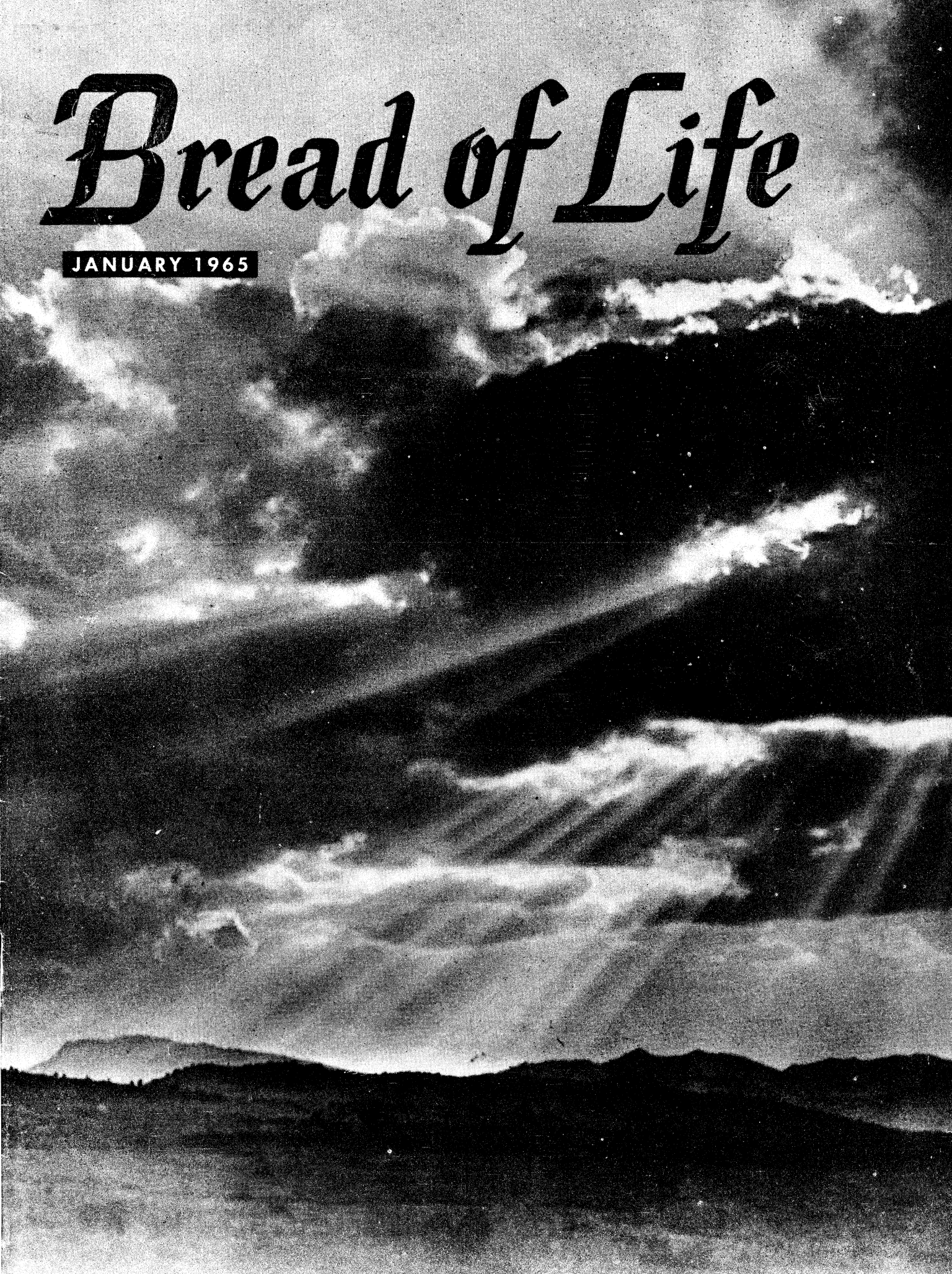


Bread of Life

JANUARY 1965



GATHERED FRAGMENTS



*Jesus bids us shine
With a clear, pure light,
Like a little candle
Burning in the night;
In the world is darkness,
So we must shine,
You in your small corner,
And I in mine.*

A VERY GOOD admonition for adults as well as children to carry with them through 1965! Surprising as it may seem, the author of this simple gem, *Anna B. Warner*, was buried with military honors in the government cemetery at West Point fifty years ago, January 22, 1915. She with her sister, Susan, were minor authors of note in the Nineteenth Century, but it is Anna who has won eternal remembrance for one of the best-known, if simplest, songs, *Jesus loves me, this I know*, first published in 1859. It is safe to say that song is sung somewhere every Sunday the world over. The previous year Miss Warner edited one of the finest collections of hymns ever produced before or since, *Hymns of the Church Militant*. In this book she included anonymously her own fine hymn, *We Would See Jesus*.

For most of their lives Susan and Anna lived directly across from West Point on Martlaer Rock or Constitution. Island. Their uncle for some years was a chaplain and professor at West Point. Thus they became concerned for the spiritual welfare of the cadets and desired to serve the Master and these

men and so secured permission to conduct a Bible class for them. Their efforts were well received, and they were highly respected, considered virtually as members of the academy's staff so that both were accorded military funerals. When Anna died at the age of ninety-five she had taught cadets the Bible for about fifty years or more.

* * *

No military burial was accorded another great woman of God, *Mary Mitchell Slessor*, who died the same month as Anna Warner, but thousands arose to call their "White Ma" blessed when she died on January 13, 1915, in Calabar, Nigeria, West Africa, after having served them for 38 years. Born in Scotland in 1848, her youth was comprised largely of "self-denial, heartaches and hardships," which one of her biographers says was the only training she had for missionary service. When eleven she had to go to work as a weaver in a factory for ten hours a day to help support the family. After that her only schooling was the reading she did going to and from work — much of it the Bible. But she had the call of God in her soul — to serve Him in one of the hardest, unhealthiest places in Africa, and went there 90 years ago. "Her service ranged from preaching to patching." In the course of her ministry God taught her many lessons some of which she committed to writing and thereby

blessed the whole world:

"Christ was never in a hurry. There was no rushing forward, no anticipating, no fretting over what might be. Each day's duties were done as every day brought them, and the rest was left with God."

"My life is one long daily, hourly, record of answered prayer. For physical health, for mental overstrain, for guidance marvellously, for errors and dangers averted, for enmity to the Gospel subdued, of food provided at the exact hour needed, for everything that goes to make up life and my poor service, I can testify . . . God answers prayer."

* * *

Without question one of the greatest and most influential experiences in my life was to hear *William Lyon Phelps* preach back in 1942. The son of the Baptist minister who wrote "Savior, Thy Dying Love," Phelps was born one hundred years ago, January 2, 1865. For over thirty years he was professor of English literature at Yale, a preacher, and an author of countless books and articles.

