

Bread of Life

Vol. IX

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No. 7



Photo Courtesy of N. Y. Convention and Visitors Bureau

Statue of Liberty

Separated

*Called into His presence, yet not by death,
Conscious, instead, of God's life-giving breath—
Separated unto Him, gladly, fully so,
Waiting every moment His grand will to know.*

*Called! And to what purpose does He call to thee?
Ah, this—that thou mightest only HIS beloved be;
Enraptured with His love, yea, love divine,
Low bending thou shalt hear His whisper, "Thou art Mine."*

*And what THY part in this divine love-call?
Just to pour forth thy fragrant offering—ALL;
To give it out, but not by stint or measure,
To live alone for love and love's own pleasure.*

*To break the alabaster box of ointment sweet,
To pour in loving wastefulness at His dear feet;
To lavish love,—nor check the swelling tide,
Thus and thus only shall HIS heart be satisfied.*

—BERNICE C. LEE.

Bread of Life

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Inheriting the Promises Through Patience and Faith

A Testimony of Healing

By PEARL YOUNG



Pearl Young

WHEN I WAS a girl of eighteen, my brother, a dear Christian lad fourteen years of age, was taken seriously ill, and, though everything that human love and skill could do was done for him, it was of no avail, and he was gone. As I looked at him lying there, there was a great cry in my heart, "It should not be! It need not be! It cannot be God's will! If only someone had known how to pray, how to win the victory. . . ."

But I did not know the way of divine healing, and so for many years after that I continued to do, in times of sickness, what so many Christians do,—pray, and then use medicines, hoping for God's blessing upon them. Later on, I heard of healing by faith in God alone, but no one that I knew trusted the Lord in this way, and many spoke against it. I was not at all clear on the matter. But I wanted to know, and I began to pray for light.

PEARL YOUNG was born in Nova Scotia, Canada. She was graduated from Delhousie University in Halifax and also attended the Nyack Missionary Training Institute. In 1929 she went to China as a missionary under the auspices of the China Inland Mission. She remained under their jurisdiction until 1946 when she entered Pentecost. During the Japanese occupation of China, Miss Young spent several years in Japanese concentration camps. In 1949, when the Communists seized power, she was forced to leave China but again returned to the Far East in 1954, to carry on missionary work on the island of Taiwan.

I prayed that God would show me clearly from the Word what His will was, and I promised Him that what He would show me I would do. So often we are so filled with our own opinions and ideas, or those of others, that the Lord cannot get at us with *His* voice. He longs to teach us, and if we will come to Him with a humble, open heart, "leaning not to our own understanding," He will most certainly show us the way.

Oh, how wonderfully He did so in my case! He made it plain to me, just from the Word, so plain that I have never since had any question about it. Such words as those in Psalm 103:3; Matthew 8:16, 17; James 5:14-16, and many others, simply stood out and brought light and conviction to my heart. From that time to this—about fourteen years — Jesus alone has been my Healer and my Life.

But oh, how the devil sought to keep me from "going through" and putting into practice what God had shown me! For years, while in China, I had suffered greatly from heavy colds until the matter had become quite serious. And now, sometime after I received this light on Healing, the devil tried to put one such cold on me. I was at home on furlough in Canada at the time, and I woke up one night with high fever and all the old symptoms which I recognized so well. A great fear

took hold of me,—not fear of the cold, but fear to fight the fight of faith which I knew the Lord expected of me. It would have been so simple and such a relief to be able just to take aspirin and quinine and let the cold run its course. But had I done that, that night the devil would have had the victory, and probably the next time I would have been still less able to take my stand.

I knew what I should do, and so, with great fear and sinking of heart, I took hold of three verses of Scripture and began to use them. The words were, "Who healeth all thy diseases," Ps. 103:3; "Himself took our infirmities, and bare our sicknesses," Matt. 8:17; and, "Resist the devil, and he will flee from you," James 4:7. I would quote these verses first to the Lord, telling Him I believed them. And this went on all day. I shall never forget that day. It was one of the longest and one of the hardest in all my life. There was no sense of God's Presence, and to keep repeating those promises and praising Him seemed absolutely mechanical and like hypocrisy.

