

Bread of Life

Vol. VIII

March 1959

No. 3



A. Devaney, N. Y.

Cherry Blossoms around Tidal Basin, Washington, D.C.

The Young Christian

"Let us go forth therefore unto Him without the camp, bearing His reproach."—HEB. xiii, 13.

*I cannot give it up,
The little world I know—
The innocent delights of youth,
The things I cherish so!
'Tis true, I love my Lord
And long to do His will;
But oh, I may enjoy the world
And be a Christian still.*

*I love the hour of prayer,
I love the hymns of praise.
I love the blessed Word which tells
Of God's redeeming grace.
But—I am human still!
And while I dwell on earth,
God surely will not grudge the hours
I spent in harmless mirth!*

*These things belong to youth
And are its natural right—
My dress, my pastimes and my friends,
The merry and the bright.
My Father's heart is kind!
He will not count it ill
That my small corner of the world
Should please and hold me still!*

*And yet—"outside the camp"—
'Twas there my Saviour died!
It was the world that cast Him forth
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never praised,
Is there the place for me?*

*Nay, world! I turn away,
Tho' thou seem fair and good;
That friendly, outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware, thine influence steals
God's presence from my heart.*

*I miss my Saviour's smile,
Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice,
And chokes the springs of praise.
Whene'er I turn aside
To join thee for an hour,
The face of Christ grows blurred and dim,
And prayer has lost its power.*

*Farewell . . . Henceforth my place
Is with the Lamb Who died.
My Sovereign! While I have Thy love,
What can I want beside?
Thyself, blest Lord, art now
My free and loving choice,
In Whom, though now I see Thee not,
Believing, I rejoice.*

*Shame on me that I sought
Another joy than this,
Or dreamt a heart at rest with Thee
Could crave for earthly bliss!
These vain and worthless things,
I put them all aside;
His goodness fills my longing soul,
And I am satisfied.*

*Lord Jesus! let me dwell
"Outside the camp" with Thee!
Since Thou art there, then there alone
Is peace and rest for me.
Thy dear reproach to bear
I'll count my highest gain,
Till Thou return, Rejected One,
To take Thy power, and reign!*

*Written by MARGARET MAURO
at the age of twenty-two.*

(For the story behind this poem see "Champion of the Kingdom," page 5.)

Bread of Life

MARCH 1959

VOL. VIII

NO. 3

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y.
Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel.
Office Manager: Eleanor Perz. Photoengraver: Bingham Photoengraving Co. Printed in the U.S.A.
Second-class postage paid at Brooklyn, N. Y. Address all correspondence to P.O. Box 11, Brooklyn 27,
N. Y. Make all subscriptions payable to Frank G. Posta, Treas.
Annual Subscriptions: United States and Canada \$1.75; Foreign, \$2.00. Single copy—15c.

“Who Shall Roll Us Away the Stone From the Door of the Sepulchre?”

By GERHARD TERSTEEGEN

*“To this end Christ both died, and rose again, and revived, that He might be Lord both
of the dead and the living” (ROMANS 14:9).*

THE GOSPEL OF CHRIST, that is to say, the joyful news of His birth, life, sufferings, death, resurrection and ascension, is in one respect quite different from any other history. In the case of other histories we need only read and remember them, and then we know all that is to be known about them. But the Holy Spirit tells us that the gospel is what other histories are not; namely, “the power of God unto salvation to everyone who believeth.” That is, a power felt by the heart, a power that works faith in the heart, a power by which the heart is made happy, blessed, and safe for ever.

With faith in the gospel of Jesus is connected happiness, everlasting happiness. Certainly this is, then, a thing not lightly to be thought of. This gospel is preached to us in the words of the text. I will now explain to you how, by the news of Christ's death and resurrection, the many hindrances to salvation are removed out of our way.

Godliness and the true faith of Christ have many hindrances, which proceed from our unbelief and from our ignorant reasonings. Often, almost always, it happens to us as it did to the dear women who were going to the grave on Easter. A difficulty appeared in their way. As they went along, it struck them that a large stone was lying on the mouth of the grave. They said, “Who shall move us away the stone from the door of the sepulchre?”

You must observe that this difficulty never struck them till they were on the road; and although when they were thus on the road it did strike them, they did not turn back again. When they came to the grave the stone and the difficulties were both gone.

So it happens with all the difficulties which our unbelief or our little faith throw in the way of our conversions. By the true gospel of Christ all these difficulties are taken away, as the stone from the door of the sepulchre. I will speak of some of these difficulties, of some by which many souls are hindered, and kept away from conversion, from God, from Christ, and from salvation.

I will also tell you how these heavy stones are moved away.

Firstly. One difficulty, and a very heavy stone it is, is the great weight of sin—the damning power of the law and the wrath of God on account of our sins. The sinner thinks, “Ah, I have so many sins on my head—such awful sins! I have sinned for so long a time! I have committed this and that fearful sin! My accusing conscience gnaws at my heart; it torments me, leaves me no peace! When I think of God's justice, of God's anger, I am terrified! Oh, who shall take away the stone from the door of the sepulchre—this heavy stone of sin, which lies upon the poor heart, crushes down the conscience, and leaves the sinner no moment's rest, no moment's peace?”

