

# Bread of Life

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Otto Furter

Tschamutt, Loftiest Hamlet on the Oberalp Pass, Grisons, Switzerland



# AFTER THIRTY-FIVE YEARS

By HANS R. WALDVOGEL



**Thou shalt remember all the way which the Lord thy God led thee. — Deut. 8:2.**

**T**HIRTY-FIVE YEARS of blessed ministry in the heart of Brooklyn makes me reminisce about the way in which God has graciously led me and those that have been laboring with me.

When I started out for Brooklyn in 1925 to hold special meetings, I became sick and was tempted to be a little bit fearful. It was at that time, on a dark night when I was lying sick in bed, that the Lord gave me His gracious promise, seemingly, directly from heaven: "MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST." And so when the road seemed very rough and the enemies many, God did not allow us to dread them or to be afraid of the path that lay before us. And today I confess that God has fulfilled this precious promise.

The work was very small—there were only fifteen in the first service—and it seemed very unpromising. But Jesus had become so passionately wonderful to my heart that I wanted nothing but Him and His will. This left me without any hope or any ambition or any plans of my own, with only a desire to seek Him and to abide in Him.

Immediately the Lord began to show forth His glory by manifesting His wonderful presence in the meetings. We simply sat at the feet of Jesus expecting Him to come forth. And He did in a most miraculous fashion—saving souls, healing the sick, baptising in the Spirit, breaking bondages, and setting the captive free. Some of the greatest trophies which have adorned the gospel of God in the ranks of the Ridgewood Pentecostal Church have come as a result of our open-air services.

Throughout the years Jesus has led, step by step, in the opening of a number of assemblies in New York City, and as He went before, we simply followed. And then we were definitely led, by the grace of God, to branch out into Europe where now there are a number of assemblies where Jesus Christ is in charge and people have learned to praise God and to worship Him in Spirit and in truth.

Together we have found out that true Pentecost means the manifestation of the presence and power and authority of the Son of God. It does not mean noise nor silence, but infinitely more than that: GOD IN THE MIDST. And as people are taught to repent of their sins, to get right with God, and then to tarry for the baptism in the Holy Spirit, they become united to the invisible, eternal, immortal King, and He begins to reign within their hearts and consequently He reigns in the meetings.

Not only has He given us the privilege to preach the word, but by means of the printed page, in this periodical and in "Sieg des Kreuz," we have been enabled to send forth the gospel into all parts of the world.

We, also, thank God particularly for the German broadcast which He has opened for us in the city of New York. After the Second World War when so many German refugees came to this city, we began to pray that God might give us an open door to minister to them. God has done this in a rather miraculous way by providing the opportunity to reach them by radio twice weekly. Ours is the only religious German broadcast on Sunday in this large metropolitan area.

What God has said is indeed true that the tree planted by the rivers of water shall bring forth fruit in his season and also by the pruning process of the Holy Spirit and the Word of God it shall be made to bring forth much fruit and more fruit. This has been our experience, and for this we want to return thanks to God at this period when we raise our Ebenezer after thirty-five years of wonderful guidance and wonderful fellowship with the Son of God.

And so the words of the poet are indeed true in our case:

He was better to me than all my hopes.  
He was better than all my fears.  
He made a bridge of my broken works  
And a rainbow of my tears.

He guided my path that I could not see  
By ways that I have not known;  
The crooked was straight and the rough made plain  
As I followed my Lord alone.

And I read from the past that my future shall be  
Far better than all my fears.

# *A Little Child Shall Lead Them*

**The Testimony of Mr. and Mrs. Hugo Bocker**

**Maspeth, L. I., New York**

WHENEVER little Anna had a birthday, she invited "all the kids in the block" to celebrate it with her. Two of her playmates who came to her birthday party in 1936 were Rolf and Ruth Bocker. Together the children had a hilarious time, Rolf breaking all the balloons blown up for the occasion, so that he was nicknamed "The Balloon Buster." Then before he and his sister went home, Anna asked them if they would go to Sunday school with her the next Sunday. She so loved to attend the meetings and the Sunday school of the Ridgewood Pentecostal Church that it was the most natural thing for her to ask her friends to go with her. The invitation was accepted, and the next Sunday they went and were fascinated as they heard about Peter's miraculous deliverance from prison.

The Bocker home was a happy one. Born in Germany, the father and mother had been raised in the Lutheran Church. Mr. Bocker, however, was more interested in singing in one of the local choral groups and in sports than in attending church. The fact is that he was a good amateur wrestler, and his Sundays were usually spent in engaging in wrestling matches with the team of which he was a member.

Mrs. Bocker had been brought up in a religious home where her father daily read the Bible to his large family. The Word of God had thus early entered her

heart and created a desire to know God. As she went on in life, this hunger increased but was not satisfied. Often she prayed, "O God, bring me to a place where there is reality."

