

# Bread of Life

Vol. IX

August 1960

No. 8



Photo: Courtesy Canadian National Railways

The Canadian Rockies

# Echoes from Pilgrim Camp . . .

The fifteenth season of Pilgrim Camp was begun by a three-day conference. Pastor Hans Waldvogel returned from his evangelistic work in Europe to minister at this occasion. The subject which the Lord emphasized was the Kingdom of God. The following are notes taken from the various talks given throughout these days by Pastor Waldvogel and other ministers.

"IT IS the express desire of your Father which is in heaven to give you the Kingdom." . . . The Kingdom of God suffereth violence, and the violent take it by force. . . . Show God that you mean business. Be violent and say, "I will have You reign over me."

The purpose of the baptism of the Holy Ghost is to provide an atmosphere in which to live and move in Him. The way to maintain this atmosphere is to abide in Christ, in the secret place. We lose this "atmosphere" in a multitude of words. When He is really present *within*, your body becomes charged with His living presence. This blessing comes to those who present their bodies to Him. If we believe the end of the world is near, we would get filled with the Spirit.

We receive Him by receiving the Word and weeding out the

thorns and thistles—the pleasures and cares of this life—from our hearts.

We will never amount to anything but fizzle unless Jesus comes in and displaces us.

Jesus is waiting in the depths of my spirit to direct my path.

To build the Kingdom, God must have men and women who have endured. (Comment on Hebrews 11.)

Put off the old man with his grunts and put on the new man with his hallelujahs.

Blessed are those servants whom when the Lord cometh will be found *watching*—a beatitude not often mentioned. . . . You won't lose that ardent desire for Him if you are watching. . . . A bride does not lose her interest in the bridegroom as the wedding day approaches. . . . Christ's coming as a thief in the night suggests that lots of people will not be awake enough to hear his footfall. . . . The bride of Christ is longing and waiting for the coming of the Lord. She keeps her vessel trimmed and burning bright.

Victories are worked out as we take up our cross daily and

follow Jesus Christ. . . . Disciples should say, "I don't know but You know."

Don't measure yourself by others.

To be controlled by the Holy Ghost is the Kingdom of Heaven. . . . Why don't I take Him? Because I love something about myself. . . . You will never know Jesus unless you take His yoke. . . . When there's real joy in your soul, then Christ is reigning and ruling in your life.

Believe Jesus is trying every moment to transform you.

You can't find the will of God when you're down in the dumps.

The greatest blessing God can give any of us is to put into our heart a hunger that will not be satisfied until God satisfies it. . . . If God can create a hunger and thirst in my soul, then there's no telling what God can do. Until I have that hunger in my soul, there's nothing God can do.

Most people get stuck because they don't pray through; they don't obey through.

God is seeking men and women on whom to bestow the Kingdom.

## Bread of Life

VOL. IX No. 8  
AUGUST 1960

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.

# The Blade, The Ear, The Full Corn

By ROBERT D. KALIS

*"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (MARK 4:26-28).*

A LONG, HARSH WAIL of the air raid siren, sometimes almost drowned out by the howling of the wind, was the official signal that the anticipated hurricane had arrived.

The date — September 14th, 1944.

The place—The Full Gospel Tent on a downtown corner of Elizabeth, New Jersey. Evening had come early after a dark day of constant, torrential downpour. The city was "at home," having heeded the repeated warnings to take shelter.

Inside the tent was another scene. Here were a half dozen "volunteers," mustered by Pastor Rudolf Kalis of the Emmanuel Pentecostal Church in Elizabeth, New Jersey, standing on tables and chairs, holding onto the slowly ripping seams in the roof of the tent, singing, praising, and crying to God for help, all at the same time. The rain poured in the opening seams and down their arms. Then the wind would whip in and lift tent and all right off the ground. The enemy brought visions of the tent flying through the air and dropping into the ocean with the gallant band still holding on.

To the pastor, Brother Kalis, this was not the first storm unleashed against the tent. It had been one storm after another, since the Lord had led him to

hold these meetings. Permits and inspections had delayed the opening date. Several of the leading brethren were apathetic toward this new endeavor. But through each trial the Lord had led swiftly and surely. But now, this! The culmination of all the wrath of the enemy who seemed literally to huff and puff to blow the tent in.

And then suddenly it was all over. The rain stopped. The wind slackened. The sky cleared and the stars appeared. A cold, wet, and tired group disbanded and carefully wound their way home over some of the three hundred trees that had blown down in the city and around the countless electric wires that were down. They had left the tent scarred in one corner and ripped on several seams, but STILL STANDING, to become the talk of the town.