Sinner, if this stone weighs upon your heart, if you do indeed feel the heavy burden of your sins, and if you do not go to seek Jesus, and to turn to Him with all your heart, I tell you that this stone can never, never be taken away. It shall lie there; and not only so, but it shall become heavier, till it sinks you into despair, into the abyss, into everlasting destruction!

But if you are really in earnest about this sense of sin, if you really long to be delivered from that accusing conscience, from the curse of the law, from the anger of God, and from the defilement of sin, then turn to Jesus! Then I can say to you in the name of God, as the angel said to those dear women, “Fear not: I know that ye seek Jesus, who was crucified.”

How then can this stone be taken away? By those mighty words, “Christ died.” Christ died, dear soul; therefore do not despair. When Christ died, His death, His precious blood, paid the everlasting ransom for you. Christ by His death paid the mighty debt all perfectly. He bore the penalty of the sin which we inherit from Adam. He took upon Himself that curse which Adam called down upon man, “In the day that thou eatest thereof thou shalt surely die.” He took upon Himself the curse of the law.

Sinner, you have sinned, you are cursed. But

Christ has become a curse for you; so that now the penitent soul, the soul that toils under the burden of sin, may be assured that in Christ all the burden, all the curse, are taken away forever. There is no more curse for the sinner who has come to Jesus.

Oh, soul, do not go here or there for help—go to Jesus only! Jesus died for sinners. He died specially for those who go to Him and seek help from Him alone. Do not let people comfort you in any other way, by saying that your sins are not so bad, etc. This will not remove a grain of the heavy burden. No, plead guilty; say, “Yes, my God, I have deserved death. I have deserved hell. All is true, my God, that is said in the law to condemn me. I have lived in this and that hateful vice, I have done abominable things. My God, I plead guilty at Thy bar. But Christ died for me. To His death, His blood, His great atonement I look in faith, and I look to that only.”

Thus must every penitent soul, who feels the weight of this heavy stone, fly to the open arms of the mercy and love of God in Christ, waiting humbly, waiting in faith, and waiting untiringly till the great power of that love is felt; till by the power of the death of Jesus peace comes down into the weary heart, and the stone is taken away from the door of the sepulchre.

Further, there is a second difficulty, another stone which often lies heavily upon the heart of the sinner.

The sinner thinks, “God is such a holy God. How dare I come before Him? How can I venture to pray? How dare I draw near to so holy a God? When the soldiers were watching the sepulchre, and only an angel appeared to them, they fell to the ground as if they were dead. Even those dear, holy women were frightened when they only saw an angel. The holy John, the dearest, the very dearest of all the disciples of Jesus, when he saw Jesus in His glorified body, fell down as a dead man. If God then is so holy a God, what will happen to me if I go into His presence? How can I stand in His sight? Who can dwell in the devouring fire? Who can abide in the everlasting burning of His glorious presence?”

Sinner, this is all true. We dare not trifle with the holiness of God. “It is a fearful thing to fall into the hands of the living God.” God is a consuming fire “to all the hypocrites in Zion,” who shall become as stubble in the flames. So long as thou art not seeking Jesus, so long as thou remainest out of Christ, I tell you this stone can never be taken away. It must lie upon your heart forever, and nothing awaits you but a “fearful looking for of judgment and fiery indignation which shall devour the adversaries.”

But if what you feel is a true sense of sin, if

you feel that you are altogether unclean and unfit to appear before God, and will give yourself up entirely to Jesus, then I can say to you as the angel said to those frightened women, “Fear not; I know that ye seek Jesus.” If you seek Jesus, and come with Jesus, you need not fear the holiness of God.

Why not? How can this stone be taken away? Answer, “Christ died.” Christ, by His sufferings and death, opened for us a free and unhindered way to God, to that holy God; not only a way into His perfect glory and blessedness after our death, but a way into His blessed presence here, during our earthly lives.

When Christ died, the veil of the temple was rent in twain from the top to the bottom. The holy of holies was thrown open. Under the old dispensation, anyone who touched the ark of the covenant, which was most holy, and where the glory of God was seen, was at once struck dead. Whoever went into the holy of holies, were it a high priest himself (except on the day of atonement), was a dead man.

But now Christ has died. Now all truly penitent sinners, through the merits and the sanctification of the blood of Jesus Christ, have boldness of access into the holiest place, into the nearest and closest communion with God. “Having boldness therefore to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.”

Every believing soul, who is determined to have nothing more to do with sin, can, through the sufferings and the death of Christ, notwithstanding its unworthiness, go close to God, and rest in Him with the confidence of a little child in the arms of a tender father. Oh, let us use this blessed privilege more than we do! Christ died; therefore the holy God, before whom the angels veil their faces, is become our joy and delight. We need no more fear and tremble before Him. We can come, we may come, we shall not die, we shall not be consumed by His holiness.

