

# Bread of Life

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A. Devaney, N. Y.

# *Delight Thyself in the Lord*

By HANS R. WALDVOGEL

THE HEART can never serve two masters. It cannot serve itself and God. Nor can you delight yourself in yourself and in the Lord at the same time.

You are only wasting your time if you are occupied with yourself. Either admiring yourself or despairing over yourself is ridiculous. The Bible says that you should deny yourself, that you should hate yourself.

We have thought that maybe we can fix up this self-life a little bit, anyway, to make it a little bit acceptable, so we spend our lives patching up and sewing these broken threads and trying to fix up this self. God did not want us to spend a moment over it. He says, "Deny it. Reckon yourselves to be dead. Crucify it. Away with it. You don't know this fellow. You have nothing to do with him."

The Apostle Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus, by whom the world is crucified unto me and I unto the world." This wonderful mystery that I have been crucified with Christ makes me to glory in the cross. There God accomplished what no one else ever could have accomplished. He delivered me entirely of self, the good self and the bad self. It has been crucified with Christ. If it had not been crucified with Christ, there

would still remain some damnable part of this self-life. Only as I reckon it to remain, only as I admire it, or despair over it, only as I occupy myself with self, does it exist at all. But God says, "Reckon yourselves to be dead indeed unto sin, but alive unto God." When Jesus Christ cried, "It is finished," He finished it for all who will have it so, and you can jump out of this self-life in a moment of time and be done with it forever. And whenever it pops up or one of its seven heads or ten horns sticks up, you say, "I deny this. I have nothing to do with it. My occupation is now to rejoice in the Lord."

That is why God calls upon all of us to delight ourselves also in the Lord. Moment by moment God wants me to draw life from Jesus and wants me to be flooded with joy because I have Jesus, because Jesus is mine.

Is He mine? Certainly He is mine. He offered Himself to the thief on the cross. Don't you think He will give Himself to you?

Jesus is a great Lover. Here is a very personal call to your own heart from your very personal Saviour. What does He say to you? He says, "I have loved you with an everlasting love. I know that you are bad; you don't have to keep telling

Me that. I knew that long ago; I knew it before I was able to reveal it to you. What I really want you to know is how good I am, how loving I am, how sufficient I am, how that I have come to be your wisdom, your righteousness, your sanctification, your redemption. Don't you want Me? Then quit fooling away your time looking at yourself, admiring yourself, or despairing over yourself. I have crucified that self-life, and I want you to reckon yourself dead indeed unto sin, and I want you to turn away from it and count it but refuse for the excellency of the knowledge of Christ Jesus your Lord."

You are really of no account. And it really does not make any difference whether you are able or unable, whether you are good or bad. The thing that does make a difference is whether God has kindled in you a wonderful, blazing light of mercy and that light is Jesus Himself. And if you will occupy yourself with Him alone, set your love upon Him, let your faith be in Him, remember that His grace is your life and His grace is sufficient for you, whenever you find yourself deficient, Jesus Christ will be more than abundantly able to make you all that God wants you to be and to keep you like that moment by moment.

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# *In the Beginning of Barley Harvest*

By PHILIP MAURO

TO THE BELIEVER in Jesus Christ the story of Ruth has a special appeal when he comes to see in it an outline of his own personal history as a child of God. Ruth acted under the influence of testimony concerning "things not seen"; and she manifested her faith by her works. The effective cause of the step she took, and which led to a complete change of her position, her associations, and her prospects, was the "hearing" of the simple gospel message of bread in Judah.

The testimony that reached her ears and heart wrought such conviction in her that she committed herself unalterably, for life and death, to that choice which it induced her to make; inasmuch that neither the uncertainties of the prospect before her, nor the discouraging words of Naomi, nor the example of Orpah, availed to turn her back from her course. So when Naomi "saw that she was steadfastly minded to go with her, then she left speaking with her."

"So they two went until they came to Bethlehem." No additional incidents of the journey are recorded. The important thing is that they reached the desired goal, Bethlehem, the "house of bread," the place where that is found which meets man's greatest need.

So they arrived at the right place, and they came at a good time, "the beginning of barley harvest." This was the early springtime, the barley being the first of the grain that ripens in the spring (Ex. 9:31, 32), the "first fruits" of the earth, a period to which the Scriptures give a very special and very important spiritual significance.

In the first place, it is a time of joy, "the joy of harvest"; and manifestly, the one who came on the scene at the beginning of barley harvest was in good time to partake of the joy and blessings of the entire harvest.

But, in order to perceive the special significance of the beginning of barley harvest, we must refer to "the feasts of the Lord" which the children of Israel were commanded to keep year by year and which are described in the order of their observance in the 23rd chapter of Leviticus. The first of those feasts, heading the majestic procession, is the Passover, which came always on the fourteenth day of the first month and which typifies the death of the Lord Jesus Christ and the shed-

ding of His blood as the Lamb of God for the redemption of His people and the forgiveness of their sins (1 Cor. 5:7; Eph. 1:7; 1 Pet. 1:18, 19).

