

# Bread of Life

Vol. VIII

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No. 7



Courtesy of German Tourist Information Office

The Rathaus, Wuppertal, Germany.

God willing, Hans Waldvogel will hold special Meetings in this city, July 12 to August 2

# Four Modes of Healing

**T**HERE ARE FOUR MODES of healing enumerated in the Bible. First, by the simple and direct prayer of faith. Such healings are rare. There are less than five mentioned in the Bible. One of these illustrations we find in Math. 8:5-14 in regard to the centurion's servant. The promises concerning this are many, but the conditions must be fulfilled, as in Math. 21:22—"All things whatsoever ye ask in prayer, BELIEVING, ye shall receive;" John 15:7—"IF YE ABIDE IN ME AND MY WORDS ABIDE IN YOU, ye shall ask what ye will, and it SHALL be done unto you." Faith rarely rises to meet the conditions.

The second way is through a promise given to the disciples: Math. 18:19, 20—"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in Heaven."

The third way is by the anointing by the elders with oil. In James five we have the command, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord," and the promise follows, "And the Lord shall raise him up, and if he have committed sins they shall be forgiven him." Also we have it in Mark 6:13 that the disciples anointed with oil.

The fourth is by laying on of hands. This is the way most frequently mentioned in the Bible, and included in Christ's command and promise, Mark 16:18. Under this comes the exercise of the Gift of Healing.

—MARTHA WING ROBINSON.

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# A Tribute and A Challenge



Mrs. L. M. Judd at her Desk

**L**ORETTA MAE JUDD was born April 11, 1880, in Hardin County, Ohio, the only daughter of Mr. and Mrs. Samuel Shockey. At the age of six she moved to Iowa where she lived for the following eight years.

At thirteen, she began to write for papers and periodicals, in addition to newspaper reporting. A year later, in San Diego, California, she continued her writing, together with the further study of shorthand and business subjects.

Her first spiritual awakening came when she attended revival meetings in a Methodist Church in San Diego. After this experience, she felt that God wanted her to consecrate her ambition to be a writer. Because of this she took all her writings and newspaper articles and burned them.

At nineteen, she moved to Chicago, bringing her sick mother to John Alexander Dowie for prayer, at which time she took a secretarial position in Dr. Dowie's office. Eventually she became private secretary to one of Dr. Dowie's leading executives, H. Worthington Judd, to whom she was married in 1905. To this union was born a daughter, Mary Elizabeth.

In 1903 she had been appointed principal of the business department of Zion Educational Institutions. After her marriage, she continued teaching, establishing two private business schools in Zion City and Waukegan, Illinois.

In 1911 she was born again with the result that she was called into the ministry. With untiring devotion to her calling, she has been a faithful, valiant "soldier of the cross" since that time, remaining in active service until her accident last fall. Her death on May 31, 1959, consummated a life of consecrated dedication to the will of God.

## A Report of the Memorial Services

for

Mrs. L. M. Judd

of

Zion, Illinois

Conducted by

Hans R. Waldvogel

**O**N May 31, 1959, Mrs. L. M. Judd of Zion, Illinois, answered the call of her Master to higher service. The last survivor of the senior group of ministers associated with Martha Wing Robinson\* in the ministry of the Faith Homes of that city, her death marks the close of an era.

Known to almost all the readers of BREAD OF LIFE, either personally or by her articles (some of which appeared under the pen-name of "Aunt Margie"), the details of her funeral will be of special interest to many in this and other lands. At Mrs. Judd's express request this service was in charge of Pastor Hans R. Waldvogel.

A congregation of about three hundred, many of them from a great distance, gathered to pay their last respects to this veteran minister, June 3. Included among the many ministers present were the following who participated in the service: Rudolph Kalis of New Jersey gave the invocation; Charles N. Andrews of Virginia read the Scripture;

\*Excerpts from Mrs. Robinson's writings appear in each issue of BREAD OF LIFE. See page 2 for this month's selection.

Joseph Wannenmacher of Milwaukee played a violin solo, "The Holy City"; Mr. and Mrs. Paul Mitchell of Kenosha, Wisconsin, sang in the quartet, "Ten Thousand Times Ten Thousand"; Ruth Brooks of Zion accompanied for the various musical numbers as well as for the congregational singing; Anton Darms, the senior minister of Zion (now in his ninety-first year and still very active), gave a brief but beautiful tribute to his friend of almost sixty years before pronouncing the benediction; and Roy M. Gray of Arizona prayed at the cemetery.