In love, in faith, in prayer, we may go into the holiest place and there we shall learn by our happy experience that the holy God is honoured by His believing people as a dear father is honoured by his children, that the holy God has no terrors to those who draw near in faith, looking unto Jesus.

Thirdly. There is a third difficulty, another stone which often stands in the way. The sinner thinks, “Satan has such a great power over men! My cruel enemy Satan holds me so fast I cannot

(Continued on page 11.)

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 III

At the beginning of this century Philip Mauro (1859-1952) was considered to be "the leading authority in his profession on the subject of the gramophone and phonograph patents." After his conversion to Christ in 1903 he became a diligent student of the Word of God and a powerful witness for Christ. Part Three tells the story of his growth in grace and of his being led to "go forth . . . unto Him without the camp, bearing His reproach."



Philip Mauro

Detail of the photograph which appeared on the front page of the "Columbia Record," the monthly publication of the Columbia Phonograph Co., March, 1905, accompanying a feature article about Philip Mauro.

"YOU ARE a smoker!" This sharp retort was thrown at Philip Mauro by a kneeling suppliant who did not so much as turn "his head to see who was endeavouring to comfort him." This incident occurred at an altar service in the Gospel Tabernacle, New York City. "My attention was drawn to a man, poorly dressed, and evidently in humble circumstances, who was kneeling in the aisle a little in front of me," recalled Mr. Mauro. "He seemed in great distress of mind, and my pity was so awakened that I leaned forward, and, with some vague notion of expressing sympathy, whispered something in his ear." It was then that "just those four words" were rudely hurled at this cultured, would-be good Samaritan.

Some four months or so before this Mr. Mauro had been "converted to God and translated into the Kingdom of His dear Son," but within a few days had left for Europe. "Meanwhile, none of the Lord's people with whom I had been acquainted,"

Mr. Mauro writes, "spoke to me on the subject of tobacco, yet I had a distinctly uncomfortable feeling about using it.

"I landed in Europe in a shattered state of health, and at once consulted a doctor. He found my heart, lungs, and digestion seriously impaired, and that the use of tobacco was the cause. Therefore he ordered immediate and complete cessation of the habit under penalty of permanent ill-health, or worse."

Now "I was strongly addicted to the habit of smoking. In fact I was enslaved by it, as I found when, under the stimulus of impressive warnings from my physician, I endeavoured to break the chain. In the daily routine of my life in those days, the first act on rising was to light a cigar or cigarette; and from then to bed-time it was only when at meals (and not always then) or in places where smoking was not permitted, that I was not indulging in the practice.

"Thus warned, I of course resolved to give up the indulgence,

and I set myself with all the power of my will to do so. But it was to no purpose. My sturdiest efforts, even though stimulated by fear of the worst consequences, were in vain. For a few days I resisted the intense cravings, and then it happened to me according to the true proverb (2 Peter 2:22).

"During all that summer I was out of contact with the people of God; but upon returning to New York in the fall I began attending meetings. At one of these, where the saints were seeking a deeper experience of the grace and power of God, all of which was strange and unintelligible to me in my utter ignorance of spiritual things," as Mr. Mauro relates, that the stern rebuke was ministered to him "in four words,"—"You are a smoker!"

"That was all, but it was enough. Never did a shot go straighter to the mark or produce a more immediate result. In a flash, I saw that smoking was unbecoming to a child of God; and I was enabled without

a moment's hesitation to say, 'No, I *was* a smoker, but am one no longer.' And this I must have spoken in the power of the Spirit; for it was the truth. *That instant* I ceased to be a smoker. My soul escaped as a bird out of the snare of the fowler."

Another bondage had now been broken in Philip Mauro's life so that he might be "free indeed."

Upon the return of the Mauro family to their home in Washington, they also returned to their "home" church, St. Thomas' Episcopal Church. Now, however, they were regular attendants, worshippers of God in spirit and in truth. That which had once been an empty form and dead was now full of meaning and, to some extent, at least, life.

Almost at once, however, they were to prove themselves most unusual Episcopalians. Desirous to follow the Lord Jesus Christ implicitly, they wanted to obey His command to be baptized in water. Consequently, Margaret, who had already been "baptized" according to the Episcopal Church and considered a member in good standing all her life, now went to their rector and demanded him to baptize them according to the scriptural mode—by immersion. (It is not generally known that, although it is not encouraged or the general practice, the Episcopal Church will baptize an adult convert by immersion upon request of the candidate.) Of course, this posed quite a theological and practical problem for the rector. According to him and the church, they had been baptized and were Christians, and as "Christians" to be baptized again was certainly opposed to the teaching of the church. But Margaret, who was the determined spokesman, declared that according to the Scriptures only those who had repented were to be baptized and

that by immersion. According to God's Word, she witnessed, they had never been Christians until their recent conversion. Upon her insistence the rector consulted the bishop who reluctantly gave his consent to the immersion. Thus the Mauros were buried with Christ into His death by baptism at the hands of the rector of an Episcopalian Church and raised again to walk in newness of life! And a new life it truly was!