When their oldest child, Rolf, was about five years old, the Bockers came from Germany and settled in Ridgewood, Brooklyn. Mrs. Bocker felt that it was now time to send him and little Ruthie to Sunday school and naturally took them to the nearest Lutheran Church. She was disappointed, however, for she saw that there was no reverence required of the children there. They were allowed to tumble over each other and to act in ways she did not feel was becoming to do in the house of God. Not too long after this they were invited to attend the Ridgewood Pentecostal Sunday School, of which Hans Waldvogel was the superintendent as well as the pastor of the church at that time.

When the little Bockers came home that first Sunday, they brought with them a paper bearing the name "Pentecostal." Mrs. Bocker did not know what kind of a church that was, but her sister, Tillie, who was visiting her that afternoon, said, "Oh, that is not a good place to send your children."

"But it is only the Word of God that is written there," Mrs. Bocker said after carefully examining the paper.

Later she went to Anna's mother, Mrs. Hahn, and asked her, "What kind of a church is this?"

"Look," replied Mrs. Hahn who herself had been a Lutheran until her recent conversion and healing from cancer. "We both have one Jesus and we both have only one God." Then she invited her neighbor to attend a service of the Ridgewood Pentecostal Church with her, and Mrs. Bocker agreed.

On their way home from the service Mrs. Hahn asked, "How did you like it?"

"The singing and the preaching were wonderful, but the manifestations — I never saw anything like them, and I don't like them."

"Well, that is all in the Bible. Do you want to come again?"

"First, I want to find these things in the Bible, and if I find them, I may go again with you," replied Mrs. Bocker.

After getting home, Mrs. Bocker said to her husband, "You can go on to bed. I have to read a little bit yet." So she got her Bible and searched the Scriptures. There she found all that she had seen and heard and did not like.

Rolf and Ruth continued to attend Sunday school, and the entire family attended the Christmas program, but with decidedly mixed reactions. Mr. Bocker could not stand the praises, especially those of one sister who did so "with a loud voice." "I will never go there again," he said to his wife after he got out. "You can go, but I will never go, and I won't let the children go."

As her household duties per-

mitted, Mrs. Bocker did go from time to time during the following months. Then two weeks before Easter the Lord revealed to her that everything necessary for her salvation was finished by Christ on the cross of Calvary. "I knew that my sins were forgiven and that my name was written in the book of life," she testifies. "I was so happy and worshipped the Lord continually.

"Now a great hunger for the Word of God came to me so that whenever I had a little spare time I took out my New Testament and read it. Even when my husband took me and the children out for a ride, I would read my Testament as we drove along. Often he would say to me, 'Why don't you look out the window and enjoy the scenery?' But my only interest was in the Bible, and I continued to read it as much as I could."

One day after Mrs. Bocker had attended a Ridgewood service, her sister Louise asked her how it was. "Everything was very nice except the noise. I didn't like that," she answered, referring to the praises by the entire congregation.

"I don't like the noise either," commented Louise, "but I know Pastor Waldvogel is a man of God." Then she told how she had bought a sewing machine without her husband's knowledge and was so convicted because of it. Thus burdened she had attended a service, during which Pastor Waldvogel got up and said, "Is there someone in this meeting that feels heavy laden, almost as if you had swallowed a sewing machine?" Then he looked all over the meeting and continued, "Well, you can't swallow a sewing machine, but let me help you. Open your heart to Jesus and let Him come

in, and He will straighten everything out." Thus the secrets of her heart were made manifest so that Louise knew that of a truth God was in His servant.

This so impressed Mrs. Bocker that her remaining doubts were dispelled, and she began to pray that she might be filled with the Holy Spirit. After six weeks of seeking, the Lord graciously came to her one night and poured out His Spirit so mightily that all night long as she lay in bed she very quietly spoke in tongues. "Is this the baptism?" she asked herself and then realized what God had done.

From childhood Mrs. Bocker had suffered with severe headaches, but from that night on they were gone. More than that, however, her whole life was changed, and her soul was at last satisfied. Furthermore, now that she had been given a new song herself, she liked it and the praises of God's people.

Mr. Bocker could not but notice the great change in his wife. "She's got something I haven't," he said; and it was this change in her which drew him back to the church and made him willing to go when his wife asked him later to go with her. Then, too, he took the children back to Sunday school, and he himself joined the men's Bible class. Still he was unsaved.

Rolf and Ruth were given pieces to recite at the next Christmas program (1937). One snowy, rainy Saturday morning shortly before Christmas Mr. Bocker took his two children to church for the program practice. Inasmuch as it was so miserable outside he decided to stay and wait for them. Taking a seat in the back row of the au-

ditorium, he listened to the various children recite their pieces. One of these was a cute, little, five-year-old girl with braids who sang a familiar German Christmas carol:

*O du fröhliche, o du selige,  
Gnadenbringende Weihnachtszeit!  
Welt ging verloren, Christ ist geboren:  
Freue, freue dich, o Christenheit!*

The words of the song and the sweet voice of the child began to melt the hard heart of the man sitting in the last row. Soon he was all broken up and became convulsed with tears. Fortunately nobody was around to notice him. The little girl sang on:

*O du fröhliche, o du selige,  
Gnadenbringende Weihnachtszeit!  
Christ ist erschienen uns zu versüßnen:  
Freue, freue dich, o Christenheit!*

As he listened to these words of praise which this young child was offering to Christ, the Holy Spirit whispered in Mr. Bocker's heart: "See what this girl can do for Me? What can you do?" Quietly, then and there, he surrendered his heart to the King of Glory.

