

*"And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (LUKE 11:9, 10).*

THIS is one of the greatest promises concerning prayer. It is so definite and inclusive: "Every one that asketh." That opens the door to the treasure house of God's mercy to all who will give themselves to prayer. How such a promise ought to encourage us to pray, to pray on, to pray through!

Is not this the chief lesson the Lord teaches us here? Sometimes God answers instantly. But not always. More often, it takes time and spiritual labor to gain the victory. But, thank God, it pays to pray.

"The chief ingredient of successful praying is the determination to get what we ask for," someone has said; and he who prays with such determination will certainly receive the answer. The Lord Jesus, by His three-fold command, to ask and seek and knock, teaches us a very important and practical lesson concerning victorious prayer.

We all know what that means. God wants us to tell Him our need, to present to Him our request. It is a most blessed experience to just wait before the Lord, to sink into His love and drink in His life; but it is of the greatest importance that we also learn to pray definitely, both for ourselves and for others. The Lord knows indeed what we need before we ask Him. But He wants us to clearly know what we desire of Him,

## ASK— SEEK— KNOCK

By G. A. WALDVOGEL

to ask definitely, so that we may experience His mercies in answer to our requests. This asking and receiving establishes a fellowship between us and our Father which we could not otherwise know.

Nor let us be afraid to repeat our petition. Think of the parable of the importunate widow in Luke 18. How glad we are that our Father does not weary of our "continual coming." Only let us beware of "vain repetitions." We

must learn to pray believingly. That is the reason why with our asking we must also seek.

"And there is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Is. 64:7). In real praying we stretch forth the hand of faith to grasp the provision of God's promise. We need not persuade the Lord by our entreaty to give us His blessing, as if He were reluctant to help—He is Love, ready to supply our every need; but we must prepare the way for Him by real trust.

Little Jimmy, asking his father for a new pair of shoes, is satisfied with Dad's assuring, "Yes." At least, for the present. He knows that father's promise is dependable, and rejoices in anticipation over the realization of his wish. Even so when we pray we ought to listen to our Father's, "Yes." He wants to assure us of His readiness to help and deliver by speaking His promise into our heart. It is one of the precious ministries of the Holy Spirit to quicken to us the needed word of promise. Of course, He can do this only when our heart is right towards God. But as we seek His face, hindrances to faith will be disclosed and

## *LABOR FOR A MELTING, TENDER HEART*

*for the least sin. Gold is then only fit to receive the impression when it is tender and is melted. When thine heart is heated, therefore, at a sermon, cry out, "Lord, now strike, now imprint thine image upon me!"*

—THOMAS SHEPARD.

removed, and confidence, created by God's Word, will fill our hearts with peace. We have laid hold on God. Having laid hold, let us hold on.

The little boy, having received his father's consent, will remind him of the promise, will hold him to it. Not that our Father ever forgets, yet in order to keep our faith vital, He wants us to knock and keep on knocking, until the answer is manifested.

Elijah had the assurance that his prayer was heard, that God would send rain; he had even told Ahab that there was "a sound of abundance of rain." Yet, he "went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees" (I Kings 18:42). He waited upon God for the manifestation of the answer.

We are to knock, not in the attitude of uncertainty, wondering whether the master of the house might be out. But rather, knowing that our Lord will surely make true His promise, we wait upon Him, keeping our petition before Him, and praising Him in advance for the anticipated blessing. "Ye that are the Lord's remembrancers, keep not silence, and give him no rest, till His Word is fulfilled. (See Is. 62:6, 7.)

The little fellow tried his best to reach the bell of the house door. But his effort was in vain. The kindly pastor (Phillips Brooks, author of *O Little Town of Bethlehem*), passing by and seeing the plight of the youngster, ascended the steps and gave him a lift. The boy pressed the button vigorously. Then, freeing himself from the pastor's grasp, he said, "Now we must run," and off he was, leaving the surprised man to his embarrassment.

Have we sometimes acted similarly? Have we

knocked for a while and then gone away, before the door was opened and the Lord appeared unto us? "None that wait for Him shall be put to shame."

The Lord Jesus adds to this admonition, to ask and seek and knock, a gracious promise concerning the gift of the Holy Spirit: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Is there any blessing more desirable than the baptism with the Holy Spirit for life and service? To be full of the Spirit means to be filled with divine light and love and power. Let us then, above all else, ask and seek and knock to receive the fullness of the Promise of the Father.

