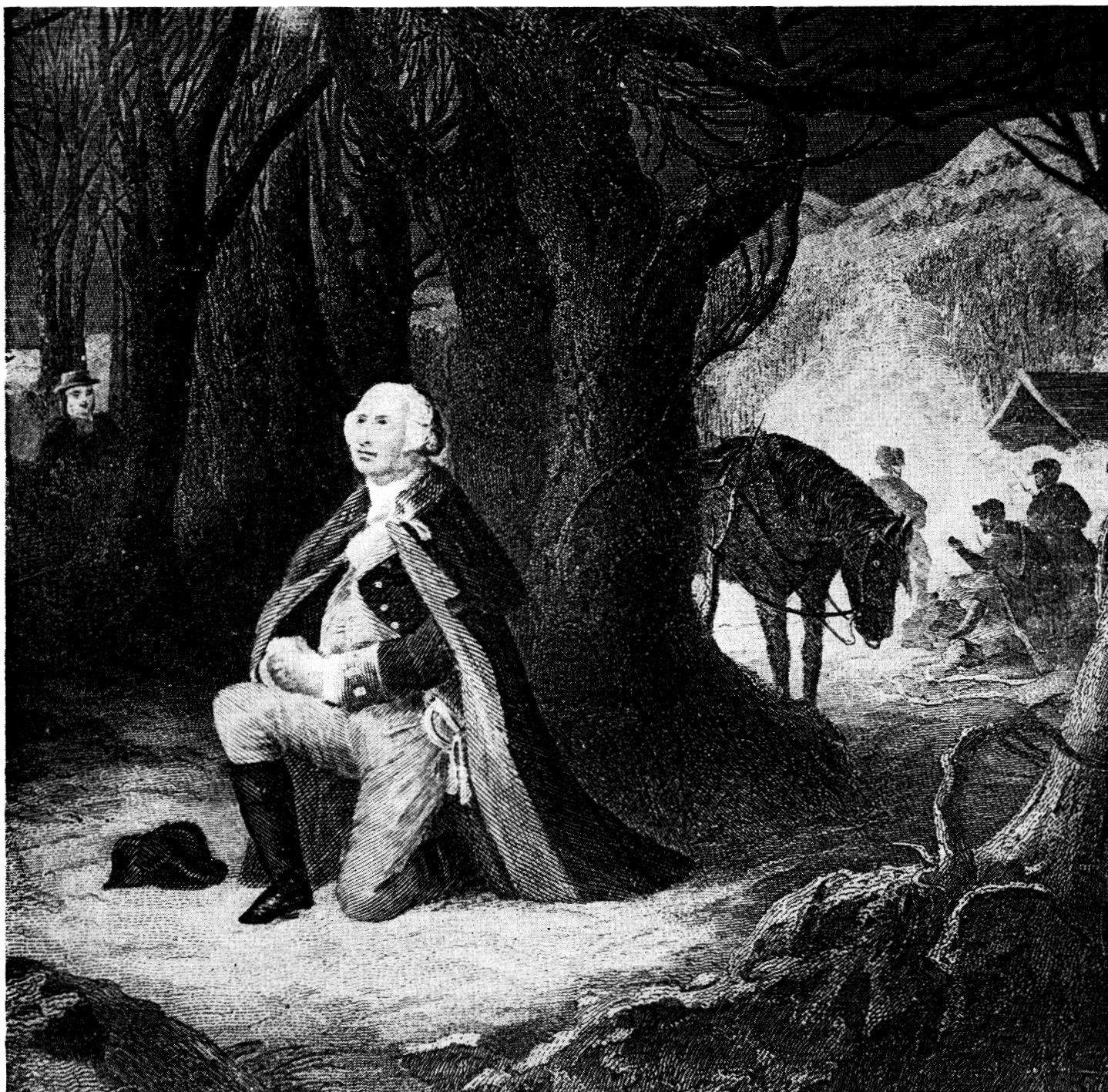


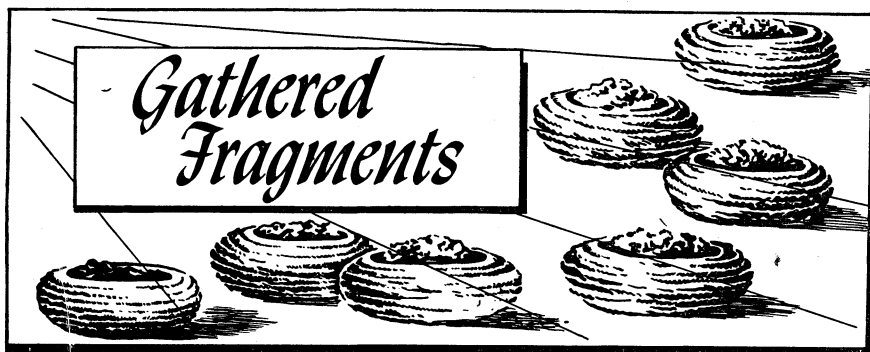
Bread of Life

Vol. VIII

February 1959

No. 2





PASTOR AND MRS. WALTER WALDVOGEL of Kirchheim/Teck, Germany, arrived in the United States, January 6. They bring reports of the rich blessing of God in the assembly there. During their absence Brother Willi Paetsch of Wuppertal is ministering to the congregation.