Although he was now converted, Mr. Bocker was still bound by smoking. The first thing he did in the morning was to light a cigarette, and throughout the day he smoked about twenty-five. Time and again he had tried to stop, but he had proved that he could not do so by his own will power. Then one day his wife asked him, "Why don't you have that cigarette blessed by Jesus just as you do when you ask Him to bless the food on the table when we eat?"

"That spoke to my heart," recalls Mr. Bocker, "so that I

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# Thou Art Loosed!

A Radio Broadcast Talk

By G. A. WALDVOGEL

*And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight and glorified God. — LUKE 13:10-13.*

THIS POOR WOMAN who was held bound by a spirit of infirmity for many years is a type of men and women today that are bound by the power of Satan. It is a fact that all men that are outside of Christ are thus bound. It is true, as the Apostle John tells us, that "the world lieth in the lap"—in the grasp—"of the wicked one"; or, as the Apostle Paul tells us in Ephesians two, that men "walk according to the prince of the power of the air"—that is, they are bound by him, they are his slaves.

The bondage of Satan is manifested in many different ways. It is manifested by the bondage of sin. Men are bound by chains of sin, by habits of sin. It is manifested by the fact that their minds are blinded and deceived. Men are bound by the deception of lies by the enemy. Men are still bound today by sickness and disease of the body. But, thank God, this story tells us and the gospel proclaims that Jesus is able to deliver us from the bondage of the enemy. Here we have a wonderful example of His power to deliver, and not only an example but a type. This story shows us how the Lord Jesus delivers those that are bound.

I suppose, as we read this story, we are struck by the statement which the Lord Jesus made as He saw this wom-

an: He said unto her, "Woman, thou art loosed from thine infirmity." I am sure that this statement of the Lord Jesus Christ aroused in this woman expectation and faith. Then we are told that the Lord Jesus came to her and laid His hands on her and that immediately she was made straight and glorified God.

Now we probably, with our reasoning, would say, "Why, the order ought to have been reversed. Jesus ought first to have laid His hands on her and healed her, and then He could have said truthfully, 'Woman, thou art loosed from thine infirmity!'"

Yet the Lord Jesus here tells this woman *first* that she is delivered. Literally He says to her, "Woman, thou *hast been* loosed from thine infirmity." Then He laid His hands upon her and imparted to her healing virtue. There is something in this story that is very significant and important for us to know. Thank God, it is true, it is true today, that we *are* loosed from our infirmities in the decree and plan and work of God. This is the very message of the gospel.

The Lord Jesus could say these words to this woman in the power and the virtue of the cross of Calvary. And through the cross of Calvary the proclamation is going forth today to

men and women and to the world at large that liberty is ours through the precious blood of Christ. We are delivered. That is the message of the gospel. It is the declaration of our emancipation. Our sin has been taken in the Lord's body to the cross that we might be dead unto sin—that is, delivered from sin. Our sicknesses He bore on the cross of Calvary that by His stripes we may be healed. The Bible says, "By his stripes we *are* healed." The power of Satan has been broken; his authority has been broken over us. Liberty is ours through the death and resurrection of the Lord Jesus Christ.

Maybe, I am speaking to some who are sick in body. Read the Word of God and you find in there the declaration of your emancipation from sickness and pain. It says, "Himself bore our sicknesses, and carried our pain, and with His stripes we are healed." With that confidence look up to Jesus, and if you are a child of God, look within and see in your very heart and spirit the present Christ, the power of life and healing, and take healing from Him. Expect it. Insist on it. You must have it. You shall have it. You will have it. You won't have anything else but the deliverance purchased for you. And if you insist on your redemption rights, the Lord Je-



sus will back your claim in His power and faithfulness, and you will be set free.

This story shows very plainly the way of healing. We know very well that men everywhere are bound physically by all kinds of diseases. The gospel declares that sickness is an oppression by the devil, but, thank God, there is deliverance from *every* bondage of the devil by the Lord Jesus Christ.

Now it is of the utmost importance that we understand God's way for our deliverance. The first thing we ought to know and lay hold of very firmly is this fact: the gospel proclaims our liberty and deliverance from every bondage of Satan. The Lord Jesus Christ, through His redeeming blood, *has made* us free, free from the bondage of sin, free from condemnation, free from sickness, free from every bondage of the enemy. The Lord Jesus has shed His blood and paid the price of redemption, and He *has* set us free. That is the wonderful declaration of the gospel.

Just as the Lord Jesus said to this woman, "Thou art loosed," or "Thou hast been loosed from thine infirmity," so the gospel says to everyone that is bound by Satan, "Thou hast been loosed." That is a most glorious fact. The Lord has paid the price that sets us free. As the gospel says, we are free; we are loosed.