## *Sacrifice and Devotion*

*Roman legendary history tells in prose and poetry of a heroic sacrifice in the beginning of their national history. A fathomless gulf outside the city walls would not close until at the bidding of the oracle the noblest of the Romans devoted himself as a living sacrifice to close the chasm. On a great festal day, with priestly ceremony and popular acclamation and sacred song, one of the noblest of the Roman patrician youth took his place upon his steed, and at a signal leaped headlong, horse and man, into the yawning abyss. Then the cavern closed and the fountains of Rome were built upon a great sacrificial offering.*

*Truer and grander is the story of Christianity. Deeper was the gulf that yawned beneath our ruined race; nobler was the Victim who came from the court of heaven to give His life for us, and more fearful was the plunge as He hurled Himself into the breach, and by shame and agony untold, by cruel death after lifelong sacrifice, laid the foundation of our salvation. Christianity rests upon His cross. Its first chapter forever will be, "One died for all"; its sweetest song will never end, "Worthy is the Lamb that was slain." Therefore, the Christianity that grows out of such sacrifice must be intense, must be self-sacrificing, must be so supreme in its devotion and so unlimited in its surrender that men will still say its followers are mad.—A. B. SIMPSON.*

## **Bread of Life**

VOL. III No. 3

MARCH, 1954

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y. Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editors: Hans R. Waldvogel, Roy M. Gray. Office Manager: Miss Eleanor Perz. Photoengraver: William Schuetze. Entered as second-class matter at post office at Brooklyn, N. Y. Printed in U.S.A. Address all correspondence to P.O. Box 11, Brooklyn 27, N. Y. Make all subscriptions payable to Frank G. Posta, Treas.

Single Copy 15c.—Annual Subscription \$1.50.

# Training Children For Christ

“MISS BENNETT, I have something to confess. I have misjudged you. I didn't believe you when you told our teacher training class that just the Word and Spirit of God were sufficient to hold the attention of children. I have felt that it was your dramatic ability and personality, but today I saw I was wrong for you stood perfectly still and never moved a muscle.”

This confession was made by a student of one of Miss Bennett's classes at the close of a rally where Miss Bennett had spoken to 4,000 boys and girls who had listened with fixed attention. Because Miss Bennett is so short and had to speak through a microphone, on this occasion, it was necessary for her to stand on something—and the only available “something” was a very narrow bench which allowed her no freedom of movement whatsoever. At the close of the service God's Spirit had so dealt with hearts that one hundred and twenty gave their hearts to the Lord.

This incident effectively illustrates one of Miss Bennett's fundamental beliefs concerning the reaching of children: “God uses two means for the salvation of the soul—the Word of God and the Spirit of God. I have never yet seen an audience that has not been held by the Spirit and the Word.

“Never rob the Holy Spirit of His power to hold the attention and to reveal the Word by attributing it to any physical power, personality, or program.” Continued Miss Bennett, “People are prone to give credit to anything except the Lord. Today they are saying of Billy Graham's success, ‘It's his personality.’ No, it's because Billy

Graham is completely surrendered to God and relies on His Spirit. God will use any vessel, even an earthen vessel, — it doesn't have to be gold or silver. For God doesn't use what He finds in you and me, but what He brings and puts into the vessel. ‘Follow Me,’ Jesus said, ‘and I will make you.’ Hallelujah!”

Because of this belief Miss Bennett holds that the use of aids of any kind—pictures, object talks, etc.—in teaching children are much less necessary and needful than is commonly supposed. But when an illustration is to be used, the teacher should be sure it is from the ken of the children he is speaking to at the time. (An illustration suitable for one group in one locality might be absolutely unsuitable for another group in another locality. The same would be true of different age groups.)

Furthermore, an illustration must be Scriptural. It must be true as to facts, customs, and costumes. An example where this latter rule is not usually followed and thereby a deep spiritual lesson is lost sight of is in the average picture representing the Israelites with beautiful, multi-colored garments. Historical research shows that until the time of the Captivity when the Jews adopted the costumes of the nations they wore no colors. By their very garments they were to know that they were a separated people. Naturally, some became covetous of the colored garments of the heathen. The knowledge of these facts gives additional point to the sin of Achan.

One place where the meaning of a subject is made clearer to



Miss Frances L. Bennett

*For nearly fifty-five years Miss Bennett has been winning and training children for Christ. The reasons for her marked success are clearly set forth in this article prepared especially for Bread of Life.*

children by means of an aid is in the study of the Tabernacle when a scale model is used. But whenever an aid is used, the teacher should regard it for what it is—an aid, a crutch, and should *by no means depend on it*, but on the Holy Spirit Himself to reveal the truths of God to the listener.

God's main method of instruction has ever been by His Word as when Moses said to the Israelites: “And the Lord *spoke* unto you . . . ye heard *the voice of words*, but saw no similitude; *only ye heard a voice*” (Deut. 4:12). And Jesus said, “I have given unto them the words which Thou gavest me.”

It is true that the law of the natural mind is that a child remembers 10% of what he hears, 50% of what he sees, 90% of what he does, but the law of the spiritual mind is that the Holy Spirit can bring back to the child 100% of the Word of God sown in the heart. And Miss Bennett expects the Holy Spirit to bring to her own mind the word needed at the right time. Through the years when confronted by some child's question that had stumped her for the moment she has prayed, “Holy Spirit, if there is anything in

the Word that will answer this doubt and I have read it, bring it back to my remembrance." And He does.

"Anyone can tell a story *if he knows it*," says this excellent story-teller. Perhaps one might question this statement as her pupil did in the incident related at the beginning of this article. But one had better test Miss Bennett's suggestions before contradicting her.

