

Bread of Life

Vol. IX

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No. 9



Photo: Courtesy San Francisco Chamber of Commerce

Golden Gate Bridge

In the Light of His Soon Coming

In the light of His soon coming
Earthly things so trifling seem;
Little place for anxious worry,
Or for vain and foolish dream.
Ev'ry hope and plan, and action
Viewed in heaven's eternal light,
As we run the race with patience,
Looking for His glory bright.

In the light of His soon coming—
How our days with service fill!
Soon the night shall overtake us,
When the reaper's song is still.
But a few short hours for gleaning
Golden grain of wealth untold;
Just a few more days to gather
Precious lambs into the fold.

In the light of His soon coming—
How the bitter things grow sweet!
Certain is the blessed prospect
That our Lord we then shall meet;
And tho' hearts are torn and bleeding
Yet this promise to us brings
Heaven's comfort—He is coming,
Bearing healing in His wings.

In the light of His soon coming
Separations lose their sting;
Severed now, but what reunion
At the coming of the King.
Clothed in His celestial glory,
Made to shine like stars above,
All together we shall greet Him—
One eternal feast of love.

—Alice Reynolds Flower.

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In His Presence Is Fulness of Joy

By PENELOPE DALE

Taipei, Formosa

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (PSALM 66:16).

"The Lord is good to them that WAIT for Him; to the soul that seeketh Him" (LAMENTATIONS 3:25).

ALMOST seven months passed since that glorious Lord's Day morning when Jesus Christ Himself, *the* great Baptizer, came to me before daybreak and baptized me with His Holy Spirit. I can never thank Him enough, nor cease to praise Him for meeting me in this way. What led up to my Lord manifesting Himself and what has followed since I would like to share with you who may read this testimony. To Him be all the honor and all the glory, praise His holy Name!

Since childhood days I have always had a great desire to know God. I have been drawn to those who knew Him and longed to know Him myself. At the age of twelve years I accepted Jesus Christ as my Savior. It was always my desire to be a missionary, and with this purpose in view I trained as a nurse during World War II. All through those student years, I longed to know the Lord Jesus Christ better; my heart was drawn out to Him. A few months after the war ended I was married to my "Doctor" husband and we set our eyes toward Inland China and a few months later to Formosa where we have now been since June, 1949.

The Lord is so faithful. All through these years He has continued to draw me with His cords of love. Sometimes I was more conscious of this, sometimes less. There were times when I made clear and definite steps of surrender, further dedication to the Lord, but although

after those times there would be a time of more intimate fellowship with Him, this never lasted and I was not fully satisfied.

For years I saw in God's Word a different kind of Christian life from the one I was experiencing—a life of victory over sin, a life where I could say, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). During the summer of 1959 a series of circumstances led up to my becoming really desperate to know a victorious Christian life. I had problems, yes, but above all else I longed to be victorious over the "sins that do so easily beset us", and I longed to know Jesus Christ in a deeper, fuller way.

One night the Lord spoke to me very clearly, telling me to get away by myself, for He wanted to speak to me. Two days later the Lord led me to write in my diary (I had kept it only spasmodically since the beginning of the year): "*Is my lack of faithfulness, my lack of power and victory in everyday*

life, because I have never been baptized with the Holy Spirit?" This question was, I am sure, implanted in my heart by the Spirit, Himself, for until a few days prior to this, when I heard a close friend's testimony on how she had been filled with the Spirit, the Person and work of the Holy Spirit had not been anything I had ever considered in a personal way. A further quotation from my diary that night: *Once again, I affirm that my deepest desire and longing is to be utterly taken up with Jesus Christ Himself, laying aside everything, that I may know Him, asking the Lord to fulfill in me all that is meant by being baptized with the Spirit, and filled with the Spirit."*

A week later the Lord took me away alone. That first night I again wrote, "*My one desire is to hear the Spirit's voice. What does He want to say to me, to do for me, in me, by me?"* Just telling the Lord I was willing for absolutely anything He wanted to say to me, I went to bed.

ABOUT THE AUTHOR

Penelope Dale and her husband, Dr. H. Donald Dale, are missionaries in Formosa, affiliated with an interdenominational group of Christians of England. Mrs. Dale was born in New Zealand but educated in England. For some years the Dales have been living in Taipei, Formosa, seeking to work along with indigenous Chinese assemblies. They have three children. Mrs. Dale is a close friend of Pearl Young, also a missionary in Formosa and a frequent contributor to BREAD OF LIFE.



Penelope Dale

WHAT IS IT TO BE CRUCIFIED? *Is it to have trials? No. Is it to be dead! The people on this earth do not know how they waste time in not bearing their cross. It is a daily cross-bearing—your own life also! Watch the LITTLE THINGS of your daily life to see if you have any choice of your own. Let Christ be you and you be crucified!*

—MARTHA W. ROBINSON.