* * *

The record for church attendance in the United States was set in 1958 according to the Gallup Poll. An average of 50 million adults went to church each week. The Midwest had the highest percentage of attenders—54% of the population, followed by 52% of the East, 51% of the South, and only 35% of the Far West.

* * *

There are an estimated 960,000 Protestants or 15.9% of the total population in the metropolitan area of New York City, according to the Protestant Council of New York City. Of these Protestants more than 55% are listed as nonwhite. Almost 30% of New York's population is Roman Catholic, 18% Jewish, while a little over 30% are unaffiliated with any religious body. New York City is still one of the world's largest mission fields.

* * *

In 1958 there were 25,058 Pro-

testant missionaries from the United States and Canada laboring in other parts of the world—the largest number ever, according to the Missionary Research Library. India claims the most of these—1,883, with Japan a close second, 1,549. Not quite 3% of this total are in the Near and Middle East. The ratio of women to men missionaries is three to two. Of the various denominations, the Seventh-day Adventists rank first with 2,000 missionaries while the Christian and Missionary Alliance and the Assemblies of God rank sixth and ninth with 822 and 676 missionaries, respectively.

* * *

Some of our hymn tunes are arrangements from the works of the greatest composers. For example, the music for "Hark! the Herald Angels Sing," "In Heavenly Love Abiding," and "Still, Still with Thee," as well as a number of other hymns, was written by *Felix Mendelssohn*, the one hundred and fiftieth anniversary of whose birthday is celebrated February 3. The son of a converted Jew, he was born in Hamburg in 1809. One of Germany's greatest musicians, he was largely responsible for the revival of interest in the works of John Sebastian Bach which has steadily in-

creased throughout the last century. Pianist, organist, conductor, teacher, and composer of all forms of music, Mendelssohn is remembered by Christians especially for his stirring *Reformation Symphony*, using Martin Luther's *A Mighty Fortress* as the theme, and his two oratorios, *St. Paul* and *Elijah*.

* * *

Many of our readers who have followed the writings of *Martha Wing Robinson* as they have appeared each month in BREAD OF LIFE will be interested to know that this month marks the fiftieth anniversary of the beginning of her Holy Ghost inspired ministry in the city of Toronto. The commencement of that work was indeed about as inauspicious as it could have been. Simply, Mrs. Robinson told of it in a letter to her mother, dated Feb. 12, 1909. Referring first to a blessed personal victory she herself had just experienced which had followed a very dark valley and long trial, she writes:

"God has been with me in a most blessed way and has brought me into a Land of Praise, a land flowing with the milk and honey of His own presence. . . .

"We are having meetings in the Marlatt home, not big ones, just souls God chooses out and sends to us. As we have no one to hinder we just let ourselves be led of the Spirit. At a moment's notice, we are shown to begin meetings. Certainly He works in them. Such beautiful, holy, restful meetings."

Excerpts from Mrs. Robinson's writings have been compiled into a daily reading booklet, *Treasures of Wisdom*, and may be had for the asking, as long as the supply lasts, by writing to BREAD OF LIFE, P. O. Box 11, Brooklyn 27, N. Y.

Bread of Life

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Bible Obedience

By HANS R. WALDVOGEL

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him (JOHN 14:21).

BELOVED, we ought to make this a year of Bible study and of Bible obedience. And when we do that, there will come to you and to me a revelation that we never dreamed of. Jesus speaks of it: "He that hath My commandments—."

Where are His commands? In the Bible. In this wonderful Book you will find the commands of Jesus that will bring to you the revelation of the Son of God. I am a very poor Bible student if I don't study the Bible to know what is that good and acceptable and perfect will of God.

But when I do and when I begin to take steps of obedience, presently I will find the Son of God in all His majesty, in all His glory, coming to me, out of this Bible. There will unfold within me the eternal life of God.

Life was manifested unto us. How? That which we have seen and heard of the Word of God, that Word which was with the Father was manifested unto us, dwelt among us. Oh, this life, this manifestation of the Son of God, is waiting to come to men. Why have we been so slow? How is it that we do not break, do not bend, do not tremble at the Word of God? That shows how far we have drifted on the way of disobedience. It shows how that the spirit that now worketh in the children of disobedience still occupies our thinking and our ways of study.

Oh, what a dreadful thing if this gospel be hid! This gospel is Christ Himself. It is the revelation of Jesus Christ to our souls. God is making a church like that. He tells us so in the Book of Revelation. That New Jerusalem is the completed church that needs no other light. That New Jerusalem is made up of living stones in whom Jesus Christ has shone forth in all His glory, in all His wisdom, in all His splendor.

One Saturday night, when I was a beginning minister, I had a visit with an older minister. As we waited upon the Lord together, He spoke through this vessel to me something like this: "Son, you have a great need. You need to get acquainted with the commands of God in the Psalms and in Proverbs. Study these things. They will lead you to the Fountain of Life."