Now, while the Mauros continued to attend fashionable St. Thomas', they also, at once, took their place "outside the camp" by attending the "unfashionable" Central Union Mission where along with the poor they "had the gospel preached unto them." Here, too, the Mauros at once began their labors for the Lord, witnessing to the "down and outers" of the love of Jesus and helping to lift these down-trodden souls on to a higher plane.

In another way the Mauros took their place "outside the camp." They made an immediate and complete break with the world; there was now to be "no social doings." Shortly after their return to Washington Isabel received an invitation to a dinner party from one of the family's oldest and closest friends, the wife of one of Washington's most famous celebrities. To Isabel's anger her mother dictated a letter for her to write refusing the invitation. This act, of course, virtually broke a relationship which had once been so dear. The family continued to pray for Isabel and soon she, too, came to the Lord. At a meeting in the Central Union Mission she rose and feebly stammered out, as she describes it, some sort of a hodgepodge of a testimony that she, too, was a Christian.

At the invitation of Mrs. Mauro, Isabel's suitor, Charles French of Boston, came to Washington for a visit. Since

he had last seen Isabel in New York, this young Unitarian lawyer had been reading the New Testament. As he did so, he came to the Gospel of John and by it he was convinced that Jesus is indeed the Christ, the Son of God, and that he must be born again if he would enter the Kingdom of God. So, he, too, received Christ and was given power to become a son of God by believing on His name. Of course, Charles attended the Central Union Mission with the Mauros and there it was, among the broken wrecks of humanity, that this proper Bostonian gave public expression to his faith in Christ—somewhat faint and feeble, like the cry of a newborn babe, but so very sincere. That his experience was genuine was proved, in part, by the fact that he kept his faith even though Isabel rejected his proposal of marriage.

In July of 1904 the Mauros left for their annual summer visit in Europe which that year was spent in Switzerland. There Mr. Mauro pursued his usual physical recreation, golf. The family attended the local Episcopalian church "with regularity—a new experience in a summer resort." While the really drastic changes in these respects still lay ahead, Mr. Mauro spent much time with his Bible and "must have been occupied with the very first of his written ministry," according to Isabel's recollections. "His habit of concentrated study of one subject or another had become such an accepted pattern that the switch to a completely new subject did not impress me."

Upon Mr. Mauro's return to the United States in the fall of 1904 he completed the first of some forty or so books he was to write. *From Reason to Revelation* was in part autobiographical, but only in a small part, for in all his writings Mr. Mauro was very reticent about speaking of himself. It was an

attempt to speak to his many reasoning associates and to show them that man by wisdom knows not God but only by the revelation of God's Spirit. A. B. Simpson, founder of the Christian and Missionary Alliance and the pastor of the church where Mr. Mauro had been converted, introduced this new author to the Christian public by writing the preface to this small volume.

On March 28, 1905, Isabel was united in marriage to none other than Charles French. Good lawyer that he was, Charles had had no intention of losing his suit of love any more than he would a suit of law. Therefore, when the Mauros left for Europe the previous summer, he booked passage on the same boat. In the middle of the ocean, he again proposed and this time was accepted. They were married in St. Thomas' in the presence of many of their friends of former years, an elegant array of Washington society. These guests were, as a matter of course, invited to the reception. There they found that an entirely different circle of people had also been invited.

The Mauros had been determined in preparing for this wedding reception to obey the Lord implicitly in His directions to His disciples when they were to make a feast—to "call the poor" who could not bid them again. Therefore, a wholesale invitation was extended to the congregation of the Central Union Mission, many of whom were people who had been reclaimed from a life in the depths of sin and shame. Certainly it was a mixed multitude!

During the course of the reception, a banker, Charles Bell, cousin of Alexander Graham Bell, and Mr. Mauro's closest friend, remarked to him, "Philip, I'm interested in these reclaimed souls." Then, indicating a guest who was conspicuous,

an elderly gentleman with long, straggly hair and beard, he asked, "Is that one of them?"

No, it was not. It was the bridegroom's former Boston minister, Dr. Edward Everett Hale, author of *A Man Without a Country* and now chaplain of the United States Senate!

Isabel's wedding proved to be a sharp dividing line in the life of the Mauro family. Because of their definite, bold stand for Christ, many of their former associates would walk no more with them.

"God's goodness towards us did not stop at revealing the truth as to our acceptance in Christ, and our consequent security in Him," wrote Mr. Mauro a little later. "He led us to see that it was our duty and privilege to take *at once* the place of rejection with Christ, who has been cast out of this age and all of its affairs and enterprises, the rulers (or leaders) of this age having crucified the Lord of Glory (1 Cor. 2:8). He showed that Christ had given Himself for our sins for the express purpose that He might deliver us from *this present evil age* (Gal. 1:4); and that His will for the redeemed of this age is that they should go forth *unto Him* without the camp, bearing His reproach (Heb. 13:13).

