

# Bread of Life

Vol. VIII

August 1959

No. 8



# Enter His Courts With Praise

*"Come before His presence (margin. His face) with thanksgiving." PSALM 95:2.*

*"Enter into His gates with thanksgiving, and into His courts with praise." PSALM 100:4.*

'Tis the fitting way of entrance  
To the palace of the King,  
When you stand before His gateway  
You must lift your voice and sing.  
Those who murmur may not enter  
In His holy courts of praise,  
They who here abide are singing  
All the nights and all the days.

Listen, you will hear the anthem,  
"Praise Him always for all things,"  
Praise Him when your faith seems ebbing,  
Praise Him when you mount on wings;  
Praise Him for the Well-Beloved,  
Gift unspeakable, divine,  
Praise Him for the blessed Spirit,  
Comforting with oil and wine.

Praise Him for His touch of healing  
That uplifts and makes us whole,  
For the fount of life within us  
Filling spirit, body, soul.  
Praise Him e'en for trials and crosses,  
Trials more precious than of gold,  
For they bring us close to Jesus,  
In a fellowship untold.

Praise Him for gifts good and perfect  
From the Father heart above,  
Shown by seed-time and by harvest  
In His never failing love.  
Not alone on earth's glad feast days  
Must our hearts be tuned to song,  
But with every waking moment  
We must praise Him "all day long."

He who offers praise, He tells us,  
Glorifies His Name,  
And the richest and the poorest  
May thus honor Him the same.  
So I'll bring my humble offering,  
Welcome thus "before His face,"  
And will join the angels' chorus  
With my sacrifice of praise.

*Carrie Judd Montgomery.*

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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.

# Interruptions

By BERNICE C. LEE

Missionary to India 1913-1940

A LITTLE more than a year has passed since the messengers of the Cross came to settle in this beautiful part of North India. Other workers have been added to the little group who first came and the new missionaries are busily engaged in the study of the language, without which one's efforts among the heathen would be of little avail.

With the work in its beginnings it is by no means always easy to concentrate on study. How often have we remarked that missionary life seems chiefly made up of interruptions. The day is begun with a determination to make progress in the language, to attend to some important correspondence, to get out early into the villages and talk with hungry souls, when along comes interruption number one.

The sound of loud crying as of someone in distress is heard. We hasten out, and coming onto the compound is a little group of Indian men from a nearby village. In their arms they carry a boy of about nine years, who has been bitten by a monkey. The lad has been watching in the grain fields, which being unprotected by fences, are open to marauding animals that hungrily devour the grain. The boy is eating some fruit and the monkey, eyeing him with greedy eyes from his hiding place in a nearby tree, pounces upon the lad, and because the fruit is not

yielded up without a struggle, the result is a huge cup-like gouge of flesh from the boy's leg. The frightened men catch him up and bring him quickly to where they know help will be forthcoming.

But it is only a monkey bite; why such evident alarm? Ah, all too well do these people know the danger, for every year in India, thousands die as a result of incisions made by the sharp teeth of this animal, for a monkey bite is poisonous. Then why not make a raid on these death-dealing creatures? Why not rid the country of such a pest?

But stay, the monkey is a "sacred" animal in this land and worshipped by millions! To destroy a monkey is to destroy a god, and how can heaven be attained with such a black sin upon your soul? The country is overrun with these troublesome creatures who make bold to strip fruit from the trees, ruin the fields of grain, steal eatables from the little open shops in the bazaars, and enter the houses, divesting them of anything that may catch their fancy. Temples are erected to the monkey, collections are taken from the poor to feed them. Ah no, never destroy a monkey if you expect to have any influence with the people.

And so, in the case in hand, we work quickly, cleansing out

the wound which is filled with blood, and day after day, one in our midst who is so capable along these lines tenderly cares for the wound until it is healed, and the gratitude of the simple people is very sincere.

Thus, throughout the hours of the day does the missionary return to tasks unfinished, only to be met, one after another, with some new bit of service, lying directly in the path of duty. Here is a little child with a huge splinter run into the bare foot and that must be removed. Or it may be a very tiny one and imbedded so deeply in the flesh that some time elapses ere the painful thing is extracted and the little one relieved. Here comes a villager who has received a telegram which he is unable to read. Will the missionary be so kind as to read and interpret the message for him? That done, we now settle once more to the task begun some time ago, when lo, into the compound comes a poor woman, her face drawn with the agony of mother love, for in her arms she bears a tiny bit of humanity, and throwing aside the filthy rag from the naked form of the infant, she discloses a little body fairly eaten with hideous ulcers. "Please do something for my baby!" And the tears roll down the haggard cheeks as she searches the face of the missionary for a ray of hope to en-

courage her aching, burdened heart. Sometimes there is life; sometimes it is too late and the little life is soon extinct.