It is Wilbur Smith who pays this tribute to him:

"I think it is not an exaggeration to say that Professor Phelps said more things about the Bible worth saying, and wrote more in an interesting way about the Word of God, and consistently bore a more definite testimony to his faith in Jesus Christ as the Son of God, and his belief in the Gospel, than any other one famous professor in the United States since the beginning of the Twentieth Century."

Most of this "interesting" writing can be found in his three volumes about the Bible: *Human Nature in the Bible*, *Human Nature and the Gospel*, and *Reading the Bible*. While we would not agree with all he says, he provides, as few authors, a viewpoint whereby one is made to feel how relevant the Bible is to us today. It is he who said that the Bible is more up to date than the morning newspaper. An appreciation of the Bible by him is found on page 8.

The Great Imperative

By H. R. WALDVOGEL

SOMEHOW God has ordained that we should walk by faith, not by sight. Faith relates to the fullness of the Holy Spirit. It could be illustrated by a plant. When the Word of God is sown into the heart, the Bible says it begins to germinate if it is sown into a good heart. And when seed is sown into the garden, it has to go into the ground, it has to die, it has to disappear before it can bring forth fruit.

I had a friend whose little boy during the war was planting a victory garden. He planted carrots, and when the little green appeared, he had no patience to wait for the carrots to ripen. He went to the garden every day and plucked them up to see how big they were, and then he put them back in. Of course, he didn't get full-grown carrots. That isn't the way to get carrots. You have to leave the seed in the ground and have faith it will mature. So when the seed of heaven, the Holy Word of life, is received by faith into my heart, it immediately begins to germinate and brings forth that whereunto God sent it. That creative Word of Almighty God begins to operate and bring forth fruits unto righteousness which are by Jesus Christ unto the glory and praise of God. It is by this means — by the germinating of this incorruptible seed of the Word — that we

become partakers of the divine nature.

Jesus said, "The words that I speak unto you are spirit and are life." And again, "I have given unto them the words which Thou gavest me. . . Father, I will that they also whom Thou hast given me, be with me where I am."

That is the goal to which faith leads us. And that is why the life of faith is so imperatively important. I must learn to walk in faith, to live by faith, to let Jesus Christ reign in me by faith. Faith relates to this unction that abides. As I walk in the faith of the Son of God, I walk in Him, I live in Him, and He lives within me.

This is why Holy Ghost meetings are particularly valuable because we are constantly reminded of Him, we are constantly drawn to Him, into the secret place of the most High God. The devil constantly labors to draw us out of it. That is why Jude tells us we ought to contend earnestly for the faith once delivered unto the saints. He tells us that many have crept in among the saints of God whose eyes are full of adultery, whose hearts are seared with a hot iron, who come forth drawing disciples after themselves, to whom is reserved the blackness of darkness forever. But he tells us about a group who are going to be presented spotless before

the presence of His glory with exceeding joy. Who are they? They are the ones that keep themselves in the love of God. They stay in the fire. They pray in the Holy Ghost.

Where are the people who fight the good fight of faith, who keep the faith, who fight through, the people that prepare themselves for the coming of the Lord? Beloved, it'll be a sad day for many of us, unless we have our vessels filled with oil. And in order to have my vessel filled with oil, I need to have my vessel filled with oil *all the time*. I need to "feel the current moving on the line" all the time. I need to live in faith all the time — morning, noon, and night. My eye, my inner eye, must look at Jesus — then my body will be full of light. God will see to it that my body will be a temple of the living God, and the living God will take care of my body. And that's all I know about divine healing. But unless we give our hearts to Him, unless our whole being, spirit, soul, and body, becomes His possession, until we allow Him to take over, our faith will not work. There is much that is called faith in the world today that is not faith. Faith is only faith when it is living faith that lets Jesus Christ come in and reign. Faith, FAITH, after all is the gift of God and is one of the fruits of the Spirit — love,

The Lord Jesus Christ wants you to get to the place
 where every moment is His.
 And then all the rest will just work out by Him —
 where we are going to be,
 what we are going to be,
 and how we are going to be occupied.

Martha W. Robinson

joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All this the Spirit of God will bring to fruition in the heart of any child of God that will give his body a living sacrifice.

Beloved, some day, one of these days soon, Jesus Christ will come to appear to those who look for Him. That is the life of faith — looking for Him. And looking for Him will not allow me to look to the right nor to the left. I will not be stumbled by the faults and by the mistakes of others. I will not have time to look at them. I will not dare to look at them. I will keep my eyes stedfastly on Jesus, and as I keep my eye of faith stedfastly on Him, He keeps anointing my eye with eyesalve, and that sight grows more intense. Everything falls into its proper perspective. All the people, the whole world, everything past, present, and future, will conduct me to that sight of the Son of God.

Oh, the wonder of fighting the good fight of faith. And the Bible tells us that the end or goal of our faith is the salva-

tion of our souls. This is the goal of the gospel. And throughout the New Testament this doctrine is taught — Christ within, the hope of glory.

What help does God give me to this fight of faith? His Word. The New Testament. Faith cometh by hearing and hearing by the Word of God. And the Bible tells us very plainly, that as I hearken diligently unto His Word, Christ will come and enter my life in the wake of that Word. That is the only way Christ can be experienced. "If ye have My commandments and keep them, I will manifest Myself to you." And you will find that the entire riches of His salvation are offered to you in this wonderful Word. Beloved, we need the Bible. We need the New Testament. And we need the Holy Ghost to turn it into substance. "He that eateth Me" — that is what He means — "He that eateth Me, even He shall live by Me." And we receive the truth, the living Word of God. It worketh effectually in them that believe.

Why did the Apostle Paul have to fight a fight — the fight of

faith? Because all hell is pitted against the saints of God. All hell is defeated by the faith of the Son of God which he and you and I are called to exercise. And this is the victory that overcometh the world — our faith. And why is faith victory? Because it makes contact with heaven — with the exceeding greatness of His power.

When Christ was glorified, He received from the Father the gift of the Holy Ghost. "He that believeth in me, as the Scripture hath said, from within him shall flow rivers of living water." And thereby the Lord Jesus Christ shows what this contact with the indwelling Spirit will do. He will be within me a fountain of living water springing up into everlasting life. And that constitutes this secret of a life of faith. "Not I" — I'm through with myself. Even though I live in this body of my humiliation, yet my body is not the boss anymore. My belly is not my God. I have crucified my flesh with the affections and lusts, and within me lives and reigns and wins the victory that indwelling life of the Son of God.

Let us indeed sing, "And Lord, haste the day when the faith shall be sight," but let us also pray, "God, don't bring that day before I have fought a good fight, and finished my course, until "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me in that day: and not to me only, but unto all them also that love His appearing."

Bread of Life

Vol. XIV No. 1

JANUARY 1965

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.
 Art Editor: Eleanor Perz. Circulation Manager: Nancy Strano. 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, New York 11227. Make all subscriptions payable to Frank G. Posta, Treasurer. Cover Photo: Ewing Galloway.