The next morning I went to a service where another minister was preaching who knew nothing about what had gone on. Presently in the midst of the sermon the minister stopped and said, "Now here's a message for an individual in this meeting: You mustn't think that your shouting and your speaking in tongues are going to make you acceptable in the sight of God or make you stand in the day of judgment. What you need is to study the commands of Jesus and to obey them. That's the thing you are going to be judged by in that day." Then the minister added, "It isn't known whom this message is for," and then went on preaching.

But I knew whom it was for. My soul was delighted to think that *God* loved me so much to deal with me by the word of prophecy *twice*. How it made me tremble before my God! And I realized that I could not possibly keep the commands of Jesus without becoming acquainted with them. And when I acquainted myself with them, I found out that then I didn't have it until I began to obey them. And in order to obey them I needed much prayer. I needed to pray some powers out of my soul that had been invited by my disobedience and which had come and made their abode with me. I had to drive them from me by much prayer and repentance, by thoroughgoing repentance, by acknowledging the truth of God, and then the Father and the Son came and made their abode with me. What a change! What a change comes into a life when that happens.

Why don't we seek "holiness without which no man shall see the Lord"? This is the call of God to every Christian that every thought, word, act, feeling be subdued, be subject to Jesus Christ. Is He able to subdue *everything* unto Himself? Certainly He is. And one of these days He is going to change our vile body and fashion it like unto His glorified body.

Is that my hope? If that is really my hope, then I will see to it that my "conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ."

Gleanings from the New Year's Meetings

Conducted in the Ridgewood Pentecostal Church

SHORTLY BEFORE MIDNIGHT on New Year's Eve Pastor Hans Waldvogel led in prayer: "We know that Thou hast put power into each one of us to live as sons of God without rebuke. Help us to accept it gladly as a free gift from heaven and to go forth from this place to leave the old year behind and to ring in the new with a ringing faith in our hearts that Jesus Christ will lead us alway in triumph and make manifest by us the savour of His knowledge in every place."

* * *

As the New Year was dawning, the entire congregation rose and with praise and worship welcomed 1959. During this time the following message in tongues and interpretation was given:

"Whether in the busy streets of a metropolitan town or in the jungles of Africa or somewhere else upon this globe, every day of this coming year will be a day of glory, a day of victory, a day which the Lord hath made for your blessing, a day when the Guide of heaven will go before you, preparing for every step of the way and causing all the darkness to light up before you if you make Him your Guide."

Then, as the congregation continued to stand and awaited the benediction, Pastor Waldvogel read the New Year's Text which was given to him at that time: ROMANS 13:11-14.

* * *

Pentecost means nothing—it is a great big circus; it is a tremendous farce—unless it means the marriage of the Lamb, unless your heart becomes so enamoured of Him and so interested in Him that even His gifts are neglected and even His powers and everything you might say about yourself or about the movement. O Beloved, how people have gone astray from the Bridegroom by becoming interested in powers and in gifts and in things that Jesus Christ can do for them! And when He doesn't do for them then they try to produce it themselves. That is where this fanaticism comes from that today stalks the earth in the name of Pentecost.

* * *

But when Jesus Christ finds a soul that wants Him, He will put that soul to the test, He will strip her, He will let her go down into nothingness, He will put a cry into that heart, "O Jesus, Jesus, take heaven and earth, oh, but give me Thyself."

* * *

There is something in the soul of man that will not be satisfied until Jesus Christ takes over.

Oh, for a ministry that, like the Apostle Paul's, is willing to be crucified with Christ, to be despised, to be misunderstood, that Jesus might come forth. God is not going to have a ministry like that until He finds hearts that don't try to make a ministry, but they want Jesus Christ. Then the ministry will be the outflow of your union with the Son of God. It will be as natural as the growth of a tree out of a seed that is fallen into the ground and dies. Then it brings forth fruit.

* * *

Prayer does not change things, as the song says; it is God that changes things. Unless prayer is coupled with devotion and sacrifice it is not prayer.

Prayer means an actual, practical submission to the Holy Spirit, that wonderful fire of Jehovah. We do not know anything about prayer until we are willing to be consumed by that fire of the Holy Spirit. Then we are brought into the Holiest of all. Then we become a living sacrifice, and then we first discover what is that good and acceptable and perfect will of God that allows none of my own will to operate anymore.

Prayer offers me life. Prayer means, I come to God with my emptiness, my utter nothingness, but I come with perfect faith, fully persuaded that what He has promised He is able also to perform. But I abide in His great presence until He has perfected it, until I have given Him a chance and given Him time to perform this wonder of God.

The call to prayer is the call of God to let Him come to me.

* * *

Present your body a living sacrifice. What does that mean? God wants not only your heart and your soul and your spirit, but God has purchased your body. *It does not belong to you.* It belongs to God and when you submit this body to God, the dark forces of death and sin will go out of your body and the life of Jesus will take over. It will still be a body of humiliation. It will still be dust and ashes but within this body which is only a mould there will be shaped and there will come forth a new body, something we do not see but we can feel. It is the Spirit that raised Jesus from the dead. He is on the job.