Once more the task is resumed, when yet again comes the call for help. A child in a village some little distance away has been horribly burned. It is the cool season of the year and the poor people, gathering a bunch of dry leaves, build a bonfire, around which they crouch to warm themselves. This little girl has gotten too close to the flames and her flimsy, ragged "sari" has caught fire, and before the garment can be torn away the poor little body is cruelly burned. In their frenzy and ignorance the people scatter a liberal quantity of wood ashes on the burns, and who can tell the agonies of the suffering child!

Because the wounds have not responded to the treatment after a few hours have passed, the distracted father hastens to summon the missionaries who gladly walk with him across the plowed fields and into the village where, lying out in the open, on a bit of straw on the ground, is the little sufferer. Seeing the filthy condition of the raw sores, inquiry is made as to what has been used to alleviate the pain, and upon learning it is wood ashes, the missionaries at once carefully cleanse the tender places with a goodly quantity of oil which they have brought with them and very quickly bandage with clean, white cloth which presents a strange contrast to the filth and squalor all about. With words of kindness the ignorant people are instructed to put no more wood ashes on the burns and are told they will come again to see the little girl.

After one or two more visits, during which time it seems the child may pull through with careful nursing, they go once more, only to find the poor, un-

taught people, wishing to hasten the healing, have once more resorted to the wood ashes, and in a few hours more the little one has passed beyond either the loving but ignorant ministrations of the parents or the wiser, tenderer touch of the missionaries.

Sometimes after a hot, trying day when all have retired for the night, glad of the covering darkness, have we fallen into a sleep, when the sound of moaning and crying reaches the ear, and we spring to our feet feeling quite sure we know what has happened. Yes, we are right. Two or three villagers, making their way through the dense darkness of a moonless night, have come bringing with them a relative who has been stung by a scorpion. Only those who have passed through the experience can know its excruciating agony. Quickly the sufferer is ministered to, the pain alleviated, and the grateful people return to their little village homes and the missionary to rest, glad with a deep, inward gratitude and thanksgiving to God for the privilege of ministry in this land of such deep soul need, where so often the opening of doors to the Gospel is through some such humble service as day after day crosses the path.

How often has it come to pass that some lonely woman, hidden away in the seclusion of her four walls, knowing naught of the outside world, has been permitted to hear for the first time the story of redeeming love, through the ministrations of God's faithful ambassadors to some member of the household in need of physical help.

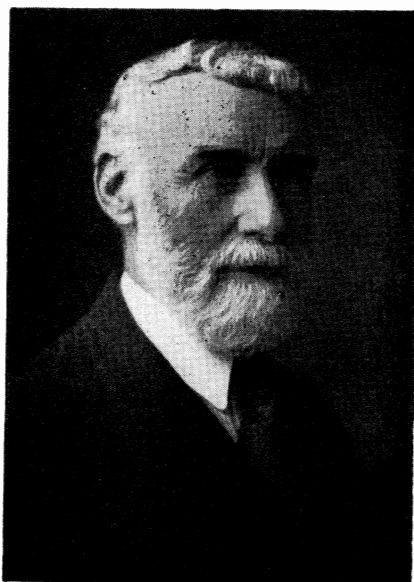
Vividly do we recall such an instance. A certain high caste village was, like Jericho of old, "straitly shut up." The proud Brahmin spirit, pervading the village, looked scornfully down upon the Christians as they endeavored, time after time, to

bring the glad tidings of salvation to the people. With scornful tolerance was the message listened to by a few, and then haughtily each went his own way, despising both the message and the missionaries.

Then one day an elderly woman from one of these homes was brought to the bungalow with a terrible hand, the back of which was covered with a dreadful infection. She had been cutting grain in the field with a sickle, had cut her hand, and then because no one knew what to do and it was growing worse daily, they decided to "try" the missionaries. With what love was she welcomed and cared for.

Day after day she came, and the infected member began to yield to treatment and finally was entirely well, and we knew the woman had been saved from death by blood poisoning. And the result? Love had found a way, and from thenceforth the proud, Brahmin village was open to the Gospel, and now the messengers of the Cross are given a glad welcome as they go and are privileged to talk and pray with those whose hearts God has opened.

