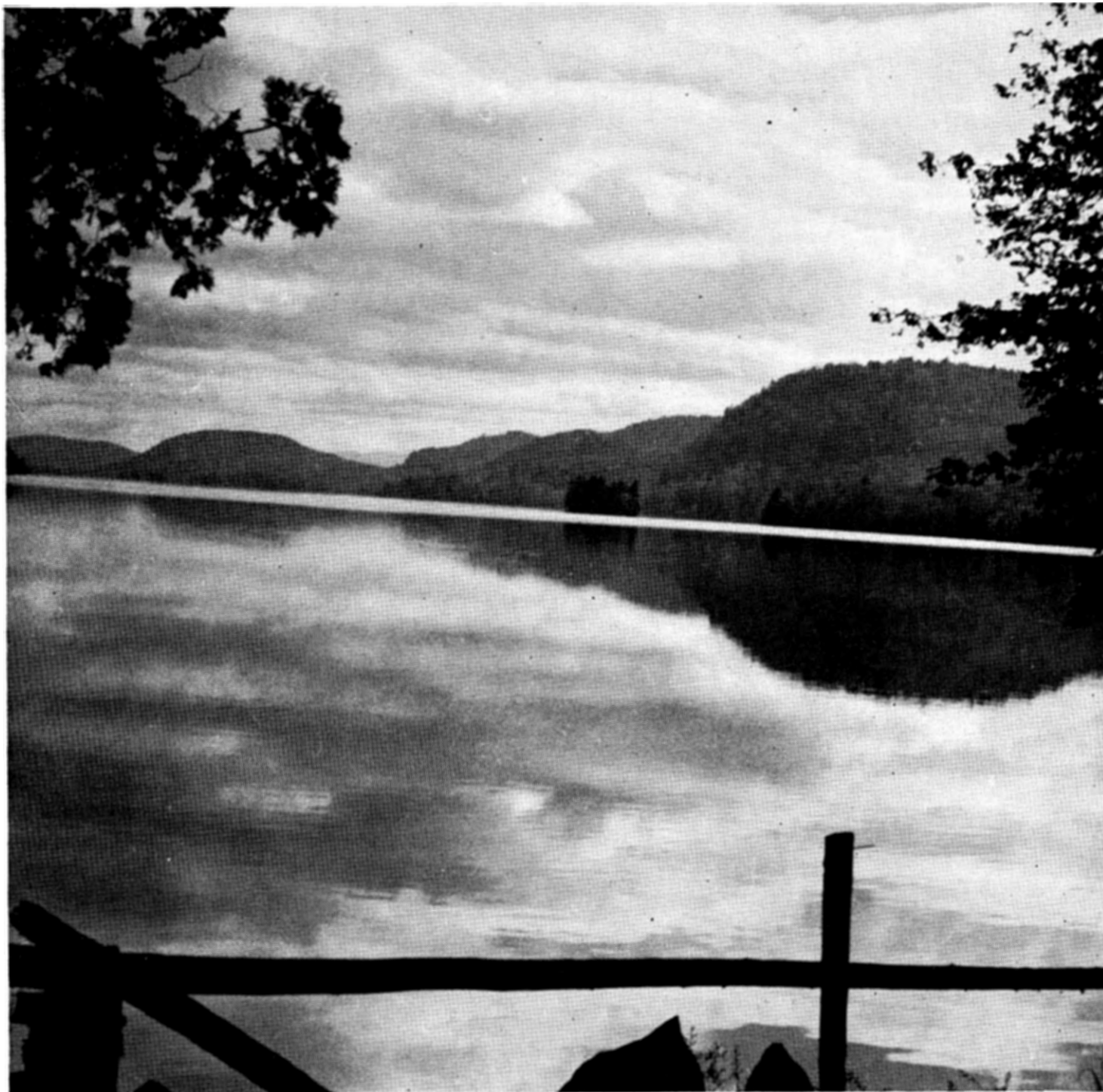


Bread of Life

Vol. IV

June, 1955

No. 6



Arthur Waldvogel

Beautiful Brant Lake from Pilgrim Camp.

God Is My Salvation

By GOTTFRIED WALDVOGEL

"Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isaiah 12:2).

This is the testimony of the redeemed ones. I wonder how many have really caught that vision, have found this one light, and can look up and say, "Behold, God is *my* salvation. I will trust and not be afraid for the Lord God is *my* strength and *my* song."

Have you come to the Lord Jesus Christ? Have you seen Him? The Lord Jesus is our Saviour. God the Father gives to us a full and free salvation when Jesus becomes revealed to us, forevermore. Oh, when He is revealed to us, then we say with the Apostle Paul, "If God be for us, who can be against us? He who spared not His own son but delivered Him up freely for us all, how shall He not also with Him freely give us all things?" O beloved, there is a wonderful salvation prepared for each one of us in the love of our God.

I am so glad that salvation is not only a gift of God, but Himself is our salvation. When salvation is called God's gift it is called God's gift because God's Son is God's gift to us. He is our salvation. He, Himself. The Lord Jesus Christ is our salvation. Have your eyes been opened to this fact? Ah, beloved, what assurance comes into the heart, what victory, when we really can say, "*God is my salvation*"! What does it mean? Oh, it means this—God loves



Gottfried A. Waldvogel

me, Hallelujah! I am in His love. He loves me and because he loves, in the name of Jesus, He saves me.

We sometimes think that we have to prevail upon God to give us His blessings, and yet His word tells us that He loves to save and He loves to bless, that He has prepared salvation for us because He loves us and now He makes that salvation an experimental reality because He loves us. It is all love, the love of God. God is my salvation. He is love and He is mighty.