Annual Subscriptions: United States and Canada \$3.00; Foreign \$3.25. Single copy—25c.

The Fighting Elder

Conflicts in the Narrow Way

As Experienced in the Lives of Elder and Mrs. Eugene Brooks

PART XX



SYNOPSIS OF ELDER BROOKS' LIFE.

Born: June 9, 1856, Bowling Green, Virginia

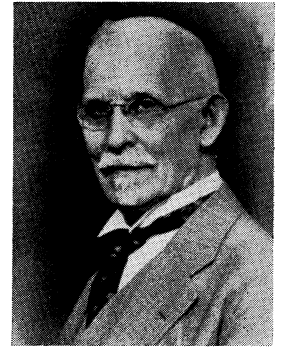
Entered the Ministry: December, 1885, Carthage, Ohio

Healed when Dying: April, 1896

Married: Sara Leggett Brooks, Feb. 22, 1900

Ministers in Victoria, B.C., and Toronto, Ont., 1900-1906

Baptized in the Holy Spirit, 1908



SOON AFTER Elder Brooks returned home, a young couple who had been rooming in their home informed them that they had rented a house and laughingly added, "We have nothing to put in it."

"Immediately the thought took possession of me," recalled Mrs. Brooks, "that we would probably have to furnish their house for them. After they had retired, Mr. Brooks said to me, 'Do you know what I think? I think we have to furnish their house for them.'"

"'I think so, too,' I replied.

"Next day, after we had prayed about it, we felt we should offer to let them have all that they needed to furnish their four-room house. We said, 'Just go and put your ticket on everything you want.' This they did, emptying out the spare bedroom—curtains, dresser scarfs, everything, and taking whatever else they needed from the other rooms." Mr. Brooks added this homey sidelight: "Mrs. Brooks expressed her desire to keep the sewing machine for a little time to do some sewing for the children; but as the dear lady desired the sewing machine also, we said it was all right.")

The Lord certainly took notice of such unself-

ishness and implicit obedience to their leading, and that at once! On the very day when the Brookses were stripped bare, two ladies came to their home without the slightest knowledge of their circumstances. One of these, Miss Chipchase, had been led that very morning to invite the Brookses to come to live in her furnished home, while the other, Mrs. Rogers, had been led to ask Elder Brooks to be the pastor of a mission which she had just built in a new suburb of Toronto which was being settled by Italians who were greatly in need of the gospel. The house and the mission were near each other. After these two women had received these leadings, they conferred with each other and immediately went to speak to Elder and Mrs. Brooks.

"When Mrs. Rogers told where the mission was located," Elder Brooks continued, "I realized this proposition was of the Lord; for just before this I had had a real impressive dream indicating I was to minister in a place like the one where the mission was. So we accepted both offers, and that afternoon moved into Miss Chipchase's furnished home! How wonderfully God times everything and provides!

"We took charge of the mission and continued to live by faith, for we never took up an offering. It was while I conducted this mission that I

received my baptism. Up to now the Lord had been preparing me for that.

"Once every month the Pentecostal missions in Toronto came together for a union service when the different pastors took the lead. It was at one of these meetings on a Saturday night in the winter of 1908, when I was to be the leader, that I publicly confessed my objections to manifestations and asked both God and the people to forgive me. After this confession, the power of the Lord struck me. This was the first time I had had any sense of divine power on my body.

"The following Monday I went to visit my Brother Hill whom I loved very much. After dinner he said to me, 'Let us go in the parlor and pray.' As soon as he struck the floor, he began to speak quite freely in tongues and then said to me, 'Don't you see what the Lord is trying to do for you?'

"I didn't see anything. Then while he continued to speak in tongues, I began to speak in tongues too. Hill exploded with joy and began shouting. 'He's got it. He's got it. He's got it.' I tried to stop his exuberance by saying, 'What do you mean? Got what?' For I did not have the same fluent tongues that he had. However, he knew better, and while I continued to deny my baptism, he continued to praise God for it.

"I continued to doubt my baptism until all the glory and power of it had left me. Six months later a company of our people prayed with me from eight in the evening until three in the morning before I got back the blessed baptismal experience. My nature was so unabandoned, and I was so insensitive to the power of the Lord that I did the foolish thing of denying the manifestation of the Spirit. I hope that my experience in this connection will be a warning to everyone who reads these lines.

In April (1908) Mrs. Brooks and the children went to the old Leggett homestead near Chesley where her brother Will and widowed sister Mary now lived. Elder Brooks continued his ministry at the mission for two months and then joined the family. In the late summer the Brookses returned to Toronto where they sojourned with a widow woman, Mrs. M. Mallaby, and her two children. Elder Brooks returned to the Rogers' Mission but in quite a different capacity than when he had left it.

"Before I had gone to Chesley," Elder Brooks recalled, "I told the people at the mission not to invite anyone to take the pulpit but to pray the Lord to send whom He would. However, I did ask

a brother to come over once in a while to help them, but he came and took charge.

"When I returned, I didn't take my place on the platform, as I had a right to do, for I had never resigned, but sat in the audience. Mr. E..... never invited me to the platform, and if I testified, he usually chilled it in some way. For a year and more I built the fires, scrubbed the floors, and did all the janitor work. For this I never received a cent nor a 'Thank you,' and never thought of such a thing, until when we were leaving, Mrs. Rogers gave me two dollars, thanking me for the way I had cared for the mission for nothing.

"For over a year previous to my leaving this mission, i.e., in 1909, the Lord supplied us meal by meal. When breakfast was over, we did not have enough for dinner; when dinner was over, we did not have enough for supper. So it continued.

"For instance, we went to meeting one Sunday afternoon, when we had nothing in the house for supper. Just as it was time to close, there was a real downpour of rain, and we were kept in the church for a time. The family next door, seeing us in the church, sent someone to ask us to come and have supper with them.

"On another occasion, as we were just about to eat our frugal breakfast, a lady came in. Because of our bare table, we did not want to eat until she had left, but she was not inclined to go. That morning the Lord had showed her we were in need, and she had come to find out what we had. When the children began to cry for something to eat, she asked, 'Why don't you give them their breakfast?'

"We then set on what we had, whereupon the woman further questioned, 'Haven't you any bread and milk for these children?' Another blow at pride! Then, seeing our need, she gave us two dollars, telling us that she had stayed home from work to come and see how we fared. Later we learned a sister had been impressed the day before to give us something but had failed; hence our lack.

"In all these tests my wife stood right with me. Oh, if she had weakened, I never could have stood it. During all this time, I never once thought of going back. It is a wonder I wasn't thinking along this line, for I could have gone back to the Christian Church to a first-class position. But the devil neglected to suggest that."

(To be continued)



Christ Exalted in Taiwan

By PEARL G. YOUNG

OUR HEARTS are full of praise to God for what He has been doing in our midst during these four weeks of meetings. We had felt that the great need was for more earnest, concentrated seeking of the Lord, that He might have His own way in hearts, baptizing with the Holy Ghost and fire.