Yes, "it is a life rather than a work" as one of our number put it a few years ago. It is not so much what we do as the spirit in which it is done, and often, when one has been tempted to a bit of impatience over the almost continuous interruptions, the Spirit has gently reminded us that we are His to use as He desires and that no task done in His Name is small. One midafternoon when we had been tramping hither and yonder over the compound, attending to some most menial tasks, suddenly we were conscious of the voice we knew, saying in infinitely glad and tender tones, "And ourselves Your servants for Jesus' sake." Sweet, priceless privilege to be a co-worker with Him!



Philip Mauro

# 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 VIII

"THE LAST OF LIFE for which the first was made," to quote the poet Browning's well-turned expression of God's intention for our life, was certainly true of Philip Mauro. In his fifty-ninth year he entered upon a period of ministry for which all that had gone before was primarily a preparation. Now it was that his early classical education, his legal training, his clear manner of expression, but, above all, his years of exhaustive study of the Word of God bore their full fruit. Indeed his "greater years" were to be those of his most "useful service." Furthermore it was evident that as a prepared and chosen vessel he had "come to the kingdom for such a time as this."

The years 1918-1929 were to be those of his greatest productivity. During that time at least fifteen books besides numerous booklets and articles issued from his pen. In addition, for seven of these years (1921-1927) he edited a monthly, *The Last Hour*, to which he was the main contributor. All the while

he ministered regularly to his local assembly and in various conferences to which he was called.

Most of his writings of this period dealt with the things specifically "pertaining to the kingdom of God." He did, however, write on many other subjects as indicated by the following titles: *Our Liberty in Christ, A Study in Galatians* (1920); *Ruth, the Satisfied Stranger* (1920); *Evolution at the Bar* and *The Chronology of the Bible* (1922); *James, The Epistle of Reality* and *The Seventy Weeks* (1923); *Which Version? Authorized or Revised* (1924); *Patmos Visions* (1925). Many of these first appeared in whole or in part in *The Last Hour*, but that periodical contained numerous other expositions of various portions of the Bible, such as "Glances at Isaiah's Prophecy" and "Wherefore Then the Law?" A wide range, covering a good portion of the Word of God. Yet his main theme, as it was of John the Baptist, the Lord Jesus Christ, and the Apostle Paul, was the kingdom of God.

The way in which God led

Philip Mauro, first into the study and then into the exposition of this subject, came in the course of his writing the book, *After This: or the Church, the Kingdom and the Glory*, published in 1918. As he did so, he "found the subject of the Kingdom lying directly in his pathway and demanding investigation. It was a subject he had never set himself to examine; though he had been at various times troubled and perplexed by current teaching on the subject, which teaching he had received with favour because of the deservedly good repute of those who propagated it. But now he was constrained to set aside all preconceptions, and to seek with unbiased mind, and *without consulting any authorities or commentators, whatever*, the testimony of the Word of God on this great subject."

This study Mr. Mauro undertook in the spring of 1918 "after having been for upwards of ten years in a state of confusion and mystification regarding the whole subject of the Kingdom," as he later testified. "It oc-

curred to him to take up that subject again upon the assumption that when the Lord Jesus Christ said, 'The Kingdom of God (or of heaven) is at hand,' *He meant just what He said.* From that moment the writer found himself in a plain path." The result was that he "had to modify in some important particulars," views he previously had held.

When his book, *After This*, was ready for the publisher it was suggested to its author "to put forth a concise pamphlet confined to the single question: 'What is meant by "the Kingdom of heaven"?' Accordingly the booklet, *The Kingdom of Heaven: What is it? and When? and Where?* was written and published."

"It may seem strange that there should arise any need, at this late day, to seek an answer to the questions proposed in the title of this book," wrote the author in his Preface to this book, July 1, 1918. "If, however, we follow the order in which the Truth of God—long lost to view during the 'dark ages' of this era—has been recovered, bit by bit, beginning when the light of the 'Reformation' dawned upon the Egyptian darkness of the middle ages, we shall not be surprised that the truth concerning the KINGDOM OF HEAVEN should be the last portion to be fully recovered and placed in its proper relations with the whole body of revealed truth. For that is the *primary truth* of the age wherein we live. And it is quite in harmony with the course of events that that which was *first given* should be *last regained*; and that thus the Kingdom of Heaven should be the last item in the 'whole counsel of God,' (once revealed to the Apostles of Christ) to be restored in the fulness of its scope and meaning to its rightful place, together with certain related matters such as the ministry of the Lord's forerunner, John the Baptist, the Sermon on the Mount, and the entire Gospel of Matthew, which truly is the Genesis of the New Testament.