Miss Bennett recommends that one take a story or proposed lesson and read it at least twelve times in preparation for its presentation. Then if you really want to know any subject in the Bible, one should do as her first pastor, James M. Gray, instructed her, "Read what goes before. Read what goes after. Read the first mention of the object in the Bible. Read the passage itself. Read the book. Reread it. Read it repeatedly and prayerfully. It is the only book understood by the heart; all others are understood by the mind."

After reading the particular passage under consideration Miss Bennett has ten questions to ask concerning it:

1. What is the principal subject?
2. What are the principal characters?
3. What is the best verse?
4. What is the leading lesson? Emphasize *one thing* and for children under thirteen don't give too much.
5. What are the teachings concerning Christ?
6. Is there a command to obey?
7. Is there an example to follow?
8. Is there an error to avoid?
9. Is there a promise to claim?
10. Is there a prayer to echo?

Evidently the method works for Miss Bennett has had continuous success. She does not rely on statistics, but while working with Billy Sunday she

was required to keep a record and in the Cincinnati campaign alone she had the glorious privilege of seeing 3,364 boys and girls profess conversion in her meetings for children. In all her ministry she endeavors to make sure that every child personally knows the Lord Jesus.

Miss Bennett herself was saved as a child of eight. On her way home from school one day attracted by the beautiful organ music coming from Clarendon Street Baptist Church she went inside. There an adult Bible conference was in progress, and shortly the pastor, A. J. Gordon, told the "most wonderful story" she had ever heard—"how God's Son, the Lord Jesus, died for our sins and then rose again from the dead that we might have eternal life if we would but receive Him."

Then Pastor Gordon said, "Christ died for every lie you told."

"Oh! that man knows I told a lie at school," thought little Frances.

"Christ died for every thief," he continued.

"Oh that man knows I tried to steal a penny."

"I suppose he named many sins besides these, but they were not *mine*," says Miss Bennett. "These two were. That's the way the Holy Ghost does."

Convicted little Frances burst into tears, and a personal worker came to her side and led her to Christ. Not for three years did she hear the precious name of Jesus, for her home was worldly, without a Bible, prayer, or spiritual instruction. Then God led Frances to the church of which James M. Gray was the pastor.

As she prepared to join this church she was asked a question which has influenced her entire life, "Little girl, will you under all circumstances and all places choose the Lord's will rather than your own?"

"I will," she replied and by

God's grace has held to her consecration through all these intervening years. She became a Sunday school teacher at seventeen; and all the girls of this first class were converted and confessed Christ. She was a secretary in the YWCA for seventeen years, and then for fourteen years, off and on, traveled with Billy Sunday's evangelistic party doing children's work. For many years now her headquarters have been in Chicago where she has conducted many Bible classes and taught Child Evangelism Teacher Training Classes at the Moody Bible Institute.

Miss Bennett asked the Mother Superior of a Catholic parochial school in Chicago, located in a densely settled area where the population was constantly changing, "Just what do you teach children of *pre-school age*?"

She replied, "That God created the world and man. That we are all sinners by virtue of Adam's disobedience. The Virgin Birth. That Christ died for the sins of the world. That He rose bodily. That He is coming again to judge the world and only those who are members of the true church are saved."

"These were the essential truths she made sure the kindergarten boys and girls firmly grasped in the few weeks that they were under her supervision. The Catholics do not teach birds and flowers, nor have their children play in a sand pit. *They teach them doctrine*. The only thing God has exalted above His name is His Word, and if Satan can keep us from giving the Word, he will in large measure have won the victory.

"Isaiah says, 'Whom shall he teach knowledge? And *whom shall he make to understand doctrine*? Them that are weaned from the milk, and drawn from the breasts' (Is. 28:9)—little children. I have done this very

(Continued on page 9.)

# The Sins of the Tongue

By L. M. JUDD



IF, perchance, you have not had your attention particularly called to the matter of the wrong use of the Tongue, you may not have considered the vast importance of this subject in every Christian's life. Unfortunately, Christians are themselves often guilty of the awful "Sins of the Tongue." And some study of the Scriptures reveals to us that in the after-life there shall be the most extreme punishment meted out for offenders on this line. Indeed, it is scarcely possible to over-estimate the importance of the right use of the Tongue. ("A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.)

Perhaps we have all felt sobered when reading "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). Surely this should make us specially earnest to watch our words—every word.

Jesus Himself said that we should be perfect as our Heavenly Father is perfect (Matt. 5:48). A solemn command! Then the forthright St. James explains, "If any man offend not in word, the same is a perfect man" (3:2). How then can we attain, when St. James further states, "But the tongue can no man tame"? We cannot attain, but God has provided for our sanctification in Jesus Christ, our Lord. This brightens the picture, but we must realize that great earnestness is required of us, that we "offend" not by this "little member."

Oh, that we might know Jesus!

Sometimes I have felt that

the *greatest* sin of the Tongue is when a Christian maligns God by expressing doubt concerning His integrity. Could the professor of religion do worse? The Christian tells how faithfully *he* has served God, this long, long time, but God has not been faithful to *him*—"let him down," failed to keep His promises. How grieving this must be to God Who made the Tongue—and everything else. How terrible to speak against the Creator of the universe. God is always right.