The second feast, the Passover Supper, following immediately upon the Passover Sacrifice, foreshadowed the communion of the Body and the Blood of the Lord Jesus Christ (1 Cor. 10:16), indicating that the immediate result of His death would be a company of people (a "fellowship," or "communion") sharing together the benefits of His sacrifice.

Then comes thirdly (the resurrection-day number), the feast of the "First Fruits," which is that in which we are specially interested at this time. The command to the people was as follows: "Then ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave it before the Lord to be accepted for you; on the morrow after the Sabbath the priest shall wave it" (Lev. 23:10, 11).

This feast very definitely foreshadowed the Resurrection of the Lord Jesus Christ from the dead, as the New Testament Scriptures plainly declare, and as the feast itself clearly indicates. The Lord Jesus Christ is spoken of in the great resurrection chapter (1. Cor. 15), as "the Firstfruits of them that slept" (1 Cor. 15:20): and in Rom. 11:16, also, He is spoken of as the Firstfruits.

This is full of instruction and interest. This present age, the dispensation of the Holy Spirit, is likened by the Lord to a great harvest field, in which the whole world is the field, and the Gospel, or the Word of God, is the good seed, and the harvest is the end of the age (Mat. 13:37-39). And just as the beginning of the harvest season in Palestine was marked by the feast of Firstfruits, and the waving before the Lord of the first-ripe grain, coming up from the earth after the death of winter, so the beginning of this age was marked by the resurrection of the Lord Jesus Christ from the dead, which brought "joy," greater than "the joy of harvest" to His disciples (see Luke 24:52).

The peculiarity of this feast is that it was appointed to be observed "on the morrow after the Sabbath"; in other words, the first day of the week, the resurrection day, which, in the year our Lord was crucified, fell on the 17th day of the first month, three days after the Passover. That was

also the day the ark rested on Mount Ararat—another type of Resurrection (Gen. 8:4).

The words, "to be accepted for you," indicate what the resurrection of the Lord Jesus Christ is to His people. For He was "delivered for our offences; and was raised again for our justification" (Rom. 4:25). Since it was for our offences He was delivered to the executioners and put to death, His resurrection is proof that He is accepted for us.

Furthermore, the very word "Firstfruits" means that there is more to follow. And the significance of this is unfolded in the Apostle Paul's great argument in 1 Corinthians 15, where he shows the connection between the Lord's own resurrection and that of His people when He comes again: "Christ the Firstfruits; afterward they that are Christ's at His coming" (verse 23). The sheaf of firstfruits waved before the Lord not only acknowledged Him as the One Who had brought forth the living grain out of the earth, from the midst of the darkness and of the corruption of dead and decaying matters, but it also was the pledge of the full harvest to follow later. So the resurrection of our Lord Jesus Christ not only manifests "the exceeding greatness of God's power to us-ward" (Eph. 1:19, 20); but it also proves the resurrection of the dead hereafter; for "if there be no resurrection of the dead, then is Christ not risen." (1 Cor. 15:13).

The application of this to all who hear and believe the Gospel is apparent. The glad message of pardoning love, with the gracious invitation to "come, for all things are ready," is sent to every part of the world and is intended even for those who are at the lowest levels of human degradation and need. The words that save (Acts 11:14) can penetrate everywhere; and even those who are cursed by the law, as were the people of Moab, may, through the Gospel, become partakers of the unsearchable riches of Christ. For He, by His death, has taken away "the middle wall of partition," the law of commandments in ordinances, which shut the Gentiles out from those privileges which the law conferred on the people of Israel (Eph. 2:12-16); and now, "by means of the Gospel," all that Christ is in resurrection is shared equally by believing sinners, whether from among the Jews or from among the Gentiles (Eph. 3:6-9).

So we may say that every believing sinner comes to Bethlehem, the House of Bread, to share the "true Bread from heaven," and that he comes "at the beginning of barley harvest"; for he comes to "CHRIST RISEN FROM THE DEAD and become the Firstfruits of them that slept."

It is needful to keep in mind that the Gospel, which God sent into the world, proclaimed a Risen Christ, in Whom men were commanded to believe

and Whom they are to confess as "Lord." The tendency, so manifest in our day in those who essay to preach the Gospel, to make little or nothing of the resurrection of Jesus Christ, and what is involved in it (judgment to come being one element), was evidently foreseen.

But Christ Who rose from the dead was crucified for sinners, thereby making atonement by the shedding of His blood on their behalf. There is no suggestion, in the Book of Ruth, of the cross. What we are permitted to view is the harvest-time, the divinely chosen type of this present dispensation, now drawing to a close. Boaz, the type of the Kinsman-Redeemer, is seen in power and authority, as owner of the field. But nevertheless, the little story whose riches we are exploring does not lack the clue that leads us to an apt and peculiarly vivid illustration of the means whereby redemption was accomplished, and the way opened by which sinners might come, even from the country of Moab, to God's inexhaustible stores of grace. That clue is found in the words, "the beginning of barley harvest."