"The camp is, superficially at least, an attractive place, full of gaiety and revelry, with every possible device to delight the eye and gratify the mind and the flesh. By keeping the bright things as much as possible in evidence, and pushing the wretchedness, suffering, and misery into the background, the camp manages to keep up appearances, particularly as its occupants are quite willing to be deceived, and are pretty well agreed that it is the duty of every dweller therein to be an 'optimist.'

"Having led Him outside the gate, and put Him to death, the leaders of this 'present evil age'

have devoted their great talents and energies, under the superb direction and management of 'the god of this age,' to the one object of making such 'progress,' and developing such a glorious 'civilization' as will demonstrate that the world has no need of Christ. In carrying out this great undertaking, the 'leaders of this age' are sufficiently astute to make a place even for those 'who profess and call themselves Christians,' making them welcome upon the singularly easy condition that they will accept the age's gospel of progress, and subscribe heartily to the doctrine that 'the world is getting better every day.' This condition the aforesaid 'Christians' are for the greater part quite ready, not only to accept, but even to make an article of religion, changing the Scriptures so far as necessary to that end.

"The Lord has further shown us that, so far from finding it a deprivation to withdraw ourselves from the pursuits and amusements of the camp and from its godless mirth, which is as the crackling of dry thorns under a pot, we have in fact gained unspeakably thereby. The new interests which now occupy us (having to do with Him in whose presence is *fulness* of joy, and at whose right hand are pleasures *for evermore*) are far more satisfying, and contribute far more real gratification, than all the things in which, for *want of knowledge of something better*, we used to be interested, and in the pursuit of which we spent our time and money.

"It seems, humanly speaking, impossible to make our friends and associates in the old life understand that we have not suffered *any* deprivations whatever. "Having the understanding darkened," they can only see the worthless things which we have cast aside, and can take no cognizance of the riches of grace

and glory which the believer has in Christ, 'in whom it hath pleased the Father that all fulness should dwell' (Col. 1:19). It is as if a beggar were given, through kingly munificence, a suit of rich apparel, and should hasten to put it on, joyfully casting aside the rags with which he was previously clad; and some onlookers, likewise clad in dingy garments, should be able to see only the discarded rags, and should thereupon hasten away, clasping their own rags tightly around them for fear a like experience might befall them!

"The Lord has also enabled us to look beyond 'this present evil age,' of which Satan is the god, to the age that is soon to come, in which Christ will return to earth, and all His redeemed with Him, as prophesied since Enoch's time (Jude 14; Rev. 19: 11-16, etc.), and 'to the times of restitution of all things which God has spoken by the mouth of

all His holy prophets since the world began' (Acts 3:21).

"But more than that, we have been led to look, not for earthly happiness or for bliss after death, but for that event which is *nearer still*, and which it is the privilege of the believer to expect at any moment, when the Lord Himself shall call to His own to meet Him in the air (1 Thess. 4:16, 17; 1 Cor. 15:51, 52). And so the grace of God, which brings salvation, hath appeared, *'teaching* us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for *that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ*, who gave Himself for us' (Tit. 2:11-14).

"It would not be a truthful representation of the matter to make it appear that there have been no unpleasant experiences attending and resulting from this departure from our old

ways, and entering upon 'the one true and living way.' There has been, naturally, much adverse comment, much irritation, much hostility aroused, many references to 'self-righteousness,' 'fanaticism,' and the like."

If the Mauros did suffer persecution for their stand, they also had joys which more than compensated for their losses—joys in addition to those Mr. Mauro enumerated in his testimony. Not the least of these was the way in which God brought in one member after another of their relatives—Mrs. Mauro's sister and her husband, a wealthy man who had led a very profligate life and then, after his conversion gave bountifully of his substance to the advancement of the kingdom of God; Mr. Mauro's brother, his sisters and members of their households, sooner or later, were translated out of darkness into the kingdom of God's dear Son.

To be continued.

Glory Be To God

<p>BURIED with Christ, and raised with Him too; What is there left for me to do? Simply to cease from struggle and strife, Simply to walk in newness of life. <i>Glory be to God.</i></p>	<p>Living with Christ, who dieth no more, Following Christ, who goeth before; I am from bondage utterly freed, Reckoning self as dead indeed. <i>Glory be to God.</i></p>
--	---

<p>Risen with Christ, my glorious Head, Holiness now the pathway I tread, Beautiful thought, while walking therein: He that is dead is freed from sin. <i>Glory be to God.</i></p>	<p>Living for Christ, my members I yield, Servants to God, forevermore sealed, Not under law, I'm now under grace, Sin is dethroned, and Christ takes its place. <i>Glory be to God.</i></p>
--	--

*Growing in Christ; no more shall be named
 Things of which now I'm truly ashamed;
 Fruit unto holiness will I bear,
 Life evermore, the end I shall share.
 Glory be to God.*