"ATLANTIC CITY STEEL PIER SMASHED" — "ASBURY BOARDWALK WASHED AWAY"—"ELECTRIC AND TELEPHONE SERVICE SUSPENDED"—"ROOF BLOWS OFF CITY'S LARGEST THEATRE." So read the front-page headlines in the next day's paper. The victorious band came to the tent meeting early that evening in anticipation of a praise and thanksgiving service. So did many others. Some came to see for themselves this miracle.

Some came to praise the Lord for the victory. Everyone sensed the spirit of victory and glory. The revival was on. Souls began to find Jesus. The neighbor lady who had supplied electricity for the tent came in and was saved. The young people all were inspired. New young people began to come. The revival kept right on after the tent meetings through the winter, and when the repaired tent was erected on the same corner in 1945, the same spirit of victory was manifested.

It was during this year that one night an elderly lady stood to testify. She just "wanted to thank God that all of her eight children and twenty-five grandchildren were in attendance that night." Not only were they there, but one by one they began to find Jesus. Sister Beatrice Streep (now Mrs. Holodnak) was one of those grandchildren. She left in a rage one night, thinking that her mother had told the preacher all about her. But she couldn't stay away and finally was thoroughly converted. Mrs. Vence and six of her children also were among them. The Lord had prepared these children by bringing them to Daily Vacation Bible School several years before. Now one by one they were genuinely saved.

**W**HY HAVE WE *less faith after growing up than at the beginning? We lose the simplicity of JUST HAVING JESUS. How many of you begin just seeking Jesus, but after the victory begins you go on after the things, seeking this or that grace, knowing what you need, and seeking those things! It must be just Jesus all the way along. Jesus is all that is necessary. Amen.*

—M. W. ROBINSON.

March, 1946, marked the tenth anniversary of the Emmanuel Pentecostal Church, and special meetings were planned. However, each of the three evangelists invited declined in order. Sister Kalis suggested we have special prayer instead. These prayer services were surely ordained of God. The power of God immediately began to fall, and one after another received mighty baptisms of the Holy Ghost. One week led to another until the prayer services had lasted eight glorious weeks. Many of the new converts were among those baptized. The outpouring continued for more than a year until almost all of the young people had received the baptism of the Holy Spirit.

God began to deal with several about full surrender and full-time service. Sister Beatrice was first to answer the call. The Lord opened the way for her to leave her job and go to train in the pastor's home and give her full time to ministering to the boys and girls and the young people. After several years Sister Bea felt led to prepare to go to India. Preparations were made. Supplies were packed. All was in readiness, and then—at the last moment—the assured visa was denied. The door was closed.

"He openeth and no man shutteth; and shutteth and no man openeth" (Rev. 3:7). The door to India closed, but the door to KEANSBURG opened. Sister Bea was invited to minister in Union Beach (next to Keansburg). Meanwhile, the Lord had

launched Sister Grace Vence into the Lord's work in Elizabeth. She took up where Bea left off in the children's work at Emmanuel. As Bea worked in Union Beach and her cousin Grace in Elizabeth, the Lord led them both to hold a Daily Vacation Bible School in Keansburg.

We rented a store-building at 157 Main Street in the heart of Keansburg, and the move was on. Special prayer meetings were held in Elizabeth, and the Lord blessed the D.V.B.S. in Keansburg. At the commencement exercises of the Bible School, a Sunday school was announced. Then a month later, in August, 1957, we had one thousand invitation cards printed, announcing a Sunday evening service. The young people prayed and passed them out. One out of the thousand brought results. To that very first Sunday night service came one stranger, and the Lord had "fish number one" on the hook. From that day to this, "Aunt Peg" has seldom missed a meeting. Although she didn't like the service, and the "loud praise" annoyed her, she could not get away. One day God spoke to her, "This is the way, walk ye in it!" Her life was changed.

Little by little, step by step, her life was cleaned up. Drinking, smoking, card-playing, make-up, and finally bingo, one after another, were discarded. The change was so marked that by the time our tent was erected for the first time in Keansburg, both her grown sons were convinced of the reality of her con-

version and shortly thereafter were gloriously saved. That year the D.V.B.S. was blessed more than ever, and quite a few boys and girls gave their heart to Jesus. Several mothers who came to the Commencement Exercises have been coming ever since.

Before the next summer's tent services, the Lord had snatched another family from the enemy. "Mom" Farrara and two of her daughters found Jesus and began working for Him, even while they still attended the Catholic Church.