In one other Scripture (and only one) those words are found; and thus the two passages are linked together.

Turning to 2 Samuel 21, we read of another "famine in the land," lasting in that case three years; and when David inquired of the Lord, he was told: "It is for Saul, and for his bloody house, because he slew the Gibeonites." Now the Gibeonites had secured from Joshua a covenant of protection, as is written, "And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them" (Joshua 9:15). It is true that the Gibeonites had resorted to deception and trickery in order to secure this covenant. Nevertheless, it was recognized as a valid covenant and binding upon the Israelites even from the days of Joshua onward for over four hundred years. Moreover, the Gibeonites had acted in the fear of the Lord; and instead of fighting against the Israelites they had sought peace with them, doing so, as they said, "because of the name of the Lord thy God; for we have heard of the fame of Him, and all that He did in Egypt," etc. (Josh. 9:9). This incident of the Gibeonites is one of many examples found in the Old Testament, showing that the Lord is merciful to all who seek the protection of His Name.

But Saul violated this covenant, and slew those whom he was bound to protect; and thus the land became defiled with innocent blood. "Wherefore David said unto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement that ye may bless the inheritance of the Lord?" (2 Sam. 21:3).

(Continued on page 11.)

# Champion of the Kingdom

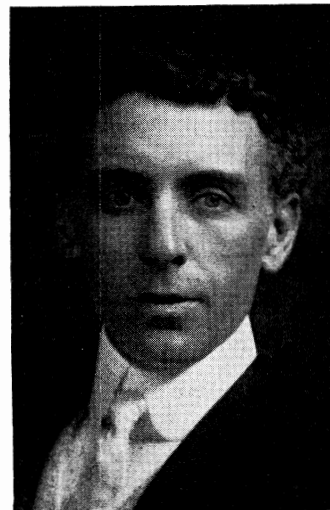
## THE STORY OF PHILIP MAURO

***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 IV

*At the time of his conversion to Christ in 1903 Philip Mauro was known the world over for his brilliant and successful achievements as a patent lawyer, especially as counsel for the Columbia Phonograph Co. Immediately, however, he and his family took their place "without the camp, bearing His reproach." His first book, "From Reason to Revelation," written out of his own experience, appeared in 1905. By virtue of his clear-cut, forceful testimony and writing he quickly became a recognized leader in evangelical circles the world over.*



**Philip Mauro**  
1859-1952

"**W**HEN did you come into the light of divine healing?" Philip Mauro was asked when he was about eighty-five.

Instantly, the relaxed countenance of the kindly, old gentleman changed into the penetrating gaze of a lawyer engaged in intense cross-examination.

"What do you mean—'come into the light of divine healing'?"

Then without waiting for an answer to his question, he said, "When I came to the Lord, I found He was good for anything I would trust Him for."

This takes us directly back to the time of Mr. Mauro's conversion to Christ in the Full Gospel Tabernacle in New York City where its pastor, Dr. A. B. Simpson, proclaimed the four-fold gospel message of Christ as Saviour, Sanctifier, Healer, and Coming King. Dr. Simpson, who had been healed of an incurable heart condition, not only proclaimed divine healing but also prayed for the sick with outstanding results. Unquestion-

ably, Mr. Mauro became acquainted with the teaching and ministry of divine healing through this mighty man of God, and it is not without significance that Philip Mauro's second book, *Salvation and The Mortal Body*, dealt with this theme and was published by the Alliance Press and copyrighted, 1905, by A. B. Simpson.

Yet, for all the light and help Mr. Mauro may have received from other teachers, one cannot but be impressed that his presentation of this subject, as of any other with which he dealt, was marked by a freshness and originality indicative that he was directly taught by the Teacher, the Spirit of God. His approach, his presentation, and his conclusion, all reflect his own experience. They are those of one who has been a devotee—almost an idolator—of the scientific achievements of his day (including those of medical science), but who has come to test and view all of these things in the light of the plain teachings

of the Word of God, accepting that as the only standard and guide in this as in any other question of life. The conclusions reached are then given with the same logic and clarity he used in presenting a case to the justices of the Supreme Court of the United States.

"These pages are intended to set forth for those who believe on Him," wrote Philip Mauro in the preface to *Salvation and The Mortal Body*, "the pertinent teachings of the Scripture on the important subject of treatment of the body in sickness, and to explain why the writer has been constrained to surrender opinions formerly entertained by him and very largely held by Christian men and women."