Champion of the Kingdom

THE STORY OF PHILIP MAURO

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

By GORDON P. GARDINER

PART II

At the time of his conversion to Christ in 1903 Philip Mauro (1859-1952) numbered among his chief clients, the American Telephone and Telegraph Co., the Bell Telephone Co., and the Columbia Phonograph Co., the parent of the present Columbia Records. As counsel for the latter company in its many lawsuits he had "never lost a case on final hearing" and was declared "the leading authority in his profession on the subject of the gramophone and phonograph patents." For all his boldness as a lawyer, however, it was two months before he witnessed to his conversion because of "timidity and fear of comment and ridicule." Then he "was put in a position," he states, where I was compelled to open my lips . . . and to preach Christ for the first time."



Philip Mauro

As he looked at the time of his conversion to Christ in 1903.

SINCE Philip Mauro's mouth was opened and his tongue loosed to preach Christ to his daughter Margaret, it was comparatively easy and not long before he told the story of his own conversion which, they then learned, had occurred some two months before.

Mrs. Mauro and the girls, Margaret and Isabel, knew that their beloved husband and father was an Episcopalian. He "had become a church member and communicant at the age of sixteen, had been for many years thereafter quite a regular attendant at church services, and had heard innumerable sermons." In spite of all this, he later confessed that he "was as ignorant as any Hottentot concerning God's one and only way of salvation."

Unsatisfied, he had sought "by the rush-light of reason" alone, as he himself described it, "to perceive the meanings of life and the relations of man to the order of things of which he is a part . . . [and] with the Power that gave existence to me and to it."

In August, 1893, he had set down the result of his investigations up to that time in this significant sentence: "To the

question, 'Canst thou by searching find out God?' science and religion are agreed that a negative answer must be given." Especially was Mr. Mauro desirous "to determine to what extent the teachings of modern science . . . affect the basis of the hope of another life or state of existence beyond the grave." "Science cannot answer this question," either, he concluded.

Science not being able to answer his queries, Philip Mauro had sought for light in other directions. Two years later, August, 1895, he wrote, referring to the reflections just quoted from:

"In all this, as I peruse it again after the lapse of two years, there is something very like the esoteric doctrine as expounded in Sinnett's 'Esoteric Buddhism,' and in the 'Bhagavad-Gita,' words with which I have lately become acquainted. In striving by the unassisted powers of my own reason to grasp at the truth touching the essential being of man, I seem to have arrived at conclusions that are centuries old—but not necessarily sound for all that . . . that the human personality, or *Ego*, is a soul, and that the soul neither began nor will end

with the body. Such is my belief, and that belief is not merely opinion, but settled conviction, which I deem it unlikely will ever be disturbed."

This "excursion into theosophy" was also in the end futile, for as he said, "Of course, I found no satisfaction in that misty system."

Thus Philip Mauro's quest had carried him "into the domains of science, philosophy, occultism, theosophy, etc. All this pursuit had yielded nothing more reliable than conjecture, and had left the inquirer after truth wearied, baffled, and intellectually starved." Life had no meaning, advantage, purpose, or justification; and the powers of the much-vaunted, human intellect seemed unequal to the solution of the simplest mysteries."

The eight years succeeding "his excursion into theosophy in 1895" were marked by a decided drift away from *all* spiritual matters, ending in a lapse into utter indifference thereto, and an entire absorption in business affairs and other temporalities and worldliness."

"There was no aspiration in my soul beyond the gratification of self; and all the exertion

which I was putting forth had for its sole object the acquisition and accumulation of means for ministering to that gratification through life . . .”

“The things which I valued, such as reputation, the good opinion of men, success in business enterprises, and the like, engrossed my time and thought, and beyond these there was no subject in view.” Having become a thoroughgoing rationalist (and being no more irrational than the generality of those who assume that self-flattering title), I took the ground that it was possible to believe only what could be made evident to the physical senses.”

As for Philip Mauro’s “material circumstances,” there was little more, if anything, which he could have desired. In addition he could say, “I was blessed with excellent physical health and . . . my domestic relations were all that could be desired.

“Notwithstanding that I had apparently every reason to be well-satisfied with my lot and every opportunity to enjoy things of this world, my mental condition was anything but satisfactory. It is hard to picture the state of a mind subject to increasingly frequent and protracted spells of depression, for which there seemed to be no reason or explanation.

“No longer could I find mental satisfaction and diversion in the places and things which once had supplied them. (My gratifications had been largely of an intellectual order) . . . But some remedy against settled despair *must* be found. So I followed others in the attempt to find distraction in the gaieties, amusements, and excitements of a godless, pleasure-seeking world, among whom I was as godless as any. Some good people who were interested in me and who had an inkling of my condition assured me that what I needed was more ‘diversion’ and ‘relaxation,’ that I was

‘working too hard,’ etc. This view of the matter was urged by church members.

“Certainly I was thoroughly discontented, desperately unhappy, and becoming more and more easy prey to gloomy thoughts and vague, indefinable apprehensions . . . The prospect before me was unspeakably dark and forbidding.”

Such was Mr. Mauro’s condition in the spring of 1903. All this, at least in the main, Mrs. Mauro and the daughters knew about him. They knew of his scientific investigations and associations. They remembered how the library shelves of their home at 1616 22nd Street in Washington were filled with books on Vendante and Indian philosophy, Christian Science, and Theosophy by Mrs. Besant—mute but eloquent evidence of their father’s groping for truth. They knew also that for years now he had preferred to be on a golf course on Sunday mornings rather than to be in any church edifice. They did not know, of course, until he told them now how he had indeed become a new creature.