The presence of so many ministers, too numerous to mention all of them by name, and the manner in which the service was conducted gave it more of the atmosphere of a convention than of a funeral, according to the opinion of many. As Christ was worshipped, He Himself drew near, manifesting Himself according to His specific promise as given in a message in tongues and interpretation:

"If you will agree to be looking up instead of looking down, I will let a stream of life be flowing through this meeting that everyone in the place shall partake of. This is My word."

The entire congregation joined in singing one of Mrs. Judd's favorite hymns, "May Jesus Christ Be Praised," at the beginning of the service and "Blest Be the Tie" at the close. In addition they united in praise, worship, and songs which were interspersed throughout the meeting. Thus indeed it was a time of life-giving blessing and edification.

In his remarks Gordon P. Gardiner, editor of *BREAD OF LIFE*, told how Mrs. Judd seemed to disregard the incidents of her natural life, for she regarded her spiritual life as what really mattered, especially the privilege that was hers to be one of "that really brilliant constellation of ministers"—Elder and

Mrs. Eugene Brooks, Mr. and Mrs. George A. Mitchell, Mrs. Eva Leggett, and Mrs. Martha Wing Robinson.

"For all of us who are still in this woeful earth, we ought to take inventory today," declared Pastor Hans Waldvogel in his masterful tribute to Mrs. Judd and challenging sermon. "We all ought to raise our Ebenezer. We ought to smite upon our bosoms and we ought to ask ourselves a very pertinent and holy question: 'What have we done with the blessing that we have received through Mrs. Judd and through all this constellation of saints that were mentioned?'"

"When God sent His great vessel, Mrs. Robinson, to this city, He sent her with a marvelous message, and around her, God appointed lesser lights. And, as we heard awhile ago, they formed a marvelous constellation in the sky of this last generation that is doomed for destruction except they repent. They all sent forth that same marvelous light. Many didn't follow that light, but those who followed have found the Sun of righteousness. That's my joy today.

"Beloved, when God brought me into this city and into touch with Mrs. Judd and Mrs. Robinson and Elder Brooks and Mrs. Brooks and all this constellation, I was in darkness, I was floundering. God was beginning to call me into the ministry. It was an uncharted course for me. God was calling me into a warfare with enemies that were not carnal, but principalities and powers in heavenly places. I soon discovered something. I found out that here was the Word of the living God in earthen vessels, spoken over lips of clay.

"I am so glad to know that God does speak over lips of men. He has never told me anything that's not in the Bible. But when God speaks through the power of the Holy Ghost, He

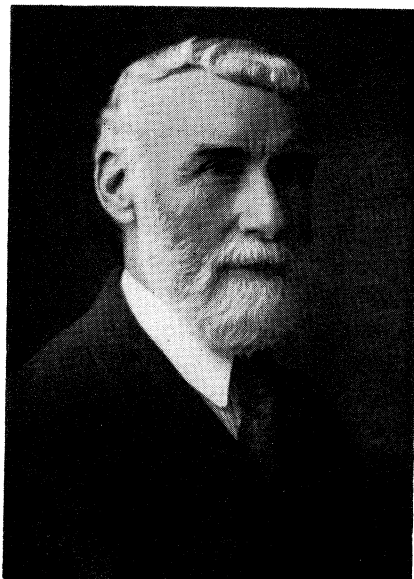
confirms the Bible. He makes it live in your soul. He makes it to become more *personal*. We all have studied the Bible. The rich man had studied Moses, but it never occurred to him that he ought to obey the commands of Moses, which, if a man obey, he shall live in them.

"And it was a very interesting experience for me to make when I first got in touch with Mrs. Judd. Somehow God used Mrs. Judd particularly to me, personally. One time I was in a home and Mrs. Judd was there. We were all seated around a table and presently God began to speak. When I heard people getting wonderful messages, I said, 'I wonder if this is real.' (I had seen so much false. I had seen fanaticism. I had met prophets who proclaimed themselves to be prophets.) 'God, I am going to put out my fleece. The Bible says, "Whom the Lord loveth He *chasteneth*."' "

"Everybody got a wonderful message, but do you know, I was the last one to get spoken to by the Lord, and God threatened me with death if I didn't get down? Strange, I was the only one. But thank God for Mrs. Judd. She was faithfully delivering to me, not her own words, but the words of the living God. It made me so happy and it made me so sad at one time—sad, because God had to chasten me like that, and happy, because now I knew it was God that spoke from high heaven.