"That the Kingdom of heaven

announced by the Lord as 'at hand' was the now present era of God's grace to sinners is not by any means a new idea. It is, in fact, what has always been held by Bible teachers and students until quite recent years. Indeed, we are at a loss to conceive how there should ever have been any other thought about it. Nevertheless, the truth of Scripture concerning the Kingdom, which involves the governmental authority of the Lord Jesus Christ, and the commandments He has given to His people, has not heretofore (so far as our knowledge goes) been set forth in its relation to 'the true grace of God wherein we stand,' to the truth concerning the Church of God, to that concerning the priesthood of Christ, and to that of His premillennial coming.

"Acknowledgment is due, and is gratefully made, to a tract entitled 'The Kingdom of Heaven, and the Kingdom of the Son of Man,' by Mr. John James, by which my attention was first directed to the fact that the Kingdom of heaven belongs wholly to *this present age*, occupying that long period of time which extends from the first coming to the second coming of Christ. That tract came into my hands several years ago, and it impressed me at the time as being in full accord with the Scriptures. But, because of illness and for other reasons, I have been unable until lately to examine the matter carefully in the light of the Word. Having now done so, I am surprised that I could have missed for so long a time a truth which lies conspicuously upon the page of Scripture, or could ever have entertained the idea that the Kingdom of Heaven—which God announced through John the Baptist and through the Lord Jesus Christ Himself,—was the *earthly* kingdom promised to Israel, and that it had been withdrawn and postponed, in consequence of the refusal of the Jews to accept it.

"The question discussed herein is by no means one of theoretic interest merely. On the contrary, *momentous consequences hinge upon it.* Therefore, we are bold to ask the careful attention of God's people to what is set forth in the following pages."

This book, *The Kingdom of Heaven*, together with *After This*, "served the desired purpose of awakening interest in this subject, and of prompting many of the people of God to inquire into it, and to examine *for themselves* the grounds of their individual views and opinions," wrote their author in the preface to his next book, *God's Present Kingdom*, published early the next year (1919). "They also served to draw forth contributions to the discussion from various quarters, and to procure for the writer the benefit of a great mass of comments, suggestions and criticisms. This has been useful in compelling him to examine carefully all the Scriptures cited, and the inferences which various students of the Bible have drawn from them, and in compelling him also to view the subject from every angle. And the result of it all has been to bring out of the Scriptures much positive truth—"things new and old"—touching THE KINGDOM OF GOD. And let it be remembered that the *Kingdom of God* was the subject of the risen Lord's instructions to His disciples preparatory to their world-wide mission (see Acts 1:3), and was also the subject of Paul's testimony and preaching to the end of his days (Acts 20:25; 28:23, 31)."

Later this same year (October, 1919) a second edition of *The Kingdom of Heaven* was prepared for publication. "Since the first edition of this book the question discussed in it has been constantly under consideration," wrote the author in the "Preface" to this revised edition, "and much additional evidence bearing upon it has been brought to light. . . . There is one thing which we would impress with all possible emphasis upon the reader's mind, and that is the effect which the 'postponement' theory has in weakening (and in

(Continued on page 8.)



## MAURO WITNESSES TO EDISON

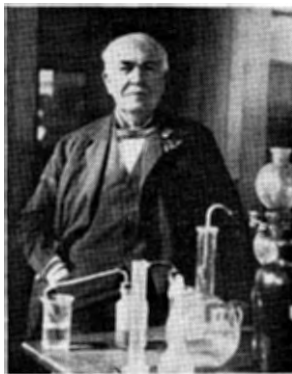
AS SUCCESSFUL patent counsel for the Columbia Phonograph Company, Philip Mauro had repeated encounters with Thomas A. Edison, who was regarded as one of the company's most "formidable antagonists," in the extensive litigation involving patents. Despite the fact that Mr. Mauro was Edison's legal opponent and invariably his victor, Edison evidently retained his respect for him personally as well as for his intellect, for when in 1926 Mr. Mauro wrote Edison "giving him a personal testimony as to the peace of mind and conscience that has come to him through trusting in Jesus Christ, the result was an invitation to visit Mr. Edison at his laboratory in Orange, N. J." When the two met on October 29, 1926, they had not seen each other for about twenty years.

The story of their interview is best told by Mr. Mauro himself as printed in *THE LAST HOUR*, the monthly periodical of which he was the editor: "Mr. Edison is now in his eightieth year; but his mind is evidently as keen as ever. All his life his attitude regarding things not seen—God, the human soul, life hereafter, etc.—has been severely skeptical. But now, in the sunset of his days, he has undertaken the investigation of those great matters, with a desire to know the truth, but with insistence upon PROOF. 'I want FACTS,' was the way he expressed the attitude of his mind. Owing to Mr. Edison's deafness it was difficult for the editor to speak to him. But it was better so; and the promise was given that he would read attentively a short letter on the matter discussed."