Bought with a price, not of silver or gold;  
Bought with a price of a value yet untold;  
'Twas the blood of Jesus, shed on Calvary,  
Purchased my redemption, and set me free.

In Isaiah fifty-three we have a wonderful statement—just three very simple words, but they express the gospel message—"We are healed." "With His stripes we are healed." It is finished—the work of redemption,

of our salvation, of our healing is a finished, accomplished work. It is done. Thank God.

When President Lincoln signed his Emancipation Proclamation, the slaves of this land were set free with one stroke of his pen. They were delivered from slavery. And so, thank God, it is true that the gospel is the great, divine declaration of our emancipation from every bondage which the enemy puts upon men. We are free through the death and through the blood of the Lord Jesus Christ. It is of the greatest importance that we see that very clearly from the declarations of the Word of God, and that we take our stand by faith on these promises of the gospel.

But there is another fact—the words of the Lord Jesus Christ, "Woman, thou art loosed from thine infirmity," aroused in this woman the expectation of faith. Now she could have said, when He spoke these words, "That isn't true. I'm still bowed down. I'm still held by the power of sickness." But she didn't say that. She knew who spoke those words. She knew that Christ had healed many others, and the words of the Lord Jesus aroused in her the expectation of faith. So it must be with us. We take our stand by faith upon the promise and declaration of the gospel that we are free, and now we expect the Lord Jesus, the risen Christ, to make true to us that liberty which He has purchased on Calvary.

I suppose that some slaves after the Emancipation Proclamation had been issued remained in slavery. Maybe they were ignorant or were kept in ignorance of the fact that they were free, or they did not believe in reality in that wonderful liberty that had been brought to them, and so they were probably kept by their masters in slavery; but as a slave would insist upon his liberty—he had a right

to do so and all the powers of the United States Government stood behind him—he certainly gained his freedom.

So the Word of God declares that we must with expectant faith insist upon the liberty wherewith Christ hath set us free. How important that is, and how precious our privilege! We ought to remember, of course, that there is an enemy who tries to keep us in bondage, and unless we stand up for our redemption rights with real determined faith, we shall not gain our deliverance practically. But, oh, how sad that would be! How sad it is that men are still bound in spite of the price that has been paid for their redemption! How sad that many believers still do not exercise the faith which brings them actual deliverance!

Jesus Christ is waiting for us to look to Him with expectant faith, to take Him at His Word, to place our feet upon His promises, to look up to Him in prayer and thanksgiving and praise, knowing that His Word is true, that the price was paid, that He is faithful who has promised. This is the way of faith. This is the way to find deliverance.

As we trust in the power of His precious blood, the Lord Jesus Christ, as we expect Him to do it, will make our deliverance a reality. He is the same today as He was then. He has power to save. He has power to heal. He has power to deliver from every bondage of sin and sickness.

Let us stand, beloved, beneath the cross of Jesus in faith and look to Him to manifest His deliverance in us, according to our need. He will not disappoint those who trust in Him. Thank God, Jesus Christ is the same, yesterday, today, and forever.

Yesterday, today, forever,  
Jesus is the same.  
All may change, but Jesus  
never,  
Glory to His name!

# *A Short and Easy Method of Prayer*

By MADAME J. M. B. DE LA MOTHE GUYON

(Continued from last issue)

## CHAPTER XXIV

### *Of the Most Certain Method to Attain Divine Union*

It is impossible to attain divine union solely by the activity of meditation or by the meltings of the affections or even by the highest degree of luminous and distinctly-comprehended prayer. There are many reasons for this, the chief of which are as follows:

First, according to Scripture, "no man shall see God and live" (Exod. xxxiii. 20). Now all the exercises of discursive prayer, and even of active contemplation, while esteemed as the summit and end of the passive, and not merely as a preparative to it, are still "living exercises, by which we cannot see God;" that is to say, be united with Him: for all that is of man's own power or exertion must first die, be it ever so noble, ever so exalted.

St. John relates, "that there was a great silence in heaven" (Rev. viii. 1). Now heaven represents the fund and centre of the soul, wherein, ere the majesty of God appears, all must be hushed to silence. All the efforts, nay, the very existence of self or propriety must be destroyed; because nothing is opposite to God, but propriety; and all the malignity of man is in this propriety, as in the power of its evil nature, insomuch that the purity of a soul increases in proportion as it loses this self-hood, till at length, that which had been a fault while the soul lived in propriety and acted from self becomes no longer such, from the purity and innocence that she hath acquired, by departing from that propriety, or self-hood, which caused the dissimilitude between her and God.

Secondly, to unite two things so opposite as the impurity of the creature and the purity of God, the simplicity of God and the multiplicity of man, much more is requisite than the impotent efforts of the creature. No less than a singular and efficacious operation of the Almighty can ever accomplish this, for things must be reduced to some similarity before they can blend and become one. Can the impurity of dross be united with the purity of gold? What then does God do? He sends His own Wisdom before Him, as the last fire shall be sent upon the earth, to de-

stroy by its activity all that is impure therein; and as nothing can resist the power of that fire, in like manner this Wisdom dissolves and destroys all the impurities of the creature and disposes it for divine union.