"After that, it was my privilege to pray with these vessels, particularly with Mrs. Judd, especially after God had sent me to Brooklyn. God used this precious vessel again and again to speak to me words of fire. Would to God every theological seminary had such teachers! Would to God every Bible school had such teachers!

"The Apostle Paul said, 'We have this treasure in earthen  
(Continued on page 10.)



**Philip Mauro**

*Taken when Mr. Mauro was about 65.*

# *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 VII

*The out break of World War I found Mr. Mauro and his daughter Margaret ministering in Italy while his wife was in England where she had been detained by family circumstances. This forced separation with its uncertainties and dangers was especially hard on Mrs. Mauro. The story continues with the way in which God gave her victory over her anxieties.*

"AND MY PEOPLE shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest" (Is. 32:18, 19).

"Precious father sent me this verse," wrote Mrs. Mauro to her loved son - in - law, Charles French, in Boston from her residence in England, October 13, 1914. "I wrote a few lines yesterday to Isabel in some stress of spirit—I do hope I did not write in such a way as to distress her or make her anxious—but the news of the fall of Antwerp had just come officially, and of course that news means much more than at first appears. The change of operations also, in France, was news also not calculated to encourage. Then there are, necessarily, warnings and advice and also regulations given out thro' the newspapers."

Then Mrs. Mauro spoke of various restrictions and of the dangers from bombings to which they were subjected "in the nature of things" because of their proximity to the Channel.

"The Lord has kept Father and Margaret where it has been

very quiet—and I trust it will continue so. If things go on as they seem to be expected about here, I can thank Him for keeping them there. Unless a miracle were done (as far as I can see) they are more cut off than ever.

"But, O Charlie, the Lord *has* comforted me today and I can say from my heart He is a *just* God. Not one thing that He has permitted me to suffer has been too much or unnecessary. He *had* to allow it and I justify Him. His loving kindness has been so marvelous all my life—His blessings beyond all words—and I have not shown that I was appreciative or thankful so He had to show me. Now we are in His hand—and He loves us and gave His own Son to redeem us. Is not this enough? Surely we can rest quietly and confidently, just trusting Him.

"And I do not wish to be occupied with myself but to think of the millions in such depths of hopeless despair. There are thousands coming over here. Pray for them that there may be provision made for them—especially that there may be

food enough. I am afraid to say how many thousands came yesterday but a prodigious number and all to be housed and fed. I do not see how it's possible, and constant prayer is necessary for their salvation and that the Word may reach all these different parts of the army and navy in all the different countries. . . .

"I have had beautiful letters from Father and Margaret right along, but I do not see how they can get through now. But the Lord is able for all these things and I am looking to Him."

Later in her letter Mrs. Mauro gives a most earnest yet tender exhortation which, because it so clearly reflects the manner of life of the Mauros themselves, is included here: "And oh, Charlie, I crave for you and Isabel, that you both may be strong in prayer—praying parents—that the children may have in you both an example of those who make *everything* a matter of prayer. Gather them about you before you undertake *anything*, and pray together if it be only a few words. I know Isabel has done this more or



less, but it would be so good for the children to look for and expect it before any move is made about anything. Let them get accustomed to ask the Lord about it. They will get the habit of prayer now. Precious little ones, how I yearn over them, but oh, I do hope our Lord is coming *soon*. It can't be too soon, can it?

"If you think the details I have put in here would make my darling child anxious, do not give it to her. Do not either of you be anxious, but pray. He is faithful that promised, Mother's tenderest love."

Not too long after this, the Lord made a way for Mr. Mauro and Margaret to return to England. Once there, however, it became evident that the family, along with sick Aunt Anna, must return to the United States because of the increasing restrictions and dangers. Multitudes of others who were in similar plight were also seeking passage on available ships westward bound. It seemed impossible for the Mauros to leave, but as always they made their moves a matter of prayer, knowing that "with God all things are possible" and that "all things are possible to him that believeth."