In the same issue Mr. Mauro printed "a copy of the letter written him the day following the interview" which is reprinted here. Thus once again is seen Mr. Mauro's interest in souls and the privilege which God granted him to bear witness to His Name before the great of this world.

October 30, 1926

Dear Mr. Edison:



Bettmann Archive.

Edison in his laboratory

It was a real pleasure to see you and hear your voice again. Moreover, the matters touched upon in our conversation of yesterday gave me much to think about.

You want *facts*. So do I. A reasonable man's belief should rest upon nothing less substantial than well-attested *facts*. So here is a fact for you:

God (whom you reverently call "the Supreme Intelligence") loves you, and wants your love in return. My visit to you and this letter are evidences of it, though of course not sufficient to *prove* to your satisfaction either that God is, or that He cares for Thomas Edison. But wait.

Another fact: God is *Light*.

How do I know? I know in the only way that light can be known—by experience. For the nature of light is such that it admits of being known only in the way of *experimental knowledge*. I am saying this to the man who has had more to do with the development of artificial light than any other who ever lived in this dark world, and who probably knows more about light, in a practical way, than any other. How then could the existence and the nature of light be demonstrated to one who had been shut up all his life in a dark cell? It could be done only in some such way as by opening a window; and then the light would enter, and *prove itself*.

This I say, because you are seeking a solution of the mystery of life and the soul by the way of analogies from nature. Very good. Much truth can be got in that way; as Butler, in his famous "Analogy," has abundantly shown. I hope you will continue your investigation, and in your customary thorough-going fashion; for it is the most important you ever undertook. And in this connection I call your attention to a clear and pertinent analogy; the point of which is that the proof you demand can be had *only by experiment*. For myself, I *know* that God is Light, and that He sheds light in the heart that is opened to Him, because I put the matter to the test of experience twenty-three years ago, and have enjoyed the consciousness of spiritual light ever since. Moreover, my experience is that of millions of others.

Let me remind you that light will not force its way into a place that is tightly closed; but that, if only a tiny chink be opened, in it comes, proving itself.

Likewise Christ, who is "the true Light," does not force Himself into the chambers of the soul against the human will. For the nature of the matter is such that, like the smell of a violet, the color of a sunset, or the taste of honey, it can be known only by experiment. The "Good Book," that you asked me not to quote, says "Come and see," "Taste and see." Is not that strictly scientific?

You have been truly doing *God's* work in helping to enlighten the darkness of nature. But there is a spiritual darkness too. So follow the analogy, and it will lead you straight to the truth, and to the solution of the whole mystery of human existence.

With sincere affection and respect,

*Philip Mauro*

some cases even destroying) the *authority* which the words and commandments spoken by the Lord Jesus Christ should have over God's children in this dispensation. *Our main contention is that the 'words,' 'sayings,' and 'commandments,' spoken on earth by the Lord should receive from His people full recognition and full submission. This is absolutely needful, first for His glory, and secondly for their welfare."*

That, to Philip Mauro, was indeed the main issue. With his keen logical mind illuminated by the Holy Spirit he saw both the subtlety of Satan's device and the peril, involving as it does both present and eternal loss to the people of God, of introducing, in the guise of the truth of God, a doctrine which says, for example, that the Sermon on the Mount is not for the people of God in this, but a future age, and hence, that obedience to its commands is not obligatory. Philip Mauro saw it for what it really is—a consummate master stroke of the Deceiver to perpetuate on all the people of God the same scheme he had on Adam and Eve. Clearly he saw that by such teaching not only the foundation of Christianity was being undermined but also the fulfillment of God's greatest promise would be thwarted: *"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him"* (John 14:21).

This revised edition of *The Kingdom of Heaven* was quickly followed by *Bringing Back the King* (November, 1919), and *A Kingdom Which Cannot Be Shaken*, some time the same year. Thus this series of the Kingdom books was completed, although he was to write much more on the subject throughout the years ahead.

Many years later Mr. Mauro expressed the thought that perhaps it would have been better if he had not published these books so soon after receiving his light, for God gave him additional, more complete, light about this subject afterwards. He concluded, however, that probably the Lord had caused him to publish his writings at the time he did for a purpose. The fact is, as his daughter Isabel said concerning any truth or light which God gave him, that "He had to get it out."