It was a Sunday, and previously I had arranged to go with friends by car to the evening service in a town about eighteen miles away. It was February and very cold, and I knew that the car had a broken window. I felt so sick, but as I

prayed about the matter, I knew in my heart that I should go as I had planned to do, and I went. I have found that obedience, implicit obedience, has a great deal to do with receiving healing; and God will show us His will if we really desire to know it. Well, by the time I got home that evening, between ten and eleven o'clock, my cold was practically gone, and from then on, the grip that colds had had on my body for years was broken. It *seemed* that God was paying no attention to His child's "standing on the promises" throughout that day, but oh, He was paying the greatest attention to it all the time. Hallelujah! God's Word is the Sword of the Spirit, and as we use it steadily and persistently, the devil is beaten, just as he was when Jesus used it against him in the wilderness.

There have been tests since, but in every case, in answer to simple faith and obedience, God has undertaken.

The greatest test of all, of course, has been in connection with the tumor, which many of my friends know about. It began back in 1947 when I was still in the mainland of China. Esther Hess and I committed the matter to the Lord, and from then on I just looked to Him alone. But there was no change, except for the worse.

By the Spring of 1949, I was home in Canada. I never felt led to burden my family by telling them about the tumor. A number of Ridgewood friends knew and were standing with me in faith. But oh, how the devil would shoot his fiery darts! There was one dear friend who would write me from time to time, urging me to have an operation. She wrote that it seemed evident that I did not have faith to believe for healing, and therefore it was dangerous to let the thing go on. I used to dread opening her letters. How important it is that

we speak (or write) *words of faith* to one another!

Since my two brothers are among the finest of men and of doctors, it would have been quite simple in my case to have an operation; but I would just look to the Lord and say, "Lord, except You clearly tell me to have an operation, I will not do so." When the temptation to fear would come—as it often did—I would just *say* the simple words, "Lord, I praise Thee." Again and again this thought would come to me, "Until I go to sleep tonight, I have nothing to do but praise the Lord. That is my duty for the rest of this day, and I need not think about tomorrow." To me, one of the most wonderful things about the Christian life is that God *wants* us *always* to have peace of heart. "Peace *always* by all means," 2 Thess. 3:16. Oh, the grace of our God to call us into such a life! No anxiety, no fear, for any reason whatsoever. Just perfect peace, perfect rest. This is *His Will* for us! And we can and should absolutely refuse everything else.

During these years, the Lord brought a number of books and pamphlets to my attention which were a great blessing. Among these were Philip Mauro's booklets on healing which I wish every Christian might read. Mr. Mauro cites several reasons why Christians should not resort to medical science in case of sickness, one being the nature of medical science itself (and much of his material on this point was new to me), and another being the fact that by so doing, God's child, consciously or unconsciously, is finding a way of escape from the discipline of the Lord and is therefore missing the precious lessons which God would have him learn.

Did I have to go through those years of testing again, knowing as I know now how long the time would be, I would do again

as I did then, namely, trust God *alone*. It is a wonderful thing to prove Jesus and find Him wholly true.

The life-story of Smith Wigglesworth was also a great blessing to me at that time, telling as it does of his own long test of six years before healing came. When it did come, when he "by faith and patience inherited the promise," he was brought into a life that was, both physically and spiritually, richer and fuller than before, and into a ministry of greater power. When he died, at the age of eighty-six or eighty-seven, it was not as a result of sickness. One Sunday, as he was preparing to preach, his heart stopped beating and he went to be with the Lord.

I never once questioned that it was God's *will* to heal me. *That* had been made too clear to me from the Word. Jesus healed *all* who came to Him. We are told that again and again. And He has not changed. He is "the same yesterday and today, and forever." And since Jesus plainly looked on sickness as of the devil—Acts 10:38—and since He, on the cross, bare our sicknesses as well as our sins, it cannot be the will of God to take His children from this world by means of sickness.