Finally in June, 1915, they were able to state: "The Lord's plan is for us to sail next Saturday." So amid mine-infested waters the Mauros set sail from England and by the good hand of their God upon them crossed the Atlantic in safety and reached their desired haven in peace.

Once again in the United States, the Lord led them to settle in Framingham, Massachusetts, only a few miles from Boston. To their new residence they gave the name "Hebron Farm" which was to be the Mauro home for about the next twelve years. Here, first in their own home and later, as the congregation increased, in a hall

in the village itself, Mr. Mauro conducted services marked by the blessing of God. Here, too, he wrote a number of his greatest books besides editing a monthly periodical, *The Last Hour*, for seven years (1921-1927). At Hebron Farm, also, Mr. Mauro and his family were to undergo one of the most fiery trials of their lives and, by the grace of God, to experience their greatest victories.

About a year after their return to this country, one day in 1916, with little or no premonition, Mr. Mauro suffered a complete breakdown. His condition required the closest, most constant attention. Nobly Mrs. Mauro undertook the care of her beloved husband, humbly and confidently seeking deliverance from the hand of the Great Physician alone.

For thirteen years now the Mauros had implicitly trusted the Lord for healing. For these years they had found Him faithful who had promised. Throughout this period they had boldly proclaimed that Christ is the Healer of His people and had lived accordingly. But now, as never before, they were called upon to shew their faith by their works in a great and prolonged fight of affliction.

For weary day after weary and trying day, week in and week out, the fiery trial dragged on. Weeks went into months with no sign of diminishment of the trial or deliverance from it. Indeed it was a trial of faith. Yet the family persisted and "endured as seeing Him."

"Like unto them that go down into the pit," quoting the Psalmist (Ps. 143:7), was Mr. Mauro's own description of his condition during that year of 1916 to 1917 when he was "carried by bodily and mental disease beyond all possibility of cure by human remedies." Yet, severe and long as was this trial of faith, again the Mauros proved God faithful. Not suf-

fering them to be tempted above what they were able to bear, in the end He gave a sudden and perfect deliverance.

Following hard upon this victory, however, there came another test in what proved to be the last illness of his beloved, faithful wife. Undermined by the strain of years incident to caring, first, for Aunt Anna and, more recently, for her husband, Mrs. Mauro's health broke, "ending in her departure to be with Christ," in August, 1918.

"During that period of testing," wrote Mr. Mauro in the preface to the second edition of *Sickness Among Saints*, issued in 1919, "many spiritual results were accomplished, and many lessons of great spiritual value were learned, which medical treatment would necessarily have made impossible. But while this is not the place to speak of the results of our severe trials," continued the author, "it is appropriate to express the deep thankfulness of all the family that we had learned, in such time of need, to seek not to the physicians but to the Lord alone. It is an unspeakable blessing to the sick, and to those who minister to the suffering one, not to have the consciousness destroyed by drugs and the last precious communications thus prevented, and, which is even more important, the last opportunity taken away to glorify God in the hour of trial and to triumph through Christ in the very face of death itself.

"It seems due to our fellow-believers . . . to tell them that the doctrine set forth has been *fully tested both in living and in dying*; and that it has *more than stood the test*.

"Not until eternity will be known the extent of the damage that has been wrought through the now universal practice of administering opiates to those in mortal pains. How it affects the dying *saint* has been indicated above; and as to the dy-

ing sinner, how appalling the thought that millions are thus robbed—and in the name of ‘mercy’—of their last opportunity to receive the Lord Jesus Christ for their personal salvation!”

In the beginning of this same preface Philip Mauro wrote: “We now issue another edition of this pamphlet, having revised it in the light of such additional knowledge as we have gained during the ten years that have elapsed since its first publication. No changes in substance have been made, because none were found necessary; and the changes in form of statement (which are few and unimportant) are with a view to greater clearness rather than for the correction of errors.”

Then the author proceeds to make a statement which is very important and has been substantiated with the passing years. If anything, it is more pertinent and needed by God’s people today than when first uttered forty years ago: “The need on the part of God’s people for instruction from His Word on the subject of bodily sickness is more apparent than ever; and *that need will doubtless be greater and greater as diseases, plagues and pestilences* (of which the world had a bitter experience in 1918—‘Spanish Influenza,’ so called, and for which Medical Science confessed it had no remedy) *increase in virulence.*” (Italics in this paragraph are ours.)