T. RYDER.

On the Tibetan Border

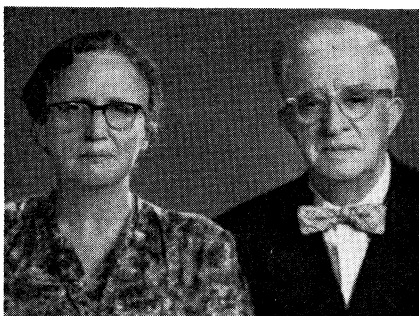
By JAMES H. BOYCE

HERE WE ARE 5,300 feet above the clouds, and this is the cool season on the plains. How much cooler and cold it must be up here. Nevertheless, cold or snow or heat, these Brahmins have appointed the fixed FEASTS of visiting the holy or sacred shrines, made so by the confluence of two rivers, which they make into three, stating that there is another invisible river, which makes it a Triad, called Trivani. Hence, the Trivani Mela or Religious Fair. Such is going on at this time all over North India.

The sacred shrine here is 57 miles north by bus and 29 by walking. Our three evangelists are now there. I, too, anxiously planned to go, but I have been unwell for three weeks, and still none too well, so could not go. They write that they have arrived safely and have found a reasonable place to stay and that thousands and thousands of Pilgrims are there from all over the Hills. At Allahabad, U.P., there may gather a million or so from all over India. They count that place the most meritorious.

They will bathe or dip in the river and thus wash all 1958 sins away and worship there too, of course, and pay and feed the Brahmins. Such religion is now intensified, as we have never witnessed such in our 42 years in India.

We found last year that at this Mela, which is very near the Snowy Ranges, Tibetan traders are present yearly from Tibet, with the rugs and wool blankets and prayer-wheels and other of their articles. They are Buddhists. Buddha taught close to our place at Gorakhpur, and then died in the Gorakhpur District finally. But his religion



Mr. and Mrs. James H. Boyce

has reached America and Europe. Also now they are in Burma preparing 2000 monks to again invade Europe and America.

Our evangelists have carried out to them a Bible and New Testaments and Gospels of John, either to sell among them or to give them to them as free gifts. They are printed in the Tibetan language, and it is the only way we can serve them, not knowing their language. Later on we can let you know whether they purchased them or took them as free gifts or not. Please ask God's blessing upon these Tibetan Scriptures. Thank you.

With Margaret Michelsen In India

MARGARET MICHELSEN has been conducting meetings in Bhogpur in a home for children of leper parents. From there she writes, "This is my second week away from Orai. The Lord has been wonderfully blessing in the meetings and I've never been so overwhelmingly happy in service for Him as I've been of late. It is truly the hand of the Lord and He is fulfilling His Word to me. So much of the light the Lord placed into my

heart before coming back to India I see Him working out. There was a heart desire to minister the Word. I wanted to get out amongst the people, to sit where they sit; there was a burden for the Christians. What opportunities I am having in giving forth His Word—among the Christians as well as among non-Christians. Here at the children's Home we are having two meetings a day with the 8-18-year-old boys. What a challenge—it's not often a "Miss Sahib" has such an opportunity, for this is the men's job. But as I look into their faces I covet them for God. The Lord sweetly came to us the other evening. I believe God began a real work in a number of the boys. Also yesterday it was evident God was at work.

"The other day I went with the missionaries here to Harduar, one of India's "holy" cities. It is about 25 miles from here, a beautiful ride through jungle. The snow on the surrounding hills could be seen. The air is so clear and fresh here—quite different from Orai. While in Harduar we sold gospel portions and gave out tracts. I was amazed at the desire for these portions by the people. We could have sold ever so many more, if we had had them. While speaking to a group of men, a Brahmin came along with all the arrogance he could show and snatched the gospel away from a man, shouting, "Do you want to become a Christian? Our Hindu religion is the best. Don't you dare to buy one of these books," then tossed it back to us. But after he left we gave it to the man again, and he took it and read most of a chapter before us. We had a precious time explaining the message to him. How I long to give these people the Word of Life and have them find Jesus as their Saviour. May He so possess me that He Himself may be able to speak to them through me."

ALL CHRISTIANS *that advance in their experience to a certain point must begin to use the blessings already acquired, giving out to others in such ways as witnessing and in simple spiritual services, or they will begin to lag back and lose ground.*

—MARTHA WING ROBINSON.

With Rose Klob in Tanganyika

FROM ROSE KLOB we hear, "I had a very nice rest and change while in DarEs Salaam meeting the Hunters, who came back for their second term of service in Africa. It was so good to see them again and have some help in the work of the Lord.

"I may be making a change of station and work. I have felt that I should get out more into evangelism and working with the children. God has made His will known and has opened the door, so I am now working with the Hunter family in Iringa.

"Iringa is a large town about 250 miles from Mbeya and has about 15,000 Africans, besides many Indians and Europeans. There is no gospel work in this town, so we will be counting on your faithful prayers that God would lead and guide us in the work here.