It had also been made very real to me that I must *insist* on healing, I simply *must* be healed, for the sake of winning a victory for Jesus, a victory for the Kingdom of God. I had heard a good deal in Ridgewood messages of how it is our duty and great privilege to let Jesus win His victories through us. Every victory we win, whether spiritual or physical, is a victory for the Kingdom. With the weapons He has placed in our hands, we *can* win these victories if we will. And as we do, His enemies are being put under His feet, 1 Cor. 15:25, and His final triumph is being

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A Short and Easy Method of Prayer

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

(Continued from last issue)

CHAPTER XII

Of the Prayer of the Simple Presence of God

The soul that is faithful in the exercise of love and adherence to God above described is astonished to feel Him gradually taking possession of her whole being. She now enjoys a continual sense of that presence which is become, as it were, natural to her; and this, as well as prayer, is the result of habit. She feels an unusual serenity gradually diffusing itself throughout all her faculties; and silence now wholly constitutes her prayer, whilst God communicates an infused love, which is the beginning of ineffable blessedness. Oh, that I were permitted to pursue this subject and describe some degrees of the endless progression of subsequent states! But I now write only for beginners and shall therefore proceed no farther, but wait our Lord's time for publishing what may be applicable to every conceivable degree of "stature in Christ Jesus."

We must, however, urge it as a matter of the highest import, to cease from self-action and self-exertion that God Himself may act alone: He saith by the mouth of His prophet David, "Be still and know that I am God" (Psalm xli. 10). But the creature is so infatuated with a love and attachment to its own working that it doth not perceive and distinguish all its operations. She is ignorant that her inability minutely to observe the manner of her motion is occasioned by the swiftness of her progress and that the operations of God in extending and diffusing their influence absorb those of the creature. The stars may be seen distinctly before the sun rises; but as His light advances, their rays are gradually absorbed by His and they become invisible, not from the want of light in themselves, but from the superior effulgence of their chief luminary.

The case is similar here, for there is a strong and universal light which absorbs all the little, distinct lights of the soul; they grow faint and disappear under its powerful influence, and self-activity is now no longer distinguishable. Yet those greatly err who accuse this prayer of idleness, a charge that can only arise from inexperience. If they would but make some efforts towards the attainment of this prayer, they would

soon experience the contrary of what they suppose and find their accusation groundless.

This appearance of inaction is, indeed, not the consequence of sterility and want but of fruitfulness and abundance which will be clearly perceived by the experienced soul, who will know and feel that her silence is full and unctuous and the result of causes totally the reverse of apathy and barrenness. There are two kinds of people that keep silence: the one because they have nothing to say, the other because they have too much. It is so with the soul in this state. Her silence is occasioned by the super-abundance of matter, too great for utterance.

To be drowned and to die of thirst are deaths widely different. Yet water may, in some sense, be said to cause both; abundance destroys in one case, and want in the other. So in this state the abundance and overflowing of grace still the activity of self, and, therefore, it is of the utmost importance to remain as silent as possible.

The infant hanging at the mother's breast is a lively illustration of our subject: it begins to draw the milk by moving its little lips; but when the milk flows abundantly, it is content to swallow and suspend its suction; by doing otherwise, it would only hurt itself, spill the milk, and be obliged to quit the breast.

We must act in like manner in the beginning of prayer, by exerting the lip of the affections; but as soon as the milk of divine grace flows freely, we have nothing to do but, in repose and stillness, sweetly to imbibe it, and when it ceases to flow, we must again stir up the affections as the infant moves its lips. Whoever acts otherwise cannot turn this grace to advantage which is bestowed to allure and draw the soul into the repose of love and not into the multiplicity of self.

But what becometh of this child who gently and without motion drinketh in the milk? Who could believe that it can thus receive nourishment? Yet the more peacefully it feeds, the better it thrives. What, I say, becomes of this infant? It drops gently asleep on its mother's bosom. So the soul that is tranquil and peaceful in prayer sinketh frequently into a mystic slumber, wherein all her powers are at rest, till at length she is wholly fitted for that state of which

A Prayer

MAKE us press. Reveal to us personally the things that prevent our following.

