

# Bread of Life

Vol. VIII

January 1959

No. 1



## *From Glory to Glory*

**F**ROM GLORY UNTO GLORY!" *Be this our joyous song,  
As on the King's own highway we bravely march along!  
"From glory unto glory!" O word of stirring cheer!  
As dawns the solemn brightness of another glad New Year.*

*Our own beloved Master "hath many things to say,"  
Look forward to His teaching, unfolding day by day;  
To whispers of His Spirit, while resting at His feet,  
To glowing revelation, to insight, clear and sweet.*

*To marvellous outpouring of His "treasures new and old,"  
To largess of His bounty, paid in the King's own gold,  
To glorious expansion of His mysteries of grace,  
To radiant unveilings of the brightness of His face.*

*Abiding in His presence and walking in the light  
And seeking to "do always what is pleasing in His sight,"  
We look to Him to keep us "all glorious within,"  
Because "the blood of Jesus Christ is cleansing from all sin."*

*The things behind forgetting, we only gaze before,  
"From glory unto glory," that "shineth more and more,"  
Because our Lord hath said it, that such shall be our way,  
(O splendor of the promise!) "unto the perfect day."*

*Oh, let our adoration for all that He hath done  
Peal out beyond the stars of God, while voice and life are one!  
And let our consecration be real and deep and true;  
Oh, even now our hearts shall bow and joyful vows renew!*

*Now onward, ever onward, from "strength to strength" we go,  
While "grace for grace" abundantly shall from His fullness flow,  
To glory's full fruition, from glory's foretaste here,  
Until His Very Presence crown our happiest New Year!*

FRANCES RIDLEY HAVERGAL.

(For the story behind this poem see page 11.)

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# The First Love

By H. R. Waldvogel

WHAT IS this heavenly Bridegroom looking for in our hearts today? To see whether we really love Him. That is the question.

"I have somewhat against thee, because thou hast left thy first love. Remember whence thou art fallen," He wrote to the church at Ephesus.

That is a tremendous fall—to have fallen from our first love. After all, that is the attachment, that is the contact with eternity—loving Jesus. The Bible has much to say about that lovership with the Lord Jesus Christ. All of us are called into that wonderful experience—just to love Jesus.

How sad it is to find that so many Christians begin in the Spirit but end in the flesh. They do love God in the beginning, but after a while they get interested in themselves, in blessings, in gifts, or in power. But when we look into the Bible we see that the eyes of Jesus Christ are piercing to the dividing asunder of soul and spirit so that when He says, "I know your works" or "The Lord knoweth them that are His," it means that the Lord knows the hearts that love Him. They are precious to Him.

Isn't it strange that in Judea when Simon had invited Jesus to a meal, the Lord Jesus gave His blessing to a poor, fallen woman? Nobody knows how deeply she had fallen except that Jesus had to put seven devils out of her. But what did God see in that woman? He saw a heart full of love—a heart hungry for a righteousness she did not possess. She had exactly the opposite. She was a sinner. But when God's love was manifested in His

own Son, she fell in love with that lowly Nazarene. She loved much because much was forgiven her, and Jesus Christ prized that love of her heart infinitely more than all the righteousness of Simon the Pharisee. Now take it for granted that he was a good Pharisee like Saul of Tarsus, his righteousness had absolutely no value in the sight of God.

Beloved, there is nothing in our experience or in our heart that has any value in the sight of God but that love of my heart for Jesus Christ that wants Him. That is the thing the Holy Ghost is striving to develop in us—a lovership with Jesus Christ.

How does love express itself? The Bible tells us, "He loved me and He *gave* Himself."

That is the only kind of love that God accepts from you and from me—a love which causes me to *give myself*. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" is the first commandment.

Instead of running away as the Israelites did, we ought to be attracted to this great heart that burns with a fire that is hotter than the fire of hell. That wonderful love of God which Moses wasn't able to give me, which the Law was not able to produce in me, God Almighty pours into my heart through the power of the Holy Ghost. That is the "first love". When my heart burns with the fire of God and I can say, "I love Thee, Lord, but with no love of mine, for I have none to give," then I know that I love Him.

Jesus, why did You love me?