One evening in New York, shortly before he had left for Europe to join his family, he told them, “I strolled out in my usual unhappy frame of mind, intending to seek diversion at the theatre. This purpose carried me as far as the lobby of a theatre on Broadway and caused me to take my place in the line of ticket purchasers. But an unseen hand turned me aside, and the next thing that I remember was a very faint sound of singing which came to my ears amid the noises in Eighth Avenue, near 44th Street, fully a mile away from the theatre. There is no natural explanation of my being attracted by, and of my following up, that sound. Nevertheless, I pushed my way into the building (a very plain, unattractive affair, bearing the sign ‘Gospel Tabernacle’),

whence the sound emanated, and found myself in a prayer-meeting. I took a seat and remained through the meeting. I was not much impressed by the exercises, and in fact was not at all in sympathy with what transpired. What did, however, make an impression upon me was the circumstance that, as I was making my way to the door after the meeting, several persons greeted me with a pleasant word and a shake of the hand, and one inquired about my spiritual state.”

A. B. Simpson, founder and president of the Christian and Missionary Alliance, was at this time the pastor of the Gospel Tabernacle to which Mr. Mauro here refers and where his steps had been so supernaturally directed. The congregation certainly was a company of people who were not of his “social grade” and were “exceedingly plain, humble [and] of little education,” to whom this casual visitor regarded himself as indeed he was, humanly speaking, “immeasurably superior in all the higher branches of knowledge.” They did have a knowledge, however, of something of which he was entirely ignorant. In that respect he had to confess, “I was but an ignoramus.” In addition to their knowledge, however, they were a praying people and also, as indicated, friendly. It was this characteristic of hospitality which made an indelible impression,” the *only* impression which was really favorable.” And but for this “interest in and care of the stranger [he] would probably not have gone to that place again.”

(Because of his own experience in this respect Philip Mauro regarded it of the highest importance for Christians and ushers, in particular, to make visitors “feel at home.” “Let us,” he once wrote, “charge ourselves with responsibility to exhibit kindness to, and to show friend-

ly interest in, the stranger who ventures perhaps with reluctance, almost certainly with prejudice and suspicion to come among us.”)

In the brief while before his departure for Europe Mr. Mauro, unaccountably but irresistibly, had been drawn to return repeatedly to the Gospel Tabernacle, “a place so utterly devoid of attractions, and so foreign to all my actual tastes and inclinations.” Especially was this interesting when he was not “conscious of any benefit from attending the meetings, which, from the ordinary standpoint would have been pronounced exceedingly dull.”

Finally, at the close of the Sunday night meeting on May 24th, “yielding to an inward prompting, which, gentle as it was, yet overpowered all my natural reluctance and repugnance to such an act, I went forward and knelt with a few others at the front of the meeting room. I took the sinner’s place and confessed myself in need of the grace of God. A Christian man (the same who at first asked me about my soul) knelt by me, and called on the Lord Jesus to save me.”

As this brother prayed for him, deep conviction for the sin in his heart seized Mr. Mauro so that he himself began to call upon the name of the Lord for mercy and salvation. This earnest supplication must have continued for some little time, for it was not until near midnight that he arose from his knees a pardoned sinner, rejoicing in the fact that God had forgiven his sins for the sake of His dear Son and had given unto him eternal life.

Within a few days this babe in Christ left for Europe there to spend the summer with his family. He had purposely engaged passage on a slow steamer that he might enjoy to the full the opportunity for rest that such a trip would afford



A. B. Simpson

Pastor of the Full Gospel Tabernacle, New York City, at the time of the conversion of Philip Mauro.

him in his weary condition. Now he took advantage of this time to study the Bible diligently. Before his departure he had secured Young’s *Concordance* and *The Treasury of Scripture Knowledge*. This *Treasury* goes through the Bible verse by verse, selecting the prominent words of the verse, and gives all the outstanding references and parallel passages in the rest of the Bible to that particular word. In all, there are 500,000 such citations—a veritable lawyer’s paradise. In addition, Mr. Mauro took with him a large quantity of yellow paper, second sheets. Using the *Treasury* as his guide he began to write out all references on a given word or theme to which his attention was directed. By this means he ultimately became thoroughly acquainted with the Word of God.

As he studied it in this manner, he awoke to its many wonders. It became his delight so that he meditated in it day and night. And so on this ocean voyage the sails of his own boat were set for the remainder of his life—a passionate and almost incessant occupation with the living Word of the living God. Fortunately, from the very first, the primary purpose of this

study was practical—to find out how to please God.

The results of this method of study are very patent to any one who has read even only a few pages of Mr. Mauro’s writings. One of the outstanding characteristics of his work is the phenomenal way in which he connects similar words and phrases from widely separated portions of the Bible, thereby demonstrating the unity of the book and his unusual familiarity with it. Then follows invariably the application of such study to one’s daily life.

