's Pilgrims*, a series of exhortations based on the book of Hebrews. These emphasized the fact that God's people must ever remember they are Hebrews—“passengers”—to another country and hence “strangers and pilgrims on the earth.”

Four days out at sea, “in the early morning of Monday, the 15th, a few minutes past midnight, a brief message was received by wireless telegraph” by *Carpathia's* operator:

“Come at once. We have struck a berg. It's a C.Q.D., old man. Position 41°56' N. 50°14' W. M.G.Y.”

“C.Q.D.” was the then international call of distress. “M.G.Y.” were the call letters of the world's largest ship, then on her maiden voyage—the *Titanic*.

A few minutes later a second message was received from the *Titanic* with the new international call for distress which had just been adopted and which was now used for the first time:

“S.O.S. M.G.Y.”

“Coming hard” was the message returned by the operator of the *Carpathia*, which was then about ninety miles away.

*To be continued.*

## Clothed in White Raiment

(Continued from page 4.)

ence—what a life-giving experience—when you can't open your mouth any time you want to, when the Spirit of God censors your thoughts and your words.

Nobody can read these epistles that come from heaven to the seven churches but he will notice two things: the awful judgment pronounced against disobedience and the wonderful promises to the overcomers. “They shall walk with me in white. The same shall be clothed in white raiment.”

We ought to thank God for these epistles. We ought to meditate therein. We ought to say, “God is meeting me; God is talking to me.”

What does He say? He won't fool me. He will tell me how sick I am, and He will tell me where my sickness lodges. He treats me as a son. “Whom the Lord loveth He chasteneth.”

O God, do I accept chastening? I will accept it. I will humble myself. I won't point at somebody else and say, “Now that sister needs it and that brother needs it.” I will go to God with this word. I will say, “My God, have mercy upon me. Lead me to repentance. Convict me, O Jesus. God, be merciful to me, a sinner, and save me for Christ's sake.”

I tell you He will. He will come and receive you unto Himself and you will walk with Him in white.

### Who Can Find a Virtuous Woman?

*She is loyal to her husband* (PROV. 31:10-12).

*She is faithful in her home* (VV. 13-16).

*She is tireless in her responsibilities* (v. 17).

*She is generous toward the needy* (v. 20).

*She is fearless about circumstances* (VV. 21-23).

*She is honest in business matters* (v. 24).

*She is secured for the future* (v. 25).

*She is wise in her utterances* (v. 26).

*She is dependable in daily duties* (v. 27).

*She is praised by her children* (VV. 28, 29).

*She is beautiful in her conduct* (v. 30).

*She is appreciated by her neighbors* (v. 31).

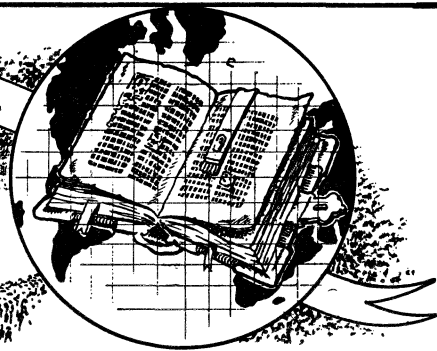
### Her Price Is Far Above Rubies



GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### Successful Tent Campaigns in South Africa

By MR. AND MRS. JOHN S. RICHARDS

THE LORD continues to manifest His hand in saving of souls and in healing the sick. I was at Sibasa Sunday before last and the Lord wrought again in a precious manner. Last Sunday at Mapela in the open air His presence was again felt. We are still hauling all needed materials to the new Mapela church site, and have been supervising the laying of the foundation and making of the cement blocks. We will be grateful for your prayers for the building of this church and for the work of the Lord in that district. We do thank you very much for all your prayers. We are thankful for the blessings of the Lord upon this field and for what He is doing throughout the whole area in answer to prayer.