God would like us to come to Him in this condition—"I will trust and not be afraid." I have caught the vision. I know that the Father did not spare His only begotten Son but in infinite and unfathomable love for me, He delivered Him up for me and now He gives to me in Him, the risen Christ, all things, all things. Hallelujah! The fullness of His grace is mine in the name of Jesus."

What does it mean that He is my Saviour? What does salvation mean? There is another word that would just as well translate that expression. It is deliverance or victory. Oh, He saves me, as Zacharias in his prophecy said, from all my enemies, from all them that hate me. Yes, there is an enemy of my soul, and he is the god, the prince of this world, but God saves me from my sins, from all my enemies. He gives me victory. I will trust. *I will trust.*

The enemy may tempt me and God permits that I am tested and tried. Why does God the Father permit it? Why does He not let me go through life, on my way to glory, without testings, without trials, without temptations? He tells me: that I might become rooted and grounded in His love. Testings and trials purify and strengthen. They strengthen our confidence in Jesus. Oh, you know, we are so rooted in our own selves that we need testings and trials to detach us from ourselves and to attach us to our God and if we trust Him, every testing and trial will become an occasion for the manifestation of His love.

The Apostle Paul speaks about temptations and trials and he says, "In the light which God has given to us we glory in tribulation because tribulation brings to us and confirms in us an experience which is indeed very wonderful. The love of God is shed abroad in our hearts through the Holy Spirit which is given unto us." But here the prophet expresses a determination, I will trust and I will not

(Continued on page 11.)

Bread of Life

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The Scriptures' vital message has penetrated the wildest regions of the globe, thanks to the American Bible Society's tireless efforts.

The Book of a Thousand Tongues

By DON WHARTON

DEEP IN THE mountains of southern Mexico, five days by horseback from any road, there is a mud-walled, thatched-roof house in a village called Amada Nervo. Here for six years have lived two missionaries, John and Elaine Beekman. Most of the time John Beekman is directing the work of a hundred Chol Indians who spread out from Amada Nervo preaching and teaching their tribesmen to read.

In addition he manages to find time to work at translating the Bible into Chol with the help of three other translators. Five books of the New Testament are now completed. Thanks to the Beekmans—and to the American Bible Society which has published the texts—more than 3000 Chols have become Christians.

The house of John Beekman is but one of the many outposts of the American Bible Society, which last year distributed more than 15,000,000 Bibles, Testaments and Gospels in 144 languages to people in forty-eight countries and nine groups of Pacific islands. Many of the languages into which the Bible has been translated did not exist in written form until the Society created them. Chiluba, used by 2,000,000 natives of the Belgian Congo, is an example of a language that was only spoken until it was reduced to writing by a missionary.

The Society is a nonsectarian, non-profit organization. It gives away Bibles free in special cases, such as to troops; all its other Bibles are sold at cost, or less. Losses are made up by financial support from forty-nine church denominations, plus indi-

vidual contributions. In this country Bibles are sold for as little as seventy-five cents, New Testaments for fifteen cents, Gospels for two cents. In low-income countries payment is often in kind: coconut oil, fish, fowl, eggs, salt or lodging for the night.

The Society has 4594 full- or part-time salesmen scattered throughout the world; sales are also made by missionaries, students on vacation, volunteers.

The most dramatic Bible selling is done by *colporteurs*, a word borrowed from the French, literally meaning one who carries from the neck. These devout men spread the Word of God on city streets, up jungle rivers, through sparse farming regions and far back into isolated mountain areas. Most colporteurs regard their calling as a full-time life's work. The pay is small and many could make far more money in other ways, but they are willing to make sacrifices. Often they have brought the Bible to sections not open to missionaries. For their zeal colporteurs have been beat-

en, hung by their thumbs, tumbled down precipices, robbed by bandits, tortured and murdered.

Today in Bolivia one colporteur specializes in visiting remote mining camps on payday. In Port Said a colporteur covers the harbor in a motor launch, visiting ships using the Suez Canal; in a typical month he sells Bibles in twenty-six different languages.

In Japan, since the war, 150 colporteurs mounted on bicycles have helped to make the Bible the nation's best-seller. In seven years Japan has bought 14,000,000 copies of the Scriptures, many of them made available by the Japan Bible Society, which gets about ninety per cent of its financial support from the American society and some support from the British and Scottish societies.

The American Bible Society was started in 1816 simply to put Bibles into American homes cut off during the Revolution, and again by the War of 1812, from their supply in England.

When it was only four years old the Society provided 3500 Bibles for the US Navy. It shipped Bibles into Texas years before the state's independence was won from Mexico. When the Erie Canal was dug the Society set out to provide Bibles for the hordes moving west on the canal boats—150,000 a year.

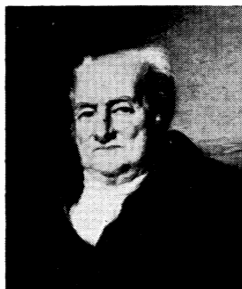
The Society early fastened its eyes on immigrants pouring into the country, met them at sixteen ports with Bibles in their own languages. By 1854 Bibles in thirteen languages were being distributed to immigrants coming through New Orleans alone. In New York, agents tried to meet every man as he



Belgian Congo Colporteur

On the way to market he pauses to sell a Bible to a native woman.