This impurity, so opposite to union, consists in *propriety* and *activity*.

Propriety, or self, is the source and fountain of all that defilement and corruption which can never be allied to essential purity; the rays of the sun may glance, indeed, upon filth and mire but can never be united with them. Activity obstructs union, for God, being an infinite stillness, the soul, in order to be united to Him, must participate of His stillness, else the contrariety between stillness and activity would prevent assimilation.

Therefore, the soul can never arrive to divine union but by the repose or stillness of her will, nor can she ever become one with God, but by being re-established in the purity of her first creation, that is, in this central repose. God purifies the soul by His Wisdom, as refiners do metals in the furnace. Gold cannot be purified but by fire, which gradually separates from it and consumes all that is earthly and heterogeneous: it must be melted and dissolved and all impure mixtures taken away, by casting it again and again into the furnace; thus it is refined from all internal corruption and even exalted to a state that is incapable of farther purification. The goldsmith now no longer discovers any adulterate mixture; its purity is perfect, its simplicity complete. The fire no longer touches it, and were it to remain an age in the furnace, its purity would not be increased, nor its substance diminished. Then it is fit for the most exquisite workmanship: and if, thereafter, this gold seems obscured or defiled, it is no more than accidental defilement, contracted by its contiguity to some impure body; but this is only superficial and widely different from its former impurity, which was hidden in the very centre and ground of its nature, and as it were identified with it. Those, however, who are ignorant of this process and its blessed effects would be apt to despise and reject the vessel of pure gold, sullied by some external pollution, and would prefer an impure and gross metal that appeared superficially bright and polished.

Farther, the goldsmith never mingles together the pure and the impure gold, lest the dross of the one should corrupt the other: before they can be united they must be equally refined: he, therefore, plunges the impure metal into the furnace till all its dross is purged away, and it becomes fully prepared for incorporation and union with the pure gold.

This is what St. Paul means, when he declares that "the fire shall try every man's work of what sort it is" (1 Cor. iii. 13); he adds, "If any man's work be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire." He here intimates that there are a species of works so degraded by impure mixtures that though the mercy of God accepts them, yet they must pass through the fire to be purged from the contamination of propriety and self; and it is in this sense that God is said "to examine and judge our righteousness" (Psalm xiv. 3. vulg.) because that, "by the deeds of the law, there shall no flesh be justified; but by the righteousness of God, which is by faith in Jesus Christ" (Rom. iii. 20, &c.).

Thus we may see that the divine justice and wisdom, as an unremitting fire, must devour and destroy all that is earthly, sensual, and carnal, and all self-activity before the soul can be fitted for and capable of union with God. Now, this purification can never be accomplished by the industry of fallen man; on the contrary he submits to it always with reluctance; he is so enamoured of self-hood, and so averse to its destruction, that did not God act upon him powerfully and with authority he would for ever resist.

It may, perhaps, be objected here that God never robs man of his free will, he can always resist the divine operations, and that I therefore err in saying God acts thus absolutely and without the consent of man.

Let me, however, explain myself. By man's giving a passive consent, God, without usurpation, may assume a full power and an entire guidance; for having, in the beginning of his conversion, made an unreserved surrender of himself to all that God wills of him or by him, he thereby gave an active consent to whatsoever God thereafter might operate or require. But when God begins to burn, destroy, and purify, then the soul, not perceiving the salutary design of these operations, shrinks from them; and, as the gold seems rather to blacken than brighten when first put into the furnace, so she conceives that her purity is lost and that her temptations are her sins, insomuch, that if an active and explicit consent were then requisite, the soul could scarcely give it, nay often would withhold it. The utmost she can do is to remain firm in her passive disposition, enduring as well as she is able

all these divine operations, which she neither can nor will obstruct.

In this manner, therefore, the soul is purified from all her proper, distinct, perceptible, and multiplied operations, which constitute the great dissimilitude between her and God: she is rendered, by degrees, conform, and then uniform; and the passive capacity of the creature is elevated, ennobled, and enlarged, though in a secret and hidden manner, and therefore called mystical: but in all these operations, the soul must concur passively. It is true, indeed, that, at the beginning of her purification, her activity is requisite, from which, as the divine operations become stronger and stronger, she must gradually cease: yielding herself up to the impulses of the divine Spirit, till she is wholly absorbed in Him. But this is often a difficult and tedious process.

We do not then say, as some have falsely supposed, that there is no need of action in the process of divine purification: on the contrary, we affirm it as the gate; at which, however, we would not have those stop, who are to attain ultimate perfection, which is impracticable, except the first helps are laid aside; for however necessary they may have been at the entrance of the road, they become afterwards mere clogs and greatly detrimental to those who adhere to them, preventing them from ever arriving at the end of their course. This made St. Paul say, "Forgetting those things which are behind, and reaching forth to those which are before, I press toward the mark, for the prize of the high calling in Christ Jesus" (Phil. iii. 13, 14).