—M. W. ROBINSON.

she enjoys these transient anticipations. In this process the soul is led naturally, without effort, art, or study.

The interior is not a stronghold, to be taken by storm and violence, but a kingdom of peace which is to be gained only by love.

If any will thus pursue the little path I have pointed out, it will lead them to infused prayer. God demands nothing extraordinary nor difficult. On the contrary, He is best pleased by a simple and childlike conduct.

That which is most sublime and elevated in religion is the easiest attained. The most necessary sacraments are the least difficult. It is thus also in natural things. If you would go to sea, embark on a river, and you will be conveyed to it insensibly and without exertion. Would you go to God, follow this sweet and simple path, and you will arrive at the desired object with an ease and expedition that will amaze you.

Oh, that you would but once make the trial! How soon would you find that all I have advanced falls short of the reality and that your own experience will carry you infinitely beyond it! Is it fear that prevents you from instantly casting yourself into those arms of love which were widely extended on the cross only to receive you? Whence can your fears arise? What risk do you run in depending solely on your God and abandoning yourself wholly unto Him? Ah! He will not deceive you, unless by bestowing an abundance beyond your highest hopes; but those who expect all from themselves will inevitably be deceived and must suffer this rebuke of God by His prophet Isaiah, "Ye have wearied yourselves in the multiplicity of your ways, and have not said, Let us rest in peace" (Isa. lvii. 10, vulgate).

CHAPTER XIII

Of Rest Before God

The soul advanced thus far hath no need of any other preparative than its quietude; for now the presence of God, which is the great effect, or rather continuation of prayer, begins to be infused and almost without intermission. The soul certainly enjoys transcendent blessedness and

feels that "it is no longer she that lives but Christ that liveth in her" and that the only way to find Him is introversion. She no sooner closeth her bodily eyes than she is wrapt up in prayer. She is amazed at so great a blessing and enjoys an internal converse which external matters cannot interrupt.

The same may be said of this species of prayer that is said of wisdom: "All good things come together with her" (Wisdom vii. 11). For the virtues flow from this soul into exertion with so much sweetness and facility that they appear natural and spontaneous, and the living spring within breaks forth so freely and abundantly into all goodness that she becomes even insensible to evil. Let her then remain faithful in this state and be aware of choosing or seeking any other disposition whatsoever than this simple rest as a preparative, either to confession or communion, to action or prayer: for her sole business is to expand herself for the full reception of the divine infusions. I would not be understood to speak of the preparations necessary for the sacraments, but of the most perfect dispositions in which they can be received.

CHAPTER XIV

Of Internal Silence

"The Lord is in his holy temple, let all the earth keep silence before him" (Hab. ii. 20). Inward silence is absolutely indispensable because the Word is essential and eternal and necessarily requires dispositions in the soul in some degree correspondent to His nature as a capacity for the reception of Himself. Hearing is a sense formed to receive sounds and is rather passive than active, admitting, but not communicating sensation; and if we would hear, we must lend the ear for that purpose. So Christ, the eternal Word, without whose divine inspeaking the soul is dead, dark and barren, when He would speak within us, requires the most silent attention to His all-quickenings and efficacious voice.

Hence, it is so frequently enjoined us in sacred writ to hear and be attentive to the voice of God. Of the numerous exhortations to this effect, I shall quote a few: "Hearken unto me, my people, and give ear unto me, O my nation!" (Isa. li. 4). And again, "Hear me, all ye whom I carry in my bosom, and bear within my bowels" (Isa. xlvi. 3). And farther by the Psalmist, "Hearken, O daughter! and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty" (Psal. xlv. 10, 11).

We should forget ourselves and all self-interest and listen and be attentive to the voice of our God. And these two simple actions, or rather

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“Neither Murmur Ye”

By CARRIE JUDD MONTGOMERY

“NEITHER MURMUR YE, as some of them also murmured, and were destroyed of the destroyer.” This text has been so impressed upon me of late that I feel to give it out as a solemn warning to those who are grieving and dishonoring the Lord by their murmurings. A truly consecrated life is a life of praise, which is distinctly opposite from murmuring. If we are filled with the joy of the Lord, we shall be filled with the spirit of praise and gratitude, and even when our lips are not voicing that praise, our hearts will rise in praise to God, like a fountain day and night. The Word tells us that the joy of the Lord is our strength; and we shall be weak in body, as well as soul, without that joy.

