

Bread of Life

Vol. VIII

June 1959

No. 6



—Photo by courtesy of Italian State Tourist Office.

View of the Tigullio Gulf, Rapallo, Italy

The Importance of Finding Christ

By SARA M. BROOKS

THE LORD wants His children to find Him. You may haveⁿ been baptized in the Holy Ghost; you may have had wonderful experiences and visions and dreams, perhaps wonderful revelations—these are wonderful and glorious. But let us just find Jesus.

Then we have everything. Then we will have visions—they will be wonderful, *inward* visions. When we find Him and He comes into our lives and changes us, He will make us ready for the coming of the King to reign in our lives. That we might know Him. It is wonderful to stay at His feet. It is wonderful to find Him and adore Him and love Him and commune with Him.

And He will lead you out in love for His people, for the lost and erring, for the mission fields. He will cause you to see the darkness that is hovering over. He will make your heart to open. It would be better for us not to do anything until we turn inward and commune with Him in our souls; then stay at His feet.

Do not think we are trying to encourage you to be lazy. We are trying to get you to be earnest and diligent, for it is there at His feet you will get the power and the strength to do the will of God, right there, looking into His wonderful face, talking to Him. You will find Him all and in all to you, and then you will be a help to the people of the world.

He wants to heal the sick; He wants to touch those who are weary, to deliver those who are sin-sick. Jesus is wanting to do wonderful things, if you will trust Him, if you will let Him. Just Jesus.

We see so many things, and we want so many things, and we think we would like as great an experience as someone else has. Jesus is your experience. He will come into your life and change your soul and you will be another person. You know the Lord in a measure, but it is such a small measure. You need Jesus.

The Lord Jesus wants to change people so quickly; He wants them to be so earnest, so desperate about finding Him, so tremendously in earnest that they will not want other things at all because they need HIM so much. When they find HIM they will have all the other things, because He is our spiritual supply, He is our physical supply, He is our temporal supply. He is all things to us. Christ is all and in all.

Bread of Life

JUNE 1959

VOL. VIII

No. 6

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.



G. A. Waldvogel

“Who Shall Separate Us?”

By GOTTFRIED A. WALDVOGEL

“WHO SHALL SEPARATE us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Rom. 8:35).” That latter term—“sword”—is explained in the next verse. “As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” Here is the answer to the question, “Can anything separate us from the love of God in Christ?” “Nay, in all these things we are more than conquerors through Him that loved us.” That is a very important word. It is not just a statement which the Apostle makes, but it is a promise which we ought to lay hold of.

The Apostle Paul here speaks of testings, temptations, trials that surround the Christian. He has spoken in the preceding verses about the wonderful love of God manifested in Christ. “He who spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?” But there are things in the experience of a child of God that do not seem to reflect the love of God the Father. There are

experiences that apparently deny the fact that we are surrounded by divine love, and if we gaze at these circumstances, the devil will come around and try to tell us that something is wrong. He tries to rob us of that wonderful light that God loves us.

The Apostle mentions some of these things: *Tribulation*. That is a great word and quite an inclusive word. It means simply trouble, all kinds of trouble. And you know, every Christian has to have trouble. We all must through many tribulations enter into the Kingdom of God. That is what the Book says. I heard a minister once say, “Trouble is the normal experience of the Christian.” And it seems he is right. Tribulation, tribulation!

Yes, *distress* too. That is a strange word. The word means really a narrow pass, a tight place. You seem unable to get through. Paul had those tight places to go through, and maybe you, too, have known of such experiences. Maybe you are in a tight place now and do not know the way out. You say, “I don’t think I will get through. I don’t know how.”

Well, I am so thankful that God will not permit us to be tempted above that which we are able to bear, but He will with the temptation also make a way of escape. He always knows the way out; He knows the way through. Sometimes we are put into a tight corner, into a tight place, that we may learn to look up and trust in Him, that He might have a chance to manifest to us His marvelous power of deliverance.

Then he speaks of *persecution*. We do not know very much about that. We ought to be ashamed of ourselves if we murmur if we have a little persecution because we follow Christ. People call us names. They mock us. They speak about us as “holy rollers.” Well, that is nothing. You know, many Christian brethren today know what persecution is. They are really suffering for Christ’s sake. There are many today in prison for the name of the Lord Jesus Christ, and many are suffering greatly through persecution.

I wonder if this does not include persecution from the invisible world also, for everybody who seeks to live godly in this

age, in this present evil age, will suffer persecution daily.

Famine, nakedness. Do we know anything about that? Not enough to eat, don't know where the next meal is coming from. Not enough to wear. You know, the Apostle Paul was poor in earthly things, and he speaks from his own experience. He did not always have a fine suit of clothes to wear, and he did not have a warm overcoat. He writes in an epistle that somebody ought to bring him his coat. "It is needed here. Winter is coming along."