Would you not say that he had lost his senses, who, having undertaken an important journey, should fix his abode at the first inn, because he had been told that many travelers, who had come that way, had lodged in the house and made it their place of residence? All that we should wish then is, that souls should "press toward the mark," should pursue their journey, and take the shortest and easiest road, not stopping at the first stage, but following the counsel and example of St. Paul, suffer themselves to be guided and governed by the spirit of grace, which would infallibly conduct them to the end of their creation, the enjoyment of God. But while we confess, that the enjoyment of God is the end for which alone we were created, that, "without holiness," none can attain it, and that to attain it we must necessarily pass through a severe and purifying process, how strange is it, that we should dread and avoid this process, as if that could be the cause of evil and imperfection in the present life, which is to be productive of glory and blessedness in the life to come.

None can be ignorant that God is the supreme

(Continued on page 11.)



# *The Last Convoy*

By JAMES SALTER

*Co-founder of the Congo*

*Evangelistic Mission*

WITH our Congo folks, under existing conditions, this has been not one problem but a whole series of them and each one a terrific headache. Not one of our missionaries has left his station out of personal choice, but for reasons considered absolutely "waterproof." The "die-hards" finally yielded because their assembly elders advised this in order to avoid complications, bloodshed and possible war between Christians and non-Christians.

Brother Hodgson and I travelled a full day from Elisabethville to Luena, the train being stoned at one of the stations. There we made contact with some United Nations Troops (Ethiopians) who assured us that we should be tolerably safe for the next 30 miles, but after that, on crossing the Congo river, it was considered rebel country, and they could give no guarantees.

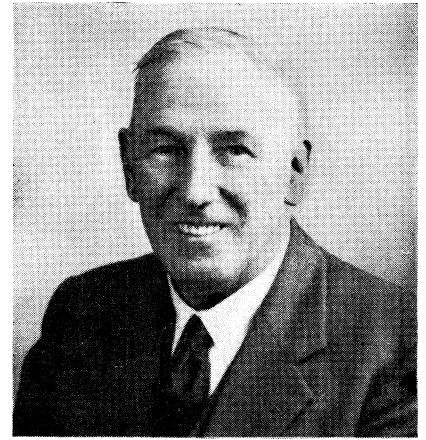
Our next advance was through battle-scarred country. Here, attacking white men had been butchered, and their arms, ammunition and jeeps captured. Here also, in reprisal a few days later, a punitive expedition had done its work only too well. We had anticipated this and made contact with the leaders of some secret organizations known to us, and they had supplied us with letters ensuring our passage through the barriers. The villages through which we passed were burned, and sprawling trees bore the marks of heavy gunfire.

Complying with the request of

our secret guides, we commenced our journey of 90 miles at four o'clock in the morning, but the passing of barriers claimed quite a lot of time, and it was nearing mid-day before we reached Brother Hodgson's station at Kikondja. As we had arrived unexpectedly, we did not get a tumultuous welcome, but as the news spread, the welcome became continuous.

For the next few days we were virtually hostages. A newly formed Secret Society was everywhere in evidence, another Mau-Mau Order with every member a zealot, fired by illicit dope and drink. A helved bicycle chain was the sole weapon, and demonism glared from their eyes. One of these for my benefit demonstrated how, after beating a white man to his knees, he had cut off his head. No request of theirs must be refused, and to deny their demand is to be met with the word "Devita," meaning war, and can only be paid by the death of the person concerned. No possession is excluded from their demands, and ultimately a climax is inevitable.

These people are the extremists and the spearhead of the Baluba-Kat opposition to the Katanga Province Government of the Tshombe regime. During our stay at Kikondja, everything was done to placate these folks. Brother Hodgson repeatedly endeavoured to shoot elephants to assist in their food problem, drove wounded men and parents and relatives of war casualties to a hospital about 25



James Salter

miles away, but each day the net tightened and the Christian elders finally advised us to go NOW and come back when they gave word.

Through means known to Congo dwellers, we learned that the last convoy from our district would be leaving the next morning and passing by the Mission Compound about four o'clock. A decision had to be made—a bigger one than either of us had ever faced before; but eventually we put pajamas and shaving things into a bag, endured a night of mental eruptions until four o'clock, but no convoy came. We had just sat down to a cup of soup for a lunch when our local natives yelled, "They are here." We left our soup untasted and walked out of the house, leaving everything just as it was.

There, in vehicles of all kinds, about 20 in all, were about 150 United Nations Troops (Ethiopians) with priests and nuns, white and black, traders of many nationalities, making a total in all of about 200 persons. Brother Hodgson's pick-up in which we were to travel was allocated its position, and so the convoy moved off along the main Kikondja path, passing a row of newly dug and recently occupied graves, each containing one or more war victims and graced with a fluttering pen-

THE LORD *wants us to be so filled with glory as to preclude the possibility of shadows from outside sources.*

—M. W. ROBINSON.

nant. The well armed troops travelled all the way in their armoured jeeps or trucks with their guns at the ready. Many of the vehicles had been hastily requisitioned and called for frequent attention *en route*, necessitating periodic check-ups and consequent long waits to ensure that none fell out or became victims of prowling murderers.