Not just to save me from hell—but to have me for Yourself. And that love of Jesus Christ that caused Him to lay down His life can never be satisfied with gifts or powers or service. It can be satisfied only by my loving Him. If I never, never perform any other service, that is the highest form of service that any human being can render to God, to love Jesus Christ with all my heart, with all my strength, and with all my soul.

After Jesus' resurrection the disciples saw a Man on the shore of the sea where they were fishing, but not until they heard His voice did they know who He was. John said, "It is the Lord," and immediately Peter threw himself into the water to meet Him. What would that wonderful Master do with Peter who had denied Him, who in the hour of His humiliation had cursed Him and said, "I don't know the Man." What would He do with Peter now? In a wonderful, human, sweet voice, He said, "Lovest thou Me?" That was all He was after.

And today He stands in the midst and asks that question of every one of us, "Lovest thou Me?" What a privilege it is to love Jesus! What a wonderful call of God!

Jesus, Jesus, to respond to your heart—to want nothing in the world but to love You, and to be loved of You. That is more than all the heavens of heavens, and that privilege is mine today. Why do I forsake my first love? Why do I not practise intimacy with the Son of God? Why do I not seek His face day and night? Why do I not pay attention to Him Who said, "Lo, I am with you"?

And why are You with me? Why are You so persistent in manifesting Yourself?

Because He wants us. That is what He paid the price for. That is what He shed His precious blood for. Not that we should be wonderful, but that we should be His own possession in such a way that He can claim us for His very own. That is why He received from the Father the promise of the Holy Ghost—that He might make lovers.

Jesus, what did you mean when you said, "Many are called"? Oh, we know that we are called. But few are chosen. "You have not chosen Me, but I have chosen *you*." Everything depends upon whether Jesus Christ makes choice of me. And I tell you, He is making choice today of men and women. And He doesn't find them only in Pentecost but in all churches. To be chosen of the Heavenly Bridegroom—that is more than anything in the world—more than anything in Heaven.

None of the princes of this world have known it. Did they love Him when He was here? No. They crucified Him. Do they love Him today? No. They crucify Him today. Where shall this lowly Nazarene find hearts that love Him enough to receive Him and to give themselves to Him? Where shall He find hearts if not in Pentecost, if not in meetings where He persistently manifests His presence to change us?

The trouble with most of us is this—every time we come to meeting, God has to start all over again. In the meantime we have gotten into a dump, we have exercised flesh, we have driven away the Holy Ghost. How different when God has control of you, when the Holy Ghost has possession of you, when you are not the one that prays, when you are not the one that loves, and when you are

not the one that lives anymore, but you have entered into intimacy with the Son of God, you have been identified with Him and can say, with Paul, "I live no more. I have so completely abandoned myself to this heavenly Bridegroom that my life is nothing anymore. I have been crucified with Christ."

It is an inward experience. It is not given to any human being because he is a prince in a church or a great man or admired by the great multitudes.

To whom then is it given? "My sister, my love, my dove, my undefiled. Let me see thy countenance. Let me hear thy voice. For my head is filled with dew and my locks with the drops of the night."

What does He mean? He is presenting Himself as a stranger, a total stranger that has nowhere to lay His head. He is forsaken of the wise, of the princes, of the theologians, of the religious in this world. But here is one whom He calls His dove—a pure virgin, a pure heart. She has but one passion which has been given to her by the Holy Ghost. She does not advertise her powers and her gifts and her value and her worth. All she cares is that He knows. And in the wee, small hours of the night, when every other voice is silenced, she waits tenderly, patiently for her Beloved, and He visits her. He is not a stranger with her and she is not a stranger with Him. Oh, where are these souls? God is seeking them.

How is it possible? It is unthinkable that He, before Whose brilliance all the blazing suns and all creation fade into darkness, that He seeks *my love*. Something that every human being can give, I can give—my heart, although it has been defiled like the heart of Mary Magdalene. But if I choose Him, He will take my heart and pur-

rify it and will give me His heart and His Spirit. He will strengthen me with might, *with might*, not a little bit, but with might by His spirit in the inner man.

Beloved, it is a great mercy of God when He can awaken the soul to the wonder of Jesus Christ, Himself, and that soul sees no one anymore and wants *nothing* but Jesus, least of all, self.