Grace Vence tells her story a bit more vividly: "One Sunday morning, 'Mom' attended 'Mass,' which she always did very regularly, being a devout and earnest woman. As the death of Jesus was being retold, a chorus she had learned at the Main Street Sunday School burned within her soul:

You'll never know real peace  
'Til you know Jesus,  
No matter how or where you try,  
For life is but loss without Him,  
Jesus, Jesus.  
He died on Calvary's cross  
To seal our pardon;  
He AROSE TO JUSTIFY!  
He's coming soon to take us  
To reign with Him on high.

"At the close of the service she went to the priest and said, 'Sir, I'm so glad He died, but you forgot to tell that "HE AROSE TO JUSTIFY." ' Since that day 'Mom' has sweetly known her risen Redeemer and has introduced Him to many other members of her family, who are saved and attending the Chapel regularly."

And so—once again, "—the seed is cast into the ground, and it springs and grows up, we know not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Then the cycle begins again!

# *The Consecration of the Thoughts*

By F. F. BOSWORTH

I DO NOT BELIEVE there is anything more pleasing to me in all my Christian experience than the consecration of the thoughts. "As a man thinketh in his heart, so is he." There is only one door through which the devil can find an entrance, and that is through our thoughts, and we have the power to close that door.

Many times since I have been in this work, as I have gone into places where the work was new, and in fact never had been started, and naturally difficult, humanly speaking, to get it started, having to do so much praying to get the work established, I have found the enemy there telling me I would not get through and trying to put discouraging thoughts in my mind. But as soon as I found myself entertaining such thoughts, by an act of my own I would take my mind off all discouragement and put it on God's faithfulness, and in a moment I would be lifted out of a dejected state and become enthused over the very thing Satan was trying to make me doubt. In one place we prayed for five months in the midst of adverse circumstances, but by meditating on God's faithfulness and many answers to prayer He gave us victory.

In Romans 12 the Apostle exhorts us to present our bodies a living sacrifice, and that we shall be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of

God. The Christian who has not learned to renew his mind, as soon as he sees that it is pulling him back, never can prove what is that good and acceptable and perfect will of God. "Transformed by the renewing of your mind" is simply taking your mind off earthly things and putting it on heavenly. When a man takes his thoughts off temporal things and puts them on God, His majesty, His power and His glory, it will not be long until the transforming power of God will begin to work. Every Christian knows that when you have a great uplift and the real transforming power is operated upon you, it has always been at a time when you have had your mind on the Lord, and if we can have the transforming touch from God once a year, or once a month, then we can have it all the time if we keep our minds stayed on Him.

I once read a little book, "The Practice of the Presence of God," which told how Brother Lawrence who lived two or three hundred years ago was transformed by meditating on God. He was riding along one day in mid-winter and saw an ugly old tree; he started to meditate, and his meditations worked wonderful things for him. He thought of that tree and what a wonderful transformation would come to it with the breaking of spring. He was a wicked sinner at this time, but he thought of the power back of that tree that could change that ugly tree into a

thing of beauty. Then he began to think along the line of God changing a man and transforming his life, and it wasn't long until he put himself eternally and forever in God's hands, and God saved him. He went to work in the kitchen of a Catholic monastery, at a kind of work which was very distasteful to him, but he made up his mind from the time he gave himself to God, he would receive as an eternal truth the statement, "Lo, I am with you alway," and act every hour as if he could see Him. He would practice His presence all the time and act as if God were really with him in visible form, and live only for Him. Everything he did was for the Lord. He constantly renewed his mind; no matter how often it would revert to other things he would deliberately put it back on God and do everything he did for God alone, and that is Scripture. After awhile God made Himself so intensely real to Brother Lawrence that for thirty-six years he lived a life of eternal joy. Even at the noon hour with everybody waiting for his meal, you would think he would be greatly diverted, yet he would possess his soul with as much tranquillity as when he was preparing a sermon. He realized it took a little more grace at that time, and therefore appropriated it more than if he had been off by himself. God was so wonderfully real to him he didn't care about going out. His soul was sometimes so



flooded at the noon hour, when the greatest bustle was on, he had to use means to moderate his joy.

Oh, that many people could so fix their minds on God and grow in grace! "Oh," says one, "I am a carpenter and I cannot think of God like another person." I want to read you just a word on that point from Ephesians vi:5-7: "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men."

Some people say, "I do not like my job." O friends, suppose I was a carpenter and gave myself to God, and Jesus said to me, "You come out here, I want you to build a fence for Me. I will be with you all the time, stand with you and watch you nail all the slats on," don't you suppose while you were working you would do it as unto Him? The very work that otherwise would detract your attention from God would help you to keep it on Him because you realized He was right by your side and you were doing it for Him. Brother Lawrence found that the thing that detracted most people helped him to keep his mind on God.