Perhaps it is somewhat similar—the Christian who is always bemoaning his fate, "Why did God let this happen to *me*? Why was it?" This Christian meant so well, he says, and now his child is buried. Oh, why, why, why? God has the long-range vision, and we the short—. This we should remember, not forgetting His loving-kindness and tender mercy. "Let God be true."

One of the main reasons we have the Tongue is that we may use it in praising and glorifying God.

A sin of the Tongue ordinarily regarded as minor is the sin of loquaciousness — talkativeness. The person so afflicted "talks all the time"—or so it seems. This Christian may not talk about evil things, but the habit is an evil in itself.

The more we talk to people the less we talk to God. God's desire for us is that we should have the unceasing prayer (I Thess. 5:17). Oh, that we might cultivate the silence of God, speaking as "the oracles of God" (I Pet. 4:11). And should we not prayerfully consider Prov.

10:19, 20? "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The tongue of the just is as choice silver."

It would appear that almost all of us like very much to talk, and the adversary of our souls is pleased with *overmuch* talking on our part. Happy that man who has learned to enjoy the silence of the Lord. This silence promotes meditation and contemplation. Some two hundred years ago a pious Quaker wrote, "God's voice is heard very much more in the silence than in the speech."

The sin of the Tongue that causes the most heartache and suffering in this life is the sin of speaking against "another." St. James says, "Speak not one against another, brethren" (4:11). And Titus enjoins, "Speak evil of *no* man" (3:2). Disobedience to these plain commandments causes much loss.

But, alas, the person spoken against in some instances has his life well-nigh ruined; he suffers in many cases the loss of friends, position, and even health. This is a most pronouncedly heart-breaking trial. And the one who caused it may not have taken the pains to ascertain the absolute truth of his statements, before broadcasting them.

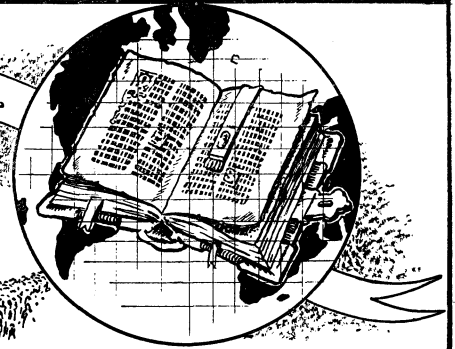
Too, we may wish to tell the things confidentially to our spe-

(Continued on page 9.)

GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



## Gripped By Love

By PEARL YOUNG

One day in a village in North China I was telling the gospel story to a group of boys who had strolled in at the close of the afternoon meeting. The boys were, I should judge, from ten to twelve years of age. I used the Two-Road Poster in talking to them and explained how through the sacrifice of Jesus on Calvary they could come off the broad road which leads to destruction and on to the narrow road which leads to eternal life.

They listened until I was through and then moved off to look at other gospel pictures which we had put up on the walls—that is, all except one boy, who kept looking at the poster. We had the picture of a Cross on it, between the two roads, and it was plain to see that the old, old story of Jesus and His love had deeply moved this lad.

"Did God really love us enough to send His Son to die for us?" he asked.

"Yes," I said, "He loved us enough for that."

"Did Jesus really love us enough to suffer on that Cross?" "Yes," I said again, "Jesus loved us enough for that."

It seemed to him too wonderful to be true. He had a vision of the love of God which many of us in this land do not seem

to have, and it was apparently his first hearing of the gospel story. He was just a boy, too; and not a good boy either. At least so said his companions who soon rejoined him to see why all his interest. "He's the worst one of us," they said, and he didn't deny it. They twitted him about wanting to become a Christian, but he paid no attention. He had been gripped and won by the love of God, and from that moment he was His.

The following day he brought his mother and sister, saying that they wanted to have this Jesus as their Saviour too. And a little later I heard him with tears and oh, so earnestly, witness to those who were standing around. "The love of Jesus is wonderful!" he would say.

Yes, the love of Jesus is wonderful, the love of God the Father is wonderful. God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Hallelujah! And if God's love be like this, then, of course, Romans 8:32 just follows naturally, but isn't it one of the most amazing and wonderful statements in the whole Word of God? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

### NEWS FLASHES

Miss Louise Schultz of Brooklyn, N. Y., is preparing to sail for Hong Kong in April, God willing.

Miss Pearl Young of Pictou, Nova Scotia, is looking forward to going to Formosa in the near future.

Mrs. A. G. Ericson, who has been in Sweden for some months, is expecting to return to India in March.

Miss Adeline Grieger of Orai, India, is returning to the United States on furlough some time this spring.

### "And Also to the Greek"

An insight into the difficulties and victories connected with conducting Gospel work in Greece comes from Mrs. Mabel Weinke of the Full Gospel Tabernacle, Waukegan, Illinois. She has gone to Greece with a view to opening an orphanage, and while plans for this project are developing she has been assisting in some of the assemblies in and around Kississia.