Peril—danger. He was surrounded continually by it. He tells us in a place that he is exposed all the time to the sword. He never knows when the sword of the executioner will reach him.

So there are all kinds of troubles, but the great statement here is this—"*In all these things we are more than conquerors through Him that loved us.*" Through our Lord Jesus Christ who loved us we are more than conquerors. We are told here that He loved us. We read that several times in the New Testament. The Holy Spirit points to Calvary. He loved us. Not that His love has abated and is not as warm now as it was then, but His love to you and to me was manifested in that sacrifice of Calvary. He gave Himself for us because He loved us. He gave Himself into the hands of His enemies, human and spiritual, to suffer mentally and physically. He gave Himself into untold suffering and death because He loved us.

We ought to think much of Calvary. He loved us and that love is the same today. It is unchanged. He loves us today, thank God. It does not say He *loved* (past tense) us because He does not love us now, but it says He loved us so that we may know how great that love was,

that He laid down His life for us. Greater love hath no man. He laid down His life for His enemies. And through Him who loved us we are more than conquerors in all these things. If you are in trouble, in tribulation, if you are in distress, in a tight place, if you are in poverty, if you are in danger, Jesus loves you. He is with you in the trial, in the testing.

There is a most wonderful verse in the Book to the Hebrews which tells us that our Lord Jesus sympathizes with us in our tests. He is touched with the feeling of our infirmities. He was tempted in all points like as we are, apart from sin, and now He is able to succour them that are being tempted. But the great truth there is that He loves us and that He feels with us and He enters with us into the trial. He is with us in the tight places and hard places, and He loves us and He helps us, and He helps us so greatly that we are more than conquerors by His grace through Him who loves us.

It is a very marvelous truth that the Lord Jesus Christ strengthens our faith in our trials and tribulations. He is our High Priest. He makes intercession for us. It says in Thessalonians that the Lord is faithful. He will establish you and keep you from the wicked one, and how else can we be established except we are established in faith? He is doing it. The Lord is faithful. He will establish you and He will keep you from the wicked one. Thank God. He loves us and in the trial and in the testing and in the hardship and in the danger, He is strengthening our faith. He is driving back the wicked one, for it is written that in these trials and distresses and tribulation Satan tries to test us. He tries to rob from us the light of our faith. He tries to make us cast away our confidence. But

God loves us. He gave Himself for us, and oh, how He loves us, and He causes us to be more than conquerors. He not only gives us the victory, but He gives us the victory by a wide margin. He gives us more than victory, and we shall come forth out of that tribulation and distress and whatever it might be, out of the trial, enlarged in our experience with God.

And now, dear ones, shall we take this word for ourselves? Are you in trouble? Are you in distress? Is there any difficulty in your life? Believe what God says. I am more than conqueror. You ought to take that. You ought to say, "This is what God says—I am more than conqueror through Him who loves me. He is by my side. He is with me in this trial and I am more than conqueror through Him." Trust in Him. He loves you. He gave Himself for you to redeem you from every power of the devil. He suffered and He died that you might have the victory. He gave the victory. Oh, this wonderful Jesus!

Oh, let us not fear. Let us not doubt. Let us not look at the difficulty, but let us look at Him, the Captain of our salvation. Let us say, "Jesus, Lord, with Thee, by Thy grace, I am more than conqueror, more than victorious!" He puts us into difficulties and trials that He might manifest His wonderful power. In all these things we are more than conquerors, not in ourselves but through Him who loves us. He will establish us in the faith and in the battle and He will keep us from the wicked one.

If you are downhearted, lift up your heart and praise the Lord. Doesn't He love you? Yes, thank God, He loves you with an everlasting love. His love never faileth. He will bring you through victoriously. Praise His Name.

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 VI

When Philip Mauro left New York on the S.S. *Carthia*, April 11, 1912, bound for Genoa, Italy, he had been converted to Christ for almost nine years. Mr. Mauro was still carrying on a limited legal practice, but his main occupation was ministering the Word of God from pulpit and by means of the printed page. It was through a disarrangement of their personal plans that he and his daughter Margaret, now returning to their home in Rapallo, Italy, had been forced to take passage on the *Carthia* and thus, by the providence of God, were on the ship which rescued the survivors of the ill-fated *Titanic*.