It is His work and He knew the need and made it possible for Brother Hans Waldvogel to come for these meetings. We do praise Him! Brother Waldvogel's ministry here has been a rich one. The people love him, and, more than that, have been truly stirred by the life-giving messages. As hearts have then sought Jesus He has come in glory and power, changing, filling, satisfying souls.

Not only have our own people in the church here been greatly helped and blessed, but numbers from other places testify to blessing received. Here in Formosa there has been real fear of Pentecost, largely because of not understanding what true Pentecost is, what the precious Baptism in the Holy Spirit really is and does. During the past several years this fear has been lessened to some extent, but by means of these present meetings there has been a further step in this direction as ministers and Christian workers from other places have come and seen Holy Ghost led meetings and listened to Holy Ghost preaching and have gone away convinced and "converted".

But while many feared, there

have been others, in various churches, who have sought and found, and this especially during the past year. Some have had to leave their church in order to be free to follow the leading of the Holy Spirit, and are meeting in smaller or larger groups in various parts of the Island. It seems that, owing to lack of knowledge, there have been some mistakes and extremes, but now some of these precious souls have come to these meetings here, and, finding what they have wanted (as one young woman expressed it, "I have longed to find a church where they just want Jesus"), they have gone back and told others. As a result, the numbers

(Continued on page 14)



The Renovated Kou Tzu K'ou Church

Misses Lindau and Young live upstairs in the two-story addition. Sunday school quarters are on the ground floor below.



H. Waldvogel Preaching—T. Chang Interpreting

Mrs. Chang is a Taiwanese, the head of the Every Home Crusade in Taiwan.



You and Your House

By HELEN WANNENMACHER

"Lo, I am with you all the days, even unto the consummation of the age" (Matthew 28:20).

AS WE BEGIN another year, could there be found a more comforting, re-assuring promise to us than this one spoken by Jesus, as He was parting from His disciples? He was assuring them of His continued Presence, as in essence He was saying, "Children, do not be afraid of the days ahead, for I am with you in each of your days." How full of meaning are these words to us, — for He is saying, — "I am with *you* all the days," not just, I have been with you, or, I will be with you — but, I — the everpresent One, *am* with you in each of your days — all 365 of them!

There may be cold, barren days ahead, devoid of comfort, when but for the love and warmth of Jesus' Presence our lot would be bleak indeed. Or there may be days of testing and distress, or of sickness and of pain, but, let us never forget it, —

*"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and
press,
And we are whole again."*

Can we not believe it? — there will never be a day when our Jesus is not near us as the poet has said,

*"Closer is He than breathing,
Nearer than hands and feet,"*

and He Himself has said, "I will never leave thee nor forsake thee" (Heb. 13:5).

But we must learn to treasure His Presence, to acquire the habit of recollecting this glorious fact that He is always with us — We may do this by waiting upon Him in our private devotions, allowing His Presence to so permeate and fill us that we are more conscious of Him than of anyone or anything about us. Then as we leave our place of prayer, we should turn our attention often to Him, saying in our hearts, or even aloud — "Dear Jesus, You are near me, You are here, I love You, I praise You." As we are diligent in turning our attention to Him from time to time, His Presence will become increasingly real and wonderful, for "in His Presence is fulness of joy" (Ps. 16:11). As we begin the occupations of our day, we should make it our practice to recall His Presence. Mothers, do it as you start the

family washing, or while cooking the meals, and Dads, as the day begins for you, be sure it is begun in His Presence, and then speak to Him often during the day.

The dear saint of God, known to us as Brother Lawrence, came into the experience of the new birth as he walked through the woods one day, in the depth of winter. As he beheld the bare trees, seemingly so lifeless, he realized that ere long they would be clothed with new life and beauty, and he said, "God is here, close beside me, and He is everywhere, so I can never again be out of His Presence." Gradually the nearness of God's Presence took possession of him in such a way that it changed and fashioned his whole being — God was as real to him as he worked in his busy kitchen as when he was praying alone in his room.

*"Lord Jesus, make Thyself to me
A living bright reality,
More present to faith's vision keen
Than any earthly object seen,
More dear, more intimately nigh
Than e'en the closest earthly tie."*

How rich, how beautiful and glorious our lives will be at year's end, if we have lovingly walked in His Presence each day.

EVERYONE who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible. . . . It is a revelation of divinity and of humanity; it contains the loftiest religious aspiration along with a candid representation of all that is earthly, sensual and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. . . . You can learn more about human nature by reading the Bible than by living in New York.

WILLIAM LYON PHELPS

*The thrilling story of how the Lord healed
the pastor of the Pentecostal assembly
of Wuppertal, Germany*

Through Faith in His Name

By EDGARD TETZLAFF

AS I WAS working around our church, (December 19, 1963,) I fell about fifteen feet landing on the hard floor. As I attempted to move, I felt that my back must be broken, to judge from my terrible pain. At the same time I was bleeding profusely from my thigh so that it seemed my very life was ebbing away.

Some sisters who also had been working around the church gathered around me and prayed so that the bleeding stopped. One of these called one of the brethren who came as quickly as possible. When he saw my condition, he immediately called an ambulance, and I was taken to the city hospital.

There I was examined and X-rays were taken. These pictures showed that a vertebra was broken. Upon realizing this, the head physician asked me if I could still move my legs. After I told him I could, he told me I should be glad and thankful that a transverse paralysis had not taken place already, as that could easily have happened, with the result I would have been paralyzed for the rest of my life in the lower part of my body.

As I lay there, the doctor questioned me at length concerning my background. When I told him how the Lord had saved me and of my trust in Him, he snapped, "You, with your Jesus! You, with your faith! Sect ringleader!" Then when I informed him that I had no life insurance or sick benefits, he replied, "You'll be a poor man for the rest of your life, for you will have to remain in bed for at least nine months." A male nurse told me of someone else in my condition who said he was trusting the Lord, but when he removed his brace, he collapsed and was helpless.

After this ordeal, they wheeled me into a private room where I passed three dreadful nights and days. The doctor told my wife it was questionable if I would live. I have suffered much in my life, but never anything like this. I felt that my pain must be that suffered by those in hell so that I said, "O God, if all the unsaved around me are going to suffer like this eternally, how we should pray for their salvation!" Then I would earnestly pray for the nurses and physician, and in this way I could forget my great pain for a while. And on several

occasions I felt lifted and out of pain as a result of the much prayer which was ascending in my behalf.

During these days, I had some precious talks with the Lord. As I was alone with Him, I reminded Him that recently I had often preached about divine healing and said, "Dear Lord, I never preached anything else but what is in the Bible — in Matthew 8 and in other parts of Your Word. And now I am lying here! Then again and again I turned to the Bible and read Matthew 8 and searched the Word to see what it had to say about healing. As I did so, I received ever greater assurance that the Lord would do something — even for the sake of the physicians because they had blasphemed, for I called to mind the words, "Lord, what will You do for Your name's sake?" And so hour by hour passed.