One advantage of this method was that his writing was the outpouring of his soul—fresh, inspirational, spiritual, instead of being a labored, studied, mental treatise, devoid of the anointing of the Spirit. Another advantage of his writing and publishing his books just as God gave him the light was that others were able to begin at the same place where he was and to be led along, step by step, with

him as the light increased. The noonday sun will blind those brought immediately into its brilliance from total darkness, while it is easily borne and appreciated by those who have watched it gradually rise out of the darkness.

The main disadvantage was the need in a few instances of correcting or revising these early writings, *not in their main thesis at all but in some related topics mentioned*, concerning which the Lord, he believed, gave him fuller, more perfect knowledge.

To many, such corrections indicated weakness, to others strength. Some felt that thereby Mr. Mauro proved himself as an unsafe teacher, one given to change. Others felt that he thereby proved his great humility and teachableness of spirit. The fact is that no one likes to admit he has been wrong. (Especially is this true of a re-

(Continued on page 11.)



Clarence Darrow and William Jennings Bryan  
Opposing Counsels at Tennessee-Scopes Trial  
Dayton, Tennessee, July, 1925

*William Jennings Bryan, the "silver-tongued" orator, thrice Democratic Nominee for President of the United States, devout Christian and popular Bible teacher, was the lawyer employed by the State of Tennessee to defend its law prohibiting the teaching of evolution in its public schools. The brief or argument which Bryan used and thereby won the case was prepared by Philip Mauro. This was a great victory inasmuch as the defense attorney was none other than Clarence Darrow, who was known for his brilliant and successful criminal defenses.*



# Notes from the European Evangelistic Mission

Conducted by Hans R. Waldvogel

“OUR FIRST tent week is now history,” writes Pastor Hans Waldvogel at the close of the Hamburg campaign, July 6. “It has been a very wonderful week, in spite of the fact that the weather was regular Hamburg weather until the last day. However, the meetings were very well attended and very powerful, day after day. It was a little heavy program for me because we had two meetings a day except on Monday when we had only one.

“But the blessing was particularly in the fact that people began to seek the Lord. The prayer meeting room was filled night after night, especially the last night when it was really filled to capacity and a number of people received the baptism and many were saved. We are certainly thankful to God for this. It makes a joy out of heavy work and, I think, as a whole, the tent campaign has been a very great boon and blessing to the assembly here and to the whole city.

“Another blessed feature has been the fact that the people who came were not Pentecostal people, that is, they were not people from other assemblies but were mostly strangers, and I am sure that the results will be lasting.

“We have had some very interesting inquiries at the altar. One was a former SS officer who came with a stern countenance.

(He seems not to have lost that bearing of an SS officer.) The man was in great need, and he seemed to open his heart to the gospel. We trust that God will save his soul and add him to the number of those that have been redeemed.

“We were happy again to see the cooperation of the young people. Night after night the platform was filled with singers, also players, and they did very well. It is so encouraging to see the young people go on with God. Also their open air services have been a real blessing.

“Karl Sailer is a real Godsend. He laid hold night after night, and we could see with what joy he was serving the Lord in praying for people and helping them through to God. And whenever he succeeded in getting somebody to find the Lord, he was overjoyed. We are certainly glad for him. That is one help that I need very badly because sometimes after preaching I am played out, yet I don't like to let the altar service go. That, of course, is the harvest after seed-sowing, and so I am so thankful for Brother Karl. Then another blessing was the fact that we had such a nice day and such dry weather too for taking down the tent.

“For all these victories and blessings we thank God, and we thank you all for standing with us in prayer.”

Two weeks later Karl Sailer sends the following report from Wuppertal:

“Greetings in Jesus' precious name, for He is wonderful. I have now five weeks of tent meetings behind me, and I can say the Lord has been wonderful and precious, not only in the meetings but also to my own soul.

“In Hamburg people came through to salvation. Many young people came to the altar, and there was a cry for God and the Lord worked with signs and miracles.

“Then we went to Remscheid, an outstation from Wuppertal. The Lord worked mightily there, too, only the people had to be brought into worship. There is a big field in that city. We were there only one week, for by now our tent was erected in Wuppertal which is about twelve miles away.

“We opened up there Sunday, the 12th, in the morning. When Sister Wally Roth played for an opening song *Das ist der Tag des Herrn* (“This Is the Day of the Lord”), the power of God came upon the whole meeting and stayed there the whole week, people getting saved every day. Brother Walter Waldvogel is here for two weeks.

“Thank you again for your prayer. I know that it is only through your prayer that He can do what He is doing in me.”