"Mr. Hunter has brought a large tent which we will be using as a church while we are building one. Since we are in a town we will have to build a permanent building for the church; it cannot be made of mud as we have in our bush areas. We now have the plans approved by the government and wish to start to build as God would supply. God has wonderfully answered prayer in our finding a house to live in. There are many problems living in town, but we are trusting the God who sent us here to lead us and supply our every need.

"Please pray much for us in these next few weeks, especially as we want to get the tent up and wish to do some canvassing and get the Sunday school started. I feel God has great things in store for us in this year."

Chinese New Year In Formosa

"AT PRESENT," writes Elisabeth Lindau, "these dear people are busy preparing for their New Year which is February, the eighth. This is a time when the atmosphere is very heavy, and there are powers of darkness at work that is not so at other times because of the heathen "pai-pai" (worship). Therefore, our hearts have been

much in prayer that the Lord would keep His own during this time. The Lord, being mindful of this need, came to our Women's Prayer Group in a remarkable way yesterday, so that they were absolutely oblivious to time. There was a melting, mellowing and opening up to Jesus as I have never seen them do before. They seemed to get a liberation and praised the Lord saying, "Precious Jesus, my heart's overflowing with joy, overflowing with joy." Their faces just shined with the joy and glory of the Lord. Oh, how faithful Jesus is and He is able for the needs of these dear ones! I really thought some would break through into the baptism. Our eyes are steadfastly unto Him, from whence cometh our help!

"Do continue to uphold us before the Throne of Grace. God is answering. There is not only an increase of attendance, but best of all an increase in the manifestation of His wonderful Presence in our midst. May Jesus keep us all faithful until His purposes and plans are accomplished. Oh, 'that His Kingdom may come and that His Will may be done' to the glory and honor of His Matchless Name."



Workers Together in Taipei, Formosa

Left to right: Col. and Mrs. K. C. Liu, Pearl Young, Elisabeth Lindau, Mrs. Lee, interpreter for the missionaries, Mrs. and Mr. Ch'en.

"Who Shall Roll Us Away the Stone?"

(Continued from page 4.)

possibly get away. The world holds me fast. This and that ungodly companion, hold me so fast, I cannot get free. Now, 'Who shall take away this stone from the door of the sepulchre?' How shall I ever get rid of it?"

Sinner, if you are not seeking Jesus, if you do not give yourself up entirely to Him, I tell you this stone shall never be lifted from your heart; but you will remain in prison, and Satan, the gaoler, will keep you there for ever. It is true that Satan has all unconverted people under his rule, in his power, groaning under his tyranny; he keeps them here in his kingdom of darkness; he shall keep them hereafter in hell. So long as you do not thoroughly give yourself up to Christ, there is no help for you; you must follow the devil all your life and go to him at your death; there is nothing else for you to do.

But if you are hungering after Christ, if you are heartily seeking Christ, if you honestly desire to be set free from the power of the devil, then fear not. Christ not only died, but also He is risen again, and by His resurrection Christ is "exalted above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Look! by His resurrection, our dear Saviour has gained the victory over the devil and over all the dark, devilish powers of hell.

When the dear Saviour died, the devil thought, "Now I have conquered Him! Now I shall keep men in my kingdom, under my power, in my clutches." The wicked world, the rulers, the Pharisees and Scribes, were glad also, and they thought, "Now it is all up with Him. Now the people can no longer run after Him as they did. Now they will have to follow us. Now we shall have it all our way with them." They thought the time was come when they might abuse and revile Him with impunity. "Ah!" they said, "this deceiver said, when he was yet alive, 'In three days I will rise again!'" Christ was now the deceiver, the seducer.

But what did they say on Easter morning when Christ rose again, and the soldiers brought them the news? And what did the devil feel when he saw the King of glory burst the doors of the grave and come forth in a glorious body, into a glorious life, completing the redemption of His people from the power of Satan forever? The devil and his armies must have fallen down then as Dagon before the ark of the Lord.

Are we seeking Jesus? Are we truly giving up ourselves to Him? Then we need not fear the devil, no, nor a whole army of devils. Let us fear Jesus and own Him as our Captain and Leader.

That which Moses said in the name of God to Pharaoh, that Christ now says to the devil and his armies, "Let my people go, that they may serve me." Pharaoh wanted to keep the people. He had no idea of letting them out of his slavery and releasing them from their heavy burdens. God sent him a message, "Let my people go!"

Look how the devil, the Pharaoh of hell, begins to resist. He, too, will not let souls escape from his kingdom, from his power. He will keep his subjects, his miserable slaves. But Jesus, the risen One, says, "Let My people go! It is now My people; it is now My purchased possession. Thou hast had them long enough in thy service, in thy clutches. Now thou hast no part or lot in the matter, no claim upon them, no right over them forever. Let My people go, that they might serve Me."

Further, when Pharaoh saw that the people of Israel were really in earnest, that they actually were going away, in fact, that they were already gone, he thought he would have one last blow at them. He would after all get them back into his power; or else he would drive them into the Red Sea, and there would be an end of them.