In Philippians iv:8 we read, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This is a command of Scripture. The same Bible that says, "Thou shalt not kill," tells us to think of these good things and nothing else, and we can do that. Suppose you find yourself

meditating on God, seeking your salvation, or baptism, and the enemy comes along and says, "You won't get it tonight"; your faith goes, your praise goes. The Bible says, "If there be any virtue," if it is helping you, then think on it, if not, then put your mind back on God and think His thoughts.

All through the Christian life when the enemy presents a thought to us that will in any way discourage us, we can deliberately slam the door in his face; he cannot get in any other way but through our thoughts. You can watch a thousand other ways and have trouble all the time, but if a man will let his mind be brought into captivity to Christ, he shuts the door against the enemy. He cannot get at us except in that line. "As a man thinketh in his heart, so is he." In Isaiah lv:7 God says, "Let the wicked forsake his way, and the unrighteous man his thoughts"; a sinner cannot come to God until he begins to forsake his thoughts, and as he begins to think Godward, the transforming power of God begins to work. After people get saved they imagine they can think to suit themselves, but they cannot. God has a right to judge our thoughts. We consecrate our money; why not our thoughts which are the more important? If we consecrate our thoughts, that includes everything. The door is then shut against the enemy.

In 1 Peter, first chapter we read that because of the wonderful things in store for us, things which the Old Testament prophets sought and searched for diligently, and which angels desired to look into—because of the boundless scope of possibilities ahead of us, we are exhorted to gird up the loins of our minds. The man who will not consecrate his thoughts is going to lose that which God has for him in this dispensation. It is absolutely wonderful, the

transforming power of thinking the thoughts of God. Over in the next letter Peter wrote that he would not be negligent to put them in remembrance of these things as long as he lived, and even after he died he wanted them to think about the things he had taught.

When Paul wrote to the Corinthians in the second epistle, he said, "But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." If Satan can corrupt our minds, he has us. The mind is where he works. I heard a returned missionary speak about twelve years ago, giving a talk on the consecration of the thoughts, that was a greater blessing to me than anything I ever learned. To defeat the devil we deliberately, by an act of our will, have to put our mind on God and think of His power, His wonderful work, His goodness and His benefits, and quickly we will find the power of God will begin to transform us. That can be a continuous experience.

David said, "I have more understanding than all my teachers; for thy testimonies are my meditation." He was just a little boy out on the hillside herding sheep, but he spent his time meditating on God and that transformed him and made him the great man he was. In the first Psalm he speaks about the righteous man meditating in the law of God day and night. My meditations are better after I go to sleep than before. Last night I had wonderful meditations. Listen to the result of meditating upon the things of God: This man "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither; and whatsoever he doeth shall prosper." If a man can lose all his own ambition and start in to do nothing but

(Continued on page 11.)

# “On Land Or Sea”

The Travelogue of  
ELIZABETH LINDAU

ELIZABETH LINDAU, who arrived in Taipei toward the end of June, gives the following report of her voyage and arrival on the Island of Formosa:

May 20th

Loving greetings from the High Seas!

It's hard to believe that fifteen days have slipped by since leaving the New York harbor, with stops at Bayonne, New Jersey; Norfolk, Virginia; and Charleston, South Carolina. Last Friday we had the thrill of going through the Panama Canal. Going through the “locks” was most fascinating to watch. The Canal is a wonderful engineering feat. After going through the first three “locks” we sailed for forty miles on a narrow lake. Some places were very narrow, from which we could thoroughly enjoy the luxuriant foliage, coconut palms, and rich song of the birds. Then through another three “locks” and out into the Pacific. If you take out your maps you'll see Balboa (opposite the Canal Zone), from which we took a straight course out to sea, and then went on a right angle heading for Honolulu where we expect to arrive on the morning of the 23rd.

My fellow passengers consist of the DeVries family, who are missionaries to Palawan, Philippine Islands. Their three children, Kenneth, five; Peter, three; and Pamela, age five months, are a delightful diversion from the daily schedule of prayer, study, and letter-writing. Mrs. DeVries is sister to Elisabeth Elliot, whose husband

was killed by the Auca Indians in Ecuador and who wrote “Through Gates of Splendor,” which some of you might have read.

Each morning we have family worship together, and this morning I was asked to give an object lesson. Mr. Ramos, who takes care of the cabins, is usually around at that time, and we trust that the Lord will touch his heart. There have been some opportunities for witnessing for Jesus.