That week I spent almost the whole time alone with the Lord. He led me through the Word, and such verses as, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost" (Acts 1:5; 11:16); and "Be filled with the Spirit" (Ephesians 5:18), stood out so clearly. He taught me Himself, step by step, until I *knew*, and there was no longer any question in my heart, that I needed to be baptized with the Holy Spirit.

The fourth day, I took a definite step of faith, standing on the promise in Luke 11:13, "If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" I asked and I believed that he gave. But I also saw from God's Word that there should be evidence to all around that I had been baptized, and I just trusted the Lord for this evidence in His own time.

Saturday was in many ways a day of battling with the enemy. Satan sought to break me down, but praise the Lord, He is Victor, and I finally went to bed that night with great peace in my heart.

Very early on Sunday morning, the Lord stood by me and spoke to me. He told me that He had come to give me power to witness (c.f. Acts 1:8—"Ye shall receive power, after that the Holy Ghost is come upon you"). Then He spoke to me concerning many future things, revealing to me such that would happen in coming months, much

of which was fulfilled within the next eight weeks. He also gave me a message for one of the local churches that met a specific need quite unknown to me at the time. Finally I had a very wonderful vision of the Lord's last days on earth leading up to the Cross, of the Resurrection morning, and of the Ascension. Then, seeing Him seated in Heaven, I heard a clear voice telling me that He had sent the Holy Spirit to those who asked.

What more wonderful confirmation could there be than the Lord's own Word? My heart was overflowing in praise, worship and love. He filled my whole being. I knew as I had never known before the overwhelming joy of fellowship, close intimate fellowship with Christ, my Lord. I sang for a long, long time, my heart overflowing in love and adoration and praise. The words of a hymn, in measure at least, describe that hour, "lost in wonder, love and praise."

This, then, was the evidence for which I had asked the Lord. His precious gifts, manifested at that time and abundantly proved in later weeks and months, are His way of telling others that He has baptized me. Not many weeks later, the Lord again manifested Himself to me and taught me more about the gifts of His Spirit, but this is another story. That first Sunday morning I did not understand all that my Lord was doing in me and through me. I did not understand the importance of the message He gave nor the results that would follow. But I

knew He had done all that He had taken me away to do and that I was now ready to return home, "being confident, that He who had begun a good work in me would perfect it until the day of Jesus Christ" (Philippians 1:6). Praise His wonderful Name! Oh, the matchless grace of God given to His children! Oh, that we might love Him more and more!

Someone may ask, "What has been the result of all this? Has it made any difference to everyday life? Do you know victory now that you did not know before? Are you satisfied as you never were before?"

The answer is "Yes." But that is not the greatest thing. Far above anything I had asked or thought has been the way in which the Holy Spirit has revealed Christ to me. Truly He does not speak of Himself, but bears witness of Jesus Christ. He has made the sweet presence of Jesus so real to me in these past months that it has been like living in heaven itself. I have become so conscious of the presence of Jesus moment by moment throughout each day. Truly He is altogether lovely, the Chiefest among ten thousand (Song of Solomon 5:16b; 10b). He is my life (Col. 3:4). Without Him I can do nothing (John 15:5). There have been times when I have been so conscious of the Lord's control that I have, as it were, just stood back and watched as the Lord has worked in a situation and have been surprised as I have seen how beautifully He works when I keep hands off.

The peace and rest of living a life utterly yielded to His control has been marvellous. No longer planning this and that, yet knowing unmistakably His directing and knowing, too, that until He reveals His will, I need not and dare not speak or move. A word spoken out of

(Continued on page 11.)

Waiting on God for the Coming of His Son

By ANDREW MURRAY

"Be ye yourselves like unto men that wait for their Lord" (LUKE xii. 36).

"Until the appearing of our Lord Jesus Christ, which in His own time He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 TIM. vi. 14, 15. R.V.)

"Turned to God from idols to serve the living and true God, and to wait for His Son from heaven" (1 THESS. i. 9, 10).

WAITING on God in heaven, and waiting for His Son from heaven—these two God hath joined together and no man may put them asunder. The waiting on God for His presence and power in daily life will be the only true preparation for waiting for Christ in humility and true holiness. The waiting for Christ coming from heaven to take us to heaven will give the waiting on God its true tone of hopefulness and joy. The Father who in His own time will reveal His Son from heaven is the God who, as we wait on Him, prepares us for the revelation of His Son.