“It seems to have been appointed by the Lord that, as part of our preparation for setting forth the teaching of His Word on this subject, we should be tested as regards that teaching to the *extreme limits* of bodily sickness, that we should in fact know what it is to have ‘the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead’ (2 Cor. 1:9).”

Second editions of *God’s Way*

in *Sickness* and “*By What Means?*” were also issued in 1919. At the same time Mr. Mauro wrote a new pamphlet, *The Diseases of Egypt*, “with the desire to supply that which was chiefly lacking in [his former publications], namely, *the reason for which our loving Father in heaven permits such afflictions to fall upon His children and the purpose He seeks to accomplish thereby.* . . . The teaching of Scripture on this great and practical subject has of late been pressed forcibly upon the writer’s mind by events occurring in his own family; and he cannot escape the conviction that one of the objects of the Lord’s recent dealings with him has been to lay upon him the responsibility to make known, to as many as he may be able to reach, the main lessons embraced in that Divine teaching.”

Four years later (1923) in his book *James: The Epistle of Reality* where he discusses the well-known passage dealing with the “Directions for Affliction and Sickness” (James 5:13-15), Mr. Mauro makes these further observations and gives this final testimony:

“We should here declare our deep conviction that it is by bodily sicknesses, more than by any other trial, that the saints of God, and those who claim to be such, are tested as to *the reality of their faith.* If the writer of these lines had not found it possible, in extreme bodily sickness, to trust himself and those dear to Him to God’s care, using only the ‘means’ which *He* has appointed, he could not be sure he was really trusting Him at all, or for anything.

“The apostle Peter writes to the children of God saying that the *trial* of their faith is much more precious than of gold which perisheth (1 Pet. 1:7). This tells us that faith is a thing which God tries or tests. But

He can try it *only where it exists.* Suppose the test comes, and we act under it according to the ways of the unbelieving world? How is our ‘faith’ manifested? And how can we be sure we *have* real faith in God at all?

“It is both significant and appropriate that the commands by which, more than by any other, the faith of God’s professed people is tried, should come to them through that servant of Christ (James) who was inspired to instruct them as to what real ‘faith’ is. And since . . . true faith consists in simply taking God at His Word, and doing as He has said, it may well be that this passage has been given in order, among other purposes, to test the faith of God’s people in regard to a matter wherein the natural heart finds it so easy to seek unto the arm of flesh and to put its trust in human expedients. . .

“We are much concerned because of the suffering which the saints have sustained in consequence of their neglect of God’s provisions for His sick ones and their failure to follow His plain directions. . . . For our part, whatever the present consequences may be, as we desire to be pure from the blood of all men, we shun not to declare *all* the counsel of God (Acts 20:26, 27). Furthermore, having walked in this narrow way of faith and obedience for a score of years, we can unreservedly commend it to our fellow saints; and can bear testimony that ‘He is faithful Which promised!’”

One fact stands out with great clarity and certainly is not without great significance: Philip Mauro did his greatest work of “disputing and persuading the things concerning the kingdom of God” *after* his great trials of faith during the years 1916 to 1918. His “best” was “yet to be!”

*To be continued.*

# Sorry To Leave School

By MARGARET M'CHELSEN

Orai, U.P., India

THE LAST DAY of school was a display of mixed emotions. The girls of the Fifth Class were in tears; the boys looked sad and thoughtful. We were having a farewell program for them as they would be going on to other schools—some of the girls to be married. Their cry was not, "No more school, no more books, no more teacher's sassy looks," for they did not want to leave our school. They wished we would open Sixth Standard. Prizes were given out at this time for the year's work. On the whole the children did real well. I was especially pleased with the Bible exam results and the memory verse contest. One boy wrote 155 verses.

At the close of the program the boys and girls of the Fifth class spoke a few words. Suresh was first to jump up. He told how thankful he was to have been in our school for five years. He had learned much about Jesus and wanted to live his life for Him. He said he would always respect "his" school and wished we would have a Sixth Class so he could come back next year.

After him a Sikh boy who had been with us only a year spoke. He mentioned how he had never heard of Jesus before and had never read the Bible. He was glad he had heard of Jesus and that He died for us. We know some of these testimonies were from the heart and trust the Lord will finish the work He has begun.