Where are the hearts that know that they are wretched and miserable and poor and blind and naked and desire not to live anymore because they have caught a glimpse of Him? You will catch a glimpse of Him if you give Him time. And that is the lesson that God has kept before us all these years—to give Him *time*. There are not many people that will follow the Lamb all the way and whithersoever He goeth. How wonderful was the revival when the multitudes trod upon one another because they followed Jesus and voted for Him to be their king. He fled from them. He did not want that kind of an affection. Instead He said to them, "Except ye eat the flesh and drink the blood of the Son of Man—" The Holy Ghost is here to perfect in us the love of God, and how shall we escape if we neglect so great salvation?

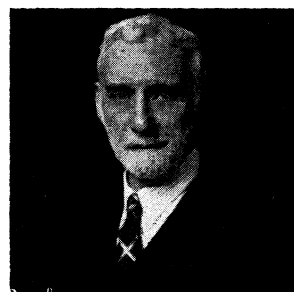
We have this call of Jesus to be lovers of Jesus, personally. To be lovers of Jesus Christ, strengthened with might by His Spirit in the inner man, that Christ may have a home, that He may lay His bedewed head somewhere. Where can Jesus lay His head? Where can He find hearts always ready to serve Him—to do His will? Let Jesus Christ take over, take possession of you, strengthen you with might by His Spirit in the inner man, that you might know the love of Christ which passeth knowledge.

# 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



Philip Mauro

1859-1952

WHEN PHILIP MAURO was converted to Christian 1903, he was internationally famous as a brilliant, shrewd patent lawyer with offices in both Washington and N. Y. City. Chief among his regular clients were the American Telephone and Telegraph Co., the Bell Telephone Co., the Rumford Chemical Works, the Wilcox and Gibbs Sewing Machine Co., and several foreign manufacturers whose products were sold in the United States. His reputation, however, rested primarily on his great success as the attorney for the American Graphophone Company and its subsidiary, the Columbia Phonograph Company of which Mr. Mauro was a large stockholder and director as well. It is this latter corporation which was the parent of the present Columbia Records, a division of the Columbia Broadcasting System.

In the early days of the phonograph industry there was extensive litigation involving patents. Primarily through Mr. Mauro's efforts the American and Columbia patents were sustained "in the United States and in Europe in numerous cases against formidable antagonists, Thomas A. Edison among others." No wonder the

*Columbia Record* stated that he was "the leading authority in his profession on the subject of the graphophone and phonograph patents."

In addition to representing these corporations, Mr. Mauro was a personal friend and patent counsel for none other than the inventor, Alexander Graham Bell, best known for his telephone. Upon little consideration, one realizes that to be an effective patent lawyer, one must know not only the laws governing patents but also have a thorough knowledge of the scientific principles involved. Mr. Mauro's knowledge in this respect is reflected in his membership in the erudite Franklin Institute of Philadelphia and the American Society of Electrical Engineers.

From all these facts it can be rightly judged that Mr. Mauro was intimately associated with some of the foremost scientists of that day and with some of the most important inventions of this scientific age. Without the least exaggeration, Mr. Mauro could say, "I was sufficiently successful to gratify my own ambition and to excite the envy of others."

It was at this time, at the height of his professional ca-

reer, that one evening, as he was standing in line in the lobby of a Broadway theatre to purchase a ticket for the immediate performance, "an unseen hand" turned him aside. The next thing he remembered was hearing the sound of singing which he involuntarily followed until it led him to "a very plain, unattractive" building, the Gospel Tabernacle at Eighth Avenue and Forty-fourth Street. (This is the same place where Jack Wyrzten has held so many of his Saturday night rallies in recent years.)

Although Mr. Mauro had been a church member since he was sixteen, he was an unbeliever. As for religion, it was confined, as one might expect of a person of his interests and connections, to scientific "efforts to pierce the veil of the material universe and to discover what, if anything, lay concealed behind it." These efforts "yielded nothing more reliable than conjecture" so that the seeker was an avowed materialist. But the subsequent result of his attendance at this simple gospel service was that the proud, self-righteous Philip Mauro was born again and became a humble follower of the Lord Jesus Christ. And he who



**Charles G.  
and  
Charlotte Davis Mauro**

*Parents of  
Philip Mauro*



for almost forty-five years had been, in reality, an enemy of the cross of Christ now became its ardent advocate and devoted the remaining forty-five years and more of his life primarily to "disputing and persuading the things concerning the kingdom of God."