The present life and the coming glory are inseparably connected in God and in us. There is sometimes a danger of separating them. It is always easier to be engaged with the religion of the past or the future than to be faithful in the religion of today. As we look to what God has done in the past, or will do in time to come, the personal claim of present duty and present submission to His working may be escaped. Waiting on God must ever lead to waiting for Christ as the glorious consummation of His work; and waiting for Christ must ever remind us of the duty of waiting upon God as our only proof that the waiting for Christ is in spirit and in truth. There is such a danger of our being occupied with the things that are coming more than with Him who is come; and there is such scope in the study of coming events for imagination

and reason and human ingenuity that nothing but deeply humble waiting on God can save us from mistaking the interest and pleasure of intellectual study for the true love of Him and His appearing. All ye that say ye wait for Christ's coming, be sure that ye wait on God now. All ye who seek to wait on God now to reveal His Son in you, see to it that ye do so as men waiting for the revelation of His Son from Heaven. The hope of that glorious appearing will strengthen you in waiting upon God for what he is to do in you now; the same omnipotent love that is to reveal the glory is working in you even now to fit you for it.

"The blessed hope and the appearing of the glory of our great God and Saviour, Jesus Christ," is one of the great bounds of union given to God's Church throughout the ages. "He shall come to be glorified in His saints and to be marveled at in all them that believe." Then we shall all meet, and the unity of the body of Christ be seen in all its divine glory. It will be the meeting place and the triumph of divine love—Jesus receiving His own and presenting them to the Father—His own meeting Him and worshipping in speechless love that blessed face—His own meeting each other in the ecstasy of God's own love. Let us wait, long for, and love the appearing of our Lord and heavenly Bridegroom. Tender love to Him and tender love to each other is the true and only bridal spirit.

I fear greatly that this is something forgotten. A beloved brother in Holland was speaking about the expectancy of faith being the true sign of the bride. I ventured to express a doubt. An unworthy bride, about to be married to a prince, might only be thinking of the position and the riches that she was to receive. The expectancy of faith might be strong and true love utterly wanting. It is not when we are most occupied with prophetic subjects, but when in humility and love we are clinging close to our Lord and His brethren, that we are in the bride's place. Jesus refuses to accept our love to His disciples. Waiting for His coming means waiting for the glorious, coming manifestation of the unity of the body, while we seek here to maintain that unity in humility and love. Those who love most are the most ready for His coming. Love to each other is the life and beauty of His bride, the Church.

And how is this to be brought about? Beloved child of God, if you would learn aright to wait for His Son from heaven, live even now waiting on God in heaven. Remember how Jesus lived ever waiting on God. He could do nothing of Himself. It was God who perfected His Son through suffering and then exalted Him. It is God alone who can give thee the deep spiritual life of one who is really waiting for His Son; wait on God for it. Waiting for Christ Himself is,

oh, so different from waiting for things that may come to pass! The latter any Christian can do: the former, God must work in thee every day by His Holy Spirit. Therefore, all ye who wait on God, look to Him for grace to wait for His Son from heaven. And ye who would wait for His

Son, wait on God continually to reveal Christ in you.

The revelation of Christ in us, as it is given to them who wait upon God, is the true preparation for the full revelation of Christ in glory. "My soul, wait only upon God" (Psalm lxii. 5).

Why?

"Why are you so timid? Have you still no faith?" MARK iv. 40
(Weymouth's edition)

By MRS. FRANCES NAYLOR HENCK

How pertinent to Christians of today are these questions of our majestic Lord? What fulfillment of prophecy and promise we have had in every age! What miracles He has wrought in our midst! Yet, despite the evidence of our eyes and the indisputable testimony of those whom we know here we stand tremblingly hesitant, when the divine Savior bids us be "strong and of good courage," in the face of some startling need or dire calamity.

Few of us can sympathize with the disciples who were aboard that tempest-tossed ship. They had seen the Master turn water into wine at Cana, they were with Him when He restored to life the dead citizen of Nain, in their presence He had fed the fainting multitude on the very eve of their present voyage. They professed to believe in His divinity, and we, very naturally feel that they warrant our criticism of their timidity and lack of faith, even though the storm was raging. We reason thus: If they really believed that Jesus was the Messiah who was sent of God to redeem sinners and to restore a lost and ruined world, was it in accord with common sense for them to fear that any storm at sea could wreck the vessel, thus spoiling the whole plan of the Eternal and dashing to despair

the hope of the ages? Could the open sea swallow the ship on whose deck lay "The Master of ocean, earth, and sky?" If they were to be drowned, He must of necessity go down with them, for they were all in the same vessel. To us their fears look foolish and groundless. But before censuring these good men too severely, let us wonder what they think of *us* in these days, when the full blaze of gospel light has been shed abroad in every land, and divine miracles have been multiplied a thousandfold.

First: Please note the cause of the disciples' alarm. It was a dreadful storm at sea. If anyone is ever excusable for fright, it surely must be at such a time. The very elements seemed to conspire to destroy their frail, fishing boat. We can easily imagine that no ordinary squall would have caused old fishermen to cry out like frightened children. It must have been a storm of unusual severity.