During this time, Brother Oscar Lardon came from Hamburg to see me — a welcome visitor, and as a result my faith was further strengthened.

Finally, I received the faith in my soul — the faith that only God can give — that He was working. It was a faith as

small as a grain of mustard seed at first, but I grasped it. And as I waited upon the Lord, claiming His promises, looking unto Him, my faith grew until I was assured that Jesus would perform the work. Outwardly I saw no change, but inwardly there was that sure confidence. I was in continual expectation that the healing would be given at any moment. At the same time, when it did not happen, I was not disappointed but kept looking for the deliverance. So confident was I that I told my wife she should bring my clothes.

Christmas morning, when I awoke early, I felt that the Lord Jesus Christ was very near. He seemed to surround me on every side as well as being within me. He was everywhere. Then it was as if He started to work on my body. It seemed as if He rolled up His sleeves and said, "Now I will set everything in order, and it will not take long." Then I felt an electric current, gentle but strong, move through my body. I knew this was the power of God. This current constantly flowed through my body the whole morning until noon. Whenever nurses or anybody came into the room, I could not contain myself but exclaimed, "Haven't we a wonderful Lord!" They looked at me startled.

At noon the current stopped. I sensed that the vertebra had knitted together. I could turn on one side! And I could turn on the other side! Without pain! I knew the Lord had done the work. At the same time the Lord made me know I should say nothing for the present but quietly wait on Him. So I didn't for three days.

On the morning of the third day, as the nurse came to make

my bed, I was rejoicing and praising my Saviour because I knew that now HE would confound these people who had slandered Him so and show them that He indeed is true to His Word.

"I can hardly keep myself in bed any longer," I remarked to the nurse. "I could jump up and dance."

"Mr. Tetzlaff, don't you move. By no means!" Naturally, she thought I was a fanatic.

Then a male nurse came, and I spoke in a similar way to him. He asked me where divine healing was taught in the Bible, and I began to read and explain the Scriptures on the subject. After this he said, "Then we can say nothing against it. May I get the physician?"

"Yes. Do that."

When he came, I simply said, "Doctor, God has performed a miracle. Jesus has made me whole."

He became very nervous and walked up and down in the room. At last he said, "Mr. Tetzlaff, miracle or no miracle, it is impossible for this to happen."

"But, Doctor, the Lord has done this. You can prove it quickly. Take an X-ray and then you will have the proof in black and white."

He explained that an X-ray could not be taken because of the great danger involved in moving a man with a broken vertebra. I pleaded further, but in spite of it, he refused. "Just lie still. I want to talk with your wife."

I expected him to return shortly, after calling my wife. When he didn't, I felt, "I have testified, and now it is time to get up and walk." I was in a set of pulleys, and so had to extric-

ate myself from this first of all. My left hand also had been fractured in my fall, and so I thought, "How can you get out? Your spine has been healed, but what about your hand?" Then I took hold of the frame with my hand, and pulling my whole weight with it, I freed myself. My hand was healed, too!

I sat up, though not very well. Then I stood to the floor. After that I walked back and forth — praising and thanking God for all He had done. I went to the sink, washed and shaved. I dressed and, overjoyed, I decided to leave my room.

People stared at me as if I were a ghost. The head nurse called the house doctor, who in turn called the head doctor right away. Both could not but see I was well.

The doctors now told me that I would have to sign myself out, stating that I was doing so "at your own risk." When I replied I could not do that, they were astonished, "Doctor," I said, "I will sign, but not on my own risk." I drew up a statement, giving my experiences, but they would not accept this. The Lord had showed me I was not leaving of my own accord but on His responsibility. So I wrote, "In the name of Jesus. Egard Tetzlaff."

With that I thanked everybody for their kindness, said goodbye, walked through the long corridor and out of the hospital. Then I got a taxi to my home and then walked up the four flights to our apartment.

After all this exertion, I needed a little rest. After three hours, I was again up on my feet, and after a week I resumed my ministry in the congregation. After all this, I could only exclaim, "God is more than wonderful. Hallelujah!"

Momentous Events from The History of Christianity

The Successors of Julian - Jovian and Valentinian

By J. S. C. ABBOTT

Edited by G. P. GARDINER

IN REFERENCE TO the death of Julian, an anecdote is related which has been deemed sufficiently authentic to be quoted in most ecclesiastical histories.

"When Julian was preparing to enter upon the war against the Persians," records Sozomen the Christian historian, "he threatened that on the termination of the war, he would treat the Christians with severity, and boasted that the son of the Carpenter would be unable to aid them." So it occurred that at the very hour when Julian was dying in Mesopotamia, a pagan scorner, a thousand miles distant, in Antioch, banteringly inquired of a Christian, alluding to Jesus Christ, "What do you think the carpenter's son is doing now?"

The Christian, as if prophetically witnessing the dying scene upon the Tigris, solemnly replied, "Jesus the Son of God, whom you scoffingly call the carpenter's son, is just now making a coffin."

After a few days, the tidings of Julian's death reached Antioch. The coincidence produced a powerful impression, and was regarded as a supernatural revelation. The death of Julian filled the hearts of pagans with dismay, and elated the Christians with gratitude and hope. The remains of Julian were hastily embalmed, to be transported to the shores of the Mediterranean; and his army, having been utterly routed, commenced a precipitate retreat. Famine devoured them; pestilence consumed them; the arrows

and javelins of their triumphant, pursuing assailants strewed with gory corpses the path along which they fled. In the midst of this din of arms and these scenes of dismay, a few voices nominated Jovian, an officer of the imperial guard, as emperor.

Jovian was not merely nominally a Christian, but probably in heart a true disciple of Jesus Christ. He was a man alike majestic in character and stature. When thus nominated to assume the supreme command, he said sadly, —

"I cannot command idolaters. I am a Christian. The displeasure of God is even now falling upon us as an army of his enemies."

The whole army was at that time in imminent peril of annihilation from famine, pestilence, and the sword. The officers in a body gathered around Jovian, and earnestly entreated him to accept the crown.

"We will all," they said, "be Christians. The reign of idolatry has been too short to efface the teachings of the good Constantine. Lead us, and we will return to the worship of the true God."

This noble young man was but thirty-two years of age. He had already given proof of remarkable courage, not only upon the field of battle, but in braving the wrath of Julian by refusing to bow down to idols. Jovian, having accepted the perilous office of emperor, soon succeeded in entering into a treaty of

peace with the Persians, and in thus extricating the army from otherwise inevitable ruin.