The Old School Building

*Extreme left: Third Class. Middle: Fourth and Fifth Classes. Extreme right: Second Class.*



First Class and Teacher in New Schoolroom



Fifth Class—The "Graduates"

The boys with the knot of hair on top of their heads are Sikh boys.





# *Trophies of His Grace*

By PEARL YOUNG

*Taipei, Formosa*

ONE AFTERNOON not long ago, a young officer from an Officer Training School near here came to see me and asked, rather embarrassedly, if he might tell me what God has done for his soul. I had noticed this young man in the Sunday evening meetings, but he, with the others who came from that school, would always leave a little early in order to be back to "sign in" by a certain time, so I had never spoken to him. His name is Lieut. Chang. By questioning him, I finally got the story of his past life.

His was a Christian home in North China. When he was only a child, the Japanese took over in that part of the country, and he, along with his school, fled to South China. (This was a very common thing at that time. Many schools and colleges moved from one end of China to the other in order to escape the Japanese.) He never got back home again. He and the other children were often not properly cared for. They could not understand the South China dialects, and the people there could not understand them. But now, as he looks back, he sees how God's hand was over his life, though he himself did not yet know the Lord. For instance, one evening while roaming the streets of a South China city, hungry and homeless, a minister noticed him and spoke to him—in the language of North China!—and took him home for the night. Finally, the young fellow entered the army; and

then, when the Japanese occupation was followed by the worse terror of Communism and all China became Communist, the Nationalist Army evacuated to Formosa, and he with them. That was ten years ago.

Here in Formosa, like so many, many others, he has been lonely, discouraged, sick at heart. He was sick in body, too. And in this state, he began coming here to church a couple of months ago. God met him from the very beginning. His face just lighted up as he told of the peace and joy he has found. He simply drinks in the Word. His sickness has been healed, and he says that the love burning in his heart constrains him to witness to others continually.

Well, all the time he was talking, I kept thinking of that dear home back in North China and how they must have prayed for their boy and how God in His great faithfulness has answered prayer. Having lived in China for so many years, I know something of the sorrows and sufferings of this people, and one's heart aches for them. Oh, the stories of rent homes and hearts, thousands upon thousands of them, and of all classes, but especially the military. And yet we know that China's sufferings have been brought on by China's sins, and so the greatest need of all is that now at last there might be true repentance.

Another who has just recently come out of darkness into this marvelous light is an elder-

ly lady who was formerly a Buddhist. Her husband died many years ago leaving her with three small children. She was so broken-hearted and hopeless that she wept incessantly and so almost ruined her eyes. Her friends tried to get her into gambling and other sins in order to help her forget her sorrow, but somehow she had no desire for those things. When I first met her a few months ago, I was impressed with her sweet, though sad face. And now she is rejoicing in the Saviour. Prayer is so real to her. She is slowly learning to read.

A couple of weeks ago, while she was alone praying, she saw a vision. Her little room was filled with a wondrous light, "the like of which I never saw in all my life," she said; and then Jesus Himself appeared to her. It has always seemed very, very wonderful to me how God sees and loves His weakest, humblest child, wherever that one may be, and gives just the help that is needed. Praise our wonderful Lord! This dear woman is surrounded on all sides by sin and darkness and is really suffering persecution.

Still another who has recently accepted Christ is an elderly man, a scholar. His wife was the one who kept her vow to believe in the Lord if He would heal her husband. That was about two years ago. She prayed earnestly for him ever since, but he, being a good-living, upright man, felt no need of a Saviour.

Then a few weeks ago he took desperately ill. Mrs. Tseo sent for Elizabeth Lindau and me to go and pray for him. We went and found him truly in a bad condition. Before we prayed for him, I told him that the Lord would certainly heal him, but then he must give his heart and life to God. He nodded his head in assent, and we prayed. He testified later that immediately he felt the disease leave him. He has kept his promise to yield to God, and God has done much for him, teaching him from the Word.

However, the battle is not over when these precious souls enter the Kingdom. Oh, how the devil strives to trip them up, to turn them aside, to keep them from going on! But we thank the Lord for many victories. However, we have not yet seen here what we long to see—the mighty outpouring of the Holy Spirit. Certainly the fault is not with God. But He does not allow me to take my eyes off Him for even a moment. His Word is true that if we will believe we shall see the glory of God. Please continue to stand with us for full victory.