These words as to the author's intention follow a discussion as to how one finds the truth, including the truth regarding our bodies, and of the consequent results of such knowledge when acted upon. Inasmuch as this preface gives



deep insight into Mr. Mauro's own spiritual experience as a beginner, especially his study of the Bible, in addition to the intrinsic importance and benefit of the teaching he gives, it is fitting to quote further from this preface:

"In the eighth chapter of the Gospel according to St. John is a very important statement concerning the acquisition of truth and its effect. It is a statement addressed by Jesus 'to those Jews which believed on Him.' To them He said: 'If ye continue in My Word then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.'

"The process of apprehending the truth consists in continuing in His Word, and the effect of the apprehension of truth is freedom. This statement should be accepted by all believers as the enunciation of a spiritual law by Him Who impressed upon creation the laws which it obeys. This law is one that man might never have discovered for himself; but he can verify it by experience and observation, now that it has been revealed to him. He can find abundant confirmation of the fact that knowing the truth gives freedom, that the more truth one knows the larger is his liberty, and that the effect of rejecting truth and clinging to error is a corresponding bondage.

"Continuing in the Word is the process whereby we apprehend truth, and conversely the apprehension of truth is the purpose for which we continue in the Word. We can set no limit to the amount of truth which it is possible for us to apprehend, but we may limit the amount apprehended, and hence may limit our freedom, by clinging to preconceptions after we have seen in the Word the truth which contradicts them.

"One of the commonest preconceptions brought to the study of the Bible is that it deals exclusively with man's spiritual concerns and makes provisions only for his spiritual needs. Not that this preconception is always formulated in the mind, but it is nevertheless securely lodged there, and all the more securely if unconsciously entertained. There is a pronounced though unconscious tendency to despise material things, to re-

gard the body as a prison, and to think of oneself as merely struggling to escape from it and from all fleshly and earthly environment. There is also a tendency to regard one's future as a misty, unsubstantial, disembodied existence, concerning which it is impossible to form any clear conceptions. Nothing could be farther from the truth as revealed in Scripture; and one who has had his attention called to the fact, and hence is put on guard against his unconscious preconceptions, will see how much is made of the human body, as the crowning glory of God's material creation, and of the earth upon which man lives, with all its manifold creatures and its marvels of divine wisdom and adaptation. He will find that the human body, and its physical environment, are not experiments which God will abandon as failures, but are His unchangeable purposes, which are to endure to all eternity, and are to be manifested and fulfilled in a glorified body, delivered from all the effects of sin, and in a glorified earth purged from the curse which transgression brought upon it.

"The truth concerning the human body is apprehended by the same process as that employed in the apprehension of any other truth. One sees the truth in the Word, believes it, trusts it, and then verifies it by experience. In this manner the writer has apprehended the teachings of the Word concerning the divine provision therein made for the mortal bodies of believers, in sickness and in health. Having learned that our present salvation is not confined to the soul and having gained knowledge of the relation between the 'mortal bodies' of believers and the resurrection life of Christ (Rom. 8: 11), he has come into the enjoyment of the corresponding freedom which that truth confers (John 8: 32)."

Basing his opening chapter on Paul's exhortation to "present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12:1), Mr. Mauro proceeds to show the provision of God for the mortal bodies of those He has redeemed by the blood of Christ and to contrast that with the provision made by man for the same. This leads

him to a plain, logical conclusion concerning medical science as it relates to the child of God.

Outstanding is the chapter on "The Indwelling Spirit" in which Mr. Mauro shows that one of the main purposes of our bodies is that they shall be temples of the Holy Ghost, indwelt by His Spirit, and "that we are commanded to 'be filled with the Spirit' (Eph. 5:18), and a failure to be thus completely occupied by Him can only be viewed as a condition of disobedience."

"The effect of the indwelling Spirit on our mortal bodies is clearly stated in Romans 8:11: 'But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.' . . .

"The body then is for the Lord and is the temple of the Holy Ghost. Health, order, and purity in the body are essential for efficient ministry. Hence, the presence of the Spirit in the body must have the effect of driving out sickness, which is impurity and disorder. Indeed, it is not seen how we can, in a diseased state, glorify God in our body (I Cor. 6:20). It is plain then, that 'if the Spirit of Him that raised up Jesus from the dead dwell in you,' He will surely 'quicken your mortal bodies.'

"What then shall we believers do if there be any sickness among us? Shall we call for the physician, expecting that the compound of drugs shall save the sick? The answer is not open to any doubt whatever. One who really accepts the Bible as the Word of God will not ask for any clearer directions than these:—

"'Is there 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 prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.'

"These directions still stand upon the sacred page. God's voice has spoken them through the same Spirit who distributed the gifts to the members of Christ's body. We cannot argue about them, for they are too

plain to admit of argument. We can do but one of two things, either believe and obey, or disbelieve and ignore them."