His absorption in reading the Bible was the only “testimony” to his conversion which he gave to his wife and daughters for the first weeks after he joined them in their summer home in Florence, Italy, and, as has been related, was regarded as “the best joke” in the family. But after his first spoken testimony, given to Margaret “in weakness, and in fear, and in much trembling,” and her subsequent conversion, it was evident that this change was by no means a joke, a passing fad or fancy, but a serious way of life which had come to stay.

Not long after Margaret’s conversion, about the end of July, Mrs. Mauro joined the Christian members of the household in their new-found faith. Now it was their turn to learn some facts about her which she had carefully concealed for years. As a child she, too, had been converted; consequently this experience was not unknown to her. But she had loved the world and its pleasures so that for many years she had followed the Lord afar off. After her marriage she had gone along with her husband as he had drifted “steadily away from even a formal profession of Christ.” In reality, she had turned her back on the Lord Jesus Christ. Once Mr. Mauro took his stand for Christ and declared himself, however, she followed his lead.

The sheep which had gone astray was brought back to the Shepherd. The effectual, fervent prayers of her godly mother had availed! And these prayers of her mother afford the only possible reason why Mr. Mauro himself was touched by the Spirit of God and made to surrender himself to the King of kings.

Now all the household was converted except Isabel, the younger daughter. Only eighteen, gay and without any conscious need, such as Margaret had, she felt no necessity of nor desire for this experience which the other members of the family had. She was not even interested, but she soon became uncomfortable, for the Holy Spirit was beginning His work in her soul also. For the present, however, she continued to go the way of the world. Wisely the others exerted no pressure on her but simply prayed that she, too, might accept Christ and be translated out of darkness into His marvelous light.

In September, 1903, the Mauros returned to the United

States. Arriving in New York City Mr. Mauro decided to remain there for a month or more before proceeding to their home in Washington. Deeming it unbecoming for Christians to stay at the Waldorf Astoria where formerly they had resided when in New York, he took a simple apartment nearby, and sought the fellowship of humble Christian believers.

All this was very irritating to Isabel. She made the best of it, however. Having learned something of the new Christian vocabulary and phraseology she wittily used it in the present circumstances. Commenting on her bed, she explained to Margaret, "This bed is more blessed than yours!" But oh, how she loathed going down to some little restaurant on Fourth Avenue to lunch with "that tribe."

To make matters more difficult, however, her ardent suitor, Charles S. French, a lawyer from Boston, came to see her. They had met in Florence. Madly in love with her, he came to visit her as soon as possible. A

Unitarian, whose pastor, Edward Everett Hale, was appointed chaplain to the United States Senate at this time, young French was, of course, an unbeliever.

Now, Isabel herself was still unconverted, but she was loyal to her family and she had absorbed a great deal of the doctrines which she was continually hearing propounded and discussed. Unquestionably, in view of her actions, she at least had become convinced in her mind of the possibility of these things being true, for she immediately began to belabor her lover.

Going over to the "gaudy Waldorf" she would sit in the lobby "solemnly stuffing this young man" with the things she herself had just heard, especially about the coming of the Lord, while she herself was still unconverted! Wisely, however, she also pointed him to the New Testament. Wishing to please her, he began to read it. Thus the Holy Spirit began His work in still another soul.

(To be continued)

Live Out Thy Life Within Me

*Live out Thy life within me,
O Jesus, King of kings!
Be Thou Thyself the answer
To all my questionings.
Live out Thy life within me,
In all things have Thy way!
I, the transparent medium,
Thy glory to display.*

*The temple has been yielded,
And purified of sin;
Let Thy Shekinah glory
Now flash forth from within.
And all the earth keep silence,
The body henceforth be
Thy silent, docile servant
Moved only as by Thee.*

*It members every moment
Held subject to Thy call:
Ready to have Thee use them,
Or not be used at all.
Held without restless longing,
Or strain, or stress, or fret,
Or chafings at Thy dealings,
Or thoughts of vain regret.*

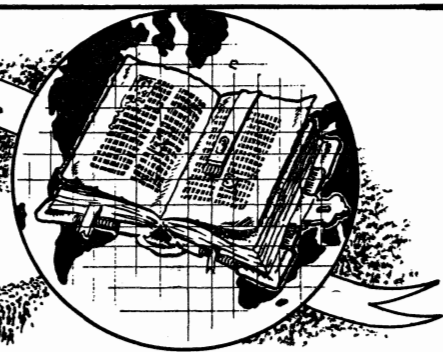
*But restful, calm and pliant,
From bend and bias free,
Permitting Thee to settle
When Thou hast need of me.
Live out Thy life within me,
O Jesus, Kings of kings!
Be Thou the glorious answer
To all my questionings.*

—From Songs of Victory.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



FLORENCE STEIDEL reports from the New Hope Leprosy Mission, Liberia, West Africa, that they now have "700 patients plus their 450 children, some of whom are patients." God has been working so that a number have recently followed the Lord in baptism.