P.S. Since writing the above, two days ago, an American missionary has been filled with the Spirit here in our home. She is a dear friend, and hungry for the Lord. Hers has been a ministry of taking special meetings in various churches all over the Island. During the past year, she has come here from time to time for fellowship and prayer, and during one of these times she experienced a precious anointing of the Spirit. Yesterday, however, she had such a full and wonderful baptism, praising, praying and preaching in tongues for about three hours. Others present were greatly helped also and encouraged to press on into all God's fulness. Praise His Name!

## "Jedermann Sollte Wissen Wer Jesus Ist"

By MRS. WALTER WALDVOGEL  
Kirchheim/Teck, Germany

WE HAVE BEEN very busy since our return and we are so glad to be here in the will of the Lord. We are thankful especially for the marked way in which God is revealing Himself in the meetings and also in our home worships. It is very evident to us that He is desiring to do a new thing among us, and we detect a new hunger in the hearts of people for more of Jesus and more of His Word.

We are so thankful, too, for the open door which the Lord has given us this year to have street meetings. We gather at the church each Sunday afternoon at about 5:00 or 5:30 and have choir practice and then prayer for the street meeting. It is held on a large schoolyard—an excellent place. Many people gather each Sunday evening to hear God's Word in testimony and song. We hear that people are singing our theme chorus, "Everybody ought to know Who Jesus is"—"*Jedermann sollte wissen Wer Jesus ist.*"

The last time we were out we spied a man of about middle age who evidently was deeply affected by what he was hearing and the tears rolled down his cheeks. We pray that God will bring him into the fold.

We tried something new last time. We do not have a Sunday evening service, usually because of the fact that transportation is not good on Sunday evenings, but we felt that we should have a short service after the street meeting in order to invite strangers to the church. A fine crowd of our people were out—perhaps 60 altogether, and we were so glad to note that five strangers came along.

Please help us pray for these souls that they will come through to a real experience of salvation.

The husband of one of our women has been coming to the meetings lately, and she has asked us to pray with her that he will find the Lord. Yesterday she handed us a letter from him and we were delighted over the contents. He said that he wanted us to know and the church to know that he earnestly wants to follow Jesus and that we should all pray that he will come to know the Lord. He told us to read his letter publicly. This really means something here in Schwabenland and, also, when one considers that he is a business man. Thank God for His working in the hearts of people. We are yearning for a real harvest of souls this summer.

## A Tribute and a Challenge

(Continued from page 4.)

vessels, that the excellency of the power may be of God, and not of us.' Some people like to criticize the earthen vessels. They live close to them and they see the faults and they criticize the infirmities and the weaknesses and the lack of capacity. That is what happened to the Apostle Paul, and all that were in Asia were turned away from him, but writing to the Thessalonians, he says, 'We cease not to give thanks for you, because, when you heard the word of God of us, you received it not as the word of men, but as it is in truth, the word of God.'

"Beloved, we ought to stand here today and search our hearts like the rich man in hell. If you had listened to the word of God instead of criticizing the vessel! If you had recognized the day of your visitation! I trust we have. I trust we know that there is but *one way*.

"How few ministries we find in the world today that are absolutely and one hundred per cent hid with Christ in God so that they do not attract attention to themselves. These luminaries today are advertising their own prowess and their own power because God is working, but, in this ministry we found nothing like that. We found a constant call to 'come down'—to come down and hide in the Lord Jesus Christ. And what is it but the reiteration of the words of Jesus, 'If ye abide in me—'

"The Bible says, 'When they saw the star, they rejoiced with exceeding great joy.' But they didn't stop there; they followed the star, and that star led the wise men to where the Babe was. And when they found the Babe, nothing more is said about the star. The star had accomplished its purpose. That star of Bethlehem didn't attract attention to itself—it attracted the attention of the Wise Men to the Babe. So I found it here—the attention was not attracted to the vessels, but every minister tried to point men and women to the great necessity of getting acquainted with Jesus and the power of His resurrection.

"I, for one, look back over the years we've been in Brooklyn — thirty-four years — and step by step God has caused our work to grow, and our work in Germany today is far larger than our work in America. When I see these things, I am deeply ashamed of myself because I am conscious of how utterly and how hopelessly I would have failed if God hadn't allowed me to see that great star that led me to the feet of Jesus Christ and made me know that He is the same yesterday, today, and forever, and that His word is just as true now, 'Without Me you can do nothing.' And these are the teachings which God, through His vessels, and chiefly

through Mrs. Judd, brought to my attention.