"Brought to a simple statement which all can comprehend," Mr. Mauro says in his closing words, "the duty of the believer when sickness gains hold of his body, as I see that duty defined in Scripture, is to take the case to God and leave it with Him, carefully and trustfully following the directions of James 5. If healing does not come, continue to wait upon God asking Him to show what hinders the operation of His healing power, in order that the impediment may be laid upon the altar and dealt with by Him as a 'devoted thing,' and particularly asking Him to search the heart to see that the blessing of health is desired in order to employ it for His service. We should not expect our wise and loving Father to bestow a blessing upon us if it is to be used in self-indulgence, in seeking enjoyment, or in the pursuit of worldly advantages; for in that case restored health would not be a blessing at all.

"Dear fellow-Christian," Mr. Mauro then concludes in a most searching, yet tender appeal, "to you who have followed this discussion thus far, let me, in conclusion, speak a solemn word, heart to heart. We look forward to the day, now very near, when we shall stand before the judgment seat of Christ to be tested according to the deeds done in the body. As we look back upon the light affliction in the mortal body, which was but for a moment, it will seem a matter of small consequence whether healing came, or how. But if asked why at that time I sent for the elders of the church, and employed the 'means' of prayer, laying on of hands, and anointing with oil, it seems to me that I can confidently answer, 'Because so it is written.' How shall it be with you? If when sick, you sent for the doctor and used the 'means' prescribed by him, and you are asked, 'Why did not you send for the elders of the church and do as directed in My Word?' Have you any reply you could make to that question in that Presence?"

Thus in this matter, as in all others, the only question to be considered was: "What does the Word of God say?" Once that

## Perennial Freshness

**T**HE BIBLE differs radically from all other books in its perpetual freshness. This characteristic will be recognized only by those who know the Book in that intimate way which comes from living with it, as with a member of one's family. I mention it first because it was one of the first UNIQUE properties of the Bible which impressed me after I began to read it as a believer in Christ. It is a very remarkable fact that the Bible never becomes exhausted, never acquires sameness, never diminishes in its power of responsiveness to the quickened soul who comes to it. The most familiar passages yield as much (if not more) refreshment at the thousandth perusal, as at the first. It is indeed as a fountain of living water. The fountain is the same, but the water is always fresh, and always refreshing.

From LIFE IN THE WORD.

was ascertained, there was no further question in his mind as to what course he was to follow.

"It certainly costs something to receive and stand for this truth; and it moreover requires a showing of one's faith by one's works such as is not demanded by other Christian doctrines," Mr. Mauro most truthfully asserted in proclaiming his belief in divine healing. Throughout his long life he would repeatedly be called upon to show his faith by his works, as will be related in this narrative. For the present it is sufficient to give his testimony as included in his pamphlet, "Sickness Among Saints" (1909):

"... the writer and the members of his family have had an experience of about six years in trusting God alone for help and deliverance in sickness. . . . We have seen severe, acute and in some cases chronic disorders, removed by the hand of God; but that is not the greatest of the resulting benefits. Though it is indeed a very blessed experience to receive physical deliverance directly from Him, and though it is no small matter to be free from the expense, inconvenience, uncertainty and often disastrous blunders, incident to medical practice, the great benefits have been the spiritual profit accruing

from permitting His correction and discipline to proceed to the accomplishment of His purpose, looking therein not primarily for the healing, but for the peaceable fruit of righteousness. . . . As the writer now looks back upon the (nearly) seven years of his life as a child of God, and recalls the marvels of grace, goodness, and faithfulness, which He has manifested to us during that short time, it is clear that some of our richest and most profitable experiences would be lacking had we not learned and acted upon the truth that it is our privilege, as well as our duty, to trust Him wholly with every case of physical illness."

A volume of far wider appeal than *Salvation and the Mortal Body* was Philip Mauro's third book which was first published in the same year (1905) and also under the auspices of A. B. Simpson. "The purpose of this volume," said the author in his preface, "is to make an application of the philosophic or rationalistic test to the Bible account of Creation, and particularly to that portion of the account which deals with the Origin of Evil in human nature."

Two years after the book's appearance in the United States, Morgan & Scott of London brought out the first English edition, 6,000 copies, followed

within three months by a second printing of another 6,000 copies. Received with such tremendous interest but also with "criticisms and suggestions . . . from various sources, it seemed desirable to revise and amplify the work." This done, the revised and considerably enlarged second edition of 10,800 copies was published in January, 1908. The demand for the book now was so great that in the same month a second printing of 11,500 copies was necessary, making a total of 22,300 copies printed in that month alone. Complete figures of the total number of copies sold of *The World and Its God* are unavailable, but they reached into the multiplied thousands. Though long out of print, the book is still in demand and a swiftly-moving item in the second-hand book trade.

Dealing with the same general theme but developing and enlarging its scope were Mr. Mauro's next two books, *Man's Day*, published simultaneously in the United States and England (1908) and *The Number of Man* (1909). The latter volume is a comprehensive examination of the social, political, economic, and religious movements of human activity "for the purpose of ascertaining the direction and probable outcome of these movements of the modern world."