Best of all is the knowledge that Jesus is with me. I feel right at home here and I guess that is because of being in His will. There's something about moving in the will of God that makes you feel that way no matter where you are in this world, even though you may be called upon to travel or be alone. I can truly say with the songwriter—

On land or sea, no matter  
where,  
Where Jesus is, 'tis heaven  
there.

How wonderful to follow in the paths that He chooses for us!

My daily prayer is that “He will cause me to know the *hope* of *His calling*, and what the *riches* of the *glory* of *His inheritance* in the saints, and what is the *exceeding greatness* of *His power* to usward who believe” (Eph. 1:18-19). And I know that daily Jesus wants to manifest in us and to us that power to live for Him and serve Him.

June 6th

We are in the Philippine Sea

and are expected to arrive in Manila. Since early this morning (guess it was about 4:30 a.m.) one could see land, and since about 10 a.m. we've been winding in and out of the tiny islands strewn through this sea.

This is my thirty-third day at sea, and I've been grateful to the Lord for greater opportunity to get into His Word and also for prayer and language study. I memorized the 23rd Psalm in Chinese as well as some other passages while getting my evening airing—pacing the deck.

The 28th verse from Psalm 68 has come to me in prayer again and again during this trip, and I've been claiming it for Formosa. I've been blessed over and over again as I go over it. How wonderful to know that the work which has been entrusted to us is in reality His work—work which He, Himself, has wrought. And since that is the case He, Himself, is able to strengthen it and to confirm it.

For the last half hour it has gotten real rough, so that we've been hearing things crashing from various quarters of the ship. I must be going now and prepare for disembarking, so will say good-bye.

June 10th

Knowing how full my time will be for at least three weeks after arrival, I thought perhaps I had better bring you up to date while still aboard the last lap of the way. In another fifteen minutes we will have a boat drill, so I thought I'd make the best of this time.

I appreciated your concern over my safety during the tidal

wave difficulty. We missed it by about two hours.

Monday, June 6th, we arrived in Manila, where the Lord very graciously provided lodging while the boat was in port. I was able to go with the DeVries family, who were disembarking there, to the Baptist Guest House, where I spent the evening of the 8th. I was deeply grateful to the Lord for this, especially since I was the only lady left on ship, and thus evaded marching down the line of stevedores to and from ship.

The following day we went to Subic Bay, which is a U.S. Naval Base. Right around the boat dock it's quite a desolate place. And there again I experienced the dear Lord's great faithfulness. While walking along the road, with the sun beating down unmercifully (Manila is a real hot spot—one just drips with perspiration continually), a station wagon stopped and the driver, Capt. Flynn, who is Legal Advisor at the Base, asked whether I wanted a lift. He was going up to the Upper Base to buy a pair of shoes.

I was able to look over the place and got a beautiful view of Subic Bay, since the Base was located on the mountain. He was able to tell me many interesting things about the place, showed me the jungles where the Americans hid during the last war, also Bataan where the death march took place. We met three pygmies and discovered they lived in that area. Captain Flynn offered to pick them up likewise. He was an unusually kind man, and later on his driver told me in glowing terms what high esteem all have for this man.

Right now we are in the South China Sea and in the tail end of a typhoon but are sailing into it. The water is quite rough, so that sprays from waves continue to come through the porthole. The velocity will increase as we near Hongkong.

We are expected to arrive in Formosa either Monday or Tuesday, so it won't be too long now before I'll be seeing Pearl again. The Ch'ens, Lius, and Dales will be there to meet me.

June 16th

At last I'm back in my beloved Formosa but not as yet reunited with Pearl. I'm at the southern tip of the Island, Kaohsiung and a pile of soybeans separating us. That may sound funny but is the truth of the matter. We arrived here on Monday, the 13th, in the pouring rain—leftovers of Typhoon Mary—and our ship is to unload 5,000 tons of soybeans which are loose in the hold. Since the method of unloading and transferring is quite crude and intermittent rains hindering, we are stuck here for quite a time. However, my heart is at rest, and midst the electric drills chipping paint off the decks and derricks hauling beans onto the dock, I'm enjoying the sweet presence of Jesus, which has been so very real. I'm the only born-again Christian aboard this boat now.

This is the forty-first day of journeying, and as I look back I have much reason to praise the

Lord for the way our ship has averted tidal waves and havoc wrought by Typhoon Mary which caused loss of life and much damage at three of the ports. Formosa only had flooded streets and loss of crops by the tail end of the same typhoon. Psalm 121 was made very real to me at the outset of this trip, and its fulfilment has been made very real to me.