We have seen the giant ships of modern times tossed like an eggshell on the bosom of an Atlantic hurricane. We have heard the wind whistle through the cordage like a maddened demon, and every timber and every part of machinery of the mighty ship would creak and groan as if she were going to pieces; the faces of captain and

crew wore anxious looks as the mountainous billows lifted us up to their crests, then dashed us into a trough of the sea, hurling tons of water upon us as if to utterly engulf us. We verily could appreciate the danger and dismay of these poor seamen who saw their boat filling and sinking and knew that she could not be pumped or bailed out, but must inevitably go to the bottom. Is it any wonder they cried out in their fright?

But friends, God generally allows us to come to the extremity—to the *worst* that can happen to us, first in order to show us our utter inability to cope with the situation; secondly, to show us His Almightyness to meet and adjust it. Whatever criticism we may entertain of the action of these disciples during their trial, we are bound to thank them for the one instructive lesson they teach us in it. "They cried unto the Lord in their distress, and He delivered them out of it." It is *only* when we shall fail to follow their example that we shall sink into despair and destruction.

Secondly: Please look at the peculiar circumstances of their trial. They were in the line of *duty*. They were not on a pleasure-trip, they were not even engaged in the legitimate business of fishing or carrying traffic; but they were sailing under their great Captain's orders for missionary purposes. They were actually doing what was right and suffering in consequence. This is what generally bothers Christians. They wonder why God permits them to be so hindered and harassed when they are obeying His orders. Hear them cry, "Why am I in such perplexity when I know I am in the will of God? Why do I suffer such affliction when I am daily in communion with my Lord? Why did He permit catas-

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A Short and Easy Method of Prayer

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

(Continued from last issue)

CHAPTER XXI

*That We Act More Nobly, and With More Energy,
by This Species of Prayer, Than by Any Other*

Some persons, when they hear of the prayer of silence, falsely imagine, that the soul remains stupid, dead, and inactive; but, unquestionably, it acteth therein more nobly and more extensively than it had ever done before; for God Himself is her mover and she now acteth by the agency of His Spirit. When St. Paul speaks of our being led by the Spirit of God, it is not meant that we should cease from action, but that we should act through the internal agency of His grace. This is finely represented by the prophet Ezekiel's vision of the "wheels, which had a living Spirit, and whithersoever the Spirit was to go, they went; they ascended and descended as they were moved, for the Spirit of life was in them, and they returned not when they went" (Ezek. i. 20). Thus the soul should be equally subservient to the will of that vivifying spirit with which she is informed and scrupulously faithful to follow only as that moves. Her motions now never tend to return in reflection on the creatures or herself, but go forward in an incessant approach toward her chief end.

This action of the soul is attended with the utmost tranquillity. When she acteth of herself, the act is forced and constrained, and, therefore, she can the more easily perceive and distinguish it: but when she acteth under the influence of the spirit of grace, her action is so free, so easy and so natural, that it almost seems as if she did not act at all: "He hath set me at large, he hath delivered me, because he delighted in me" (Psal. xviii. 19).

When the soul hath got into her central tendency, or in other words, is returned through recollection into herself, from that moment the central attraction becomes a most potent action, infinitely surpassing in its energy every other species. Nothing, indeed, can equal the swiftness of this tendency to the centre: and though an action, yet it is so noble, so peaceful, so full of tranquillity, so natural and so spontaneous that it appears to the soul as if she did not act at all.

When a wheel rolls slowly we can easily distinguish its parts; but when its motion is rapid,

we can distinguish nothing. So the soul which rests in God hath an activity exceedingly noble and elevated, yet altogether peaceful: and the more peaceful she is, the swifter is her course, because she is proportionably given up to that Spirit, by which she is moved and directed.

This attracting Spirit is no other than God Himself, who, in drawing us, causes us to run unto Him. How well did the spouse understand this, when she said "Draw me, we will run after thee" (Cant. i. 4). Draw me unto thee, O my divine centre, by the secret springs of my existence, and all my powers and senses shall follow the potent magnetism! this simple attraction is both an ointment to heal and a perfume to allure: "We follow," saith she, "the fragrance of thy perfumes;" and though so powerfully magnetic, it is followed by the soul freely and without constraint; for it is equally delightful as forcible: and whilst it attracts by its potency it charms with its sweetness. "Draw me," saith the spouse, "and we will run after thee." She speaketh of and to herself: "draw me,"—behold the unity of the centre which attracteth! "we will run,"—behold the correspondence and course of all the senses and powers in following that attraction!