THE LEADER in the founding of the American Bible Society and its first president was Elias Boudinet. A lawyer by profession, Boudinet spent many years of his life in helping the young republic of the United States become established. To this end he contributed not only his service but his means. As President of the Continental Congress in 1783, he signed the treaty with Great Britain which terminated the Revolutionary War and whereby "His Britannick Majesty acknowledges the said United States . . . to be free, sovereign, and independent states." Six years later as a member of the first Congress under the Constitution he was chairman of the committee which was to conduct his personal friend, the new president, George Washington, to his inauguration. In this same Congress it was he who moved a resolution "that was the start of our long tradition of national Thanksgiving Days." Subsequently, for ten years he was Director of the United States Mint.



**Elias Boudinet
1740-1821**

Great as was his interest in and service to his country, however, Boudinet was first of all a citizen of the Kingdom of Heaven and as such sought its universal extension. This interest expressed itself in numerous religious activities, the greatest of which was his persistent efforts in the founding of the American Bible Society. His election as the Society's first president he regarded "as the highest honor possible this side of the grave."

The spiritual temper and experience of the man may best be judged from an extract from a letter which he wrote to his wife on his having been elected President of the Continental Congress: "God has ever been the Director of our paths and the Guide of our ways. It is not the first time that He has led us in the way which we knew not—and set our feet in a strong place. We have embarked in His service, and it is our part to see that we do His will and act with a single eye to His glory, and all will be well."

landed and offer him a Bible in his own language.

When gold was discovered in California the Society hurried an agent out by way of Panama. Later every station on the overland stage route to California was supplied with free Bibles.

Perhaps the most moving homefront operation came during the Civil War when the Society supplied troops — both Union and Confederate—with more than 5,000,000 free copies of the Scriptures. After Appomattox tens of thousands were shipped south for the ex-slaves, including large-type Scriptures for those learning to read.

The Society's activity abroad began in the second year of its existence when it printed Spanish Bibles which were carried to South America by friendly merchants and sea captains. In 1835 the Society announced to American missions over the world that it stood ready to print the Bible whenever a mis-

sionary had it correctly translated "into any foreign language."

By 1841 the Society had printed Scriptures in Turkish, Armenian, Hebrew-Spanish, Siamese, Chinese, Hindustani, Tamil, Telugu, Oriya, Grebo and Hawaiian, as well as seven languages of Europe and five of the American Indians. It was giving financial aid to translators and dispatching agents to help distribution in foreign lands. One sailed around the Horn to the West Coast of South America. Another made a forty-four-day trip on a sailing vessel to the eastern Mediterranean where his Bible distribution actually stirred the Mohammedans to print the Koran—theretofore written out by hand.

Sixteen years before Commodore Perry opened Japan, the Society provided financial aid to a Japanese translator. In the interval, before Japan could get Bibles in its own language, the

Society had shipped in Chinese Bibles, which could be read by the educated, and Dutch Bibles, which could be read by some traders on the coasts.

Of all the translators backed by the Society one of the most remarkable was Samuel Isaac Joseph Schereschewsky, a Russian Jew who came to the United States, became a Christian and entered theological seminary. He spoke thirteen languages, read seven more and turned down a professorship in order to go to China to translate the Bible. (He became an Episcopal bishop later on.)

Schereschewsky translated the Old Testament into Wenli Chinese. Much of the work he did after becoming so afflicted with paralysis that he couldn't hold a pen in his fingers. He called his Chinese translation the "one-finger Bible" because he tapped it all out with a middle finger on a typewriter in romanized form for transcription into Chinese characters.

It is because of men like Bishop Schereschewsky that a book or more of the Bible has been put into 1077 tongues; ninety per cent of the world's people now have some portion of the Scriptures in their native tongue. Scattered around the world today are more than a



Samuel I. J. Schereschewsky

The translator of the Chinese "one-finger" Bible.

hundred Bible translators to whom the Society is giving guidance and financial aid on still more translations and revisions.

Of the more than a thousand tongues into which the Bible has been translated—those spoken by over ninety per cent of the world's people—some 700 are languages which Bible translators themselves have reduced to writing. Neither science nor government nor literature nor all the other religions of the world have accomplished anything comparable in the creation of written languages. For an example of this work, look at Efrian Alphonse, the son of a Jamaican Negro who went to Panama to work on the Canal.

As a boy Efrian piloted a boat for missionaries through the dangerous reefs and up the small rivers of the rugged Bocas del Toro section of Panama. Spurred on by the missionaries, Efrian decided to start a school for the neglected Valiente Indians. At nineteen, with only scanty schooling himself, he went to live and work among them. He didn't know a word of their language, they didn't know a word of his. He began by pointing to a tree, a boy, a girl, a canoe, a paddle—and getting the Indians to tell him the Valiente word for it. He learned much about verbs by making motions and carefully noting what the children said. Eventually he was paying five cents to anyone who would give him a Valiente word he didn't know. He created written Valiente.

In 1924 Efrian Alphonse's translation of St. Matthew's Gospel was published by the Bible Society for this sparse tribe—there are only 8000 of them. Today some 2000 are Christians and this slight, mild-mannered man, turning his back on calls to big churches in Jamaica, lives among them. The Bible Society is publishing his translation of six more books of the New Testament last year.

Efrian Alphonse (right) presenting the Valiente Gospel of John to the Governor of Bocas Province, Costa Rica. With them is the man who at that time (1932) was secretary of the Caribbean Agency of the American Bible Society which published the Valiente Gospel.