Born January 7, 1859, in St. Louis, Missouri, Philip Mauro was the second son of Charlotte Davis and Charles G. Mauro. Charles Mauro's father was a printer who had immigrated from Stuttgart, Germany, and settled in Washington where he figured rather prominently in his own field in the development of our capital city. There his handsome son Charles had met Charlotte Davis who came from an aristocratic Maryland family. After their marriage, the young Mauros "went west" where Charles Mauro "filled the position of prosecuting attorney during the time of the Civil War and was appointed United States District Attorney by President Johnson. Until his death in 1873, he was a leading member of the bar of St. Louis."

Philip's mother had died a few years before, shortly after the birth of her fourth child, Anna. His father had remarried, but upon his death it was decided to send Philip and his older brother, Lewis, to live with their maternal uncle, Lewis Johnson Davis, a banker in

Washington. There young Philip attended the Emerson Institute, graduating with high honors. During these years he became a communicant in the Episcopal Church of the Epiphany of which his uncle was a warden. Having a fine voice, he sang in the choir and so attended the church services rather regularly. In 1880 he was graduated from the Law Department of Columbian, now George Washington, University. Immediately he was admitted to the bar, but before beginning his practice his uncle gave him a trip to Europe as a reward for his splendid record at the university.

Upon Philip Mauro's return from Europe he entered the law firm of Anthony Pollok, an Austrian Jew, "a prominent and wealthy Washington patent lawyer." Here he began at the bottom but soon attracted the attention of his employer because of his proficiency in shorthand.

As Pollok observed young Mauro, he quickly recognized that this young lawyer had not only a clear head and the power to think things through for himself but also the gift to express exactly what he meant accurately and attractively. Pollok was indeed a clever lawyer in preparing a case but was not so apt in presenting the case before a court. Consequently he

needed someone to complement his abilities. This he found in his employee, Philip Mauro. The result was that soon a partnership arose which proved mutually beneficial and continued until the death of Mr. Pollok who drowned along with 562 passengers when the French liner, *Bourgogne*, sank July 4, 1898. (In later years, Mr. Mauro saw the hand of God in restraining him from sailing with the Polloks on this trip. To the very last they had begged him to join them. He refused, but, waving them good-bye in New York, had said, "I will see you later in Paris." Thus, in the providence of God, his life was spared.)

In 1882 Mr. Mauro was most happily married to Emily Johnston Rockwood. To this union two daughters, Margaret and Isabel, were born.

Mrs. Mauro's mother was a godly Presbyterian, who, while she did not have much light on the things of the Spirit, lived the little she knew. Especially important was the fact that she knew how to pray and prayed incessantly for her daughter and family whom she saw drifting further away from even a profession of Christianity.



**Philip and Lewis Mauro**



During her last years, Mrs. Mauro's mother made her home on the third floor of the Mauro house. Often on Sunday mornings her son-in-law, with a merry twinkle in his big blue eyes, would say to her as he prepared to leave for the golf course, "Well, Ma, I'm going to my church with my choir boys," referring to the caddies. In the afternoon, whenever possible, she would pull her little granddaughters to her side and teach them Scripture verses in an effort to counteract the atheistic influences to which the girls were being subjected. (Isabel recalls, for example, how that Alexander Graham Bell, one of the family's closest friends, was such a kind man, but "an absolute atheist.")

All the while, Philip Mauro was steadily rising in his profession. On April 21, 1892, he was admitted to the bar of the Supreme Court of the United States. Five days later he began to argue his first case before that august body. The case, *Hoyt versus Horne*, involved the question as to whether Horne's machine for beating paper pulp, though quite different in appearance, was essentially the same as Hoyt's and therefore an infringement of Hoyt's patent. Now while Philip Mauro may have been unbelieving, he knew his Bible and he also knew when to quote it. In closing his plea at the end of the second day of the hearing, he declaimed to the honorable justices of the court: "The hands are the hands of Esau, but the voice is the voice of Jacob."