Instead then of promoting idleness, we promote the highest activity, by inculcating a total dependence on the Spirit of God, as our moving principle; for it is "in him, and by him alone, that we live and move and have our being" (Acts xvii. 28). This meek dependence on the Spirit of God is indispensably necessary to reinstate the soul in its primeval unity and simplicity, that she may thereby attain the end of her creation. We must, therefore, forsake our multifarious activity, to re-enter the simplicity and unity of God, in whose image we were originally formed. "The Spirit is one and manifold" (Wisdom vii. 22), and his unity doth not preclude his multiplicity. We enter into His unity when we are united unto His Spirit and have one and the same spirit with Him; and we are multiplied in respect to the outward execution of His will, without any egression from our state of union: so that, when we are wholly moved by the divine Spirit, which is infinitely active, our activity must, indeed, differ widely in its energy and degree from that which is merely our own.

We must yield ourselves to the guidance of "wisdom, which is more moving than any motion!" (Wisdom vii. 24), and by abiding in dependence on its action, our activity will be truly efficient. "All things were made by the Word, and without him was not anything made, that was made" (John i. 3). God originally formed us in His own likeness; and he now informeth us with the Spirit of his Word, that "Breath of Life" (Gen. ii. 7), which was inbreathed at our creation, in the participation whereof the image of God consisted; and this life is a life of unity, simple, pure, intimate, and always fruitful. The devil, having broken and deformed the divine image in the soul, the agency of the same Word, whose Spirit was inbreathed at our creation, is absolutely necessary for its renovation; and it can only be renewed by our being passive under Him Who is to renew it: but who can restore the image of God within us in its primeval form, save He Himself Who is "the Essential Image of his Father?"

Our activity should, therefore, consist in endeavouring to acquire and maintain such a state as may be most susceptible of divine impressions, most flexible to all the operations of the Eternal Word. Whilst a tablet is unsteady, the painter is unable to delineate true copy: so every act of our own selfish and proper spirit is productive of false and erroneous lineaments; it interrupts the work and defeats the design of this adorable painter: we must then remain in peace and move only when He moves us. "Jesus Christ hath the life in Himself" (John. v. 26), and He should be the life of every living thing.

As all action is estimable only in proportion to the dignity of the efficient principle, this action is incontestably more noble than any other. Actions produced by a divine principle are divine; but creaturely actions, however good they appear, are only human, or at best virtuous, even when accompanied by grace. Jesus Christ saith, "He hath the life in Himself:" all other beings have only a borrowed life; but the Word hath the life in Himself; and being communicative of His nature, He desireth to communicate it to man. We should therefore make room for the influx of this life, which can only be done by the ejection of the Adamical life, the suppression of the activity of self. This is agreeable to the assertion of St. Paul: "If any man be in Christ, He is a new creature: old things are passed away; behold all things are become new!" (2 Corin. v. 17), but this state can be accomplished only by dying to ourselves and to all our own activity, that the activity of God may be substituted in its stead.

Instead, therefore, of prohibiting activity, we enjoin it, but in absolute dependence on the Spirit of God, that His activity may take place

of our own. This can only be effected by the concurrence of the creature: and this concurrence can only be yielded by moderating and restraining our own activity, that the activity of God may gradually gain the ascendancy and finally absorb all that is ours, as distinguishable from it.

Jesus Christ hath exemplified this in the Gospel: Martha did what was right; but because she did it in her own spirit, Christ rebuked her. The spirit of man is restless and turbulent: for which reason it does little, though it would appear to do much. "Martha," saith Christ, "thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Luke x. 41, 42). And what was it Mary had chosen? Repose, tranquillity, and peace. She apparently ceased to act, that the Spirit of Christ might act in her; she ceased to live, that Christ might be her life. This shows us how necessary it is to renounce ourselves and all our activity to follow Christ Jesus; and we cannot follow Him without being animated with his Spirit. Now that his Spirit might gain admission in us, it is necessary that our own proper spirit should be first expelled: "He that is joined unto the Lord," saith St. Paul, "is one spirit with him" (1 Cor. vi. 17), and David said, "It was good for him to draw near unto the Lord, and to put his trust in him" (Psalm lxxiii. 28): this drawing near unto God is the beginning of union.

Divine union has its commencement, its progression, and its consummation. It is first an inclination and tendency towards God: when the soul is introverted in the manner before described, it gets within the influence of the central attraction and acquires an eager desire after union: on a nearer approach unto God, it adheres to Him; and growing stronger and stronger in its adhesion, it finally becomes one; that is, "one spirit

(Continued on page 10.)