One of these churches is permitted to have services only on Sunday evening with Sunday school from 5:30-6:30 followed by a service until 8:30. "A policeman makes his rounds, comes in, and keeps tabs on what is going on." On Christmas there were "over five hun-

dred in the service. About one fourth of these raised their hands for salvation, but because of our limited time we couldn't have an altar call. On Sundays, though, we take time to have an altar call, and there are always from fifteen to twenty seeking salvation, with tears of real repentance flowing.

"The persecution from the Orthodox churches, the law, and even their own people is so severe that it is hard for them to go on, but many do. Praise God! If one is caught handing out tracts it is a six months' prison offense. One has to be so careful in this dark land of Greece."

## Reaching India's Masses

From A. G. Ericson's last letters we have a resumé of God's working at Partabgarh, U.P., India, since Christmas:

"We had a very nice Christmas and New Year's season. Christmas Eve was the usual children's program. It was very well done and all were very pleased. All the Christians with the exception of one old man and his wife were present. We have never had such a good gathering before on such an occasion. Again on Christmas day we had almost the same people for the service, and we had a very blessed morning in the presence of the Lord. Watch Night and New Year's day were also blessed times. Several came who have not cared to come to our meetings before and continue to come.

"On the first Sunday of the New Year we had a baptismal service. We can say we had a right start and hope we can keep going in this way throughout the year. New inquirers come quite often and we have always some on the waiting list to receive instructions.

"My coworker, Summer Singh, is in Allahabad where there is the great Hindu *mela* just now, supposed to be the biggest in a hundred years. Millions of Hindus go there to bathe in the Ganges. This is the time when we can reach the masses from all parts of India.

"Even here on the roadside I have all I can do as so many are passing through Partabgarh. (The main road from the north goes through our town.) The road is often so packed that it is impossible to get by. To have the full benefit of the bath in the Ganges the people must walk there — many of them thousands of miles. Of course,

special trains are also running but the orthodox Hindu walks.

"One feels very grieved to see these poor, ignorant people running after vanity, when they come back tired, sick, and hungry, to say nothing about their disappointment. Then we have our opportunity to talk to them for then they will listen.

"We praise the Lord for the open doors to preach the gospel. Much has been done to stop us and to close this door but so far it is open. Do please pray much that no one may be able to close the door. So many millions of souls are ignorant of the way of salvation and the Saviour. *Please let this be your daily prayer.*"

## The Evangelist

JOHN xvii 18

*From the brightness of the glory,*

*"Go ye forth," He said;*

*"Heal the sick and cleanse the lepers,  
Raise the dead.*

*Freely give I thee the treasure,  
Freely give the same;*

*Take no store of gold or silver—  
Take My Name.*

*"Carry neither scrip nor raiment,  
Neither shoes nor staves;*

*Walk unburdened through the deserts,  
O'er the waves.*

*Thou art fitted for the journey,  
Howso long it be;*

*Thou shalt come, unworn, unwearied,  
Back to Me.*

*"Thou shalt tell Me in the glory*

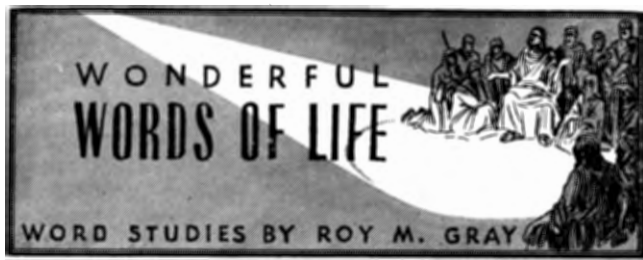
*All that thou hast done,*

*Setting forth alone; returning  
Not alone.*

*Thou shalt bring the ransomed with thee,  
They with songs shall come*

*As the golden sheaves of harvest,  
Gathered home."*

—T. P.



## 'Fraidy Cat'

WE are familiar with the story of the great storm on the lake (Mk. 4:35-41). Jesus was asleep in the back of the boat when a violent wind blew down over the Sea of Galilee and threatened their lives. The disciples cried out in fear, "Master, carest thou not that we perish?" After rebuking the wind and the waves Jesus said to them: "Why are ye so fearful? How is it that ye have no faith?"

The word "fearful" is *deilos*. It is not the usual word for fear, but has the particular sense of "cowardly, timid." Their unbelief was "cowardice." Cowardice excludes faith. Faith is boldness, strength, courage. Matthew's record of the event gives us these words: "Why are ye fearful (*deilos*), O ye of little faith?" "Cowardice" and "little faith" are here joined by our Lord. "Little faith" and "no faith" seem to be about the same thing. Little faith will not do the job for God.

This same word, *deilos*, is used in Rev. 21:8; "But the fearful (*deiloi*), and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Heading this terrible list of those bound for the lake of fire stand the cowardly, those who, in contrast to the "overcomers" of the previous verse, give way under persecution and apostatize. Following

them in the list come the "unbelieving." The two go together: cowardice and unbelief. Is not this a revelation of what God thinks of timid fear, He Who tells us, "Fear thou God"?