One of the members of the court then was John Marshall Harlan, grandfather of the present Associate Justice of the same name. A devoutly religious man, for many years, Justice Harlan taught a large Bible class each week in the New York Avenue Presbyterian



Philip Mauro as a Student

Church. When Mr. Mauro closed his plea with the biblical quotation, he noticed that Justice Harlan turned to the justice at his side and vigorously nodded his head. Instinctively Mauro knew that he had won his case. This was verified by the court's favorable decision rendered about three weeks later.

From then on Philip Mauro became increasingly prominent in his field. One of his most notable cases was the one in which he represented the Boyden Brake Company against Westinghouse Air Brake Company. "In this case," so the *Columbia Record* states, "for the first time, the Supreme Court of the United States was unable after two full presentations to reach a decision and asked for a third argument. Mr. Mauro was employed in the final presentation and his clients, the Boyden Company, won the case and are understood to have received upward of \$1,200,000 as a result."

"Another notable case was his suit against the Carnegie Company, which involved the nickel steel armor used on all government war vessels. This suit was defended by the United States Government and was

terminated by a compromise settlement in which Mr. Mauro obtained for his clients, Schneider & Company, the great French steel firm, large money compensation."

Naturally these repeated successes gave Mr. Mauro great standing with the United States Patent Office. Consequently he was unanimously chosen by the examiners of the Patent Office to be "their instructor in a class organized for the purpose of studying the practice of the Federal courts in conducting patent cases and was urged to continue the work long after the other demands upon his time made this impossible."

His briefs, too, could not but gain recognition for they were "models of accuracy, conciseness, and literary finish." As such, they were "frequently used by judges in the text of their decisions." These briefs, incidentally, were all written in longhand. During his long career as a lawyer and author of many books, Mr. Mauro would not use a stenographer nor a dictating machine. Nor would he dictate so much as a letter. In the literal sense of the word his prodigious labors were his own.

Increasing prestige and success naturally brought increasing riches and social prominence. Mr. Mauro became a member of the Cosmos Club of Washington and the Chevy Chase Club. He and his family were able to go to Europe almost every year. During one of these trips, Mr. Mauro, along with a number of friends, founded the Luzerne Golf Club in Luzerne, Switzerland, so that he might follow his favorite sport while on vacation.

Mrs. Mauro, Margaret, and Isabel went to Europe in the winter of 1902-1903 where they finally settled in Florence, Italy. There in the summer of 1903 Mr. Mauro joined them.



Mrs. Philip Mauro (center) With Her Daughters, Margaret (left) and Isabel (right).

For some reason, unknown to his family, Mr. Mauro was a changed man! For one thing, he was doing something they had never seen him do before. Laughingly one of the girls said, "Look! Father's reading the Bible!" That, they all thought, was the best joke in the family of recent date!

A most kind, indulgent husband and father, Mr. Mauro had provided every material comfort and luxury which could contribute to the well-being and happiness of his family. "But peace of mind and rest of conscience are not to be found in what the world calls 'easy circumstances.'" Mr. Mauro was not happy himself, and Marga-

ret, like her father, was subject to periodic spells of deep depression. Now, in Florence, Mr. Mauro found his daughter in one of these awful states. He sympathized deeply with her and longed that she should be free.

The fact was that he himself had experienced a glorious release from a similar oppression after his own conversion, about two months before. He had, however, "through timidity and fear of comment and ridicule" tried to keep to himself as much as possible what God had done for him. At last, seeing the suffering of his beloved daughter and knowing that he knew the remedy which would

cure her as it had him, he was compelled to speak.

"You can get up and harangue a bench of old judges when you wouldn't face your wife and daughters," was the word that came into his soul and finally goaded him into speaking just a word for Jesus.

With his knees shaking and his tongue cleaving to the roof of his mouth, Mr. Mauro fearfully ventured into the room of his suffering daughter and simply said, "Margaret, what you need is the Lord Jesus Christ."

"After that utterance the preacher had not another word to say, and the only visible result was a very awkward and constrained silence," the speaker recalled. "Yet this simple, clumsily-given testimony, together with some verses of Scripture read at random, were used by the Spirit of God to quicken another dead soul."

A new day had dawned upon the Mauro household, for the Sun of Righteousness had arisen upon it with healing in His wings!

(To be continued)

***"Back to His Dear Loving Arms Would I Flee,  
When I Remember That Jesus Loves Me."***



**W**E are a discouraging sight. We will fail.

HE never does. His love is perfect.