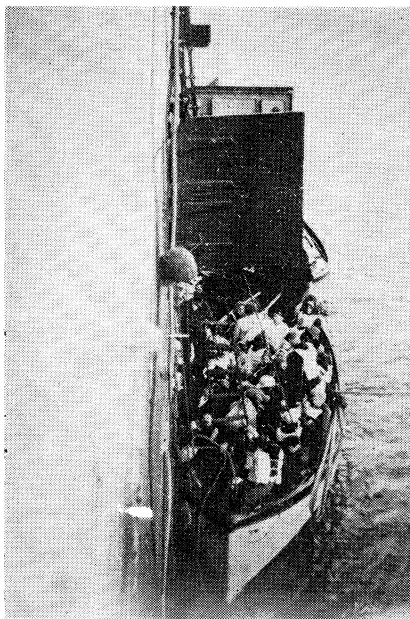
Philip Mauro
1859-1952

"THE *TITANIC* has gone down with every one on board!" This was the first word to reach the ears of the crew of the *Carpathia* when it reached the position of that now sunken vessel and had dropped anchor just at dawn, about four a.m. of Monday, April 15, 1912. The world's largest ship which had been pronounced as unsinkable had gone down about an hour and forty minutes before the rescue ship arrived.

Philip Mauro, always an early riser, very soon learned why the *Carpathia* was at a standstill. Immediately he went to Margaret's cabin and awakened her. With little or no explanation he told her to dress and come to the deck immediately. Hurriedly he then proceeded to the scene of action.

"The scene that greeted our eyes when we went on deck . . . yesterday (Monday) morning is indescribable," wrote Mr. Mauro to his daughter, Isabel. "We were lying a few thousand yards

from a perfect continent of ice, which stretched as far as the eye could reach, with here and



—Brown Bros.

A *Titanic* Lifeboat
Full of Survivors
Beside the *Carpathia*

there huge ice peaks sticking up into the air. And all around us in the sea were detached icebergs glistening in the sun. It was a perfect, polar scene, and although it was only yesterday, and although we remained for hours skirting along the ice-field looking for boats and bodies, it seems already like a dream—so unreal and strange does it appear. Surely the hand of God is most manifestly appearing in the affairs of men."

This "vast continent of ice" was, according to subsequent measurements, from seventy to ninety miles long. Of the *Titanic*'s passengers and crew of upwards of 2,300, there were only "about 745 persons in all, mostly women," who survived the tragedy and were taken aboard the *Carpathia*. "After remaining on the spot until the prospect of further rescues was extinguished, the *Carpathia* headed for New York."

(This rightabout-face of the *Carpathia* had special interest

for Margaret. For personal reasons she had not desired to leave New York when she did. There had seemingly been no other course to pursue, however, but still she was unreconciled. Therefore, when she had gone to bed the previous night, her sleeping thought had been: *God is so wonderful that He could turn this ship around and head it back to New York.* Now that sleeping thought was being actually fulfilled!)

"You can imagine the depression and discomfort pervading this boat, with such a cargo of concentrated abjectness and misery added to the rather full passenger list that we had at the start," Mauro continued in his letter to Isabel. "There are more *Titanic* passengers than Carpathians, and, of course, there are no accommodations for them in the ordinary sense.

"I gave up my room which has four bunks and spent the night in a steamer chair. Do not expect to take any clothes off till we reach New York. The first- and second-class dining rooms and the writing room were filled with women lying on the floors, tables, and sofas. The smoking rooms were allotted to the men. I tried one but could not stand it. Possibly by tonight things will be better arranged.

"Margaret has given away most of her things (underwear, etc.). There has been [no great demand] for masculine apparel—but I quickly parted with some stockings, pajamas, and handkerchiefs, besides the nice, felt slippers my dear Charlie gave me. The dozen toothbrushes I had were most acceptable. Of course the people had absolutely nothing but what was on their persons—not even hand togs. They were told up to the last few moments that there was no danger of the ship's going down.

The next day Mr. Mauro continued his narrative letter of the

~

**Survivors of the
Titanic Aboard
the "Carpathia"**

~



—Brown Bros.

events of those momentous days:

"Wednesday. The opportunities are opening out. A *splendid* one was offered this morning before breakfast. A young man, Albert A. Dick, was saved with his wife (married less than a year ago). The Lord put him in my way. He has made money (three quarters of a million, he told me) and is about quitting business, meaning to devote the rest of his life to 'doing good.' Said he was not a Christian, but had been reading the Bible trying to find out if there were a God. Was quite ready to listen, and I gave him the truth for some hours. He was in a state similar to that of the Ethiopian treasurer. I am sure the Lord sent me to him and that He gave me the word for him. He lives way off in Calgary, Alberta. Pray that the Lord may bring him clearly into the light and supply the ministry he needs. Also that his wife may also be saved. She seems disinclined to hear or to allow him to hear. When she appeared, he said, 'My dear, this gentleman is telling me how he came to be a Christian, and I mean to be one too.'

"Margaret has been *very* busy, ministering in the second cabin and steerage. And all that she has been doing is being dis-

cussed, and so is turning into a testimony. The whole shipload (with few exceptions) will have received the testimony of a living Christ.