We have one instance of the verbal form, in the familiar fourteenth of John, verse 27: "Let not your heart be troubled neither let it be afraid" (*deilato*—let it not be cowardly, and the present tense with the negative means, "Stop letting it be cowardly!") The same is true of the word, "troubled," the sense being, "Stop letting it be troubled.")

Why was their cowardice in the boat rebuked? Was not the storm violent? Had they not had experience enough with these treacherous winds to know that their lives were in jeopardy? They were not timid souls naturally but brave fishermen, accustomed to battling with the forces of nature. And this was no doubt the worst storm they had ever encountered, for they had done all they could to make the ship safe without avail; they now faced certain death. As a last resort they call their Lord. Their call for help is the call of men who have done their very best, have bravely fought a losing fight against insuperable odds without flinching.

Why should Jesus rebuke such heroism? Were they not fighting to save *His* life also? But Jesus does not commend natural bravery. At its best it is a tawdry thing, producing nothing of value in the kingdom

of God. No, Jesus looks for something better and finds it not. There is a suggestion in their question as recorded by Mark that reveals the thing Jesus was hitting at: "Master, carest thou not . . .?"

Ah, He *did* care, but they knew it not, they thought Him asleep, Who never slumbers nor sleeps. The sin was not lack of manly fortitude in the face of danger, but lack of confidence in their Lord. No need to be timid with His presence so near! Their hearts should not have missed a beat. But they did not yet know what manner of man this is in the boat with them. And not till that great day of Pentecost when they would "know that I am in my Father, and ye in me, and I in you" (John 14:20) would they be bold with the boldness of a new divine life. Then they would face danger fiercer far than wind and wave, even the rage of men, with a boldness that would amaze their persecutors, and pray for yet more boldness to speak the Word even unto death.

The courage and boldness Jesus looks for in all of us is not a natural gift of the first Adam, but an enjoyment of the life of the Last Adam, even Himself within. It is knowing Jesus that gives us courage and boldness to face all storms of life without flinching. When we know Jesus better we will trust Him more. Listen to Paul! "God hath not given us the spirit of fear (*deilas*, cowardice, timidity), but of power, of love, and of a sound mind" (2 Tim. 1:7). In the account of the storm and in the passage from Revelation cowardice and unbelief are linked; in this scripture cowardice and power are contrasted. One thing is sure; God does not make us fearful, but powerful. Faith is power. When I believe God I am in a place of power.

How can I get such strong faith as will drive out all cowardice and timidity in my deal-



ings with God? How shall I have this "spirit of power"? Here is a suggestion from Gal. 5:6, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision [nor natural bravery in a stormy sea, nor the intellectual strength of a Saul of Tarsus, nor any other endowment of the "old man," nor strivings, nor strugglings of self] but faith which worketh by love."

"Worketh" is strictly "energized by," so that we find our faith is "energized by love." We are getting close to the secret of the power of the universe, God's *real* atomic power: it is divine love shed abroad in our hearts making faith effective and overcoming the world.

To love Jesus, that is our call. In love, faith grows strong, hope burns brightly. "Now *abideth* faith, hope, love, but the greatest of these is love."

"Perfect love casteth out all fear."

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## The Sins of the Tongue

(Continued from page 5.)

cial companion, admonishing him not to repeat the matter, as we would not willingly harm anyone. You know what the end of that reprehensible conduct too often is. Brethren, let us love one another, even as Christ loved us. Oh, that we might be like Jesus! As He looked to the Father for every word that He spoke, so should we look to Jesus for His guidance.

Likely no one desiring a life of Christian perfection would question the sin of the gossiping Tongue. Who can measure the harm done by the gossip? He freely repeats criticism of others to every group he joins, seeming to delight in letting every one know about the faults of others. Any one who aims at the Inward Life should never under any circumstance indulge in uncharitable conversation. "Happy they who never say an

unkind word." "But the greatest of these is Charity."

If contemplating such things does not move us, and we have been inclined to casualness, even carelessness, concerning these important commandments, then maybe this Scripture could arouse our interest, promoting more earnestness within us: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

How many idle words do you think we will have to give account for in the Day of Judgment? Who will remember them? Who knows? — maybe they will be divinely flashed on a screen in front of us. Thousands of them, perhaps. How sorry we shall feel, wishing we had stayed near Jesus in all our conversation. "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).

I must, though, not overlook the tactless Tongue, with maybe a little touch of merriment and sarcasm. Perhaps the words spoken are true, but unkind. In fact, if the candid "friend" could realize the embarrassment and unhappiness his remarks caused he would seek to rid himself of such inconsiderateness.

The Revelator divinely pens for us these words, "All liars shall have their place in the lake which burneth with fire and brimstone."

But time and space would fail

me to more than mention other Sins of the Tongue. What a host of them to consider: The Curious Tongue, the Boastful Tongue, the Egotistical Tongue, the Proud Tongue, the Exaggerating Tongue, the Self-assertive Tongue, the Self-pitying Tongue, the Flattering Tongue, the Ill-natured Tongue, the Discourteous Tongue, the Argumentative Tongue, etc., etc.