In January Brother Richards went with our tent sewing machine up to Louis Trichardt to help Brother Lawrence Delpont and one of his native workers get started on tent-making and repairs on behalf of other missionaries using tents. The first tent was finished recently when he was able to be with them for another week. This has been a real important need for some time and we are all so thankful Brother Delpont is willing to undertake it. Please pray for them as it is a new project for him and most difficult.

Brother Richards went with Brother Eugene Grams to assist him in putting up his new tent and launching a campaign in a new pioneer area of Secucuniland. Brother Fred Burke also joined them in the meetings. God is working there! Please pray for Secucuniland.

Joseph Malaka graduated from Witbank Bible School in December. January 15th he accompanied Christopher Phemie, another native worker, in the truck with tent equipment to Warmbaths 108 miles south of us on the way to Johannesburg. As they entered the native township they asked the Lord to give them help to put up the tent, and a number of young men volunteered their services. When it was erected, Malaka attended to the engine and electrical equipment while Phemie went through the township in the truck announcing the meetings over the loud-speakers. Great interest was shown everywhere, and by the time the seats were put into place that night, over 600 came out to the first meeting. The Lord worked in a wonderful way saving souls, healing the sick, and delivering those bound by Satan.

The next morning a woman who had been in great pain for months gave her smiling testimony to complete healing in

that meeting. A young man who had had painful stomach trouble for three years, driven to drink, and wretchedly clad in his misery, was saved, healed and delivered from drink. In the morning he came to the service clean and well-dressed, and asked, "In what power do you claim to do these things?" They were happy to give him teaching and help. Over ten women gave bright testimonies two nights later to being saved, healed, and delivered from snuff and beer in that first meeting. Young teen-age boys and young men were saved and delivered, giving up knives, dice, and cigarettes.

Interest has been running high as the Lord has continued to work mightily in saving souls, healing, and delivering in this Warmbaths revival which has continued for some time, after which the tent will be removed to the Rand for the next campaigns. Please pray for Joseph Malaka (and his family) as he takes over the work in the Warmbaths area after the revival, and that the Lord will get His will done there and also will open up a place of worship for the new converts, greatly prospering the follow-up work. Brother Richards was very glad to note the substantial converts

(Continued on page 10.)

## *Nyasaland and Tanganyika*

WE HAD a blessed time in our tent church on Easter. The presence of the risen Christ was so real. One young man who came into the tent came forward and found Jesus as His Saviour. We are thanking God for the way strangers have been coming in to the services. We were surprised to hear recently that people were afraid to come to the tent as they thought it was the place where criminals were killed. We have the tent just near to the African court where they judge the cases and I suppose that is why they thought that. Now we are playing the P.A. system before all the services with records in their own language so they can hear for themselves that we are quite harmless.

I received a letter from our Christians at Kameme in Nyasaland. They wish to thank all who were praying for them during this past trouble there. They said the Congress gang came and were about to burn all the houses of those who would not join the group. The old chief, who is not a Christian, called the Christians and those who were not for the fighting and told them that when the first house was burned they were all to come out and they would have a war. Thank God, the Congress gang went to their own village and did nothing. Our mission is just as we left it and none of the buildings or churches are damaged.

Our preacher in Fort Hill, along with his family and the Christians, had to flee as they were told if they did not leave the way of God and help fight against the Europeans they

would be killed. They fled to Kameme and joined our Christians there. Now he has visited his home, finding everything stolen, but his house and the church were not burned. God is good and looks after his own.

Things are now quiet there as they have caught and imprisoned the leaders. The local people are very happy as they were living in fear. We trust that soon the tension will be gone, so we can go and visit the work again and encourage the Christians to go on. It will probably be some time yet before the government will allow us to move back there and open the mission. Our hearts are thankful for the way God protects His own, and we know He will open the door to us once again in Nyasaland.