We did not enjoy such great peace of mind—possibly because we knew the district intimately through which we passed. We shared its secrets of native troops burning to avenge blasting from the air and the shooting down of their fellows with machine guns. Had we not traversed and been held up at such places only a few days before? Darkness closing in did not add to our comfort, as we passed through villages whose glowing fires showed up plainly the peering eyes and gleaming teeth of their occupants.

We had pioneered the gospel message in all those villages and had assemblies in most of them. In many, the Christians had gathered together in separate groups, and when they learned that we were in the convoy, waved their Bibles, sang and shouted, but had to be careful to avoid trouble with their fellow villagers or the soldiers guarding the convoy. Sometimes we were held up for hours on end as the officers of the convoy argued their way past the danger spots, and the rattle of rifles loading all had their effect on our overstrained nerves.

Occasionally, well armed troops in jeeps would peer their

way into the surrounding bushland. At some of the danger spots, white officers and troops of the Katanga Province (Tshombe regime) were in charge. Probably they were intended to give the civilians an added sense of security, but with our knowledge of actual conditions, I am afraid that these had the opposite effect from that intended.

The need for food, drink and sleep presented a problem, and when we did get to a clear stream, it was a sight to see everybody out filling everything they possessed capable of holding water.

Normally we could have done that journey in about five hours, but it took the convoy rather more than 30 hours to reach its destination at Kamina, the one-time largest military base in Central Africa.

On arrival, we were given a great welcome, but the biggest pleasure and relief was when Brother Harold Womersley and his son David appeared. I'm afraid that our feelings found vent in a flood of tears of gladness.

In all, we may say as is written of Israel's deliverance from Egypt, "It was a night much to be remembered." The "Last Convoy" had arrived.

Only six of our C.E.M. missionaries remain in Congo, and I am back in England. We thank you all for your prayers thus far, but we implore you for a continuance of the same that we may not fail God in His plan for the future of the work in that part of His vineyard.

## A Little Child Shall Lead Them

(Continued from page 4.)

prayed to God to set me free from this bondage. Then one day I bought a package of cigarettes and lit one. It tasted like straw. I thought that perhaps the pack had been lying on the shelf of the store too long so that it was stale. I bought another pack. It tasted the same! That was the end of my smoking.

"As I continued to attend the services, God made me more hungry for His Word and opened my eyes to see its wonders. Especially the teaching of Brother Gottfried Waldvogel in his Sunday school class prepared me for my baptism in the Holy Spirit which I received in the tent meeting in Canarsie on August 22, 1943.

"That Saturday night I attended the service with Ruth and Rolf. When it came time to go home, I looked for my son, and somebody told me he was at the altar. Then God spoke to me, 'Where your son is, I want you, too.' So I went to the altar and prayed, 'O God, if You are a living God, fill me tonight with all that You have for me.'

"With that God came in a wonderful way so mightily that I was lying under the power of God from ten o'clock that night until one-thirty in the morning. First, I had to cry. Then I had to praise Him with a loud voice. Then I laughed in the Spirit, and finally I spoke in tongues. All this while Brother Hans Waldvogel stayed faithfully with me.

"I walked out of the tent that morning as if I were no more connected with this world anymore, but was walking on clouds. Everything seemed so different and full of the glory of God. My little Ford went home through the streets of Brooklyn like a glory car. We were praising God all the way.

"The next morning when I got up, I found out that the Lord had done something else for me besides baptising me in the Holy Spirit. For five months before this I had been suffering with a rupture which caused me great pain, especially in the morning, and was so bad that I could not lift anything heavy anymore. (At my work in a paper bag factory we had to lift paper rolls, some of them weighing one thousand pounds, into the bearing. Now they had given me a man to help with this.) My

wife and I had prayed for this condition, but it did not go away. But when I got up this morning, I noticed that there was no swelling and that the pain was gone. And I have had no more trouble since that time.

"Usually, when I went to meeting, I sat very quietly, but this Sunday morning I was the loudest in the service because God had touched me in such a wonderful way. I praised God during the whole meeting. Finally I had to get up and give my testimony to what God had

done for me in the night in Canarsie in filling me with the Spirit and also in healing me. Then Brother Gottfried Waldvogel said, "*Bleib nur so!*" ("Stay that way!")

"Thank God, He has given me grace to walk with Him all these years. I am glad that Jesus found me. What a difference it makes when Jesus is accepted in a human heart! It makes family life more pleasant than anything else in this world. By His grace I want to follow Him all my life."

## A Short and Easy Method of Prayer

(Continued from page 8.)

good, that essential blessedness consists in union with Him, that the saints are more or less glorified, according as the union is more or less advanced, and that the soul cannot attain this union by the mere activity of its own powers: for God communicates Himself to the soul, in proportion as its passive capacity is great, noble, and extensive; it cannot be united to God, but in simplicity and passivity, and as this union is beatitude itself, the way to it is simplicity and passivity, instead of being evil, must be good, must be most free from delusion and danger, the safest, the surest, and the best.