"Among the rescued passengers is a child of God, a young man named Collett, nephew of Sidney Collett, author of *Scripture Truth*. Has considerable light.

"Thursday. We are expecting to reach New York this evening. The opportunities that have opened for ministry have been simply wonderful. Most of them came to Margaret. Such a day as she had yesterday! Hope she may be able to write you some of the marvelous doings of the Lord. Now I want you to send a copy of the *World and Its God* to A. L. Solomon, 345 Broadway, New York. . . . He is a Jew, but his heart is quite tender just now. It might be good to send him 'The Shepherd of Israel.' It's only 7 a.m. now; but I have already spent more than an hour with another Jew—a wealthy London merchant.

"Thursday night. Another busy day. We are quite fatigued but rejoicing that the Lord is working in His own irresistible way. We are about landing and are told we shall leave again early tomorrow.

"Charlie's letter was *much* appreciated. Dearest love to my

precious ones and comforting greetings to all the saints.

Father"

The *Carpathia* "docked about nine o'clock . . . Thursday evening. A dense crowd, filling the streets leading to the dock, and estimated at 25,000 persons, awaited the arrival of the vessel in the hope of merely catching a glimpse of some of the survivors."

Unknown to Mr. Mauro and Margaret, among that vast multitude were Isabel and Charles French, who had come from Boston to meet their own loved ones. As they waited on the wharf, they witnessed the impressive sight of two little life-boats (all that remained of the mighty *Titanic*, whose very name was "a savor of arrogance and presumption, being rowed and moored in a separate place—"). It was all a tremendous object lesson of "what becomes of the great and strong things of man when God puts His finger on them!" Then as survivors and mourning rela-

tives and friends were reunited they witnessed the heart-breaking but elegant display of mourning by elaborately crepe-dressed women. They also saw and heard J. Bruce Ismay, the president of the White Star Line, booed and hissed as he came off the ship because he had allowed himself to be rescued instead of going down with the *Titanic*.

Once the Mauros and Frenches got together, they unitedly praised God that in His providence He had so ordered the steps of Mr. Mauro and Margaret, "through a disarrangement of their own plans" — even against their personal wishes, that they were on the *Carpathia* and thereby had been given such an unparalleled opportunity "for testimony to the Name which is above every name," for thereby many of the wealthy and great of this world, who otherwise might not have had a chance to hear the Gospel, had Christ preached unto them. "The unparalleled experiences

of the last four days," wrote Margaret as the boat was nearing New York, "have left me without words to write.—One fact stands forth with luminous clearness: *Christ has been glorified.*"

As soon as the *Carpathia* could be gotten in readiness, it once again set forth from New York for Genoa, Mr. Mauro and Margaret aboard. Mr. Mauro finished his work on his book, *God's Pilgrims*. In the preface he wrote:

"The studies contained in this volume were written down (from notes of addresses previously given) during the memorable voyage of the Steamship *Carpathia*, which was interrupted by the rescue of the survivors of the *Titanic* and by the return with them to the port of New York. This is not the place to speak of the harrowing scenes and distressing incidents of the four days of that return trip. But that event—the sudden and dramatic overthrow of the latest and greatest human achievement of its kind, the *most conspicuous object* in the world—which stirred all Christendom to an unprecedented



ROYAL MAIL STEAMSHIP "CARPATHIA"

" His Wonders in the
DEEP "

My Beloved Ones:—

The unparalleled experiences of the last four days have left me without words to write.—One fact stands forth with luminous clearness: CHRIST HAS BEEN

GLORIFIED. God's mighty
mighty hand has bent cir-
cumstances to create oppor-
tunities for testimony to the
NAME which is above every
name.

The haughtiness of man shall
be bowed down—the Captain of
man shall be brought low—
and JEHOVAH ALONE
shall be exalted in that
Day. Amen. Amen.

My heart is too full,
dear ones.—I can write
no more. My love in Christ
— more warm, more deep,



ROYAL MAIL STEAMSHIP "CARPATHIA"

more tender than ever—to
all the "sons" which God
is bringing to Glorify among
you. How often—how often
have I thought of them upon
the DEEP.

My love with you precious
household—

Margaret—
I delighting in God's good,
acceptable, perfect WILL.

Reduced Facsimile of Letter Written by Margaret to Her Sister and Family
After the Titanic Disaster

degree, served to impress powerfully upon the writer's mind the truth that 'the Day' is at hand for the shaking of all things, when the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord and for the glory of His majesty, when He ariseth to shake terribly the earth. The destruction of the *Titanic* is a foreshadowing of what is about to happen to the great 'Civilization,' upon which man has expanded his energies, and in which he puts his confidence. For the unconverted, the obvious lesson of that tragic event is to *inquire concerning the lifeboat*. But there are also solemn and important lessons in it for the saints of God. Some of those lessons the writer has endeavored to set forth in the following pages."