## Holding the Fort in Taipei

By ELISABETH LINDAU

WORD has come from Pearl Young, Taipei, Formosa, that the Lord gave a very lovely service on July 5th when nine followed the Lord in water baptism. As a preparation for this step of confessing the Lord Jesus Christ publicly, they had four special meetings. Among those that were baptised was Mr. Tu from the nearby Military Finance School, who has been regularly attending both the Sunday morning English Bible Class as well as the Sunday evening meetings for quite awhile. Another was Ch'ou Lao-T'ai-T'ai, who has found hope and joy in coming to know Jesus in her old age. Mrs. P'eng, who was so wonderfully healed of cancer two years ago, faithfully witnessed to her, bringing her to meetings as well as having Miss Young visit her to explain more thoroughly the way of salvation. Mr. Ho, despite the fact that his wife is a Catholic, also at this time took the step of publicly confessing Jesus.

Two years ago God brought us into touch with a church in Yilan, which is about two hours from Taipei on the East Coast of the Island, where we found both assistant native pastor, Mr. Chang, and Miss Margaret Landahl very hungry for more of Jesus and the baptism of the Holy Spirit. A little over a year ago, Mr. Chang received the baptism and has been growing in his experience remarkably well. Then on June 2nd of this year, God answered the cry of Miss Landahl's heart by giving her a mighty baptism. At the time of my visit, I found the people of that church both hungry and open for more of the Lord. At this time, God is working in their midst very definite-

ly. They merit your earnest prayers that God will pour out His precious Holy Spirit upon them.

While on furlough, Mrs. Annie Liang, who is substituting for me, has laid hold of the Sunday school in a very real way and continuing in the work faithfully. Though an architect as well as a high school teacher by profession, she has a teachable spirit and is so desirous of learning the ways of the Lord. She is a real treasure. God continues to bless in the Sunday school work, and, the Lord willing, they will have Daily Vacation Bible School from July 28th to Au-

gust 1st. The children only have about five weeks vacation, during which time they are loaded with homework. Do pray that God will bless and prosper their efforts in reaching new boys and girls for Himself. These dear children are kept so very busy during the school year, especially the fifth and sixth graders who put in as much as twelve hours a day at school for six days a week, with studies also on Sundays. While I am in the homeland, Miss Young continues to hold the fort alone in Kou Tzu K'ou, so please specially remember her that God will give added strength.

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## Preaching Deliverance to Captives

By ROSE KLOB

*Tanganyika, East Africa*

"Once again I wish to thank you for your faithful prayers and standing with us in the work of the Lord here in Iringa. God has been faithful, and we thank Him for the souls that have repented this past month.

"God has been blessing the prison services in a wonderful way. Each Sunday afternoon there are hungry souls that have found the Lord. Many have been transferred, and some have been released to go home. One man was released this past week who had repented about a month ago in one of the prison services. His village is far from here, so he came asking to be baptised in water before he went to his village. He said, 'I may never reach here again, so can you go with me now to the river?' After he was baptised we gave him some clothes, a Bible, and a song book, and he went on his way a happy man in the Lord. We trust that God will teach him by His Spirit and that many in his

village will come to find Jesus whom he now loves.

"I have been out to the villages preaching with the young men this week, and God blessed His Word again with souls kneeling at the cross.

"Mr. Hunter has been busy with the church building. The foundation is now finished and we are trusting God for cement to put the walls up. Pray with us that God will supply every need and make this church a lighthouse for weary souls to find Jesus.

"I had planned on going to visit the mission in Nyasaland this past month but was unable to go. I do trust to reach there this coming week and spend a few days there. In our area of the mission it is all quiet, but forty miles away it is still tense and they do not want the white man near them. God has been good, and we are trusting Him to continue to keep this door open to the gospel."

## Champion of the Kingdom

(Continued from page 8.)

ligious person in matters of doctrine.) And it takes a really great man to acknowledge his error before the whole world, inviting as it does the keenest criticism.

The publication of these Kingdom books created a violent storm of controversy among Christians everywhere of all denominations. Suddenly, most unexpectedly, their author found himself at the center of a battle. Soon he found himself completely shut out from some circles in which he had but shortly been held in the very highest esteem. Recent friends now became bitter foes, some even persecuting most unfairly and cruelly him who had abandoned their opinions. For that and that alone they could never forgive him.

As for Mr. Mauro, having had his own eyes opened to his own error and to the danger in which multitudes of others were in from the same cause, he had simply felt impelled to sound an alarm out of zeal for God and love for his brothers and sisters in Christ, his companions in the "kingdom and patience of Jesus Christ." Never once did he anticipate the conflict and bitterness with its ensuing sorrow which his books created. Unwittingly he had, however, been drawn into a battlefield and involuntarily became the champion of the Kingdom.