Would Jesus Christ have made this the most perfect and necessary way, had there been evil and danger therein? No! all can travel this road to blessedness, and all are called thereto, as to the enjoyment of God, which alone is beatitude, both in this world and the next. I say the enjoyment of God Himself, and not His gifts; which, as they do not constitute essential beatitude, cannot fully content the immortal Spirit: the soul is so noble, so great, that the most exalted gifts of God cannot fill its immense capacity with happiness, unless the Giver also bestows Himself. Now the whole desire of the Divine Being is to give Himself to every creature, according to the capacity with which it is endued; and yet, alas! how reluctantly man suffers himself to be drawn to God! how fearful is he to prepare for divine union!

Some say that we should not attempt, by our own ability, to place ourselves in this state. I grant it: but what a poor subterfuge is this! since I have all along asserted and proved that the utmost exertion of the highest created being could never accomplish this of itself; it is God alone must do it. The creature may, indeed, open the window; but it is the sun, himself, that must give the light.

The same persons say again that some may feign to have attained this blessed state: but, alas! none can any more feign this than the wretch, who is on the point of perishing with hunger, can for a length of time feign to be full and satisfied; some wish or word, some sigh or sign, will inevitably escape him and betray his famished state.

Since then none can attain this blessed state, save those whom God Himself leads and places therein, we do not pretend to introduce any into it, but only to point out the shortest and safest road that leads to it: beseeching ye not to be retarded in your progress by any external exercises, not to sit down a resident at the first inn, nor to be satisfied with the sweets which are tasted in the milk for babes. If the water of eternal life is shown to some thirsty souls, how inexpressibly cruel would it be, by confining them to a round of external forms, to prevent their approaching it: so that their longing shall never be satisfied, but they shall perish with thirst.

Let us all agree in the way, as we all agree in the end, which is evident and incontrovertible. The way has its beginning, progress, and end, and the nearer we approach the end, the farther is the beginning behind us: it is only by proceeding from one that we can arrive at the other. Would you get from the entrance to the distant end of the road, without passing over the intermediate space? and surely, if the end is good, holy, and necessary, and the entrance also good, can that be condemnable, as evil, which is the necessary passage, the direct road leading from the one to the other?

O ye blind and foolish men, who pride yourselves on science, wisdom, wit, and power, how well do you verify what God hath said, that "His secrets are hidden from the great and wise, and revealed unto THE LITTLE ONES—THE BABES!"

THE END

# There Shall Be A Performance

*Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.—LUKE 1:45.*

THESE WORDS were first spoken by Elisabeth to her cousin, the Virgin Mary, in connection with the promise which had been made to her of the supernatural birth of Jesus. They imply that for this, the greatest miracle of the ages, to be performed it was necessary for Mary to believe the promise of God.

The Virgin Mary could easily have doubted this promise because of the nature of the situation. Certainly nothing like this had ever happened before either to her or to anyone else—how could she believe? And what would have been the result if she had not believed? *She*, at least, would not have received the fulfillment of it and would not have been the instrument by which the Saviour of the world was born. But she did believe and, therefore, we have the record of the performance of those things which were told her from the Lord.

It was at a time when I was very ill and was seeking healing that this particular word was made real in my own experience. I had been searching the Scriptures to know what God had to tell me. Everywhere I read I saw that the Word of God promised life, strength, and health for me. But it did not become real to my soul till one day in desperation I prayed for God to give me the grip I needed in order to lay hold upon His promises. Simultaneously this word spoken to Mary loomed up before me and stood out in bold relief:

*“Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.”*

Along with this came the conviction that just as Mary believed for Jesus to come forth in her, physically speaking, so I should believe for Him to manifest His life in my mortal flesh by the Spirit of God. At the same time, the faith I needed came into my soul so that I became confident that there would be the performance of those things which had been told me from the Lord in His Word. And, thank God, in due time the exceeding great and precious promises upon which I had been meditating were fulfilled. The life also of the Lord Jesus Christ was made manifest in my mortal flesh, and He has become my indwelling life and strength.

How strange that we are more ready to believe the promise of a man or to put more confidence in people and things than in God!

A candidate for the presidency of the United States makes all kinds of promises to the people. Upon the strength of these they elect him and expect a performance of the things he has told them. Too often campaign promises are forgotten or for some reason they cannot be fulfilled.

An automobile manufacturer puts a car on the market and highly advertises it: “Not another car on the road like it! It runs more smoothly, has a better pick-up, gives more mileage to the gallon, and is built so solid you’ll never hear a rattle.” A customer buys the automobile on the basis of these promises. He expects it to perform according to what he has been told, though it is very possible that it will not.

How much more ought we to believe the glorious promises of God, the One who cannot lie but is able to perform *whatever* He has promised! And there is no doubt about the performance if we will believe unflinchingly those things which have been told us by the Lord. God is only waiting for a believing heart.

“I am come that they might have life, and that they might have it more abundantly,” said Jesus. This life is in the Son—life for body, soul, and spirit. This promise is universal—to all who come to Him. “Blessed are all they who put their trust in Him.” They shall not be confounded, but there shall be a performance of those things which have been told them by the Lord.

—CAROLINE GARDINER.