Later Mr. Mauro did write two tracts dealing with this world-shaking event: "The Life-Boat and the Death-Boat" and

"The Titanic Catastrophe and Its Lessons."

Once again at Rapallo Mr. Mauro resumed his local ministry and his world-wide ministry through his writings. *God's Apostle and High Priest* was published the next year, 1913. This was followed by three volumes of "Expository Readings in Romans":

God's Gospel and God's Righteousness

God's Gift and Our Response

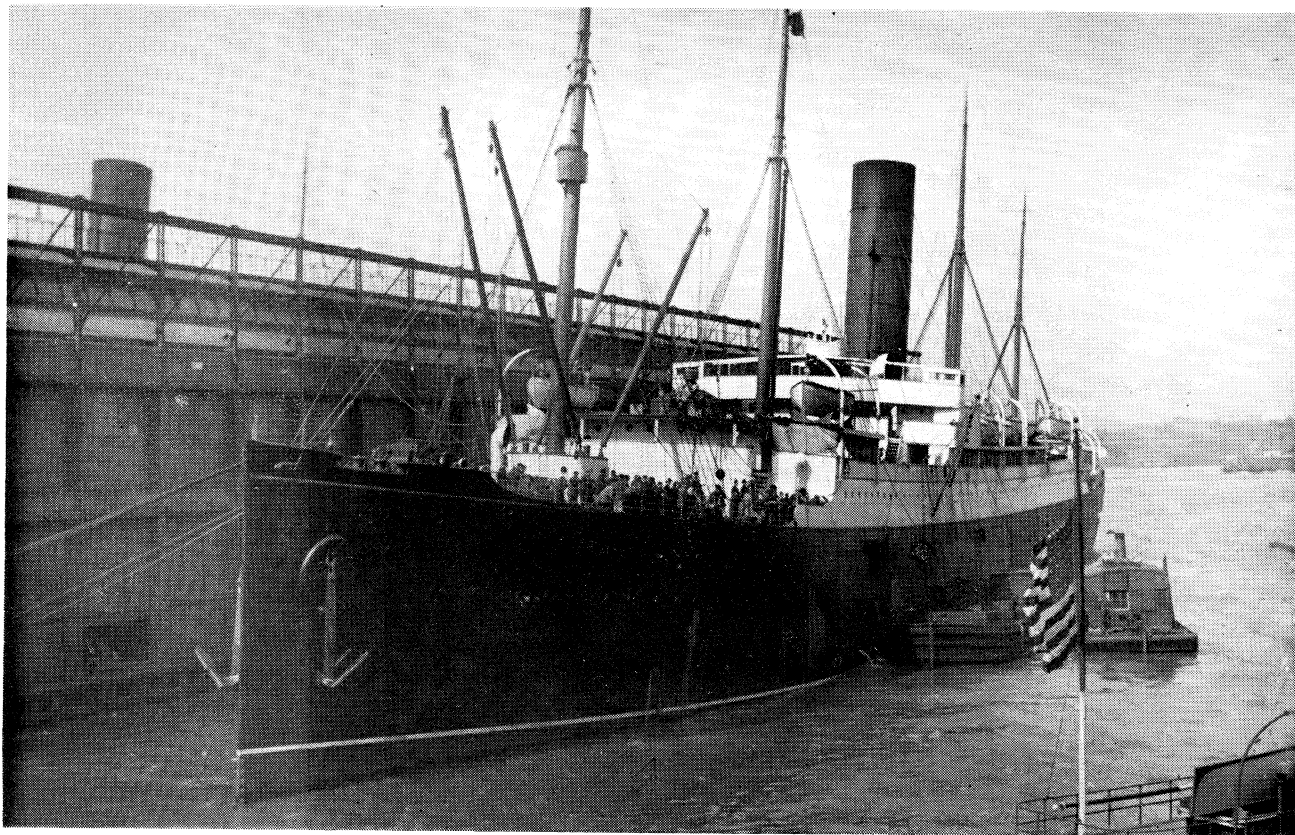
God's Love and God's Children.

"The writer's aim herein," wrote Mr. Mauro in the preface to the second of this series, "is practical rather than doctrinal. He finds in himself and in others a natural disposition to give attention to *doctrine* rather than to *walk*. There is in this a great and imminent danger. One may hold the most accurate views regarding the fundamentals of Christian doctrine, may be able to state them in the most precise formulas,

may be thoroughly instructed in dispensational and prophetic truth, and may know familiarly the teaching embodied in the types and ordinances, and yet be barren of fruit. There is grave danger lest that which was Philadelphian become Laodicean in character—rich, increased with the best doctrinal goods (handed down from fathers with whom they were living, life-controlling truths), and conscious of no need—but lukewarm. There may be little life where there is much light.