"The inquiry is one of great importance and of vital interest to all human beings. It carries us on to the end of all the struggles, trials, and efforts of mankind. It looks into the future to see what is to be the consummation — the complete numbering or summing up—not merely of the present era of scientific civilization and industrial development—the age of machinery—but of the Career of Humanity as a whole. It seeks to ascertain the 'NUMBER OF MAN' in its totality."

With remarkable, almost prophetic, foresight Mr. Mauro showed that "*mankind as a whole*" was indeed "approach-

ing a crisis of the first magnitude," and in addition he outlined some of the details of that crisis with amazing accuracy. More than thirty years before the Japanese attack on Pearl Harbor he wrote: "Is it nothing that America's western border is menaced by a mysterious people, stimulated by conquest, capable of nurturing revenge for years until the moment comes, and then of striking a fatal blow?"

And how strikingly pertinent to the political situation of this very day and hour in 1959 are his remarks written *fifty years ago* about England and America:

"Let us then consider our ways; and let us be not so foolish and so oblivious of the plainest lessons of history as to suppose that these menacing evils may be averted by maintaining the 'two-power standard,' and by expending vast sums for armament. There is but one way whereby the English-speaking nations may escape the unparalleled disaster that menaces them; and that is, by repenting and forsaking their sins, and returning to the God Who gave them wealth and greatness."

No book of flighty prophetic interpretations, its general outlook and conclusions, based as they are on sound observations and valid reasoning in the light of the Scriptures, have been verified by the events of the passing years. In spite of some references which are naturally "dated" the book is remarkably up to date. No wonder that "it has gone through many editions, has been translated into various foreign languages," and was in "steady demand" for years after its publication, even after the first World War. "The most widely circulated of all Mr. Mauro's books," *Life in the Word*, was also first published in 1909. A classic in its field, it reflected how absolutely its author, in his relatively brief experience, had become controlled by "the sufficiency, fi-

nality, and completeness of the revelation given by God in His Word." Realizing the importance "to insist unceasingly" upon this truth Mr. Mauro wrote this treatise. "It would be, however, a task far beyond the capacity of the writer to present all the unique characteristics of the Bible, whereby it is so distinguished from other books that it occupies a class by itself. The writer has, therefore, singled out for consideration one special attribute, or characteristic of the Holy Scriptures, namely that signified by the word 'living.'"

*Life in the Word* was published both separately and as a part of a series called *The Fundamentals*. Alone, the circulation of the book finally exceeded 200,000 copies while as part of the original edition of *The Fundamentals*, over three million copies of it were published and distributed. "One of the greatest and most widely distributed series on Christian doctrines and Christian evidences ever written by a galaxy of some of the best Bible scholars of recent times," *The Fundamentals* was republished in a revised edition in 1958. Thus, what many have regarded as Mr. Mauro's greatest work, certainly his most popular one, continues to live and to be disseminated the world over. Incidentally, the designation of evangelical believers as Fundamentalists came from the title of this famous series.

The fact that Mr. Mauro was chosen to write for this series along with such outstanding evangelical leaders of the day as F. Bettex, W. J. and C. R. Erdman, James M. Gray, James Orr, A. T. Pierson, C. I. Scofield, R. A. Torrey, and B. B. Warfield clearly indicates the high esteem in which Philip Mauro was held by orthodox Christian leaders.

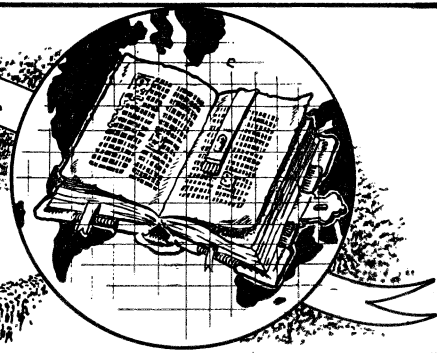
(Continued on page 10.)



GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



# God's Protection Amid Violence in Nyasaland

By ROSE KLOB, Iringa, Tanganyika

YOU MAY have heard on the radio the news about the rioting in the Federation of Nyasaland and North and Southern Rhodesia. The Africans, under the leadership of their leaders in the African Union, have revolted and have broken out in shooting and chasing all the white men out of their country. Their slogan is "We will rule ourselves."

They had it well planned and in the whole section of Nyasaland started to attack the Europeans. They broke out in Fort Hill just two miles through the bush from our mission there. The Europeans there who tend to the control of the airport and who are the managers of the camp for boys going to the mines were badly beaten. The first day they sent for a plane to send the women out of Fort Hill and all the European women from all the other Government places in nearby villages. When the planes started to come in with the army of soldiers the Africans settled down. Then in the next village about fifteen miles away trouble started, and so the soldiers went there. In the meantime, in Fort Hill where our new work is, they surrounded the radio control house, telling the planes not to land as they put petrol (gasoline)

line) all over the air strip. They slashed the European manager's car tires and told him to come out. Another custom officer was running from another town and came to see if the manager had gone and found him surrounded in the airdrome. He shot his way through and they tried to escape. They managed to get through the barrier and headed towards our mission road and then out into Tanganyika.