*I had my schedule all planned out
For a well-filled busy day,
Until I heard a still, small Voice
Come question me and say:
"I had today all planned out, too;
Does it belong to Me or you?"*

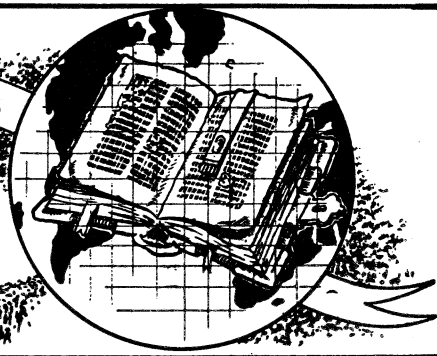
*And then in shame I bowed my head,
"Forgive me, Lord, I pray;
Hereafter I will consecrate
Each moment of the day,
And willingly I'll try to do
The things that You have asked me to."*

—MARGARET BOGART.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



News from the Lands Afar

AFTER a prolonged absence from her work, due to severe illness, *Margaret Michelsen* is back at Orai, U.P., India, and her duties. Resuming her work in the Sunday school, Miss Michelsen is also teaching two Bible classes daily in the day school on the compound and has started her Tuesday evening Bible class with the school teachers. "Our school is the largest ever—335 enrolled," writes Miss Michelsen. "We can't possibly squeeze in another. Daily, more folks come seeking admission for their children. Almost one hundred have been turned away. What to do! We have neither the room nor staff for so many. Miss Grieger and the teachers are beside themselves because the classes are so large—forty-five in some. I trust the Lord will enable us to give them the Word of Life."

* * *

MR. AND MRS. A. G. ERICSON of Partabgarh, U.P., India, have rebuilt the caretaker's house on the church compound to care for the permanent Indian pastor and his family. This became necessary as the minister was ordered to vacate his rented house in July. Since the work on the house had to be done at once, it had to be accomplished in spite of the terrific heat. While getting the necessary materials together, such as cement and iron, Mr. Ericson

suffered a heat stroke. This meant that Mrs. Ericson had to take over the job of looking after the work, running after the supplies, etc.

"It is not a grand, expensive thing," says Mrs. Ericson, "but it will do the work: to house the pastor nicely. May it be used for the future Partabgarh generation—if the Lord tarries—to be a lighthouse together with the church which is now electrified and to serve many years is our prayer and hope. Surely God will give the increase in precious souls brought to the kingdom of Jesus Christ before He comes."

* * *

"FINALLY, I am well settled and back into normal life here in Kou Tzu K'ou," reports *Elisabeth Lindau* from Taipei, Formosa, "with a week of DVBS tucked in and a typhoon for good measure. Because of extra studies for fifth and sixth graders, as well as junior high school students, we had both morning and afternoon sessions, which proved helpful and enabled closer touch with the children. We had an average of 105 each day with a steady group. The attention was real good, and we felt the Word did its work in some hearts. The children here have been very busy with entrance exams. Out of the 20,899 primary school graduates, only 7,700 can be ad-

mitted into the government schools because of lack of facilities and staff. Those who fail will have to go either to a private school or none at all because parents can not afford private schools. So our hearts go out to the children here in a special way."

* * *

KARL SAILER of Pilgrim Camp, Brant Lake, N. Y., went to Europe in July to assist in the work of the Lord there. From Salzburg, Austria, where he is helping Pastor Hans Waldvogel in the tent campaign held in cooperation with H. Betschel, pastor of the Salzburg assembly, Mr. Sailer sends this word:

"Greeting in Christ Jesus! After a nice week in Kirchheim, during which I was refreshed in body and soul, I went to visit my loved ones. I found them still searching the Bible. One brother with his family has left the Catholic Church and has been looking for a place to worship like our church.

"Then I came to be with Brother Betschel. We had a wonderful meeting, July 31, with the young people. The Lord was really here in power, and these young people are starting to praise the Lord!

"Here is the Sunday program which Brother Betschel has: 9:30 prayer; 10:30 meeting, then dinner. At one o'clock he has to leave for an outstation

which takes him two hours to reach, going through mountain trails. There he has a meeting at three. Two-hour trip home again afterwards, and then at 7:30 a meeting at home. Supper after meeting.

"We pitched the tent through almost constant rain. The sec-

ond day we prayed for good weather, and the Lord heard us and stopped the rain just enough to let us put the canvas on, and then we could work under the roof.

"Sunday, the opening day, we had a nice day, but Monday and Tuesday we had rain and today

(Wednesday, August 10) it is cloudy. But the main thing is that the Lord is saving souls in every meeting. There are about twenty people here from Kirchheim. Walter Waldvogel is here, too. Thank you for your prayers and help for this work. God bless you all."

A Short and Easy Method of Prayer

(Continued from page 8.)

with Him;" and it is thus the spirit which had wandered and strayed from God returns again unto its proper source.