"These pages are written, therefore, not for the purpose of adding to the reader's stock of doctrine, but with the desire and prayer that they may be graciously used of God to arouse some of His people from the apathy that seems of late to have been stealing upon the household of faith, and to encourage them to run with patience the race set before us, looking unto Jesus, the Author and Finisher of Faith. For we have need of patience, in order that having done the will of God we may receive the promise."

(Continued on page 10.)



The S.S. Carpathia Docking in New York, April 18, 1912, with the Survivors of the Titanic



Bernice C. Lee

In the Path of His Calling

By BERNICE C. LEE

After Miss Lee's death last August, there was found among her personal effects four articles telling of missionary life in India. Evidently chapters for a contemplated book, each one, however, was complete in itself. Kindly forwarded to BREAD OF LIFE by Miss Lee's co-worker, Edith K. Dutton, we are happy to present herewith the first chapter in the story of the work at Uska Bazar, North India, where Miss Lee labored for about thirty years. The "missionary ladies" referred to in this article are the author and Edith Baugh who went to be with the Lord in 1920.—EDITOR.

THE SUN had barely risen over the glistening snow of the Himalayas. How beautiful they looked to eyes which could appreciate their splendor. Below and stretching away for miles and miles lay the green rice fields. Dotted here and there at intervals could be seen the little native villages, nestling 'neath the kindly shelter of lovely mango groves. Already the people were active, for it was summertime in India. Men and women were making their way to the fields, for the rice must be transplanted. Busy mothers had household tasks to perform, little children played in the muddy pools, for with the rainy season on, there seems to be "water, water everywhere" in this land of the far East.

Along the roadway may be seen groups of people or ones and twos, some chatting merrily, some silently making their way, but each seemingly with a goal in view. Ah, yes, it is market day and all are intent upon business. Some carry loads of produce upon their heads to give in the bazaar in exchange for simple articles of food or a little quantity of kerosene to burn in tiny earthen

bowls, which, with a piece of rag for a wick, serve as lamps. Here is a father who carries his little son perched high upon his shoulders, and how happy is the child to be on his way to market. Carts, some with the drivers fast asleep on bags of grain, while the patient teams of oxen move slowly along, are a part of the procession.

But in the midst of all and perspiring freely under his burden, is a man carrying a sick relative. He arose before sun-up, and already he has been traveling some miles. Sympathetically his fellow travelers question him, "Where are you going?" "For a long distance have I traveled," replies the man, "and I am going to the place where they pray for the sick, the house where the white women live." He hastens on with his burden, and the people watch him wonderingly as he leaves them behind, for he yet has some little distance to traverse.

In the meantime, the day has also begun in the little mud hut with the thatched roof, where the missionary ladies live. They have but recently, after multitudinous trials and difficulties, secured land, and while the mis-

sion house is being constructed, are busy and happy from morn to night in the crude quarters, consisting of two rooms, one of which is occupied by the native evangelist and his wife and several little ones. A partition built only part way up separates them from the two ladies who have heard the call of God and have come to cast in their lot with the needy people in the villages of this vast district with a population of two million.

Years later one of them was heard to say of those days in the mud hut, "Those were nine of the happiest months of my life!" What mattered if the smoke from the little native mud stove rolled over the partition wall? What mattered if by night the table in the tiny room had to be moved outside to make room for the beds and by day these had to give place to the table? Nothing matters to the soul filled with His own joy and walking in the path of His calling!

Yes, the missionaries are early astir, for morning after morning brings the groups of people carrying or leading their friends or relatives afflicted with various ills. Now it is a wee

babe covered with sores; now a little child almost, if not totally, blind because of neglect in a serious eye trouble; a suffering old woman whose hard life, so devoid of all comfort, has not helped her now that she is ill; here is a poor man suffering agonies with what appears to be blood poisoning; others in the throes of tuberculosis, cancer, asthma, rheumatism, and all the long, long list of ailments.

The missionaries are busy and the hours speed away as they pray for one after another and then minister to their spiritual needs. The door of opportunity is wide open. "Listen," says the missionary, "while I tell you of One who loves you. He was here on earth and He ministered to the poor and sick and helpless. He died to give salvation to the world, to you. Listen quite closely while I tell you the Name — *Jesus*." "Ah, what love!" murmur the sufferers.

But look! What has happened? As the workmen on the nearby mission bungalow are plying their tasks—masons, carpenters and coolies—suddenly there is a great stir and excitement. The missionaries, hastening to the scene, find that one of the workmen has suddenly gone violently insane. He is a Brahmin—a man of high caste. It takes several men to carry him home to his village a short distance away. So violent is he that they bind him to his bed with ropes, but he tears the ropes asunder.