Just as the devil does, when he sees that a soul is really in earnest about getting away from him, he flies after it. He uses force or fraud, or any means he can think of, to get the soul back into his power. He says, "You will find it impossible to get away. You will find such endless difficulties. You will have to give up this and that amusement and be always denying yourself and making your life wretched. It is better to give up the whole thing altogether and follow your natural inclinations and do what you find pleasant and not trouble yourself any more about it.

"Besides," the devil says, "if you begin, you will never be able to go on; you will soon think better of it, so it is not worthwhile to start with anything which you are sure to give up."

But dear soul, I charge you not to go back. The Lord will make a way for you, and bring you safely to the end. Do not stay arguing with the devil about it. Moses did not let the people of Israel stand and fight with Pharaoh. Moses said, "Fear not; stand still, and see the salvation of the Lord. . . . The Lord shall fight for you, and ye shall hold your peace."

This is just what we must do. We must let our risen Saviour fight for us. With Him we shall go forward and go straight through all the difficulties; and our enemies shall be put to shame, just as Pharaoh with all his armies was drowned

in the Red Sea, whilst the children of Israel went through and sang a song of victory on the other side.

Therefore fear not. Take courage, poor soul. If you feel your bondage and come to Jesus to be freed, neither Satan nor the world can hold you; they must let you go; Christ shall deliver you, and you shall come off victorious. Turn then to the risen Saviour.

Fourthly. There is another stone, another difficulty. It is this: The sinner says, "I have such a bad heart! such a wicked nature! I have lived in sinful habits all my life. I am grown quite hardened in sin. My sins hold me fast; I cannot possibly leave them off. If I were to try my best, if I were to take endless trouble to cure myself of them, nothing would come of it; I should be just as I am. The next temptation I have would be too strong for me, and I should fall into sin just as before. 'Who shall take away this stone from the door of the sepulchre?'"

Sinner, if you only say this as an excuse; if you are not in earnest; if you are glad to find a reason for continuing in sin; if it is a relief for you to say, "It is my nature, I cannot help it"; then I tell you plainly you cannot help it. The stone shall lie on your heart forever, because you do not really wish to have it taken away. But if you do wish from your heart to be freed from your sinful habits, your wicked nature, your chains of vice; if you wish to leave them off, all, every one of what sort—gross vice or hidden sin, great sins and small sins; if you wish to be thoroughly set free, hear this news, Christ is risen!

When Christ arose He broke all the bands which held Him in His grave; and just so, by His resurrection. He breaks all the bands which hold us in the death of sin.

When a sinner becomes aware that he is held captive by sin, when he sees in himself evil habits and wicked ways, which he cannot shake off, let him go to God for the resurrection-power of Jesus Christ, by which every chain is broken in which the soul can possibly be held. Paul says, "Sin shall not have dominion over you, because you are under grace," because you have given yourself to Jesus.

If you see your weakness, if you see that you cannot mend yourself, only open your heart wide to receive the resurrection-power of Jesus; He will come into your heart, cleanse you, and deliver you. Thus will this stone be taken away—you shall be made free, no matter how strong your chains are, nor how long you have been held fast by them.

Fifthly and lastly. There is one more difficulty, one more stone in the way. The sinner thinks:

"After all, holiness is a very unpleasant thing; Christian people are a very wretched sort of people. I am always hearing about their afflictions and their trials and their crosses. Very often it seems as though the more pious people are, the more misfortunes and miseries they have in this world. And besides all their outward afflictions, I hear them talk about their inward temptations, their trials of faith, and so on. Altogether it seems to be a most miserable thing to be a Christian."

Now this is indeed a heavy stone lying at the door. It is a misgiving that many people cannot get out of their minds. "Who shall take away this stone from the door of the sepulchre?"

Answer, "Christ is risen." Christ before His resurrection was a despised man, a man of sorrow, a man of grief. Oh, how sad a life He led during those years on earth! But He is risen—then all His sorrow was at an end forever—all His sufferings were over. He had overcome and was victorious.

See now, dear friends, how Christians should look at sufferings and sorrows. When they are afflicted, or mocked at, or despised, they should look to Jesus; Jesus who, though He might have been enjoying perfect happiness, endured the cross, despising the shame, and is now set down at the right hand of the throne of God (Heb. 12: 2). Let us consider Jesus and the glorious end of all His sufferings. Let us keep fast hold of this risen Saviour, and through Him we too shall overcome; as Paul says, "In all these things we are more than conquerors, through Him that loved us."

Whatever happens to Christians, or whatever might yet happen, should never frighten us. The stone is taken away by these words of power—"Christ is risen."

Do you think you ought to be better off than Jesus was? Besides, all these things which seem to you so dreadful are after all for a very little while. All the Christian's outward and inward troubles, all his shame and contempt and everything else which may befall him, are only troubles which last just for the moment. Now only so, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Yes, even now, out of every cross, every sorrow, every shame, every disgrace, every temptation which the Christian has, a glory flows forth, and he can rejoice by faith in all these things.

And when the day comes, when the everlasting morning appears, we shall see all these things transformed into eternal glory, eternal beauty, and eternal joy.