Translators encounter endless problems when they try to put the Bible into a people's own living language. For example, Alphonse for years tried to find the Valiente word for "God." No one dared tell him. Then one day with a Valiente helper he visited an old medicine woman back in the tropical forest. She questioned them extensively, began to chant and sing, then in a trancelike ecstasy shouted, "These men are talking about Ngobff, the God of heaven and earth. Listen to them!"

Literal translations create many misunderstandings. For example, a translator found that the Zanaki people on the shores of Lake Victoria would be shocked at a literal translation of "Behold, I stand at the door and knock." In that area only a thief knocks on doors. He knocks and, if he hears a noise, runs, whereas an honest visitor calls out the name of the person in the hut. So this verse was translated "Behold, I stand at the door and call."

The Mossi people living on the fringe of the Sahara knew nothing about ships and had no word for "anchor." But they had horses and cattle which they staked out at night, using a picket peg. So the Bible phrase "steadfast anchor for the soul" was translated "steadfast picket peg for the soul."

Headquarters for the Society is in a formal section of New York on Park Avenue, but the organization itself is an informal one. No one bosses it. No single denomination exerts influence on it. The Society is supervised by a board of managers made up of forty-eight laymen, one-fourth of whom are elected each year.

From 1940 to 1948 the American Bible Society gave 8,000,000 copies of the Scriptures to US chaplains, 9,000,000 to civilians in liberated areas, 3,000,000 to prisoners of war. (One of the contributions received in 1945 was \$342 from German war prisoners at Fort DuPont, in appreciation of German Testaments.) In 1946 the Society shipped to Nuremberg twenty-four German Bibles and 100 New Testaments, requested by high-ranking Nazis on trial.

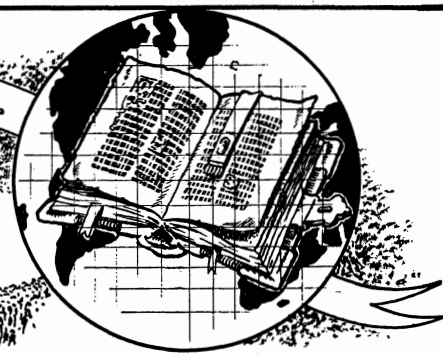
When the war closed, the Society at first rushed Bibles to the liberated areas of Europe, then began shipping printing materials so the Europeans could have both Bibles and jobs. One shipment to Stuttgart consisted of a \$17,000 press, a huge folding machine and 1000 tons of paper. The Netherlands Society anticipated the German invasion in 1940 and printed up all available paper so it wouldn't be confiscated. It hid the printed sheets throughout the war,

(Continued on page 7.)

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



"Faith Cometh by Hearing"

RADIO BROADCASTING has become an increasingly important and effective medium for getting the Gospel out in foreign lands. Most of our readers are familiar with the blessed ministry of The Voice of the Andes, HCJB, Quito, Ecuador, which is a pioneer in the field of Gospel broadcasting. From Manila in the Philippines the Gospel light is now being sent to many regions where the Gospel could not penetrate. Last year the Pentecostal assemblies started a regular broadcast in Brazil. In December the Christian Radio Station, HLKY, went on the air in war-torn Seoul, Korea.

The following encouraging testimony was told to *E. Otto DeCamp*, the director of this station:

"Mr. Hyun Bo Kim lives with his wife in the little village of Haengju on the Han River west of Seoul. This is the fishing village which was almost completely wiped out in the recent war but in which the little church came through with only a few shell holes. Mrs. Kim, a baptized Christian, has attended the Haengju Church for years, but always against the opposition of her husband. Mr. Kim not only refused to accompany his wife to church but tried by every means to keep his wife from attending, so strong was

his feeling against Christianity.

"On Sunday morning, March 20, 1955, a new face appeared at the door of the little Haengju Church. Pastor Tae Yang Lee went to the door wondering what had brought the visitor this close to the sanctuary.

"'Pastor Lee, beginning with this Sunday I will be attending your church and want you to enroll me as a member,' said forty-two-year-old Mr. Kim.

"'I am so thankful, Mr. Kim,' replied the minister, 'but just what is it that has brought about this radical change in your feeling toward the church?'



Sun Bonq Chun

General Secretary of the Korean Holiness Church preaching over Seoul's Christian Radio Station.

"'Well, it's this way. In our home we happen to have one of the six radios in the village, a battery receiver. I've always listened to the radio when I could and since last December when the Christian Radio Station went on the air in Seoul I've been listening to it a lot. I've come to realize that what Korea needs more than anything else is Jesus Christ, and what I need too in my life is Jesus Christ, so I have made my decision to believe in Him and begin attending church. And I want to contribute this 1,000 hwon (\$2.00) toward the repair fund of the church.'"

Forty-seven Added to Bloemfontein Congregation

By HELEN HOSS

Orange Free State, South Africa

SINCE EASTER forty-seven have come forward for salvation. Every night the hall was filled. We now need more benches. There is revival in the air today. Do continue to stand in faith with us at this time of great blessing that the work will go over the top for Jesus. Continue to pray that the morning worship may be all that God wants them to be. Before we started prayer yesterday morning, a staff nurse came from the home for cripples which is just a stone's throw from the home. She asked if we would come for services—just any time. And so

we will go once a week, God willing, for a meeting there. It's just too wonderful how doors are opening.

The Lord is blessing our Sunday school here in Bloemfontein. Already there has been an increase from twenty to seventy-five and God has given us an efficient staff of eight teachers. I teach them the lesson on Tuesday nights and then they study for the rest of the week every day so that by Sunday they are well prepared. The enthusiasm is wonderful.