Into this process, which is the divine motion, and the Spirit of Jesus Christ, we must necessarily enter. St. Paul saith, "If any man hath not the spirit of Christ, he is none of his" (Rom. viii. 9): therefore, to be Christ's, we must be filled with His Spirit, and to be filled with His Spirit, we must be emptied of our own. The Apostle, in the same passage, proves the necessity of this divine influence or motion: "As many," saith he, "as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). The spirit of divine filiation is then the spirit of divine action or motion: he therefore adds, "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby ye cry, Abba, Father."

This spirit is no other than the Spirit of Christ through which we participate of His filiation; "And this Spirit beareth witness with our spirit that we are the children of God" (Rom. viii. 16). When the soul yields herself to the influence and motions of this blessed Spirit, she feels the testimony of her divine filiation; and she feels also, with super-added joy, that she hath received not the spirit of bondage, but of liberty, even "the liberty of the children of God." She then finds that she acteth freely and sweetly, though with vigour and infallibility.

The spirit of divine action is so necessary in all things, that St. Paul, in the same passage, foundeth that necessity on our ignorance with respect to what we pray for: "The Spirit," saith he, "also 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." This is positive: if we know not what we stand in need of, nor pray as we ought to do for those things which are necessary, and if the Spirit which is in us, and to which we resign ourselves, asks and intercedes for us, should we not give unlimited freedom to its action, to its ineffable groanings in our behalf? this Spirit is the Spirit of the Word,

which is always heard, as He saith Himself: "I know that thou hearest me always" (John xi. 42), and if we freely admit this Spirit to pray and intercede for us, we also shall be always heard. The reason of this is given us by the same apostle, that skilful mystic and master of the internal life, where he adds, "He that searcheth the heart, knoweth what is the mind of the spirit; because he maketh intercession for the saints, according to the will of God" (Rom. viii. 27); that is to say, the Spirit demandeth only that which is conformable to the will of God; and the will of God is that we should be saved, that we should become perfect: He, therefore, intercedeth for that which is necessary for so great an end.

Why should we then burden ourselves with superfluous cares and fatigue and weary ourselves in the multiplicity of our ways? "Let us rest in peace." God Himself inviteth us to cast our cares, our anxieties, upon Him; and He complains in Isaiah, with ineffable goodness, that the soul had expended its powers and its treasures on a thousand external objects and mistook its path to happiness, which was attainable by means much more facile: "Wherefore," saith God, "do you spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. lv. 2).

Did we but know the blessedness of thus hearkening unto God, and how greatly the soul is strengthened and invigorated thereby, "All flesh would surely be silent before the Lord" (Zech. ii. 13); all would cease and be still, as soon as He appeareth. But to engage us farther in a boundless resignation, God assures us, by the same prophet, that we should fear nothing in this abandonment, because He takes a care of us, surpassing the highest tenderness of which we can form an idea; "Can a woman," saith he, "forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget; yet will not I forget thee" (Isa. xlix. 15). O blessed assurance, pregnant with consolation! Who after this shall be fearful of resigning themselves wholly to the dispensations and guidance of their God?

To be continued.

Why?

(Continued from page 6.)

trophe and loss to befall me while in the line of duty? Before I became a Christian, life was much smoother and easier, but now, my very efforts to maintain my integrity and live close to Jesus have become the chief cause of all my difficulties. Why, oh, why can it all be?" Ah, friends this is no new thing on earth. Not without fighting can your crown be won. The living Christian will always have to swim *against* the current. God will have none but a tried people. "Whom the Lord loveth He chasteneth." "Endure hardness as a good soldier of Jesus Christ."

Finally: It may have been humiliating to the disciples to have others witness their timid spirit and lack of faith when they were tested. In the latter part of the 36th verse of the chapter from which we have selected this text, we read: "And there were also with Him other little ships," and these were all caught in the same storm, and all doubtless heard their fretful cry of unbelief. How often we spoil our testimony and curtail our usefulness by breaking just at the point where God is holding us up as an example of faith or piety. Often at such times we might hear the Holy Spirit whispering to us, saying: "Ye did run well; who did hinder you that you should not obey the truth?" Was it not a little doubt under difficulty or discipline? Oh, what a disappointment to God! What contempt we lay ourselves liable to in the eyes of the very ones whom we were endeavoring to bring to God. It is enough to make the Master turn upon us with a look of unutterable sorrow and ask, "Why are ye so timid; have you still no faith?" Is not His life and death crowded with infallible proofs of His power and love to you?

Let not cancer, consumption, pride, loss of property, loss of friends, opposition of foes, adverse opinion of friends, or any creature in heaven or on earth separate you from the love of God which you have in Christ Jesus, for as you trust Him He will prove more than conqueror over all your trials. "Why are ye so fearful? How is it that ye have no faith?"