God has been blessing in the work here in Iringa. The work in the prison has had the blessing of God upon it from the first time we went there. Each Sunday there are those that come to repent. I went about ten miles out of town and found a European tobacco farm with many African workers. I went to the African village after they had finished work and found over sixty children and many young people. I asked if they had a school or if they had anyone to come and preach to them and found neither. The Europeans consented for me to start a Sunday school there every Sunday afternoon after the prison service. We went and gave them a flannelgraph lesson, played the P.A. system, and preached the Word of God. It was wonderful to see the eagerness of those young people in

learning the Word of God. Please pray that God will give us many of those young gems for Himself. There are many hungry souls out in the highways and byways. May God help us to find those that are hungry for His Word.

God is answering prayer concerning our building a church here. The government papers are just about completed and we can start to dig for the foundation. Pray with us that God will help us get this building up and a good group of Christians in this town. Then when the time comes that we missionaries will have to leave, there will be Christians here who can continue as in Nyasaland to preach the gospel and keep the cross of Jesus lifted up in this land.

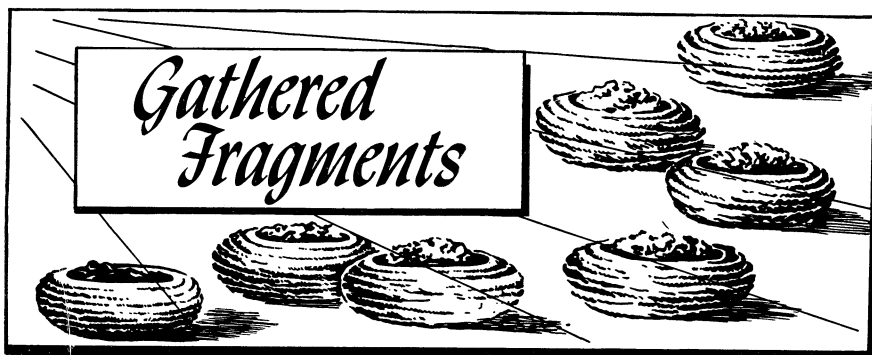
Here in Tanganyika there is an African group and their talk is "Freedom in 1960." We feel the time is short for working even here in Tanganyika, but we know that by prayer God can keep the works of Satan back as there are many who still have not heard that Jesus died for them.

---

### **Tent Campaigns in South Africa**

(Continued from page 9.)

in the daily Bible Class Brother Malaka is holding mornings, as well as the afternoon and evening services. He gave glowing accounts of the meetings and told of the opposition of young gangsters who came forward with stones and even an iron pipe to attack Malaka. As they approached, Brother Malaka went forward to meet them in the Name of the Lord, and they fled! After that when any of them started to disturb the meetings, some of their members would tell them to be quiet and not do anything. Praise God for undertaking! Thank you for your prayers.



THE ONE HUNDREDTH anniversary of Protestant missions in Japan is being celebrated this month. On May 2, 1859—two months before the treaty permitting foreigners to reside in Japan went into effect—John Liggins landed at Nagasaki. An Episcopalian missionary to China, he came to Japan in the hope that the climate there would be better for his health so that he could continue as a missionary, if not in China then in the Land of the Rising Sun. A young man of great promise and keen perception of the possibilities for the future of the church in Japan, he was, nevertheless, forced to return to the United States within a year. Although he was never permitted to work in Japan, he never forgot its need. Throughout his life he devoted himself to the cause of Japanese missions in this country by keeping it ever before the people and urging others to go. To others it was given to sow the seed and to reap the fruit. The story of the firstfruits unto God from these efforts is told elsewhere on this page by another of the first missionaries to Japan, James G. Ballagh.

\* \* \*

Pastor Hans Waldvogel conducted *special meetings in Germany* beginning the latter part of February and continuing throughout March. After ministering in Hamburg and Kirchheim, Pastor Waldvogel went to Berlin for five days. His arrival there seemed especially ordered by the Lord, for unknown to him a conference had been

called for that week. This afforded him the opportunity to see many former converts and to rejoice in their steadfastness in the gospel. Following this ministry Pastor Waldvogel returned to Hamburg for a week and then returned to Kirchheim where he continued over Easter Monday, a legal holiday in Germany.