Do I hear you say I have painted a dark picture? Yes: it should the more make us wish to hasten to the Light of the World. Jesus graciously invites and commands us to abide in Him. He is our Refuge from these Sins of the Tongue. He provides for us a marvelous place of quiet rest, where the silence of God holds us fast. Oh, place of rest and quietness above the strife of tongues. He is the answer to all our questionings—the blessed Son of God.

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## Training Children for Christ

(Continued from page 4.)

item for over fifty-four years without a break and have rejoiced in seeing thousands of children come to Jesus as I did, and learn the doctrine of Christ," testifies Miss Bennet, and she firmly believes that a child well-born and established in the Word of God in childhood will not depart from the faith.

*LEAD ME to cast away my thoughts of what I think I know, and make me kneel before Thee in true teachableness and poverty of spirit. — ANDREW MURRAY.*



MARTHA W. ROBINSON

## Perfect Love

“Two hours a day for three months I prayed for love,” Mrs. Robinson once told a young minister. And then she added with a half-mischievous smile in which her dark brown eyes became animated and spoke volumes, “That shows how bad off I was.”

Six years before Mrs. Robinson saw her great need of divine love she had been miraculously healed following an entire consecration of herself to God and hours of earnest prayer and diligent Bible study in which she had been deeply rooted and grounded in the things of God. The years since then had been filled with zealous, indefatigable labors for the Master. She had gained the reputation of being an unusually effective personal worker, capable of going to the very bottom of an individual's problems in an effort to find the solution to the difficulties at hand. She was also considered an excellent Bible teacher and speaker. All in all, she was generally regarded by laity and fellow Christian workers as a talented minister of advanced experience whose life and ministry were both highly esteemed.

And then the Lord permitted her to go through a series of very trying experiences. By virtue of her exemplary life and ministry she became the victim of cruel jealousy. Outrageously mean things were done to her. Personal insults were heaped upon her head. Misrepresentation, misunderstanding, misjudgment followed hard upon each other. She was blamed even for well-doing. She was radically curtailed in her ministry.

Her first reaction to such gross injustice was the natural one—rebellion followed by increasing bitterness. Her ability at repartee and attempts to justify herself only made matters worse. As she considered the situation she realized that soon she would be overcome by her trials unless she overcame them and in desperation turned to the Lord for help.

Immediately God's Spirit convicted her. In the light of His searching ray she saw that in spite of what others did she really was the one at fault

because she was not exhibiting the grace and love of God. She turned to First Corinthians Thirteen. Carefully and prayerfully she read that masterful Exposition of Divine Love. Honestly she measured her every action by every phrase and clause found there. She did not have to go beyond the first descriptive sentence, “Love suffereth long,” to realize that she was indeed found wanting in the Divine Scales.

Startled at her tremendous spiritual need, she began to pray intensely as she had prayed for her physical need when dying some years before. Although her many duties as a busy housewife and minister pressed upon her, she set aside two hours daily to pray for perfect love which she saw to be the all-important need for her life at the time.

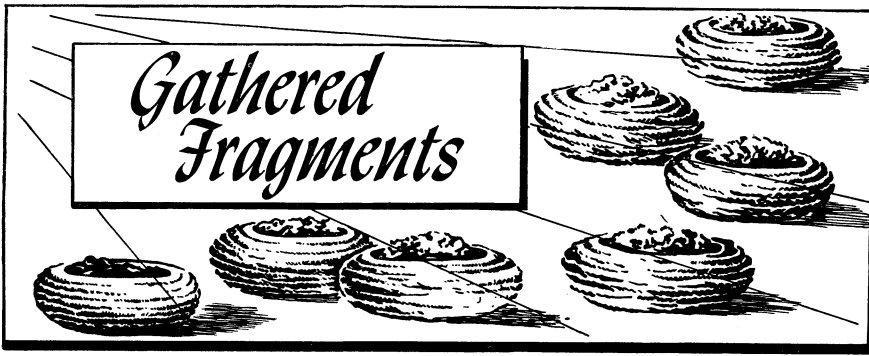
As she prayed over the Love Chapter she came to despise the workings of the flesh which the chapter told were in her. She then put out her own hand, as it were, to see that flesh crucified and set her foot down on everything in her life contrary to the graces enjoined there. Diligently she watched herself in regard to carrying out the different phrases and clauses descriptive to love. She came into a consecration that by God's grace anyone could treat her any way and she would not mind, even if it meant that she would be a doormat for others to walk on.

As she persisted in her seeking a light dawned upon her soul, a light which shone with increasing brilliance: *It must be the very life of the Son of God in me that will enable me to live out this chapter (I Corinthians 13)*. It was a light very similar to the one the Lord gave her when she sought healing for her body. Then God led her “past the point of seeking healing only. I saw I needed the Healer, Christ Himself, His Life, His Fulness, in greater measure.” Now God shewed her anew her need of Jesus Himself living out His life of love within her. And her soul cried out for a deeper manifestation of the Son of God.