People often indulge in depression and feelings of discouragement, when they would not openly use expressions of discontent: but this is displeasing to God, and we should resist the Devil steadfastly when he tries to put such feelings upon us. Just as we turn from other forms of sin and refuse the temptation of the enemy in Jesus' Name, so we must resist this discouragement, for if we entertain it, the enemy will soon get a greater hold upon us. Undoubtedly there are people today who are under the terrible power of the enemy with melancholia, or even insanity, who would have kept free of the Devil's clutches, if they had only resisted his depression from the beginning.

In the text at the beginning of this article, we see that those who murmured in the olden time were destroyed of the Destroyer. As we turn back to the four-

teenth chapter of Numbers, we read the sad story of the murmurings of the children of Israel, when they believed the story of the unfaithful spies (who discouraged their hearts) and refused to listen to Joshua and Caleb, when they said, “Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: fear them not.” The only answer that Joshua and Caleb received in answer to this faithful, encouraging message was that “all the congregation bade stone them with stones.” But at this point, the glory of the Lord appeared in the tabernacle of the congregation, and the Lord said unto Moses, “How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.”

Then follows the wonderful intercession of Moses for this people, until the Lord pardons; but He says those men who had seen His glory, and His miracles, and had tempted Him these ten times, should not see the land which had been promised unto their fathers. God also says, “I have heard the murmurings of the children of Israel which they murmured against Me. Say unto them, As truly as I live, saith the Lord, *as ye have spoken in Mine ears, so will I do to you.*”

In their discontent and unbelief, they had said that the Lord had brought them out of Egypt to this land to be a prey, and the Lord takes them at their word. When we speak in faith,

and take hold of the promises of God, He says that we shall have whatsoever we say, and likewise He visits upon us according to our unbelieving words. But as Moses was the intercessor then, praise God, we now have a greater One to intercede for us, and when we are truly repentant and humble ourselves before Him, He says, “I have prayed for thee, that thy faith fail not,” and He tells us to go in peace and to sin no more. Nevertheless it is in the New Testament that we are warned as at the beginning of this article, “Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.” We read in Num. xiv. 36, 37 that those men who returned and made all the congregation to murmur against him, by bringing up a slander upon the land, “even those men that did bring up the evil report upon the land, *died by the plague* before the Lord.”

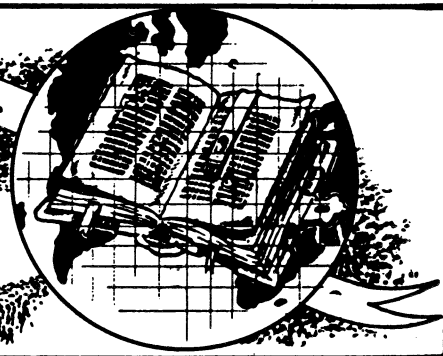
Thus we see what responsibility rests upon those whom God has appointed to search the land. We often see such leaders, or prominent ones before the people, suddenly cut down when they have seemed to fail God in leading the flock on into richer pastures of His mercy and grace, when the sheep of the flock have been spared, and while we may not judge such people individually, yet we cannot fail to see a solemn warning here by which we should all profit. Ezek. xxxiv shows God's grief over the shepherds who feed not the flock and also shows His judgment of such. And when we see so many shepherds today who fail to go on in

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GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Bibelmission in Deutschland

By DR. ALFRED MULLER

General Secretary of Bibelmission in Deutschland

I AM AN American exchange student studying in Göttingen. A few days ago I met a Spanish student studying in Bonn and had a very interesting conversation with him. . . ."

So wrote Donald, a young American student attending the university in Göttingen, following a chance meeting with a young Spanish student, Mariano, from the university in Bonn, the capital of West Germany. The letter went on to say that Mariano had expressed the desire to have a Bible in his native tongue and that if he could get a Spanish translation of the Scriptures he would be eternally grateful.