* * *

There are now 1200 children in the *Assiout Orphanage*, Assiout, Egypt, which was started by Lillian Trasher in 1910. Recently President Nasser wrote to a correspondent for the Women's News Service of New York City and highly commended her work. Soon the orphanage will celebrate its golden jubilee and soon the Nile Mother will be seventy, but she is vigorously carrying on with plans for continued expansion. Recently she wrote:

"Someone once asked me if I were not getting tired of my work. My answer is that I have never been as happy as I am in this work God has given me to do. I wouldn't have missed it for all the wealth of America; for this is LIFE—to be able to help those who need you and have no one else but you. Oh, these have been wonderful years!"

* * *

"We have more professing Christians in Orai than we have ever had," writes *Adeline Grieger* who has been ministering in that city of the United Provinces of India for over thirty years. "We are trying our best to help them. Some of them know the

Lord. One of the men who is a forest officer took water baptism last year, and we know that God is working in the hearts of some of the others too. We also have a number of non-Christian young men coming to our Sunday evening services. So we have many opportunities of bringing the message of salvation to souls.

"Daily the distant villages are visited by our men and women, and Miss Kriess goes out with them. In this way they preach the Word to several hundred people each month. The day of great crowds is over, but there is a more definite work done as individuals receive the Word and are able to ask questions and are also prayed with by those who deal with them."

* * *

Ruth Williamson, who labors in the North Transvaal, South Africa, is rejoicing over the dedication of a church in the Zebediela Location—an answer to the prayers and efforts of many years. "We waited for thirteen years to get a site granted to us there," Miss Williamson writes. "For many years the government required a distance of five miles between church sites in most locations. When the law was changed about three years ago, it was possible for us to get the site providing we could give a list of the names of a hundred baptized believers within a radius of ten miles. We gave them a list of 149.

"In April we started building

operations. The Christians supplied all the stone for the building and built the walls. Mr. John Richards did a great deal of work and the supervising of the finishing up, and I took the responsibility of the finances. We have all worked together with one heart and soul to have that light house in the center of that large location where, we have been told, there are 75,000 Africans. It is rustic looking but beautiful to us. There are stationary benches to seat 500. It is near the Paramount Chief's village and close to a large secondary school. The place is thickly populated and it is an ideal spot for our church. Hallelujah! God opens doors that no man can shut.

"We have wonderful opportunities in the Letaba area," continues Miss Williamson. "The other day we were able to go to a farm where the owners, who are Christians, had been calling us for some time to give the gospel message to their African employees. The people all came, without any persuading. Although some of them were drunk, it being Saturday afternoon, they listened attentively and the Holy Spirit came down on us in a precious way. 'This is the moment I have been waiting for, for three and a half years,' said the farmer's wife with tears in her eyes at the close of the meeting. Then we drove up to their house and met the husband who greeted us with the very same words. Our workers went back there again,

IN A GREAT HOUSE *there are not only vessels of gold and of silver, but also of wood and earth* (2 TIM. 2:20).



A VESSEL is nothing. It has no feelings, no desires, no will, no plans. It is wholly in the hands of the One who owns it.

—MARTHA WING ROBINSON.

and they returned full of joy because of the response of the people. The burden of our hearts these days is for the Letaba area, which is immense, and we have workers all over doing Every Home Crusade work, holding meetings, and doing personal work."

* * *

"We had a very happy Christmas season," writes *Martha Schoonmaker* from Lucknow, India. "Christmas Day, in the afternoon, I spoke in the Lady Kinnaird Hospital where over 350 women, not counting the nurses and lady doctor, had gathered. Many of these women were Mohammedans, and some had on the tight pajamas and kurthas (long shirts) which were worn during the regime of the Mogul emperors. My prayer is that His Word may have fallen on good ground.

"In February there will be two conventions. From the 11th through the 15th, there will be the All India Pentecostal Fellowship Convention in Allahabad. Then from the 21st till the end of the month, we will have our annual "House of Prayer" Convention here in Lucknow. We will have a large tent pitched in the Daya Nidhan Park. Rev. N. K. Dutt will be one of our special speakers. Please pray with us that the Lord will bless all of these meetings, that souls may be saved, sick bodies healed, and hungry hearts filled with the Holy Spirit."

JUBILANT REPORT FROM CUBA

SIXTO LOPEZ sends this jubilant and encouraging report, written just after Castro's victory:

"Joyous New Year's greetings from liberated Cuba! This has been a most joyous new year for the Cuban people and for us who are living here in their land. The victory has been a great one for Fidel Castro and his rebel army.

"New Year's Day broke upon us with news over NBC at 8 a.m. that the dictator of Cuba had left the country. As yet the news could not be broadcast in Cuba. As we began to break the news among our neighbors, there was great joy. Some who are not Christians and usually not too friendly hugged us with joy!

"It was a wonderful day. Everyone was out in the streets celebrating, dressed in the rebel colors, red and black, and with the Cuban flag. The following day the rebel troops began to come through, tired, heavily bearded, serious, and happily received by all the people. The park was filled with people waiting for Castro. Our radio program was being broadcast all over the park. When one rebel soldier heard the name, "Lopez," he hurried over to say that he was from Oriente Province and that his people hear our program every day and are Christians.

"At last we have peace, freedom of speech, freedom of the

press and radio, and we can write home all the news, which we could not do before. During this dictatorship, hundreds of young men have been snatched from their homes and have been beaten and tortured without a trial and without justice. Hundreds have been killed. Terrible tragedies have happened in Cuba during these last few years, yet the Province of Matanzas has seen less gunfire and battle than other parts of the island. We have been able to continue our services, radio programs, and work right up until now. Thank the Lord.