What are they to do? There is only this tiny band of Christians in the community; two missionaries and the native evangelist and his wife. "But what are they among so many?" Down upon their faces they fall. Now is the time to prove God.

Earnestly they plead the promises, asking God to deliver the demon-possessed man for the sake of the Name. Far into the night the evangelist prays

on, gripped by the mighty power of intercession. Then, guided by the Spirit of God, he makes his way to the heathen village, and there through the authority of that Name he commands the evil spirits to depart and lo, suddenly the man is restored and all the village wonders! Throughout the community the news is spread, and heathen lips testify to this day to the fact that Jesus delivered.



Jesus!

Who took my burdens all away?

Jesus, Jesus.

Who turned my darkness into day?

Jesus, Jesus.

Who bore my grief upon the tree?

Jesus, Jesus.

When sorrows come, who cares for me?

Jesus, Jesus.

Who bears my sickness and my sin?

Jesus, Jesus.

Who gives me peace and joy within?

Jesus, Jesus.

Who pleads for me with tender love?

Jesus, Jesus.

Who intercedes in heav'n above?

Jesus, Jesus.

Who's coming back to welcome me?

Jesus, Jesus.

Then in whose likeness shall I be?

Jesus, Jesus.

Refrain:

Jesus, Jesus! Only Jesus!

Jesus, Jesus! Only Jesus!

—L. C. HALL.



Champion of the Kingdom

(Continued from page 8.)

About this time Mrs. Mauro's sister and her husband, Mr. and Mrs. Francis Chafin, secured a large country estate in England. Soon the Mauros including ailing Aunt Anna left Rapallo, Italy, and joined the Chafins in their new home. As was his

custom Mr. Mauro immediately began to work for the Lord and ere long had built up a local assembly.

His ministry of writing continued apace, and in 1914 appeared *Looking for the Saviour* and a booklet, *The Last Call to the Godly Remnant*. *The Last Call* is primarily "a study of the five messages of Haggai," but connected with it the author gives a brief but excellent and practical exposition of the latter part of Ephesians. At the close of this treatise is a most interesting note:

"The manuscript of the foregoing pages was completed and sent to the publishers the last week in July of this fateful year, 1914. Before that M.S. had reached the publishers' hands, the War of the Nations had broken out, and is now in full progress as the writer is correcting the proofs. (See also Joel 3:9, and Jer. 25:15-28.) The 'cup' is being put into the hands of the nations, and the Lord is saying to them, 'Ye shall certainly drink.'"

Mr. Mauro was no pessimist, however, but filled with great hope, he concluded: "The Destroyer is now doing his greatest work of destruction and desolation. The time when he is tearing down is the time for God's people to be building up. The 'power of death' is being displayed in the world as never before. What can it mean but that God is about to display as never before His life-giving power? The devil is filling graves on an unprecedented scale. What can it mean but that God is about to empty the graves of those 'that are Christ's'?" Surely now is the time for us who are of the day to watch and be sober and to be redeeming the time because the days are evil; and the way to do this is to give ourselves, with all our hearts and all our energies, in work and prayer, to the

building of the House of our God."

The opening weeks of World War I found Mr. and Mrs. Mauro widely separated. Mr. Mauro was in Rapallo, Italy, where he had gone with his daughter Margaret to encourage the little flock which he had left there. Mrs. Mauro was in England caring for Aunt Anna.

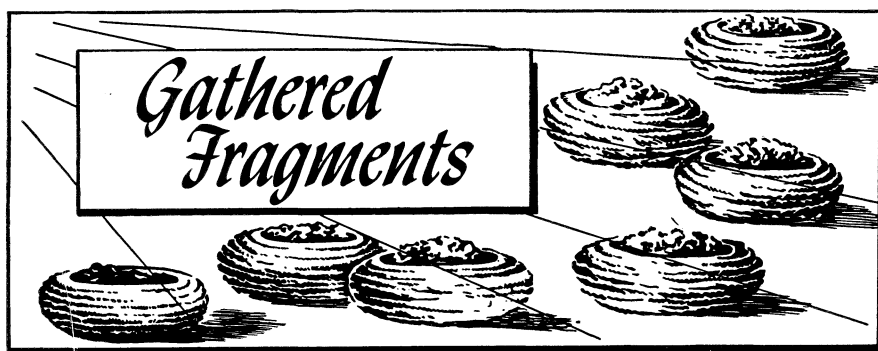
The unbelievably rapid advance of the German army through the Lowlands, bringing it every day nearer the English Channel, plus the possibility of bombs falling from airships were enough to make the stoutest hearts in England tremble, while to one so exceedingly timid and fearful as Mrs. Mauro was by nature, these threats were enough to drive her frantic but for the sustaining grace of God.