We must see HIM and look up.

We tumble down and get soiled in the dust.

Let His love and patience and wooing teach us to walk more correctly next time and to love Him more, rather than have the feeling we can't now get close to Him.

—MARTHA WING ROBINSON.

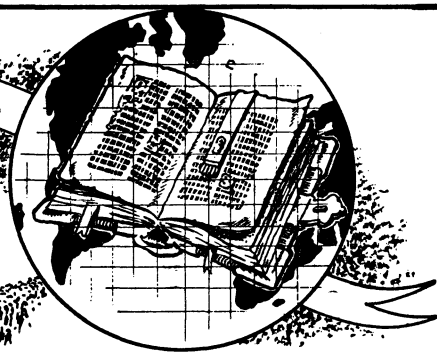




GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### Notes from India

I SUPPOSE some of you have read about the terrible food shortage out here, and it has especially hit our district. Prices are so terribly high and food so hard to get. Sometimes it has me worried when I see our large family, and yet I know that He Who has provided in the past cannot fail now. One day just a short time ago we were down to the last bag of wheat and in two days there would be no bread for the children in the morning, no wheat to be had in the market. But in answer to prayer, just in time, I was able to get four hundred pounds. That may sound like a large amount, but only enough for a few days. Then on top of all that, we had thieves come over the wall and steal some of the precious rice which we had for the children, so that now we have to keep a nightly vigil. But people are so poor that they will do anything to get a little food to keep them from starving. Our hearts ache for them but ache for them even more that they might have the Bread of Life.—*Hilda Wagenknecht, Bettiah.*

\* \* \*

SATURDAY is the heavy day here with my welfare work. Already on Friday night the many poor come in here and sit in the night ready to make the line

for the tickets at sunrise. As only 500 can get tickets for dry milk those gathered make a scramble—some in vain, and many have to go without. Then 200 of the very, very poor—unsupported—get grain, and I have over 100 small children every morning for warm milk and a little bit of cheese. All this adds to the work, but Christ said to feed the hungry. This grain does not feed many at all; the whole river-side is very destitute and hungry as there has been no harvest at all.—*Lydia Ericson, Partabgarh.*

\* \* \*

From Orai, U. P., *Adeline Grieger* writes: "God has been doing so much to encourage our hearts these past weeks. One day a farmer, who lives in a mud hut four miles from here, came to give God the glory for healing his son who was dying of typhoid fever. One of our preachers had been going to that village regularly and this man had been specially interested in the Word of God. At our Saturday morning prayer time we had been praying for him and his family. His youngest son took sick and in a few days died of typhoid fever. Then when the eldest son came down with the same disease the father was beside himself. So one morning very

early he came the four miles from his village to ask for prayer for this son. We had just come out of the prayer room. So, as he came to us, I said, 'Let us stand right here and pray for that boy.' Praise God. By the time the father arrived home the son's fever was down.

"He was weak for two weeks but now is able to work again. We were so glad they came to give God the glory. The son had a vision of Jesus while he was so sick, so he had already turned to the Lord. The father's face was shining as he told us how real Jesus is to him. We are praying that this house will be a light-house which will shine its beams not only in that village of four thousand people but also in all the villages around. We are also asking God to guide us as this man has asked us to send our women to teach the women in his home. Please pray for this family.

"We need prayer for two families who are waiting to take an open stand for the Lord. Just what this will involve we cannot say, but we know God will give the needed grace to all concerned. As in the book of Acts, so it is here when souls step out. The enemy rages and we must face persecution, but it is worth it all as souls come to Jesus and openly

confess Him as their Lord and Saviour.

"Just a few weeks ago a man told how his father wanted to poison him because he had given his heart to the Lord. He had some of his friends invite him for a meal. He had hardly finished eating when he became very sick and was unconscious for a while, but God delivered him and he is still witnessing for the Lord. He had a wonderful experience as he was not only saved but when he was baptized in water he came up out of the water speaking in other tongues. Yes, God is still working in India. If we can look beyond those things that are trying and discouraging, we have much to keep us pressing on. God has always helped me to look up and no matter how difficult things have been at

times, I have always had an inner peace and it has not been hard for me to keep pressing on. India has always been my country from the day I first arrived so I have not had the inner conflicts some people have had. I would rather be here in India than any other place in the world."