"And beloved, today there has been a harvest of the ministry of this precious woman in our work in Brooklyn and in Germany that shines and that keeps increasing and keeps growing. Time and again, writing to Mrs. Judd, I said, 'Mrs. Judd, I am indebted to you for being so faithful in laying down the fundamentals of a Holy Ghost Pentecostal ministry.'

"You would be surprised what happened in Germany when we came there with this glorious, simple message—this very simple message of obedience. And, oh, how the whole world needs the simplicity of the gospel! You advertise that you're going to talk about flying saucers and 'little men from Mars' and you've got the whole 'gang.' But talk about obedience, talk about humility, talk about lowliness of heart, talk about purity of heart—absolute social purity—and you will be very unpopular before long.

"I remember in 1923, God spoke by her this word to a large meeting: 'Oh, there are so few that love Me and become My friends. There are so few who pray day and night to know Me until I can set them into a place of obedience where I can manifest Myself to them. And then He said, 'Will *you*, no matter what others do, no matter what your ministers do, will *you* go on to seek Me in that wholehearted, single-eyed way until I press you to My bosom and unite you to Myself?'

"That thing went to my heart, and it still goes to my heart today. It has set my course. It has set my way.

"Now this constellation is moving off the sky from our view. One by one has been called away. What's next?

"Well, beloved, let's look into our own hearts and see whether we have learned the lesson, whether we have accepted the

message, whether we have found *Him* of whom they have spoken to us. And if so, then let us do like God said to Joshua, 'My servant Moses is dead. Now *you* go. I will be with you just like I was with Moses.'

"Beloved, the Lord is not stepping down nor stepping back because these saints and these vessels have been removed, but he is looking for *you—young people*, young men and young women.

"The generation before Noah's day was filled with rich and strong and mighty giants and sons of God, but they did not want the Spirit of God to control them. And Jesus says, 'As it was in those days, so shall it be in the days of the Son of man.'

"But thank God, there are Noahs today. There are those who tremble at the Word of God. And Mrs. Judd, our precious sister, was one of them. And now she has gone from us. Let us make sure that soon we shall be permitted to meet her. And God tells us how: 'Watch ye, therefore, and pray always that ye may be accounted worthy to escape the things that shall come to pass, and to stand before the Son of man.'

"And before I sit down, let me again put this into our hearts: Beloved, this has been the day of our visitation, and everything depends on what we have done with it. If you have obeyed with fear and trembling, the light is in your soul. If you have disobeyed, your heart is getting dark and calloused.

"Oh, God is not fooling. He has given us His Son. He has given us His precious New Testament, and we find everything in this New Testament which was proclaimed by these vessels. But let us be sure that they are written on our hearts and that as we go forth into this world, we, too, shall shine as lights in the world."

## *The Coming of His Feet*

**I**N THE CRIMSON of the morning, in the whiteness of the noon,  
In the amber glory of the day's retreat,  
In the midnight rob'd in darkness or the gleaming of the moon,  
I listen for the coming of His feet.

### CHORUS:

*For the coming of His feet,  
For the coming of His feet;  
He is coming, Hallelujah!  
He is coming robed in light!  
I listen for the coming of His feet.*

*I have heard His weary footsteps on the sands of Galilee,  
On the temple's marble pavement, on the street,  
With the weight of sorrow falt'ring up the slopes of Calvary,  
The sorrow of the coming of His feet.*

*Down the minster aisles of splendor, from betwixt the cherubim  
Thro' the wond'ring throng, with motion strong and fleet,  
Sound His victor tread approaching with a music far and dim—  
The music of the coming of His feet.*

*Sandaled not with sheen of silver, girdled not with woven gold,  
Weighted not with shimm'ring gems and odors sweet,  
White-winged and shod with glory of the Tabor light of old  
I listen for the coming of His feet.*

*He is coming, oh, my spirit! with His everlasting peace,  
With His blessedness immortal and complete;  
He is coming, oh, my spirit, and His coming brings release:  
I listen for the coming of His feet.*

—LYMAN WHITNEY ALLEN.