The American Bible Society passed his card on to the Bibelmission for further action. Since then Donald in Göttingen has received a letter telling him about our Bibelmission in Germany, and a Spanish Bible has been sent to Mariano in Bonn.

These two students are only two of about 20,000 young foreigners studying at the universities in West Germany. Many of them who have come from Africa and Asia have never seen

a Bible, and it is always a happy experience to give them God's Word in their native tongues. Some hundreds of Indonesian, Japanese and Hindi Bibles have recently been sent to Dr. Siem, student pastor in Berlin and a native of Indonesia, for distribution among his students. He as well as his young people have been very grateful.

Besides students, however, there are many other foreigners living in West Germany, such as the refugees from communist countries. About 16,000 of them have been accommodated in camps; 12,000 Bibles and Testaments in different languages have been distributed among these people during the past 5 years.

One of those who received a Bible was Pjotr Kaliwko, aged 27. He was a soldier of the Soviet army. Some time ago he came through the Iron Curtain to West Berlin, where he is now living in a camp for displaced persons. For a long time he kept on saying: "I don't believe that there is a God!"

One day the YMCA camp secretary said to him: "Look here, Pjotr! I have got some Bibles. Do take one; it's yours. But just sign this sheet, please. I have to write a report."

Pjotr laughed and answered: "You are a sly old fox, brother secretary. I'll perhaps use your Bible to learn German, but I take it only for that purpose!"

After some weeks the secretary asked him, "Have you glanced into your Bible, Pjotr?"

The young Russian replied: "You ought to know that one reads the Bible either properly or not at all, but one does not glance into it." One day, however, Pjotr beamed: "I say, brother secretary, now you have won me over to God." Again the Bible had proved to be the best missionary.

The activity of the Bibelmission in Germany is, however, primarily directed toward the camps where about 300,000 German exiles and refugees are housed. In 1958 the number of arrivals in West Germany averaged 924 daily. That means every week a village of 6,468 in-

habitants and every month a town of 36,720 came into being consisting of men and women on whose faces were fear and despair, and children with frightened eyes. Misery in person comes into the country every day, misery multiplied by 1,000; and this grey stream of men still continues to flow, day by day and week by week.

October 1959 marked the 5th year of the Bibelmission. During these 5 years 418,370 Bibles, Testaments and Portions were distributed. Eighty-seven per cent of these Scriptures were handed to exiles and refugees from the East. Gifts from the American Bible Society have helped make this bridge of Bibles a bridge of hope and love.

“Neither Murmur Ye”

(Continued from page 7.)

God’s light themselves, and who tread down the pastures, and foul the waters, so that the hungry and thirsty sheep may not eat or drink, we do not wonder that God says, “Because My flock became a prey . . . because there was no shepherd . . . thus saith the Lord God, Behold I am against the shepherds, and I will require My flock at their hand and cause them to cease from feeding the flock.” (Read this whole chapter, and pray for those shepherds that remain, with whom God has not yet entered into judgment.)

How solemn are the words, “*The Lord heareth your murmurings.*” Do we want Him to hear such things, when He is listening for our praises? All expressions and thoughts of discontent proceed from unbelief, as they did in the olden time, and praise springs from faith. The attitude of one filled with the Spirit is to be “speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” Is it not wonderful that when the Lord is listening to all the hosts of Heaven, in their marvellous anthems of praise, that He cannot be satisfied without that melody in the hearts of His little ones here on earth? Shall we disappoint His heart? We are not only to sing *about* Him, but over and over in the Psalms we are commanded to sing *unto* the Lord. He says, “Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I show the salvation of God” (Psa. 50:23). The context shows that the right conversation is *praise*, and as we praise Him, and continue to praise Him, no matter how dark the pathway, the light will shine, and we shall know His fullness of salvation, for spirit, soul, and body.