\* \* \*

*Martha Schoonmaker* sends greetings from Lucknow: "I am back in Lucknow. Last winter I came here for a few months, then went to Sisiwa Bazar in Gorakhpur District to help my sister Ruth and her husband in the village work. I had fully planned to rejoin them there again this winter, but they have been now transferred to Ramjarh, S. Bihar, to substitute for Brother and Sister Fred Meriam, who have gone

home on furlough. So after my return to the plains, the beginning of October, I came here to Lucknow.

"I am working in co-operation with Pastor and Mrs. B. M. Chand, in the House of Prayer. This is entirely a Hindusthani work, that is, Hindusthani is the only language used. Most of the people, however, understand and speak English, but for the sake of the few, they use only the vernacular. The Lord has used Pastor Chand in a special way in praying for the sick every Thursday when we especially have a Divine Healing service; quite a few non-Christians attend. The days we do not have services in the hall, we have prayer meetings in the different homes. The Lord is blessing and souls are being saved. Praise His Name."

### *A Life of Overcoming*

*A life of overcoming,  
A life of ceaseless praise,  
Be this thy blessed portion  
Throughout the coming days.  
The victory was purchased  
On Calvary's cross for thee,  
Sin shall not have dominion,  
The Son hath made thee free.*

*And would'st thou know the secret  
Of constant victory?  
Let in the Overcomer,  
And He will conquer thee!  
Thy broken spirit taken  
In sweet captivity,  
Shall glory in His triumph  
And share His victory.*

*Then from thy life ascending  
One triumph note of praise,  
(For they who always conquer  
A victor's song must raise),  
Shall echo on unceasing  
Till Satan's host doth flee  
Before our glorious watchword,  
"Lord, victory for me."*

*Though all the path before thee  
The host of darkness fill,  
Look to thy Father's promise,  
And claim the victory still.  
Faith sees the heavenly legions,  
Where doubt sees nought but foes,  
And through the very conflict  
Her life the stronger grows.*

*More stern will grow the conflict  
As nears our King's return,  
And they alone can face it  
Who this great lesson learn:—  
That from them God asks nothing  
But to unlatch the door  
Admitting Him, who through them  
Will conquer evermore.*

FREDA HANBURY.

## "From Glory to Glory"

*The New Year's Hymn of Frances Ridley Havergal*

"I SEND YOU my own New Year's motto and message," wrote Frances Ridley Havergal to a friend. "It is a wonderful word, 'from glory unto glory.' May we more and more claim and realize all that is folded up in it. I know you have prayed for me, so I must tell you that your prayers are answered. 1873 has been a year of unprecedented blessing to me. I know you will see this in 'From Glory to Glory.' So now will you join me in praise."

Only a few weeks before, on Sunday, December 2, 1873, Miss Havergal "first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you *see* you can never *unsee*," she testified. "There must be full surrender before there can be full blessedness. God admits you by the one into the other. He himself showed me all this most clearly . . . First, I was shown that 'the blood of Jesus Christ His Son cleanseth us from all sin,' and then it was made plain to me that He who had thus cleansed me had power to keep me clean; so I just utterly yielded myself to Him, and utterly trusted Him to keep me."

One of the results of this blessed experience was the twenty-stanza poem, "From Glory to Glory." When she first read it to a friend, she said, "There! I could not have written this before."

Reflecting many months later on the victory God had wrought, Miss Havergal wrote, "I would distinctly state that it is *only* as and while a soul is under the full power of the blood of Christ that it can be cleansed from all sin; that one

moment's withdrawal from that power, and it is again actively because really sinning; and that it is *only* as, and while, kept by the power of God Himself that we are not sinning against Him; one instant of standing alone is certain fall! But (premising that), have we not been limiting the cleansing power of the precious blood when applied by the Holy Spirit, and also the keeping power of our God?"

"Have we not been limiting 1 John 1:7, by practically making it refer only to 'the remission of sins that are past,' instead of taking the grand simplicity of 'cleanseth us from *all* sin?' 'All' is *all*; and as we may trust Him to cleanse from the stain of past sins, so we may trust Him to cleanse from all present defilement; yes, *all*! If not, we take away from this most precious promise, and, by refusing to take it in its fullness, lose the fulness of its application and power. Then we limit God's power to 'keep'; we look at our frailty more than at His omnipotence.