Yesterday I had precious fellowship with the Boltons, who are Assembly of God missionaries. Also had the privilege of ministering in their Women's Prayer Group yesterday afternoon. One of the things that has impressed me is the Lord's mindfulness in providing for Christian fellowship in every port — Hawaii, the Finners; Manila, lodging in the Baptist Guest House; Hongkong, Miss Beatrice Lawlor entertaining me for an entire day and assisting in the purchase of a new organ for our church; and now in Kaohsiung, the dear Boltons!

Since there will be much to do when disembarking, I thought I would use this time of delay to let the dear friends back home know that I've really arrived.

#### A Street Meeting in Kirchheim, Germany



*The young people of the assembly in Kirchheim, Germany, have been faithfully conducting street meetings. Their ministry has been especially fruitful among the recent Italian immigrants to Germany. Rev. and Mrs. Walter Waldvogel are the ministers of the assembly there (Mrs. Waldvogel is third from left in the first row; Mr. Waldvogel is also in the front row on the extreme right).*



# *A Short and Easy Method of Prayer*

By MADAME J. M. B. DE LA MOTHE GUYON

(Continued from last issue)

## CHAPTER XVI

### *Of Reading and Vocal Prayer*

If, while reading, you feel yourself recollected, lay aside the book, and remain in stillness: at all times read but little, and cease to read when you are thus internally attracted.

The soul that is called to a state of inward silence should not incumber herself with long vocal prayers: whenever she does pray vocally and finds a difficulty therein and an attraction to silence, she should not use constraint by persevering, but yield to the internal drawings, unless the repeating such prayers be a matter of obedience. In any other case, it is much better not to be burdened with and tied down to the repetition of set forms, but wholly given up to the leadings of the Holy Spirit; and herein, indeed, is every species of devotion inclusively fulfilled in a most eminent degree.

## CHAPTER XVII

### *Of Petitions*

The soul should not be surprised at feeling herself unable to offer up to God such petitions, as she had formerly made with freedom and facility; for now the Spirit maketh intercession for her according to the will of God, that Spirit which helpeth our infirmities: "for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered" (Rom. viii. 26). We must co-operate with and second the designs of God, which tend to divest us of all our own operations, that in the place thereof His own may be instituted. Let this then be done in you; and suffer not yourself to be attached to anything, however good it may appear; for it is no longer good, if it in any measure turns you aside from that which God willeth of you: the divine will is preferable to all things else. Shake off then all attachment to the interest of self, and live on faith and resignation; here it is that genuine faith begins truly to operate.

## CHAPTER XVIII

### *Of Defects, or Infirmities*

Should we either wander among externals, or

sink into dissipation, or commit a fault, we must instantly turn inwards; for having departed thereby from our God, we should as soon as possible return unto Him and suffer in His presence whatever sensations He is pleased to impress. On the commission of a fault, it is of great importance to guard against vexation and disquietude, which springs from a secret root of pride and a love of our own excellence; we are hurt, by feeling what we are: and if we discourage ourselves or despond, we are the more enfeebled; and from our reflections on the fault a chagrin arises, which is often worse than the fault itself.

The truly humble soul is not surprised at her defects or failings; and the more miserable and wretched she beholds herself, the more doth she abandon herself unto God and press for a nearer and more intimate alliance with Him, that she may avail herself of an eternal strength. We should then rather be induced to act thus, as God Himself hath said, "I will make thee understand what thou oughtest to do; I will teach thee the way by which thou shouldst go; and I will have mine eye continually upon thee for a guide" (Psalm xxxii. 8. vulg.).

## CHAPTER XIX

### *Of Distractions and Temptations*

A direct contest and struggle with distractions and temptations rather serves to augment them and withdraws the soul from that adherence to God, which should ever be her principal occupation. The surest and safest method of conquest is simply to turn away from the evil and draw yet nearer and closer to our God: a little child, on perceiving a monster, does not wait to fight with it and will scarcely turn its eyes toward it, but quickly shrinks into the bosom of its mother, in total confidence of safety: so likewise should the soul turn from the dangers of temptation to her God. "God is in the midst of her," saith the Psalmist, "she shall not be moved; God shall help her, and that right early" (Psal. xlv. 5).

If we do otherwise, and in our weakness attempt to attack our enemies, we shall frequently feel ourselves wounded if not totally defeated: but, by casting ourselves into the simple presence of God, we shall find instant supplies of strength for our support. This was the succour sought for

by David: "I have set," saith he, "the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope" (Psal. xvi. 8, 9). And it is said in Exodus, "The Lord shall fight for you, and ye shall hold your peace."