It is true that as a result of this controversy there is a "positiveness" in some of his later writings which is not found in his earlier works. Consequently, *The Gospel of the Kingdom* (1928), for example, is written somewhat after the manner in which "the famous 'early Fathers'" wrote their "apologies." "Those books they wrote take up the subjects as if someone

were objecting. So Mr. Mauro takes up the matter and meets the objections and explains the subject. This must be borne in mind when you see something in them which seems too strong." This fact understood and allowed for, the discerning reader will see that *The Gospel of the Kingdom* "is not controversial at all," but really written "in the Spirit."

How a man conducts himself in controversy and persecution reveals his true measure. If a man preaches but does not practice the Sermon on the Mount, that man's religion is vain. Judged by such a standard Mr. Mauro more than passes the test. If he sometimes appears to speak sharply, his own words, written in his most controversial work, should be remembered: "Let it be understood at the outset that my controversy is solely with *the doctrine itself*; and *not at all* with those who

hold and teach it, or any of them. Indeed I was myself one of their number for so long a time that I can but feel a tender consideration, and profound sympathy likewise, for all such."

Personal insults and attacks he utterly disregarded. As for bringing any man's name into any discussion it was never for any personal reason but solely because of some doctrine with which his name was inextricably united. That he bore no personal animosity to his bitterest enemies at whose hands he suffered cruelly is abundantly testified by those of us who visited him repeatedly in his home, sometimes for several days or weeks at a time. Never was there heard from his lips an unkind or critical word of his foes. When he felt it necessary to disagree with someone, he spoke the truth as he saw it but in the love of Christ.

*To be continued.*

**T**HE SUN of God's love never sets, even as the sun of nature that sends forth its radiant beams never for a moment darkens. The world whirls on and around 'til it interposes itself between us and the sun and shuts us into night. But the sun shines on.

Even so, God's love is ever shining, but the world (our sins, our carnal desires, our sordid ambitions) whirls us on away from the beams of His love and interposes itself and shuts us into a black night of sin. Only God's power can keep us on the sun-ward side of life. The axis is in His Hand. If we willfully refuse to stand in His strength, we go on to night.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—

ISAIAH 59:1, 2.

—MARTHA WING ROBINSON.

## "Strait Is The Gate"

Thomas Shepard (1605-1649), the author of the following selection, was pastor of the Church of Christ at Cambridge, Massachusetts, from 1636 until his death August 25, 1649. "One of the *happiest* men that ever we saw," wrote the historian of New England, Cotton Mather, adding that he was "as great a converter of souls as has ordinarily been known in our days. . . . Altho' Mr. Shepard were but a young man, yet there was that majesty and energy in his preaching, and that holiness in his life, which was not ordinary. . . . The vigilancy of Mr. Shepard was blessed. . . . And it was a respect unto this vigilancy and the enlightning and powerful ministry of Mr. Shepard that when the foundation of a colledge [Harvard] was to be laid, Cambridge, rather than any other place was pitch'd upon to be the seat of that happy seminary out of which there proceeded many notable preachers who were made such very much by their sitting under Mr. Shepard's ministry."

THE GATE is strait, and therefore a man must sweat and strive to enter. Both the entrance is difficult and the progress of salvation, too.

Jesus Christ is not got with a wet finger.\* It is not wishing and desiring to be saved will bring men to heaven; hell's mouth is full of good wishes. It is not shedding a tear at a sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying, "God mercy," for thy sins, will save thee. It is not, "Lord, have mercy upon us," will do thee good. It is not coming constantly to church. These are easy matters. But it is a tough work, a wonderful hard matter, to be saved (1 Pet. 4:18).

Hence the way to heaven is compared to a race, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christian's life is compared to wrestling (Ephesians 6:12). All the policy and power of hell buckle together against a Christian; therefore he must look to himself, or else he falls. Hence it is compared to fighting (2 Tim. 4:7). A man must fight against the devil, the world, himself, who shoot poisoned bullets in the soul, where a man must kill or be killed.

God hath not lined the way to Christ with velvet, nor strewed it with rushes. He will never feed a slothful humor in man who will be saved if Christ and heaven would drop into their mouths and if any would bear their charges thither. If Christ might be bought for a few cold wishes and lazy desires, He would be of small reckoning amongst men who would say, "Lightly come, lightly go." Indeed, Christ's yoke is easy in itself; and when a man is got into Christ, nothing is so sweet; but for a carnal, dull heart, it is hard to draw in it.

—From THE SINCERE CONVERT.

\*That is, by reading, referring to the habit of the reader wetting his forefinger when he turned a page, a practise quite general in the author's day.