The Book of a Thousand Tongues

(Continued from page 5.)

then with shipments from the American Society of five barrels of glue, 284 tubes of thread and 20,000 yards of book cloth, bound them into 143,000 Bibles.

In Korea, Major General Ivan L. Bennett, former chief of Army chaplains, reported that three out of four North Korean and Chinese prisoners of war showed an interest in learning about the Bible. At his request the Bible Society shipped 19,000 Testaments in Chinese, 100,000 in Korean. Bible classes in the POW compounds drew audiences of 1500, then 4000, then 6500.

The American Society has also helped get Bibles through the Iron Curtain. During the war it distributed 297,000 copies to Russian prisoners in Germany. Hungary since the war has printed Bibles on paper shipped in by the American Society. The latest shipment—twenty tons—was sent last September. In East Germany the Scriptures are still being printed—some copies bearing an official soviet license number. In China, though agents of the Society have been forced out and the Communists are getting progressively tougher, more than 3,000,000 copies have been distributed since the Reds took Shanghai.



Chiluba Bible Shortage

Imagine a minister not having a Bible! Yet that is true of these Bible school students in the Congo. Here we see them leaving their Bibles at the school as they start out for their summer pastoral work because there are not enough Bibles in the school to furnish the new students.

In 1945 and 1947 the Society, with Soviet approval, shipped 220,000 copies of the Scriptures into Russia. Then the Russians suddenly closed the door. No Bibles enter Russia officially these days. But the Society is not greatly concerned. It has encountered closed doors before and it has seen them open. Its members know that there is a spiritual hunger in all mankind that will not be denied. For 138

years it has been the Society's daily purpose to feed that hunger. It has on hand nearly 1,000,000 copies of the Bible in Russian. It expects to deliver them all and more, in God's own time.

Abridged from the article in **The Kiwanis Magazine** (November, 1954) and reprinted by permission.

Pictures for this article were furnished through the courtesy of the American Bible Society.



Miss Louise Schultz with Chinese Converts Resulting from House to House Visitation Kowloon, Hong Kong

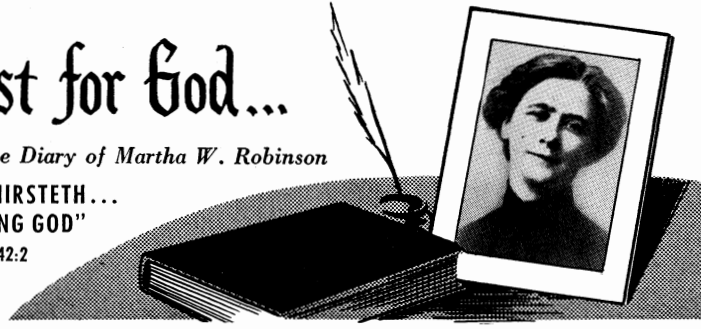
This picture was taken on the occasion of their baptism in water on March 13. Miss Schultz writes that in the home of one of the new converts "we have been destroying the idols and have dedicated her home to the Lord. So we have had a very good opportunity to preach the Gospel and many have been convinced that their idols can not save them. Pray much for these as they live in such awful darkness and superstition."

Atirst for God...

The Diary of Martha W. Robinson

"MY SOUL THIRSTETH...
FOR THE LIVING GOD"

Psalm 42:2



Martha Wing Robinson (1874-1936) was one of the pioneer ministers of the Pentecostal movement. For several years before receiving light on the baptism of the Holy Spirit she had been an effective minister in Iowa, Illinois, Michigan, and Ohio. When she was once convinced of the scripturalness of Pentecostal teaching and experience, she and her husband severed their denominational ties and stepped out independently trusting the Lord alone for their support.

After receiving her personal baptism, the Robinsons went to Toronto. It was there during the year 1907 that Mrs. Robinson kept this diary which is almost altogether a record of her cry for God to come to her in yet greater fulness.

June 16. Sunday

O, to be but emptier, lowlier,
Mean, unnoticed and unknown,
But to God a vessel holier
Filled with Christ and Christ alone.
Naught of earth to cloud the glory,
Naught of self the light to dim
Telling forth the wondrous story,
Emptied, to be filled with Him.

Myself always in the way. Idle, wilt Thou so fill my being with God the Holy Ghost, He alone can speak—I wait on Thee, Jesus, my Saviour. The path Thou art leading is strange to me. I would say I had gone back for I have not that wonderful filling, thrilling presence of the Holy Ghost I had for a time when He used my mouth and mind and body regardless of my own ideas and plans. Yet my confidence is in Thee that Thou art leading me forward. If some lesson is to be learned from this, then may I be teachable. This I know, Thou hast undertaken my case and will lead me into the fulness of blessing. May I walk as hopefully and confidently by faith as by feeling. — Perhaps that is it. I have felt the thrilling presence of God in me, but I must believe He is there, even when I don't feel His presence, and abandon myself just the same, launch myself out in *Him only*, trust Him to keep me from speaking my own words, or doing my own acts. My greatest difficulty is in meetings when I rise to speak. I usually am able to yield right up to Him and let Him speak through me. But

to understand just the order of the meeting, just to give it over to Him so we will sing at the time He tells us, go to prayer when He directs, have testimonies or praise as He directs is another question. When filled with the power of the Holy Ghost I act spontaneously, involuntarily. But I have something to learn that is not yet clear to me about letting the Holy Ghost lead the meeting, *always*.