"Where is the line to be drawn, beyond which He is *not* 'able'? The very *keeping* implies total helplessness without it, and the very cleansing most distinctly implies defilement without it. It was that one word '*cleanseth*' which opened the door of a very glory of hope and joy to me. I have never seen the force of the tense before, a continual present, always a present tense, not a present which the next moment becomes a past. It *goes* on cleansing, and I have no words to tell how my heart rejoices in it. Not a coming to be cleansed



**Frances Ridley Havergal**

*Author of many of our best hymns  
and of several devotional books.*

in the fountain only, but a *remaining* in the fountain, so that it may and can go on cleansing.

"Why should we pare down the commands and promises of God to the level of what we have hitherto experienced of what God is 'able to do,' or even of what we have thought He might be able to do for us? Why not receive God's promises, nothing doubting, just as they stand? 'Take the shield of faith, whereby ye shall be able to quench *all* the fiery darts of the wicked'; 'He is able to make *all* grace abound toward you, that ye, always having all sufficiency in all things'; and so on, through whole constellations of promises, which surely mean really and fully what they say . . .

"I have waited many months before writing this, so it is no new and untested theory to me; in fact, experience came before theory and is more to me than any theory. But, understand me, it is not as though I had already attained, either were already perfect; but I follow after, I press *toward* the mark, for the prize of the high calling of God in Christ Jesus."

# The Price of Discipleship

WHEN SIMON PETER as the spokesman of the twelve avowed his faith that Jesus was the Christ of God, Jesus commended him. "Flesh and blood hath not revealed it unto thee," He said to Simon, "but my Father which is in heaven" (Matt. 16:17). Nevertheless, in spite of Simon's great confession, with which the majority of the rest undoubtedly agreed, Jesus was not satisfied. He wanted His followers not only to hold correct opinions about Him, but He wanted them also to enter into the reality of being His disciples by sharing the kind of life which He lived. Discipleship has its price as well as its privileges. Men are saved by faith in Christ plus nothing; but to the extent that men are redeemed they are obligated; for the redeemed soul is not its own. Just as Christ gave His all to save us, He demands our all if we are to be His disciples. Hear His words: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

## I. DENIAL OF SELF

There is a difference between denial of self and self-denial. Self-denial means that one may deprive himself for a time of some luxury or even of some necessities in order to achieve a certain objective; but when the objective is attained, he will indulge again to his heart's content. Some sacrifice may be involved, but self is still dominant. Denial of self means a complete refusal to recognize the claims of self. The same word is used of Peter's denial of Jesus, when he said that he "never knew" Him. Peter thus affirmed that he had no connection with Him whatsoever, and he refused to acknowledge his acquaintance with Him. That is precisely what is meant by denial of self: the refusal to admit that we are rulers of our own lives, but rather the readiness to make Jesus lord of our wills and choices.

## II. ASSUMPTION OF THE CROSS

The second part of the price of discipleship is to take up the cross daily. Taking up the cross is not the uncomplaining acceptance of the usual hardships that befall us, nor even the giving of a testimony. Taking up the cross is the voluntary assumption of danger or of suffering for the sake of Christ. It must be taken up, for nobody else can place it on our shoulders, and it must be taken up daily. Paul said, "I fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:23). He referred to the perils and sufferings that were connected with presenting the Gospel to the world. Taking up the cross daily means engaging in the redemptive work of the Gospel in the sphere where each of us belongs, even at the cost of toil and scorn.

## III. FOLLOWING CHRIST

Many have asked for the same type of devotion which Jesus demanded here, but none have deserved it as He did. The rulers of earth have asked men to follow them blindly, but they have not brought their followers to a better world. Jesus knew that His disciples would have to share in the struggle of Gethsemane and in the shame of Calvary, but He could see also the triumph of the resurrection beyond.

If we desire to be true followers of the Lord there is no escape from the price that He set. Denial of self with its ambitions and will, taking up daily the cross that He gives us, and following Him in open allegiance are demanded of all. It cost all that Christ had to die for our salvation. Can we expect to pay less than all we are to live as His disciples for His glory?

—Merrill C. Tenney.