Fulness of Joy

(Continued from page 4.)

place can be disastrous and cause many to suffer. Every thought, word, and deed must be under His Almighty control. I have learned that the Lord times our lives to the smallest details. To leave home a moment too soon can mean missing the one the Lord would have me see. To arrive too early at my friend's home can mean a lost opportunity for Him. His timing is perfect, praise His Name.

The difference in my prayer life has been very marked. Many times the Spirit has taken over and prayed through me far beyond anything I had thought. The Spirit Himself prayeth through us. Oh, how wonderful this has been! When He takes over, we know that things have been accomplished in the heav- enlies and in individual lives. Several times the Lord has definitely led in praying for the sick, and definite healing has been given. The Lord has opened up new truths as a result of prayer and searching in His Word, and almost every truth revealed has been quickly followed by an experience in everyday life, that has, as it were, put the truth to the test, and proved to me in experience, in my own life, that which He was teaching. It is so wonderful to sit at Jesus' feet and be taught by Him, and surely He delights to open His Word to all who will take the time to be with Him! "Not as though I

have already attained or am perfect, but *I press on*, if so be that I may apprehend that for which also I was apprehended by Christ Jesus (Philippians 3:12).

A further result of this close fellowship with the Lord Jesus has been a much greater fear of the Lord and much greater hatred of sin. There have been falls, there have been mistakes, but the Lord in His great mercy has made me so quickly conscious of sin, and given such a hatred for it, that I could turn immediately to the Lord, confessing all and trusting for His forgiveness. How wonderful to know that when we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9). Dear reader, do not hesitate when the Holy Spirit reveals sin, to confess it at once; cry to the Lord for forgiveness, and He will abundantly pardon. The mercies of the Lord are so great, we shall never comprehend them, but praise His name, we can accept them with grateful hearts.

Since that day last November, life is so different from what it was before that the two cannot be compared. It is the difference between holding the reins myself and Jesus Christ being in control; between a walk after the flesh and a walk in the spirit; between defeat and victory. Victory is assured, for He is Victor. Hallelujah! "In His presence is fulness of joy, at His right hand there are pleasures forevermore" (Psalm 16:11). Oh, that many, many more of God's children may know this life of victory, fulness of joy, and fruitfulness that will result from it. This is the rightful heritage of every child of God. This is the revealed will of God.

"Wherefore be ye not unwise, but understanding what the will of the Lord is—be filled with the Spirit" (Ephesians 5:17-18).

The Body of Christ

ARE YOU A BODY, or have you a body? Is man essentially only a physical mechanism, or is he really a free spirit, using a body as the necessary medium by which he expresses himself? The answer to this question determines one's outlook on life. If one is a body, then the body is the chief end of all living. Its sensations and appetites are thus of paramount importance; bodily pleasure and gratification are all that man can expect. If, on the other hand, one HAS a body, the body is secondary to the spirit. Its needs are no less important and legitimate, but they are not ends in themselves.

For the Christian this question is answered by the use that Jesus made of His body. The first fourteen verses of the tenth chapter of Hebrews show that He regarded His body as AN INSTRUMENT OF SERVICE. The quotation from Psalm 40 says: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." The quotation is taken from the Greek version of the Psalm, interpreting the Hebrew text, "Mine ears hast thou opened." Probably it refers to the custom of piercing the ears of a Hebrew slave who refused the offer of freedom in order to serve the master whom he loved (See Exodus 21:2-6). Thus Jesus voluntarily placed His body at God's disposal in order that it might be used in His service.

Furthermore, the word rendered "prepare" really means "fitted." Just as a suit is fitted to its wearer, so the body of Jesus was adapted to the work He was called to do. The vigils of prayer, the days of healing, the long journeys with the disciples, the frequent fastings were performed by a body prepared for His task.

Again, the body of Jesus was AN OFFERING FOR SACRIFICE. "We have been sanctified by the offering of the body of Jesus Christ once for all" (Heb. 10:10, R. V.). The breach between God and man, occasioned by sin, could be healed only by a sacrifice. Animal sacrifice could not remove sin, for an animal is not the equivalent of a man. No ordinary person could make such an offering of his body, for even the best would be marred by evil. Only the body of the sinless Son of God, perfect in its purity, priceless in its value, final in its effectiveness, could suffer to take away sin. "Now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:26, R. V.).

Finally, the body of Jesus is A PLEDGE OF SECURITY for the believer. Where is that body now? Risen, and in heaven! Christ is not only the sacrifice for sin; He is also the believers' intercessor in the presence of God. He, "after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). His present ministry is a constant reminder of His effective, redeeming work, a plea for all believers who wear the same humanity that He possesses. He is "the firstborn among many brethren," whom He will bring to glory that they may share His victory and His joy.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (ROM. 12:1-2).

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