Yesterday I spent a good share of the day measuring myself by the Word of God. O, how I fail before Him. Yet *He* has undertaken and I need not be discouraged at *His* work.

We are still walking very closely pruned in regard to money. Have just ten cents now and car tickets enough for today. Lord, I *am* seeking Thy Kingdom, but deliver me *fully* from a doubtful mind.

Lord, wilt Thou help me to fall back into Thee for all the needs of this day. Give me that passiveness in Thee that will enable me to do Thy will in everything. The responsibility of the meetings is not mine, but Thine.

June 17. Yesterday, small meetings. Good but small. Lord, make rivers of Living Water flow out from me. Give me Thyself in greater fulness. Rivers to swim in is my plea. O, Lord, we "advertize" the Water of life and then there is only a little trickling stream when there ought to be gushing abundance. O Lord, my God, give help.

Still financial test. We are now possessed of five cents and four or five car tickets. Well, praise the Lord for the test. It has shown me I am a little weak. In spite of myself I take "thought." Lord, perfect me in this.

June 18. Jesus, Thou canst not deny Thyself. Thou abidest faithful. In this I rest. The clouds are dark and I cannot see my way, but it only makes me long for the light of Thy countenance. Though I say with David, "When shall I come and appear before God?"—I long after a greater fulness of God. O, that the gushing, abundant streams of life might flow.

Our work seems weakening again. There is so little power there. O God, let the living streams of life flow abundantly.

I rest our temporary needs with God. He is my God—my Father. He knoweth what we have need of better than we. He will supply all our needs. In this time of money stress He has graciously provided a pleasant home and good food, every comfort. We have not as yet needed one thing we haven't had. But we are right up to the edge and it is time for God to act. Praise His Name.

July 18. I thank God for a good day today. The well of water is springing up. O Lord, how blessed. Very quiet in my experience just now—in one of the still, waiting places.

As I look over my experience dating from first entry in this book, or rather date of its first writing, I realize that certain work has been done in me. I seem to have become quite—*wholly* separated from the world. It seems to have dropped back somewhere down below me, and I am standing in a higher plane of God, looking down at it and it looks so small and eternity so great. The world has nothing to offer me. But I am not free from my old self-life. It seems sometimes as if there has been no death at all. I have been so rebellious under difficulty—my whole flesh protesting. O God, let me die faster.

O God, get me down lower. O, I realize You have been answering my prayers for death to self by pruning and leadings hard to understand, and I have shrunk under the knife. God, help me to stand still and let Thee *cut off everything*. Perhaps I don't realize what I ask, but that doesn't matter, it is what I need and Thy grace is sufficient. Help me to appropriate Thy help. I know You would not trust me with much blessing or success in my work. O God, bring me to the place where You can trust.

If I record my failures I would not fail to record God's mercies. He provides for our needs steadily, quite outside the hall work. Has sent us ten dollars twice lately from outside the city, also small amounts from unexpected sources in city.

Summer Tent Meetings in Germany

By H. R. WALDVOGEL

ON THE 22ND OF MAY we began a convention in Kirchheim, holding it in our beautiful, large gospel tent. For Kirchheim, a campaign in a tent is a new feature since a city ordinance forbids holding tent meetings on any city property. But it has been marvelous in our eyes to see how the Lord has again provided by giving us a large lot of our own, right in the heart of the city.

Our meeting hall in Kirchheim is already too small to hold the crowds who come out regularly

to the services, and we are definitely praying and looking to the Lord for larger and more commodious quarters. The tent will provide space for the meetings, at least for the summer months, and, God willing, we shall build a tabernacle on this lot later on.

On the 26th of June we hope to be in Stuttgart on the Wassen where the Lord manifested His presence so powerfully during our tent meetings last summer. At that time the people clamored for another campaign and now the Lord seems to be opening the door for such a meeting.

Since we began work in Germany the Lord has not only directed us to conduct evangelistic meetings but has also blessed our efforts in establishing Pentecostal assemblies in different sections of Germany. The work in Wuppertal as well as in Kirchheim and Weilheim have now become rallying places for Pentecostal people from all parts of Germany.

Now it seems that God is opening another door in virgin territory. A city in which there has not been a Pentecostal testimony so far is Ulm, situated midway between Stuttgart and Munich. "God works in a mysterious way His wonders to perform." While Ulm had been on our hearts for a long time, the way had never been opened for us to go there until some time ago a traveling salesman from that city strayed into our meeting in Kirchheim, was thoroughly converted and filled with the Holy Ghost. Immediately he began witnessing among his friends and relatives with the result that a group of precious saints now gather regularly in the city of Ulm to wait upon the Lord. These have been praying for help. In addition to this group, a family has just moved there from Yugoslavia whose acquaintance we had made while on a visit to that country. We were happily surprised this spring to meet these people in our meetings in Kirchheim and to see the unsaved members of the family surrender to the Lord Jesus Christ.

Some time in the middle of August we expect to put up our tent in the heart of Ulm and would urge all our friends to stand with us in prayer and intercession that God may pour out His Spirit and send a revival to this needy field.

Times of Refreshing
From the Presence of the Lord
Await you at . . .