## CHAPTER XX

### *Of the Prayer of Self-Annihilation*

Supplication and sacrifice are comprehended in prayer, which, according to St. John, is "an incense, the smoke whereof ascendeth unto God;" therefore it is said in the Apocalypse, that "unto the angel was given much incense, that he should offer it with the prayers of all saints" (Rev. viii. 3).

Prayer is the effusion of the heart in the presence of God: "I have poured out my soul before God," saith the mother of Samuel (1 Sam. i. 15). The prayer of the wise men, at the feet of Christ in the stable of Bethlehem, was signified by the incense they offered: for prayer being the energy and fire of love, melting, dissolving, and sublimating the soul, and causing it to ascend unto God; therefore, as the soul is melted and dissolved, in like proportion do odours issue from it; and these odours proceed from the intense fire of love within.

This is illustrated in the Canticles, chap. i. 11, where the spouse saith, "While the king sitteth on his couch, my spikenard sendeth forth the smell thereof." The couch is the ground or centre of the soul; and when God is there, and we know how to dwell with Him and abide in His presence, the sacred power and influence thereof gradually dissolves the obduration of the soul, and, as it melteth, odours issue forth; hence it is, that the Beloved saith of His spouse, in seeing her soul melt when He spake, "Who is this that cometh out of the wilderness, like pillars of smoke perfumed with myrrh and frankincense?" (Cant. v. 6.—and iii. 6).

Thus doth the soul ascend unto God, by giving up self to the destroying and annihilating power of divine love: this, indeed, is a most essential and necessary sacrifice in the Christian religion, and that alone by which we pay true homage to the sovereignty of God; as it is written, "The power of the Lord is great, and he is honoured only by the humble" (Eccles. iii. 20). By the destruction of the existence of self-hood within us, we truly acknowledge the supreme existence of our God; for unless we cease to exist in self, the Spirit of the Eternal Word cannot exist in us: now it is by the giving up of our own life that we give place for His coming; and "in dying to ourselves, He Himself liveth and abideth in us."

We should, indeed, surrender our whole being unto Christ Jesus and cease to live any longer in ourselves, that He Himself may become our life; "that being dead, our life may be hid with Christ in God" (Col. iii. 3). "Pass ye into me," saith God, "all ye who earnestly seek after me" (Eccles. xxiv. 16). But how is it we pass into God? We leave and forsake ourselves, that we may be lost in Him; and this can be effected only by annihilation, which, being the true prayer of adoration, renders unto God alone all "blessing, honour, glory, and power, for ever and ever" (Rev. v. 13).

This is the prayer of truth: "It is worshipping God in spirit and in truth" (John iv. 23). "In spirit," because we enter into the purity of that Spirit which prayeth within us and are drawn forth and freed from our own carnal and corrupt manner of praying; "In truth," because we are thereby placed in the truth of the ALL of God and the NOTHING of the creature.

There are but these two truths, the ALL and the NOTHING; everything else is falsehood. We can pay due honour to the ALL of God, only in our own annihilation; which is no sooner accomplished than He, Who never suffers a void in nature, instantly fills us with Himself.

Did we but know the virtues and the blessings which the soul derives from this prayer, we should willingly be employed therein without ceasing. "It is the pearl of great price: it is the hidden treasure" (Matt. xiii. 44, 45), which, whoever findeth, selleth freely all that he hath to purchase it: "It is the well of living water, which springeth up unto everlasting life:" It is the adoration of God "in spirit and in truth" (John iv. 14-23), and it is the full performance of the purest, evangelical precepts.

Jesus Christ assureth us that the "kingdom of God is within us" (Luke xvii. 21), and this is true in two senses: first, God becometh so fully the master and lord in us, that nothing resisteth His dominion; then is our interior His kingdom: and again, when we possess God, who is the Supreme Good, we possess his kingdom also, wherein there is fulness of joy, and where we attain the end of our creation: thus it is said, "to serve God is to reign." The end of our creation, indeed, is to enjoy our God, even in this life: but alas! how few there are who advert to this!

*To be continued.*

***Brethren, Pray for Us***

***Tent Meetings in Salzburg, Austria***

***August 7-28***

# The Consecration of the Thoughts

(Continued from page 6.)

the will of God, he will prosper. It may be farming or some other line, but he can practice the presence of God by keeping everything before the Lord. "I will meditate on Thy precepts and have respect unto Thy way." Do you notice how David puts his will in, "I *will* meditate." There are hundreds of verses on the same order. God cannot do a thing with us if we don't will with Him.