Through her subsequent ministry she often preached on the prime necessity for every child of God to be filled with perfect love. When she did so, it was with the authority that comes from having first practised what is preached, the authority that comes alone from experience. In those sermons there was ever the echo of her own experience:

“Sometimes the Lord permits people to do outrageously mean things to us, just to get us down! And if we don't go down then we don't go through. . . . You have chosen to say to people that they do badly, when it was you. . . . Do you go joyfully out to LOVE others? . . . Do you love positively every one on earth, and make no one your choice but Jesus Christ?”

“You will be a better husband, you will be a better wife, if you are so absorbed in Jesus Christ.



Last fall it was the privilege of the editor of *Bread of Life* to have a lengthy interview with Miss Frances L. Bennett, nationally known children's worker. For over fifty-four years she has been telling "the wonderful story" to children and young people. In addition she is in demand all over the country as a conference speaker. All her extensive ministry she undertakes without charge, but trusts the Lord to supply all her needs. "Training Children for Christ" is an inspiring account of the life and methods of this successful woman known as "Miss Child Evangelism."

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It is a pleasure to include in this issue an article from the pen of Mrs. L. M. Judd, a veteran Pentecostal minister, who resides in Zion, Illinois.

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One family, who wants to do a little missionary activity, recently volunteered to pay for forty-eight annual gift subscriptions to *Bread of Life*. Maybe some other family would like to engage in a similar plan.

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Summer is on its way! *Pilgrim Camp* at Brant Lake, N. Y., two hundred and fifty miles

north of New York City in the heart of the Adirondack Mountains, will open for adults on June 26. Folders containing full information may be had by writing Pilgrim Camp, 8420 - 85th Drive, Woodhaven 21, N. Y.

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Pastor Hans R. Waldvogel expects to resume his European evangelistic ministry some time in April beginning with a Bible conference in Kirchheim, Germany. He has received a warm invitation to minister in Jugoslavia with Brother P. Dautermann and will probably go there after Easter when the weather is warmer and the brethren are once again able to worship in their church. During the winter months the believers must worship in homes as they are unable to heat their meeting places. Let us not fail to remember this mission in prayer.

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An article by Pastor Hans Waldvogel reprinted in *Sieg des Kreuzes* from *Bread of Life* brought such encouragement to a brother in the Russian zone of Germany that he wrote to his sister in New York at once:

"*Sieg des Kreuzes* is such a great joy to me that I have to

tell you right away, especially what Brother Hans Waldvogel wrote. This is exactly the way the Lord showed me: Jesus living in me and He alone. I am so hungry and thirsty for Him that no gifts or anything else can satisfy me.

"For years my whole longing and desire has been that the Lord would take full possession of me and build His dominion within me, that His reign in me be without limit. But in search of Him I have become very weak and miserable, helpless and feeling just like a great wilderness, completely broken. I know it has to be like this and am thankful for it, but the longing is so great for a complete victory.

"There are many other brothers and sisters here who are going the same way and who are also longing for complete victory. Of course, there are many also who are not able to understand this way. Therefore what Brother Waldvogel wrote was such a great comfort to me. Give him my greetings and ask him to pray for us."

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Recently there has been republished a devotional book which had been out of print so many years that very few people even knew of its existence. It is a rare gem—simple, direct, and practical—by Matthew Henry, and was written expressly to help Christians in their daily devotional life, as the original title states so specifically, "*Directions for Beginning, Spending and Closing Each Day with God.*" Present title: *The Quest for Communion with God.*

Can anybody be as good to your wife as Jesus? Can anybody be as good to your husband as Jesus Christ? Wives are awfully human, and sometimes husbands are exactly the same. You make haste to be nice to people (outside) but not always to your husband or your wife.

"Will you not love like the thirteenth chapter of First Corinthians? . . . Love everybody. Don't demand people to love you—YOU LOVE THEM. . . . Try three months getting love. Just love EVERYBODY. . . . No matter what the other one does, YOU live the love life."

*St. Patrick's Daily Prayer for*

*Spiritual Armour*

I arise today

in the Might of God	for my piloting;
Power of God	for my upholding;
Wisdom of God	for my guidance;
Eye of God	for my foresight;
Ear of God	for my hearing;
Word of God	for my utterance;
Hand of God	for my guardianship;
Path of God	for my precedence;
Shield of God	for my protection;
Host of God	for my salvation

against snares of demons;  
against allurements of vices;  
against solicitations of nature;  
against every person that wishes me ill  
far and near  
alone and in a crowd.

I take

Christ for my guardianship today:  
Christ with Me, Christ before me,  
Christ behind me, Christ in me,  
Christ under me, Christ over me,  
Christ to right of me, Christ to left of me,  
Christ in lying down, Christ in sitting, Christ in rising up,  
Christ in the heart of every person, who may think of me!  
Christ in the mouth of every one, who may speak to me!  
Christ in every eye, which may look on me!  
Christ in every ear, which may hear me!

Salvation is of the Lord!  
Salvation is of the Lord!  
Salvation is of Christ!

Your salvation, O Lord, is always with us!