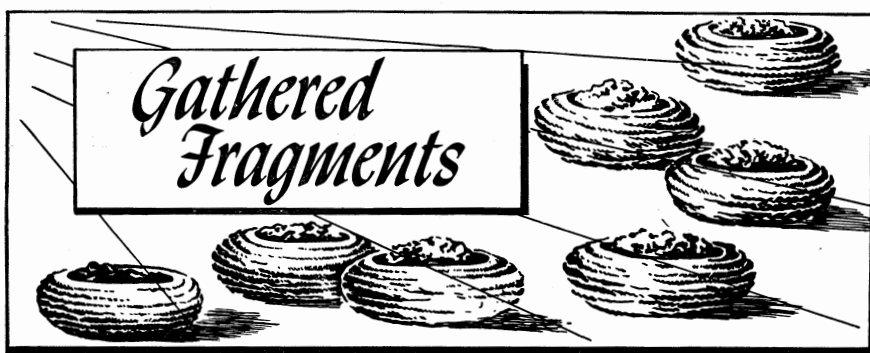
PILGRIM CAMP

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GORDON P. GARDINER

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THE THIRTIETH ANNIVERSARY of Pastor Hans Waldvogel's ministry in Brooklyn, New York, was celebrated by a week's special meetings in the Ridgewood Pentecostal Church. Among the out-of-town visiting ministers present for this occasion were: Rev. and Mrs. Joseph Wannenmacher, pastors of Calvary Assembly of God Church, Milwaukee, Wisconsin; Rev. Paul Mitchell, pastor of Peniel Tabernacle of Kenosha, Wisconsin; Rev. Charles N. Andrews, Fredericksburg Pentecostal Church, Fredericksburg, Virginia; Mr. and Mrs. Gordon McKinnon, pastors of Bowling Green Pentecostal Church, Bowling Green, Virginia; Rev. and Mrs. Rudolph Kalis, pastors of Emmanuel Pentecostal Church, Elizabeth, New Jersey; and Mrs. Robert Brown, pastor of Glad Tidings Tabernacle, New York City.

The keynote for these meetings was sounded by Pastor Waldvogel in the Sunday morning service (April 24) when he spoke from the text, "*And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him (1 John 4:16).*" Throughout the meetings which followed, the Holy Spirit reminded those present of the importance of the first principles of the doctrine of Christ, those truths which are so simple but so essential to a successful Christian life:

The necessity of having pov-

erty of spirit and the love of God, how that a mental knowledge of these truths is not sufficient, they must be practised. One outstanding sermon was on the sins of the tongue and how God wants it to be controlled by the Spirit of God. Another, on how we should be led of the Spirit, waiting for God to show the way, instead of running ahead of Him and trying to lead Him; and still another, on the subject of growth in grace. This presented a question particularly challenging at an anniversary time: *How much have I grown?*

On Saturday night moving pictures of the European Evangelistic Mission were shown followed by those taken by Pastor Waldvogel during his recent trip through the Bible lands of Greece, Egypt, and Palestine.

* * *

Just a year ago the unusually heroic efforts of three Christian and Missionary Alliance missionaries to carry the Gospel into *one of the most inaccessible places on earth* caught the attention of the world at large. In his broadcast for May 13, 1954, Lowell Thomas said, "Three American missionaries have reached the 'Shangri-la' of New Guinea . . . the Baliem River Valley, a valley surrounded by mountains soaring up to seventeen thousand feet, accessible only by air, planes climbing to ten thousand feet—and then flying through a narrow pass to get there."

On only two previous times have outsiders "visited the val-

ley. First of all, the Dick Archibald Expedition—sponsored by the American Museum of Natural History. That group went in and stayed two weeks. Then, during World War Two, an American plane crashed in that Lost Valley of wild New Guinea. Gliders went in through the pass at that time on a rescue mission.

"The third party to reach 'Shangri-la' — three missionaries: Lloyd Van Stone of Houston, Texas, Einar Michelson, an old-time missionary in New Guinea, and Myron Bromley, an expert in linguistics. With them, two pilots, Al Lewis of Hamilton, Ontario, and Ed Ulrich of Pennsylvania. The pilots flew the missionaries into the valley, left them there, and now will parachute supplies to them from time to time.

"The inhabitants of this lost 'Shangri-la' — a barbaric race, still living as men did in the Stone Age, the various tribes, carrying on constant war. Some of these natives fired arrows at the supply plane, and the missionaries describe them as 'very cruel' — which they hope to change, by teaching them the Gospel.

"The missionaries already are in daily contact with the coast, by radio. They say they're now living peacefully with one Stone Age clan. . . . One of the first tasks for Myron Bromley will be to learn their language, and then translate the Bible to these people who until a few years ago didn't even know there was an outside world."

During the year Mr. and Mrs. Rose and son, and Mrs. Stone and their two children joined the party. Now, just a year after their entrance into this pioneer field, tragedy has struck: On April 29 a cable was received: "LOST YESTERDAY BETWEEN EIDENBURG AND BALIEM. LEWIS ALONE IN PLANE. SEARCH IN PROGRESS." So far all search efforts have been futile.

* * *

Under the caption, "THE CRITICS MAY CARP . . . BUT MILLIONS LISTEN TO HIS EVANGELICAL MESSAGE," *Newsweek* (May 16, 1955) says of Billy Graham's recent Scotland campaign: "In spite of the usual predictions of failures, and the usual squalls of cynicism, Billy proved in his six-week Scottish campaign, now concluded, that he has a message which the people of almost any country want to hear. They came to listen at 42 mammoth rallies, most of them in Glasgow's four-block-square Kelvin Hall. They queued up as early as 11 a.m. to attend night meetings at 7:30 p.m. and sit on hard, uncushioned park chairs—or stand, some 20,000 strong. Eighteen thousand of them stood in the driving rain and wind at Aberdeen last week; 15,000 came to Inverness. They packed hundreds of smaller meetings addressed by Billy and his teammates in churches, schools, hospitals, factories, and air stations. At the final Glasgow rally, 90,000 were present."