It is refreshing to a spirit weary of the corruptions of mankind to contemplate the sincerity and honesty with which this extraordinary man conducted the most important affairs. For seven months the army was on its march, of fifteen hundred miles, from the Euphrates to Antioch. Jovian maintained the principles of true toleration: all men were allowed to worship as they pleased. The disastrous career of Julian had led to a general distrust of the heathen gods; and the moral influence of a Christian emperor, operating in a thousand ways, increased the disposition of the soldiers to abandon the idols, and to return to Christianity. Paganism had met with but a transient revival. Now, like a hideous dream of the night, it was passing away, to be revived no more forever. The sign of the cross, which Julian had effaced, was replaced upon the Roman banners.

The Arian controversy continued to agitate the Church. Arius had declared the Son to be, not the equal of the Father, but the first-born and highest in rank of all created beings. The Council of Nice, with almost perfect unanimity, had declared the doctrine of Arius to be new, unscriptural, and a dangerous heresy. Jovian adhered to the ancient faith as pronounced by the Council of Nice. He recalled the bishops who had been banished by

Julian, and restored the church property which had been confiscated.

It will be remembered that Athanasius, the renowned Bishop of Alexandria, had been driven into exile by Julian, because, through his preaching, some Grecian ladies of noble birth had been converted and baptized. Jovian recalled the faithful Christian pastor by the following letter, which he published to the world:—

"To the most religious friend of God, Athanasius. As we admire beyond expression the sanctity of your life, in which shine forth marks of resemblance to the God of the universe, and your zeal for Jesus Christ our Saviour, we take you, venerable bishop, under our protection. You deserve it by the courage you have shown in the most painful labors and cruel persecutions. Return to the churches; feed the people of God; offer prayers for us; for we are persuaded that God will bestow upon us, and upon our fellow-Christians, his signal favors, if you afford us the assistance of your prayers."

The city of Alexandria, in Egypt, had been one of the strongholds of paganism. The pagan priests had represented to Julian that the presence of Athanasius in Alexandria rendered all their magic arts unavailing; that his preaching was causing the temples of the gods to be abandoned in the city and throughout all Egypt; and that, unless he were silenced, there would soon be left no worshippers of the gods. Athanasius, upon his restoration to his church in Alexandria, wrote a letter of thanks to Jovian, in which he says, —

"Be it known to you, emperor, beloved of God, that the doctrine established by the Council of Nice is preached in all the churches, — in those of Spain, of Britain, of Gaul; in all those of Italy, of Campania, of Dalmatia, of Mysia, of Macedonia, and of all Greece; in all those of Africa, of Sardinia, of Cyprus, of Crete, of Pamphylia, of Lycia, of Isauria; in all those of Egypt, of Libya, of Pontus, of Capadocia, and of the neighboring countries; and those of the East, excepting a few there who follow the opinions of Arius. We know the faith of the churches by the effects produced; and we have received let-

ters from them. The small number of those who are hostile to this faith is scarcely worthy of consideration in opposition to the sentiment of the entire Christian world."

This is very striking testimony to the almost universal assent of the Church in that day to the equality of the Son with the Father. "The Council of Nice," writes Athanasius, "has not said merely that the Son is like the Father, or like God, but that he *is* God, and the *true* God. It says that he is consubstantial with the Father. And the bishops have not separated the Holy Spirit as a stranger from the Father and the Son; but they have glorified him with the Father and the Son, because the Holy Trinity has but one and the same divinity."

Gregory, Bishop of Nazianzen, wrote a very interesting circular letter to all Christians, giving them truly Christian counsel as to the course they should pursue in the new and almost miraculous change in their affairs.

"Let us show our gratitude to God," he writes, "by purity of soul, by inward peace, by holy thoughts, and a spiritual life. Let us not avenge ourselves upon the pagans, but win them by our gentleness and love. Let him who has suffered most from the pagans refer them to the judgment of God. Let us not think of confiscating their goods, of dragging them before the tribunals, or of inflicting upon them any of the woes which they have inflicted upon us. Let us render them more humane, if it be possible, by our example."

The army had passed by Tarsus, the birthplace of Paul, where the remains of Julian were consigned to the tomb, and had reached the village of Dadastane, on the confines of Galatia and Bithynia, when Jovian died, in the night of the 17th of February, 364, within about three hundred miles of Constantinople. He was found one morning dead in his bed; having been accidentally stifled, it is supposed, by the fumes of charcoal in his apartment. His broken-hearted wife, who was hastening to greet her husband, met his remains on the road. With the anguish and tears of widowhood, bitter then as now, she accompanied them to the tomb in Constantinople. He was but thirty-three years of age, and had reigned

but eight months. The main body of the army, being a little in advance, had then reached Nice, the capital of Bithynia. As soon as the soldiers heard of the death of Jovian, they unanimously elected Valentinian, who was captain of the imperial guard, his successor. Valentinian was also a Christian. The following anecdote illustrates the nobility of his character: —

It was the custom of Julian on special occasions to distribute gifts to those who had merited them. The apostate emperor, who would stoop to every kind of trickery to lure the soldiers, even unconsciously, to pay homage to the idol gods, on one of those occasions, when about to bestow rewards, had an altar erected before him, upon which were placed glowing coals. By the side of the altar stood a table covered with frankincense.

As a part of the ceremony, each one who was to receive an imperial gift was to sprinkle a little of the incense upon the coals, from which a fragrant cloud would gracefully arise. It was a stratagem to lead the Christians to offer incense to the gods, without being conscious that they were doing so. Julian thus endeavored to entrap three of his leading Christian generals. — Jovian (who became his successor), Valentinian, and Valens.

After burning the frankincense, and receiving the imperial gift, Valentinian returned to his tent. As he sat down to partake of some refreshments, he, according to his custom, asked a blessing in the name of Jesus Christ. A pagan companion, observing this, exclaimed, with real or affected astonishment, —

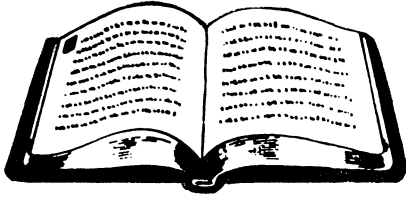
"How is this? Do you invoke the name of Christ after having publicly renounced him?"

"What do you mean?" inquired Valentinian, alarmed and surprised.

"I mean," was the reply, "that you have just offered incense to the gods upon one of their altars."

Valentinian immediately rose, and, hastening to the presence of the emperor, laid down at his feet the precious gifts he had received, saying, —

"Sire, I am a Christian. I wish all the world to know it. I have not intentionally renounced my Saviour, Jesus Christ. If my hand has erred, my heart has not followed it: the



“I AM the Lord that Healeth Thee”

By CHARLES N. ANDREWS

THOUGH MARK'S GOSPEL is shorter than the others, you will notice that in several accounts of healings that are also given in the other Gospels, he gives more important details than Matthew, and sometimes more than Luke.

In Mark's account of the healing of a leper, Mark 1:40-45, he adds that Jesus was “moved with compassion”. Some years ago a Presbyterian minister was healed in our local hospital, when he laid down his belief that Jesus healed just to “show His power”, after it was pointed out to Him that in numbers of places it speaks of His being “moved with compassion”.