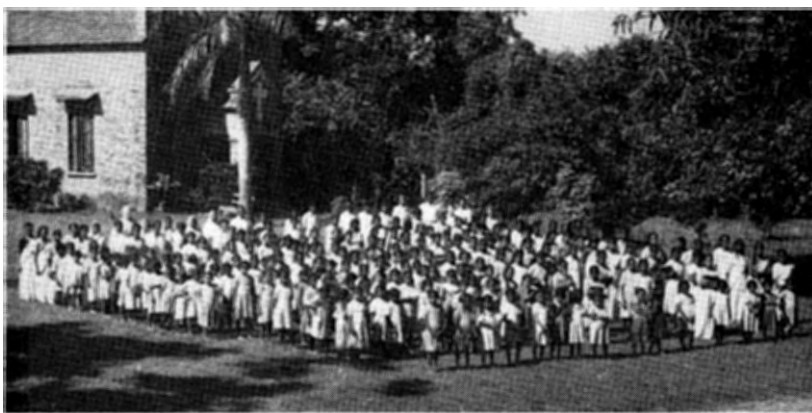
They sent a letter to my former co-worker, Clarabell Orser, who is still on the station at Kameme, but they did not know that she had already left there to come to Mbeya. She knew nothing about the trouble just fifteen miles away so brought none of her clothes or household things with her. Now the police said she cannot go in just now, but in a few weeks if it settles she can go and must move out. The government is closing out all the Europeans until they can get the guns collected and things under control.

We missionaries feel very bad as there are many innocent people who do not go along with this but are forced to turn against their own employers or get in trouble themselves. Satan is working and it looks like missionary work will be stopped in

Nyasaland. But we are trusting God to intervene and are trusting you in the homeland to pray. Those people need to know God.

Please pray for our Christians who are not working with this chasing of the Europeans. They will be alone for some time now and need our prayers that they will stand true.

Our preacher in Fort Hill has been threatened many times for preaching the gospel and now is in the midst of this trouble. Pray that God will protect him and his family there. Most of the Europeans have been moved out by air and just the government men and the armies are there now. This past week the same kind of trouble started in Dar es Salaam. There were enough police there to get it in check in a few hours. Now since they know that all the Europeans are out of Nyasaland and it worked, things are getting tense even here in Tanganyika. Troops entered last night and are heading for Mbeya to cover the surrounding areas on Nyasaland and the Tanganyika borders. Things do not look good for this country just now and we do not know the future, but we know WHO holds the future and are trusting Him to still keep the doors open for awhile.



Some of the Bettiah Orphanage Children, Bettiah, India

## Lights in Dark Places

By HILDA WAGENKNECHT, Bettiah, India

JUST before Christmas we graduated twenty-four more dear young girls from our school here. Many of them have been with us since they were babies, and what a privilege it was to see them grow up into such lovely young girls. There were also others among them who were fortunate to have parents who sent them here for their education, that along with their daily studies they may also learn the Word of God and find Jesus as their personal Saviour. We thank God for each one of these dear young lives and pray that as they go on for further training they may be a great blessing to many. One of these girls is remaining on here now to go out with our Bible woman each day to take the Word of Life to many who are still in darkness. Now our new school year has begun again, and although we miss these older girls, a good number of little ones have come in to fill the gap. Among them are two of the cutest little Nepali children whose mother is a widow and not able to support them, so she brought them here to be cared for while she herself goes out daily with the gospel message in the district where she lives. These little girls speak only Nepali, but

they will soon learn Hindi as they mingle with the other children.

A few weeks before Christmas we had another double wedding here. One of our Bible women was married to a fine preacher, so together they are working for the Lord in a place two hundred miles from here. We miss her as she was so faithful in the work here. The other girl had finished Bible School and married a fine young Christian man, so there are two more lighthouses to shine for Jesus.

## Champion of the Kingdom

(Continued from page 8.)

The very fact that a materialistic, scientific lawyer of such high reputation as Mr. Mauro had become such an earnest Christian and such an able advocate of Christianity both by his pen and public addresses caused him to be sought for increasingly as a speaker at Bible conferences and in Christian circles generally. As a speaker, his striking personality coupled with his dynamic delivery completely captivated his audiences. With an extraordinary gift of impersonation, he would become the thing or person he was talking about. If, for example, he was speaking of Zaccheus, he was Zaccheus; he was no longer Philip Mauro. So one keen observer commented on his abilities. This characteristic coupled with the "lucidity and force" of his presentation and arguments rendered him as highly effective on the platform as he had been before the Supreme Court of the United States.

Such popularity inevitably presents its own temptations, especially pride. Fortunately

**W**HAT A STRANGE CONTRADICTION is a human being, with its weak will and strong desire! We least wish for that which is the easiest to obtain, and that which is the farthest from us is the object of our greatest longings.