"Most extraordinary of all was the 'relay mission,' involving more than 650 relay points in England and Scotland, where crowds gathered in front of loudspeakers to hear live simultaneous broadcasts of Mr. Graham speaking in Kelvin Hall. The relay had a peak audience of 1.5 million, and when Mr. Graham called for decisions for Christ, listeners came forward, as in Glasgow."

God Is My Salvation

(Continued from page 2.)

be afraid. The world is full of fear today. It must be so. It is so. Fear is a bondage of Satan, and his slaves are filled with fear, but, beloved, we are delivered from fear. If I really trust, I will not permit the enemy to scare me and to put fear into my heart. I won't let him. Fear, what is it? It is unbelief. Per-

fect love casteth out fear. Perfect trust in His love delivers us from fear, but here we must be determined—I will trust. I know God is faithful. I know He loves me. I know He is my salvation and I trust. I will trust.

I have often wondered about the words of Jesus to His disciples when the boat had been filling with water. They were scared and they finally woke Him up and He said, "O ye of little faith." And in another Gospel He said, "Where is your faith?" They were learning to trust in Him but here a storm was upon them. It looked pretty bad and they forgot Jesus had said to them, "Let's go over to the other side." They ought to have known that that word implied they would get over to the other side if Jesus had said so. Beloved, our Saviour is faithful. He said, "I will never leave nor forsake you. You shall not be tempted above that which ye are able to bear." God can make with the testing a way of escape. Oh, He is faithful. His love is ours. I will trust and I tell you, beloved, when that determination is in our hearts, "I will trust, I will not be afraid"—the Lord will manifest Himself and He will shed abroad in us the love of God. That is victory.

Oh, shall we behold it anew? God loves me. *God loves me.* I am surrounded by love because God is present, He loves me, and He is with me in the storm. He is with me in the testing and I say, "I will trust. I will not be afraid." "Let not your heart be troubled." Twice the Lord Jesus says that in His last conversation with His disciples. Let not your hearts be troubled. "When ye hear of wars and rumours of war, be not afraid." Oh, what an admonition! "*Fear not.*" How often we read that in the Book. Don't let fear come into your hearts. Look up. I will trust and not be afraid. The Lord Jehovah is my strength.

What does it mean when we read, "Finally brethren, be strong in the Lord"? How can I be strong in the Lord? It can't mean anything else but that Jesus wants to impart to me His strength and I have to believe Him. What else can it mean? It is a command. His strength is at your disposal. Be strong in the Lord and in the power of His might. Behold, God is my salvation and I will trust and not be afraid, for the Lord Jehovah is my strength. He is my song.

How important it is that we keep on singing. Praising is the exercise of faith. God is my salvation. I will trust and not be afraid. He is my strength and He is the cause of my singing and the theme of my song, His love, His faithfulness, His unfailing grace. Oh, it is so important, beloved, that we learn to sing. "Sing," it says in the song, "when your trials are greatest." How can I sing? Shouldn't I dump? Oh, no! That won't help me to get deeper, but if I praise the Lord and proclaim His faithfulness and His unfailing love and His presence and the fact that He is my strength, that brings salvation, deliverance, victory. Hallelujah! In Psalm 32 we read that He will compass me about with songs of deliverance. Oh, it is a wonderful truth, beloved. Let's lay hold of it. Let's put everything out of the way and reach out for this blessing, this light: God loves me. I am the object of His love.

Beloved, it is true. The light is shining. All the glorious light of the love of God is shining from the face of Jesus Christ. Oh, let the sunshine come. Let it in. Turn away from your fears and look unto Jesus and say, "He, the Lord, my Christ, my God, is mine and He is my salvation. I will trust. I will not be afraid. He is my strength. He is my song. He has become my salvation."

Bars and Bolts Cannot Withhold Him

By The Maréchale

CATHERINE BOOTH-CLIBBORN

(Written in Neuchatel Prison, Switzerland, 1883.)

*Best beloved of my soul,
I am here alone with Thee,
And my prison is a heaven
Since Thou sharest it with me.*

*All my life is at Thy service,
All my choice to share Thy cross;
I am Thine to do or suffer,
All things else I count but dross.*

*Wicked men may persecute me,
Banishing to solitude;
They should know my joy in Jesus,
Whom they never understood.*

*At His voice my gloom disperses,
Heavenly sunshine takes its place.
Bars and bolts cannot withhold Him,
Hide from me His lovely face.*

*Calm amid the raging tempest,
We can well afford to wait;
Truth and justice soon shall triumph,
Christ our cause will vindicate.*



This poem is printed as a memorial to the life and ministry of the Maréchale, oldest daughter of General William Booth, founder of the Salvation Army, who went to be with the Lord on May 9 at the age of ninety-six. She began assisting her parents even as a child and then with the help of her brother Herbert planted the Salvation Army flag in France at the age of twenty-three. In Switzerland where she was also a Salvation Army pioneer she was imprisoned for her Gospel ministry. In 1886 she was married to Arthur Sidney Clibborn who like herself was then an officer in the Army. In 1902 they resigned from the Army in order to be free to preach "divine healing as based on the Atonement, the anti-Christian character of war, and the second coming of Christ." Subsequently they conducted numerous campaigns throughout the world with marked success and after her husband's death in 1939, when she was already eighty-three, she continued her ministry with the assistance of some of her children. Six of her ten children, most of whom went into the work of the Lord, survive her.