“Good Friday, Easter, and Easter Monday the place was filled six times to capacity,” reports Pastor Waldvogel. “I thought the people would tire, but, no, they came from long distances. A bus load and car loads full came from Bavaria, and I could not help but rejoice to see those people open their hearts and drink in the glory of God, getting literally drunk with

the power of God. Another thing that blessed my soul was to see the spiritual growth of people who only two years ago began following the Lord.”

God willing, Pastor Waldvogel will return to Germany for meetings in Hamburg beginning June 23. Other campaigns will be held in Wuppertal and Ulm. Further announcements and reports will be published in BREAD OF LIFE.

\* \* \*

Planning your vacation? Why not go to *Pilgrim Camp* located on Brant Lake, New York? (An aerial view of this camp is shown on the cover of this issue of BREAD OF LIFE.) There you will find good food, good fellowship, and spiritual blessing. A vacation home for all ages, Pilgrim Camp opens June 27 and continues to operate until Labor Day, September 7. For complete information send for a camp folder to BREAD OF LIFE, P.O. Box 11, Brooklyn 27, N. Y.

\* \* \*

*Pastor and Mrs. Walter G. Waldvogel*, who have been in the United States since January, left to resume their ministry in Kirchheim/Tech, Germany, on April 27.

## The First Japanese Convert



YANO RYUKICHI a shaven-headed Buddhist, a yabu-isha or quack doctor, who held an inferior position, was selected by the Shogun's Council of State for a language teacher for Dr. S. R. Brown. On my arrival, Nov. 11, 1861, he became my teacher. With him I undertook the translation of St. John, more to translate the Gospel into him than for the use of others.

*In the summer of 1864 he became quite weak. I was impressed with a failure of duty and asked him if he would be willing for me to seek a blessing upon our translation. On his consenting, I made my first impromptu Japanese prayer, which seemed to impress him much, and which made a remarkable impression on me.*

*One day, while explaining a picture of the baptism of the Ethiopian eunuch, he suddenly said to me: "I want to be baptized; I want to be baptized because Christ commanded it." I warned him of the law against Christianity and the fact that, even should he escape, his son might not. The son, being consulted, said that whatever would please his father should be done. On the first Sabbath in November [1864] his baptism took place in the presence of his wife, son, and daughter.*

JAMES G. BALLAGH.

# GLORY, GLORY, HALLELUJAH!

## *A Meditation for Pentecost*

Glory, Glory, Hallelujah!

Christ has come to earth again,  
Not upon the plains of Judah  
But within the hearts of men!

He is touching saint and sinner  
With His mighty, quickening power.  
If obediently you'll hear Him  
He will bless this very hour!

He is seeking empty vessels  
And will put His power within.  
Oh, believe, accept, receive Him,  
He will cleanse your life from sin.

He will fill you with His Spirit,  
For He loves each one the same;  
With your eyes upon the Savior  
You will praise His holy name!

Tell, oh tell, the gladsome story,  
Jesus Christ has come to fill,  
As you wait in praise before Him  
He'll reveal to you His will!

Tarry, tarry, for the Spirit  
And you will not wait in vain,  
For the Father comes to bless you  
With His glorious "Latter Rain!"

Then the story groweth sweeter,  
"For My witnesses you'll be,  
In Jerusalem, Judea,  
And e'en out beyond the sea!"

Then will burst the joyful message,  
From your yielded lips of clay,  
"Jesus Christ is coming, coming,  
Oh, prepare ye for that day!"

Will you not accept this message,  
Sinner, down so deep in sin?  
Will you not believe on Jesus,  
Let the Holy Ghost come in?

Soon, ah very soon, He's coming,  
Soon, we'll hear the gladsome cry,  
"Come ye forth to meet the Bridegroom!"  
Hallelujah, He is nigh!

—BERNICE C. LEE.