"Things are getting normal again here. We have 21 radio programs a week, two daily programs in Havana that reach half of the Island, one daily program in Matanzas, and one Sunday night program that reaches the whole Island.

"We are very grateful for your prayers and offerings for our support and work on this Island."

WORKING WHILE WAITING IN DAR ES SALAAM TANGANYIKA

JUST BEFORE CHRISTMAS *Rose Klob* went down to the seaport, Dar es Salaam, Tanganyika, to await the return of some missionaries, the Hunters, and from there writes: "We have had one of our African pastors in Dar es Salaam for about a year. God has blessed His Word and there is a good group of Christians. We do not have a church building here as yet but are renting a place to hold services.

"While here we have been visiting many outside areas. Each day we go in a different direction with the P.A. system, play some records, and when the crowd comes, we give them God's Word. Sundays we have Sunday school and a morning service, and then we visit the hospital and prison. Even here

in this city there is a prison where boys from every tribe are found.

"For a few weeks now we have visited some cycle farms on the far coast. It is still quite new to them to hear someone preaching God's Word in their village. God has been working by His Spirit. Last Friday three bravely stepped forward and said they were sinners and needed the Saviour we were telling them about. Our hearts were overflowing as we prayed with them that God would meet them in a real way.

"Then this Friday, when we went there again, one more man came to repent. While we were praying with him, one of the men who repented last week came and started to pray with us for his friend who was seeking the Saviour that he now loved and wanted to serve.

"There are hundreds of families who live near these cycle farms and work there each day. Please pray with us that God will fill these four men with His Spirit and make them a witness. This is another open door which God has given us and we are trusting God to do great things. Since there is a new couple coming to take over the mission station where we have been, my co-worker is coming here to work with the African pastor.

"The Hunters will be starting a new work in Iringa, about 450 miles inland, and I will be working with them after the new couple takes over. God has blessed the Hunters with two tents while they were home. We will erect one in Iringa while building a church. The other one we will take from village to village to hold services in. As we visit these bush villages, Mrs. Hunter and myself will have services with the children and will also try to help the mothers with their sick children. This is an answer to my prayer to God to open the door for me to work with children.

Expansion in Taipei

ABOUT 400 crowded into the small church, "The Lord's Dwelling-Place," Taipei Hsien, Formosa, for the Christmas program, according to a report from *Elisabeth Lindau*. A number of those attending were parents of the Sunday school children and had never come before. The crowd was so great that it seems impossible to have another program under the same

ings in a large and very-suitably located hall in Taipei, which, in a few weeks' time, will be at our disposal for use. We are just looking to the Lord to lead each step.

"God keeps the light of seeing only Jesus and abiding in Him burning brightly in my soul," adds Miss Young. "Oh, the perfect rest of such a life! As one, by His grace, goes on



Elisabeth Lindau and Pearl Young

circumstances. Some solution for dividing the crowd somehow will have to be worked out.

One of the valued workers in this assembly is Col. K. C. Liu. His home in Chong-Ho-Hsiang, another suburb of Taipei, is being enlarged by the army. "We will soon be able, D. V., to begin cottage meetings in his home," writes *Pearl Young*. "That is a very large and very needy area—needy for a truly spiritual work. Please pray that God will greatly bless. I would also like to ask for your prayers about the beginning of meet-

in this life, it becomes easier and easier to know His will at all times and to be led by Him throughout the hours of the day. It was my great desire—to know such a life. What a marvelous life—to be able to come to the end of each day with no regrets, just perfect peace, and the Master's smile!

"Here in our midst there is very much to praise Him for; and He will do greater things yet. How greatly we appreciate your prayers and those of all the dear ones at home. We must believe God to fully answer."

"The people living out in the bush, some of whom have never seen a motor car in their lives, will not come out to the larger villages and towns. We will have to go to them with the gospel or they will not hear. We

have felt that God would have us work in this way and we are trusting Him to lead and guide. We would appreciate your prayers concerning these works that God would bless and give us souls before Jesus comes."

Resisting Sin

DO NOT LOVE YOUR SINS. When the whole might of sin and evil is stirring in you, and you are conscious of nothing but temptations on all sides, say in all sincerity to God: "Lord, I will not sin."

Draw back your will, gently but wholly, from evil, and incline it towards God as well as you can. In Him and near Him no evil can touch you.

But if you cannot do this, just endure quietly as a rock endures the raging of the sea and as a tree, hail and tempest, till it is clear once more. And if you should seem to have consented, say again with your whole heart: "Lord, I will not sin." And do not disturb yourself about your sins.

We do not gain anything by our rebelliousness at the feeling of sin and of trial beyond making the evil worse and falling into sin instead of enduring temptation. A disquieted heart is already half overcome and never accomplishes anything good.

It is certain that when the cunning serpent sees that we are frightened of every shadow, it plagues us very thoroughly, even if it does not do more than waste our time through constant anxiety.

Be comforted and not discouraged and wait for the Lord.

—GERHARD TERSTEEGEN.