Good News from South Africa

HELEN HOSS writes from Cradock, Cape Province, South Africa, that as it is winter there, now, they have had to discontinue holding Sunday school outdoors and find quarters inside:

“We had seventy children to start with and we think these will come steady. We have many more when we have open air Sunday school but for the winter now we will be indoors. We have sixteen teachers in training now. It was thrilling to divide the children up in classes

and there the teachers were ready to teach.

“Our daily morning worship have had the touch of the Lord upon them and His presence is very near. I’m realizing more the importance of prayer as the base of supply for the Christian and the church. Cut off from it there is nothing but disaster. The Lord is seeing the desire of many hearts these days who want Him, our Jesus. We are still praying for a church or want to build, God willing, next year.”



Adelaide Branch of the Assembly in Cradock, South Africa

Helen Hoss is in the middle row with her co-workers, Mr. and Mrs. Squire.

A Short and Easy Method of Prayer

(Continued from page 6.)

passive dispositions, attract His love to that beauty, which He Himself communicates. Outward silence is very requisite for the cultivation and improvement of inward; and, indeed, it is impossible we should become truly internal without the love and practice of outward silence and retirement. God saith by the mouth of his prophet, "I will lead her into solitude, and there will I speak to her heart" (Hos. ii. 14. vulgate). And unquestionably the being internally engaged with God is wholly incompatible with being busied and employed in the numerous trifles that surround us (Luke x. 42).

When through imbecility or unfaithfulness we become dissipated, or as it were un-centered, it is of immediate importance to turn again gently and sweetly inward. And thus we may learn to preserve the spirit and unction of prayer throughout the day; for if prayer and recollection were wholly confined to any appointed half-hour or hour, we should reap but little fruit.

CHAPTER XV

Of Confession and Self-Examination

Self-examination should always precede confession, and in the nature and manner of it should be conformable to the state of the soul: the business of those that are advanced to the degree of which we now treat is to lay their whole souls open before God, who will not fail to enlighten them and enable them to see the peculiar nature of their faults. This examination, however, should be peaceful and tranquil; and we should depend on God for the discovery and knowledge of our sins, rather than on the diligence of our own scrutiny.

When we examine with constraint and in the strength of our own endeavours, we are easily deceived and betrayed by self-love into error; "we believe the evil good and the good evil" (Isa. v. 20), but when we lie in full exposure before the Sun of Righteousness, His divine beams render the smallest atoms visible. It follows from hence that we must forsake self and abandon our souls to God, as well in examination as confession.

When souls have attained to this species of prayer, no fault escapes reprehension; on every commission, they are instantly rebuked by an inward burning and tender confusion! Such is the scrutiny of him who suffers no evil to be concealed; and under its purifying influence, the one way is to turn affectionately to our judge and bear with meekness the pain and correction He inflicts. He becomes the incessant examiner of the soul; she can now, indeed, no longer examine herself; and if she be faithful in her resignation,

experience will convince her that she is a thousand times more effectually examined by His divine light than by her own most active and vigorous inspection.

Those who tread these paths should be informed of a matter respecting their confession, in which they are apt to err. When they begin to give an account of their sins, instead of the regret and contrition they had been accustomed to feel, they find that love and tranquillity sweetly pervade and take possession of their souls: now those who are not properly instructed are desirous of withdrawing from this sensation to form an act of contrition, because they have heard, and with truth, that it is requisite: but they are not aware, that they lose thereby the genuine contrition, which is this infused love, infinitely surpassing any effect produced by self-exertion, and comprehending the other acts in itself as in one principal act, in much higher perfection, than if they were distinctly perceived and varied in their sensation. Be not then troubled about other things, when God acts so excellently in you and for you.

To hate sin in this manner is to hate it as God does. The purest love is that which is of His immediate operation in the soul: why should she then be so eager for action? Let her remain in the state he assigns it, agreeably to the instructions of Solomon: "Put your confidence in God; remain in quiet where He hath placed you" (Eccles. xi. 22).

The soul will also be amazed at finding a difficulty in calling her faults to remembrance: this, however, should cause no uneasiness; first, because this forgetfulness of our faults is some proof of our purification from them; and in this degree of advancement it is best: secondly, because, when confession is our duty, God will not fail to make known to us our greatest faults; for then He Himself examines, and the soul will feel the end of examination more perfectly accomplished than if it could possibly have been by the utmost exertion of our own endeavours.