It may be a little hard at first to think the thoughts of God, but if we keep at it they become very precious. You learn a thing by repetition. A child, when it begins to walk, has to have his mind on his steps, but as it keeps repeating its steps, after awhile he can walk all over. When I was teaching music, the principle I worked on was repetition. I put the cornetist on the scales and saw that he played it correctly, no matter how slowly, and then repeated it over and over again, the first note and then the second, paying particular attention about the fingering, etc., but after he had played it hundreds of times, he never once thought about his fingers; they worked involuntarily, just from habit.

So it is on every line, and if a Christian will start in, and every time the enemy diverts his mind to things that do not edify, deliberately put it back on those that do, it will soon become a fixed habit with him, and he will be able to say like David, "How precious are Thy thoughts." It is wonderful how you can learn a thing by habit so that it requires no effort. Just like Brother Lawrence. At first it was a great effort for him to keep his mind on God, but after awhile it became natural, a fixed habit. God gave him unbroken

joy for thirty-six years, and oftentimes he had to use means to moderate his joy. What he did, we can do. It is for every person, and God will keep the transforming power working in us all the time, "I hate vain thoughts, but Thy law do I love." He would reject vain thoughts whenever he found himself entertaining them. Some places he was hedged about on every side, but he kept on meditating.

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches." The soul that will keep thinking God's thoughts and meditating on His way will begin to grow fat. One place it says that he will be kept in perfect peace. Friends, you can be a bookkeeper and do your work as unto the Lord; you can work for Marshall Field and serve the Lord, and if you do your work as though *He* were your Foreman, you can do it as well and better than anyone else, and have your mind on God all the time. All kinds of work done for the Lord are joyful. That is the teaching of God's Word. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." The man who keeps his mind on God is the man who can trust God. If you keep thinking God's thoughts, faith will come into your heart in spite of yourself, and you will find yourself trusting in God without any effort whatever.

In 1 Cor. xiii we read, "Love thinketh no evil," none at all, and so if divine love is to be a continuous experience, it never can be in connection with evil thoughts. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth it-

self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In Job xlii:2 we read, "I know that thou canst do everything, and that no thought can be withholden from Thee." There is coming a time when the thoughts must be revealed. I'd hate to have had all my thoughts revealed before I gave myself to God. They are all to be revealed unless forgiven and washed away by the blood. If we think on the "whatsoevers" of Philippians iv:8, we shall not be ashamed to have them laid bare. Let us put this test to them: "*If there be any virtue, think on these things.*"

If those who are saved will learn this one lesson in starting out in their Christian life, to be willing to give up every vain thought as quickly as it comes to them and persistently meditate on God and keep their thoughts in the supernatural realm, they will have wonderful progress. It will have a marvelous, transforming power.

The trouble with many, they have been meditating on modern Christianity and not on God's thoughts. In the churches of today the old-fashioned gospel is done away with; God doesn't work miracles. The gifts are done away with. Paul says, "I preach the unsearchable riches of Jesus Christ." Some are preaching poverty. They do away with everything that has the supernatural in it. "Lift up your hand and join the church," but they are not regenerated. It takes divine power, supernatural power to transform a sinner into a Christian.

Let us meditate on the Word of God; think like we pray, and while we are thinking on holy things, the transforming power is going on within us, unconsciously to ourselves. We partake of the divine nature as our thoughts dwell on God and the attributes that belong to Him.

# “AMAZED”

*July 6, 1960, marked the death of the Rev. Alfred H. Ackley, a composer and a retired Presbyterian minister once associated with the evangelist Billy Sunday.*

*Mr. Ackley was the composer of about 1,500 gospel and children's songs. He worked with Mr. Sunday as a composer and musician from 1920 and 1924. Some of his well-known hymns include "In the Service of the King," "Wonderful Name He Bears" and "He Lives." His testimony is probably best expressed in the old favorite, "Amazed":*

I am amazed that God could love me,  
So full of sin, so covered o'er with shame;  
Make me to walk with Him who is above me,  
Cleansed by the pow'r of His redeeming name.

## CHORUS:

I am amazed that God would ever save me;  
Naught but the cross could take away my sin;  
Thro' faith in Christ eternal life He gave me;  
Now He abides forevermore within.

I am amazed that God would deign to bless me,  
Choose me an heir to riches of His grace,  
Till that perfection shall at last possess me,  
He has reserved for all who seek His face.

I am amazed that God should grant salvation  
To such as I and all who heed His word;  
Eternal life to ev'ry land and nation,  
This is the wondrous message we have heard.