*Who is satisfied with the obtainable? Who would admire an edelweiss growing in a home-garden?*

*There is no satisfied ambition in this life. He who at morn sighed to reach a distant mountain height stands at noon on the sought-for pinnacle and turns his longing eyes to higher and more difficult ascents and plans to reach them at even. (Fortunate is he if the even comes to him.)*

*Do the duty that lies nearest. The easiest advice in the world, and the most difficult to follow! How much pleasanter to ignore that familiar, tiresome work close at hand and reach for something higher, of more seeming importance! How often we do so, and how miserable the result!*

MARTHA WING ROBINSON.

—Journal entry, April 30, 1898.

God took care to keep His chosen vessel humble. In the beginning, he and his family suffered shame at the hands of former friends and business associates. Later he was cautiously—even critically—received by many believers because of his espousal of divine healing. With many, they regarded it as regrettable, to say the least, that a man of his talents and capacity should both accept and propound such a doctrine; others,

of course, considered he had embraced fanaticism on that score. No one, however, could deny his clear-cut testimony nor the value of it throughout the world. Hence his ministry was welcomed even if with some reservations.

In addition to these outward means which God used to keep him humble, he himself was given the inward conviction of its importance. Fortunately, too, he had a wife who feared only

one thing—the result her husband's popularity might have on his spiritual experience. Hence she prayed incessantly for him. In this respect, the testimony of no other than C. I. Scofield of the Scofield Reference Bible is of paramount significance. In a letter written at this period to a friend, he refers to Mauro as having "a sweet spirit and is clearly an able man."

*To be continued.*

## In the Beginning of Barley Harvest

(Continued from page 4.)

This raises the great question of "atonement" for sin, and it leads on to one of the most striking of all the object-lessons touching that vital subject, to be found in the Bible. "Wherewith shall I make the atonement?" is a question which many a heart, even among heathen, has asked with deepest anxiety when under conviction of sin. And the conscience of man is well able to tell him that neither "silver nor gold" will make the atonement. The reply of the Gibeonites is very significant: "We will have no silver nor gold of the house of Saul; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and devised against us that we should be destroyed from the remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord."

This is the voice of the law exacting stern justice-retribution on the house of the guilty. It is good for us to be reminded again and again that we were all the sons of a guilty house, upon whom rested the curses of the broken law; that we were all, by nature, "the children of wrath, even as others" (Eph. 2:1, 2). Only in view of that solemn fact, can we begin to realize something of the amazing grace of God that has provided atonement for us. For wherewithal should we have made the atonement? Well might we ask in the words of the prophet: "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" (Mic. 6:6, 7).

No, none of these offerings would suffice to avert the wrath of God from our heads. But God Himself has "found a Ransom." The seven sons of the house of Saul which were "delivered" to the Gibeonites, and hung up "before the Lord," signify the completeness which the atonement must have. And "He that spared not His own Son, but delivered Him up for us all" (Rom. 8: 32), has met fully the necessities of our desperate case; and therefore we can say, "Who shall lay anything to the charge of God's elect? It is God that justifieth" (verse 33).

Accordingly, the judgment was executed, and the full retribution was exacted. For the king took seven of the sons of Saul, "and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell, all seven together, and were put to death in the days of the harvest, in the first days, in the beginning of the barley harvest" (2 Sam. 21:9).

This record is surely intended to remind us of that other hill where the Son of man was lifted up to die on the cross for us. That, too, was "in the first days, in the beginning of barley harvest," both in the literal sense, and in the figurative sense. This would not have a season of joy for us, "the joy of the harvest," but the beginning of eternal woe, had He not been made a curse for us. But, the atonement having been made, the long season of blessing, the acceptable year of the Lord, the time of harvest, is here. "Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, Cursed is every one that hangeth on a tree); that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive"—not the judgment due for our sins, but—"the promise of the Spirit through faith."

So we, who believe on His Name, are, like Ruth, come to the right place, and at the right time, even at "the beginning of barley harvest."

# SING!

*Written when awakened early by a sound resembling  
that of a robin's song in Landour, India, about 1940.*

*O, I love the song of a robin,  
As he swings and sways on a bough;  
Though far removed from his music  
I fancy I hear him now.*

*Swinging and swaying and singing,  
Bringing gladness with every note,  
No bird song ever more thrilling  
Than bursts from his little throat.*

*In the early morn I hear him,  
As he greets the newborn day—  
Ah, Robin Redbreast, I love you,  
You capture my heart alway!*

*Then list to his rapturous singing  
In the midst of an April shower,  
The rain as it falls all about him  
Seems to make him but sing the more.*

*O, list my heart, to his message—  
Whatever to thee life may bring,  
Be it radiant, glorious sunshine  
Or shadows and showers, still sing.*

*Yea, sing when the sweet morn breaketh,  
Sing on through the cloudy day,  
Thy Father is bending to listen,  
He loveth thy song, alway.*

BERNICE C. LEE.