Also, in Mark's account of the healing of a lunatic boy, we hear the father saying in Mark 9:22, (Moffatt's Trans.) “If you can do anything, do help us, do have pity on us.” Jesus said, “If you can!” (In other words, “What do you mean by asking if I can?”) “Anything can be done for one who believes.” Then follows the father's statement, “Lord, I believe; help Thou my unbelief.”

And so again we see the need for our having faith in our hearts, and for declaring before the Lord our faith in Him, but we also have a right

to pray for deliverance from unbelief. Faith in God will come from as you prayerfully read, accept, and believe the Word of God.

Luke was himself a physician. Some people think that he continued his practice of medicine. There is absolutely no evidence of this. In fact, the evidence would be to the contrary from the fact that both in his Gospel and in the book of The Acts, which he also wrote every healing is shown to be directly by the power of God with no medicine of any kind used.

For instance, Luke records the healing of a woman with an issue of blood, who for “twelve years had spent all of her living on physicians, neither could be healed of any.” He states that when she came behind Jesus and simply “touched the border of His garment”, she was instantly healed.

While Jesus often required some step of faith and obedience of those who were sick, it is clearly shown in all cases that the healing was instantaneous, a result of faith and prayer, bringing the power of God into and upon the person. This is still God's method of healing.

John in his Gospel states that “many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” John 20:30-31.

In other words, all that is written in the Gospels is to create faith in our hearts in Jesus Christ, our living Saviour and Healer, that we might experience His power in our lives both to save and heal.

emperor has deceived me. I renounce the act of impiety, and am ready to make expiation with my blood.”

Jovian, and Valentinian's brother Valens, did the same with their gifts. The emperor was exasperated. In the first impulse of his rage, he ordered them to be led immediately to execution. As the executioner stood ready with his heavy sword to sever their heads from their bodies, and the victims were upon their knees to receive the death-blow, a herald hastily approached, and arrested the execution. The emperor, upon reflection, deemed it not wise for such an offence to consign to death three of the best and most influential officers in his army.

Another characteristic anecdote is related of Valentinian, worthy of record. He was commander of the imperial guard. As such, it was necessary for him, upon all important occasions, to be at the side of the emperor. At one time, when Julian, in performance of some rites of the pagan religion, was entering the Temple of the Goddess of Fortune, dancing in religious homage, two priests stood, one on each side of the vestibule, to sprinkle the emperor with holy-water. This was a pagan rite which the Papal Church has transferred from the temples of idolatry to the sanctuaries of Christ.

A drop of this water fell upon the dress of Valentinian. Turning to one of the priests, he said, “You

have sullied my garments.” Immediately he tore from his robe the portion upon which the water consecrated to idols had fallen.

The emperor was so irritated, that for a time he banished him from his command. It is said that Julian would not put him to death, because, with strange inconsistency, he was unwilling that he should wear the crown of martyrdom. Such was the character of the Christian Valentinian, upon whose shoulders the robes of imperial purple were now placed.

Valentinian seems to have proved himself, in all respects, worthy of his high position. He was majestic in stature, commanding in intellect,

and of irreproachable purity of morals. He was crowned by the army at Nice, in Bithynia; his brother Valens receiving from him the appointment of assistant emperor. The Eastern empire, from the Danube to the confines of Persia, was assigned to Valens, with Constantinople for his capital. Valentinian took charge of the Western empire, selecting the city of Milan for his metropolis.

Still the barbarian hordes from all directions were crowding upon the crumbling Roman empire. While Valentinian was struggling against their locust legions in the West, Valens was making an equally desperate and equally unavailing struggle against them in the East. The Huns came howling on from the wilds of Tartary, fierce as the wolves, and in numbers which no man could count. They could not be resisted. In an impetuous flood they surged along, till all the plains of Greece were swept by the inundation. Even the Goths fled in terror before these shaggy and merciless warriors.

Valens entered into an alliance with the Goths, hoping by their aid to resist the still more dreaded Huns. He allowed his barbarian allies to take possession of all the waste lands of Thrace. Availing themselves of this advantageous base of operations, the treacherous Goths ravaged the whole country to the shores of the Adriatic, menacing even Italy with their arms. They laid siege to both the cities of Adrianople and Constantinople. Terror reigned everywhere. Tears and blood, through man's demoniac ferocity, deluged this whole world. In an awful battle before the walls of Adrianople, the army of Valens was cut to pieces. Valens himself perished upon the bloody field. How little can we imagine, seated by our peaceful firesides, the dimensions of that wail of misery ascending from a whole army perishing beneath the sabres and the battle-axes of merciless barbarians!

For twelve years Valentinian was engaged in almost an incessant battle. The Picts and Scots were rushing down upon Britain from the mountains of Caledonia. All along the Rhine and the Danube, tribes of uncouth names and habits were desolating, in plundering bands,

every unprotected region. Worn down with care, toil, and sorrow, Valentinian fell a victim to a sudden attack of apoplexy in the year 375, in the fifty-fourth year of his age.

Christ Exalted

(Continued from page 7)

have increased as the meetings have gone on.

The testimonies in the last days of the meetings were most precious. More than one testified that in other churches they had heard good doctrine but never had known that God would come so near, that it is was possible to thus find Him, to feel His sweet presence. Others testified to the great release and blessing which had come to them when they opened up to praise the Lord. One young man, a worker in a very formal church, said it was difficult for him to raise his hands or to clap his hands, but as he just yielded his hands to God, he said he felt the power of God go through him from head to foot.

The interpreter for Brother Waldvogel in most of the meetings was the same young man who interpreted for him before, but for three of the meetings a young man interpreted who had never been in a Pentecostal meeting before. He is manager of one of the leading furniture stores in Taipei, has excellent English,



The Kou Tzu K'ou Sunday School

and, we hear, is a fine Christian. He told Brother Waldvogel that to him the great difference between these meetings and other meetings is that in other places the evangelist is the centre of attraction, but that here *Jesus* is the Centre of attraction. And, of course, that is just it.

The climax of the convention was the communion service on Sunday evening, December 6th. The church was packed and one sensed that the people wanted just God. It was a most blessed service.

How these things should cause us to give thanks and also to continue in earnest, believing prayer.



Candidates Baptized
November 22, 1964





BORROWED BITS

Selections by MARTHA W. ROBINSON
Arranged for Daily Meditations.

"BORROWED BITS" was the heading of a section of Martha Wing Robinson's first adult journal under which she entered quotations which she wished to preserve. While she did not continue to record her findings in this particular manner, yet throughout her life she did, in various ways, take particular note of spiritual gems she found valuable. Often she carefully marked the books she read, indicating by her own set of markings passages which impressed her. It is from these various sources, together with her favorite hymns, that this compilation has been made. Sometimes Mrs. Robinson marked only a few words or a phrase within a sentence which quoted apart from its context would be meaningless or could be misconstrued. In such cases I have quoted the entire passage putting the marked words in parentheses or italics as she may have designated them. — Editor.