Throughout the years Mrs. Mauro had come to lean increasingly on the strong arm of her beloved husband. Now that stay was removed! She was alone in a country at war—with a sick relative to care for! Furthermore, there loomed the ever-increasing possibility that this separation might continue for the duration of the conflict. Such a thought was absolutely terrifying! Mrs. Mauro's anguish of mind was most intense.

"Humanly speaking it is enough to cast us down and make us faint," wrote Mrs. Mauro to her daughter Isabel in America, October 12, 1914, "but He sustains us and keeps the waters from submerging us. It is a time to pray through as never before. . . . Again *humanly speaking*, the morning news would seem to cut off the way before our loved ones. . . .

"O Issy darling, if you and I were together we could comfort one another, but the Lord knows what we need—and He loves us—and I could not murmur for He is so good to us. There are times tho' when my heart cries out for one of my own, but perhaps it is for this very thing that I am here—to learn that He is sufficient and to put Him first of all."

To be continued.



PASTOR HANS WALDVOGEL leaves, God willing, for Hamburg, Germany, June 24, to minister in tent meetings there. On July 12 he is scheduled to begin meetings in Wuppertal which are to continue until August 2.

* * *

Karl Sailer of Pilgrim Camp, Brant Lake, N. Y., leaves June 14 for Germany where he will remain throughout the summer, helping in the various campaigns which will be held by Pastor Waldvogel. The Lord has signally supplied John Brench-*eck* of Waukegan, Illinois, to take his place at Pilgrim Camp for this season.

* * *

Pilgrim Camp, Brant Lake, N. Y., opens for adult guests on June 27 and will remain open over Labor Day, September 7. The sections for boys and girls will be in operation as follows:

Girls, 9-15, July 9-Aug. 5

Boys, 9-15, Aug. 6-Sept. 2

Boys and Girls, 6-8, July 9-Sept. 2

Pilgrim Camp is conducted by a consecrated staff of ministers and laymen who give their time and services for the blessing of God's people on vacation. For full information concerning location, program, rates, etc., send for a camp folder to:

Pilgrim Camp

R.F.D. 84

Brant Lake, N. Y.

* * *

1959 is being widely celebrated for the anniversaries of the deaths of three of the greatest

of musical composers: *Felix Mendelssohn*, the 150th, (Feb. 3), *George Frederick Handel*, the 200th (April 14), and *Franz Joseph Haydn*, the 150th (May 31). Christians the world over can be especially grateful, not only for their sacred oratorios and symphonies, but also for the hymn-tunes which have been adapted from their compositions. These have greatly added to the beauty, dignity, and blessing of our hymnody. Those of Mendelssohn have already been noted in the February issue of BREAD OF LIFE. From Handel come the tunes to which are generally sung:

Joy to the World

While Shepherds Watched Their Flocks

I Know That My Redeemer Lives.

Haydn has furnished the music for

O Worship the King

The Spacious Firmament

Glorious Things of Thee Are Spoken.

* * *

Shouting: Genuine and Spurious in all Ages of the Church by George W. Henry of Oneida, N. Y., was published just one hundred years ago. The author, referred to by his contemporaries as *Henry the Holy Shouter*, sought to give a complete "History of the Outward Demonstrations of the Spirit, such as Laughing, Screaming, Shouting, Leaping, Jerking, and Falling under the Power" from the times of the Old Testament and on down through the history of the church.

JESUS THE TEACHER

I WAS INTERESTED, in looking at a list of titles, given in the back of my Bible, of names given to Jesus, that *Teacher* was among them. The reference is to John 3:2 where Nicodemus came to Jesus saying, "We know Thou art a *teacher* sent from God."

We are not apt to think of Him in that light. We look upon Him as the divine Son of God, the Saviour of the world, the greatest preacher and prophet and performer of miracles the world has known. Some of us know Him personally as *our Healer*, but we do not realize how great a work He did as teacher.

It may seem a strong statement, but it seems to me His most important work on earth was teaching. When we think of how little understanding the world would have of the real object of His death on the Cross, of His work and mission and omnipotent love, if He had not taught, little by little, these things, we cannot question the importance of His work as teacher.

In Matthew 9:35 we see He went about teaching, preaching, and healing. This order is not accidental. In the fourth chapter (of Matthew) we have an almost exactly similar wording: teaching—preaching—healing (Matt. 4:23).

Many erroneously, because thoughtless, suppose Jesus performed miracles first and thereby attracted the people—then He preached to them. A careful reading of the Gospels assures us this was not the divine order. It was not then, and is not now.

—MARTHA WING ROBINSON.