JANUARY

1. No desire, O God, out of Thy will can possess my soul. I have no other life but Thy life.

— PHOEBE UPHAM

2. *I have seen the face of Jesus —
Tell me not of aught beside;
I have heard the Voice of Jesus—
All my soul is satisfied.*

— FRANCES BEVAN

3. God, *the only good* of all intelligent creatures, is not an absent or distant God, but is more present in and to our souls than our own bodies.

— WILLIAM LAW

4. Let us be good servants. Let us serve God, as it is our duty, and let the rest be as it will, without giving ourselves any solicitude; for he is infinitely good and just. (*Even the desire of heaven may proceed from self-love.*)

— BALTHASAR ALVAREZ

5. *My Jesus, I love Thee—
I know Thou art mine;
For Thee, all the follies of sin I resign.
My gracious Redeemer, my Saviour, art Thou—
If ever I loved Thee, My Saviour, 'tis now.* —

— ANON

6. *There's peace like a river because He is near;
No trial, but Jesus will share.
His wonderful love brings me comfort and cheer;
On Him will I cast every care.*

— ANON

7. We are all frail, but thou aughtest not to think anyone more frail than *thyself*.

— THOMAS a KEMPIS

8. *Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

— BERNARD of CLAIRVAUX

9. *Oh God, the object of my love, I desire Thee and Thee only; and I desire Thee after what manner it shall please Thee. I would have, in my affection for my Beloved, not one spark of desire mingling with it, (that is, of natural or unsanctified desire,) either for heaven, or for any created thing. All desire fails of perfection.*

— CATHARINE ADORNA

10. *Thanks be to Thee, Thou God of love,
For this sweet day of rest;
Thanks to the Christ in Heaven above,
In whom our souls are blest.
This day is Thine,
And we are Thine—
Should any heart be sighing?*

— F. D. RAGE

11. Prayer is none-the-less prayer because it fails to be expressed in words. (On the contrary, the highest kind of prayer, that in which the will of the individual is entirely lost in the will of God,) being beyond any power of expression of which language is capable, naturally loses itself in silent acts of adoration.

— T. C. UPHAM

12. I have been before God; and have given myself, all that I am and have, to God, so that I am not in any respect my own: I can claim no right in myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members; no right to this tongue, these hands, nor feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained any thing as my own. I have been to God this morning, and told him that I gave myself *wholly* to him. I have given every power to him; so that for the future, I will challenge or claim no right in myself, in any respect. I have expressly promised Him, and do now promise Almighty God, that by His grace I will not.

— JONATHAN EDWARDS

13. I have this morning told Him, that I did take Him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and His law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive him as a Prince and a Saviour; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier and only comforter; and cherish all his motions to enlighten,

- purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication; and to receive me now as entirely His own, and deal with me in all respects as such; whether He afflicts me or prospers me, or whatever He pleases to do with me, who am His. Now, henceforth I am not to act in any respect as my own.
— JONATHAN EDWARDS
14. I shall act as my own, if I ever make use of any of my powers to any thing that is not to the glory of God, or do not make the glorifying of Him my whole and entire business; if I murmur in the least afflictions; if I grieve at the prosperity of others; if I am any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do any thing purely to please myself, or avoid any thing for the sake of my ease, or omit any thing because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.
— JONATHAN EDWARDS
15. *The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else I must surely stray.*
— HORATIUS BONAR
16. *There are only two ways in the world — God's way
and the devil's way — one way going up and the
other going down. There was but one way out of
Sodom — that was straight ahead.*
— JOHN ALEXANDER DOWIE
17. *Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquer'd—
Grant me now my soul's desire:
"None of self, and all of Thee."*
— THEODORE MONOD
18. It concerns thee only to prepare thy heart like clean paper wherein the Divine Wisdom may imprint characters to His own liking.
— MOLINOS
19. Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, as though this were the first day of our conversion, and to say, "Help me, my God, in this my good purpose, and in Thy holy service; and grant that I may now this day begin perfectly; for that which I have done hitherto is as nothing."
— THOMAS a KEMPIS
20. The good pleasure of God is the sovereign object of the indifferent soul, (so that it would prefer Hell if that were God's will, than Paradise without the will of God. It would even prefer Hell to Paradise, if it knew that such was only a little more the good pleasure of God, that is, as he explains Himself, if his damnation was a little more agreeable to God than his salvation.)
— FRANCIS of SALES
21. The religion of Christ ought to be and was meant to be to its possessors not something to make them miserable, but something to make them happy.
— HANNAH WHITALL SMITH
22. The perfect way is hard to flesh
But is not hard to love;
If thou wert *sick* for want of God,
How *swiftly* wouldst thou move.
— F. W. FABER
23. Man says naturally out of the corruption of his heart, ME, ME. But when the bottom of the heart is supernaturally cleansed, he says (in his centre, "God, God").
— SURIN
24. *Thoughts and meditations*, as proceeding from spiritual affections, are the first things wherein this spiritual mindedness doth consist, and whereby it doth evidence itself. Our thoughts are like blossoms on a tree in the spring. You may see a tree in the spring all covered with blossoms, that nothing else of it appears. *Multitudes* of them fall off and come to nothing. Of times where there are the most blossoms, there is *least* fruit. But there is no fruit, be it of what sort it will, good or bad, but it comes in from some of those blossoms. The mind of man is covered with *thoughts*, as a tree with blossoms. Most of them fall off, vanish, and come to nothing, end in vanity; and sometimes where the mind doth most abound in them, there is the least fruit; the *sap* of the mind is wasted and consumed in them. Howbeit there is no fruit which actually we bring forth, be it good or bad, but it proceeds from some of these *thoughts*. — Wherefore ordinarily these give the best and surest *measure* of the frame of men's minds. As a man *thinketh in his heart*, so is he (*Prov. XXIII. 7*).
— JOHN OWEN
25. Why therefore fearest thou to take up the cross which leadeth thee to a kingdom?
— THOMAS a KEMPIS
26. *Make a little fence of trust around today;
Fill the space with loving work and therein stay;
Look not through the sheltering bars upon to-morrow.
God will help thee bear what comes of joy or sorrow*
— MARY FRANCES BUTTS
27. *Look up, not down,
Look out, not in;
Look forward, not back;
And lend a hand.*
— EDWARD EVERETT HALE
28. Let not him that girdeth on his harness boast himself as he that putteth it off.
— AHAB, KING of ISRAEL
29. Trifles make perfection, and perfection is no trifle. Habit is a cable; we weave a thread each day, and it becomes so strong we cannot break it.
— ANON
30. Anybody can pray, but what is the use of praying if you do not get results? Get down to business, and find out why your prayers were not answered.
— JOHN ALEXANDER DOWIE
31. Every desire, every emotion, every joy, which did not have God for its aim and end, [Catharine Adorna] rejected as adverse to righteousness and to peace.
— T. C. UPHAM