These instructions, however, would be altogether unsuitable to the preceding degrees, while the soul continues in her active state; wherein it is right and necessary she should in all things use her utmost industry, in proportion to the degree of her advancement. It is those that have arrived to this more advanced state, whom I would exhort to follow these instructions, and not to vary their one simple occupation even on approaching the communion; they should remain in silence and suffer God to act freely and without limitation. Who can better receive the body and blood of Christ than he in whom the Holy Spirit is indwelling?

To be continued.

Inheriting the Promises Through Patience and Faith

(Continued from page 4.)

hastened. And so, I just could not consider letting the devil have the victory. Yes, I wanted to learn the lessons—of faith or patience or any other—that I needed to learn, but in the end there must be healing.

In the summer of 1953, God revealed to me that He wished me to return once again to China—this time to the Island of Formosa. It came as a great surprise to me because I had been home in America for five years, having had to leave China in 1949 when the Communists took over. At that time, I had earnestly looked to the Lord to know whether I could not remain in the Far East and serve Him in Japan, perhaps, or Formosa, or the Philippines. But there was no leading from Him to this effect, so I returned home. And now, five years later, His time had come. Several months later, He made it clear to Elisabeth Lindau and to me, that she was to go also. A friend warned Elisabeth that she might have a corpse on her hands in Formosa, but we were both sure of God's Will, and therefore without fear. Step by step the Lord opened the way before us, so that we were able to book sailing for September, 1954.

Then, in August, I received a letter from Elisabeth, telling of healing meetings being held by William Branham in New York, and asking me to pray about attending them before going first to Pilgrim Camp for a short period, and then on to the West Coast.

During the previous years, the thought would sometimes come to me, "Should I go to one of the healing campaigns in the United States or Canada to be prayed for?" It would have been possible to do so. But the an-

swer of my heart was always the same. If Jesus so led, I would go. Otherwise, it was not necessary. The sheep need not move 'til the Shepherd leads.

But now, on receipt of Elisabeth's letter, and as I looked to the Lord, I felt constrained to go to those meetings in New York. I was able only to attend the last two meetings of the campaign, August 27th and 28th. There was a long list of people waiting to be prayed for, people who had been there before me, so that final meeting came to a close, and I, along with a good many others, had not been called forward.

I had committed it all to the Lord, and my heart was at peace. Mr. Branham began to walk off the platform. Then he suddenly turned and came back, hesitated a moment, looked in my direction and spoke thus: "Now the Holy Spirit moves in this direction here—stretching over a group of people. A little lady sitting here at the end of the row . . . is suffering from a tumor. . . . Do you believe the life has gone out of the tumor and that it will vanish away? It will." Mr. Branham spoke to the others in the same row with me, and then left the room.

Of course, this was very wonderful and manifestly of God. It was the way He chose to work in this particular case (though I had been healed once previously of a small tumor *without* this). But there did not *seem* to be any change in the tumor; and for three more years the test of faith continued. The

symptoms remained, but all the while I stood on the fact that *I was healed*. Then, finally, it began to be evident that the tumor was getting smaller and smaller and gradually vanished away. "All may change, but Jesus never. Glory to His Name!" "They shall not be ashamed that wait for Me."

Again and again during those years I was reminded, as I am constantly, in connection with other needs, to keep looking ever to Jesus, and never to the waves, no matter how high and dangerous they may be. We are not even to look at our own faith, wondering if it is large enough and wishing it were larger. So many Christians do that, and I used to, too, until, years ago in North China, the Lord, through another missionary showed me what faith really is. Faith is not feelings. Faith is simply choosing, willing to stand on God's Word of promise. It is simply keeping one's eyes on God—that is all. And this is all He asks for. He will do the rest.

Best of all, when we thus trust and obey, our precious Lord gives more than just the needed blessing,—be it healing or some other good thing. He gives Himself. As we obey Him, we find Him, Himself, even as He promised in that wonderful word in John 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

TO APPROACH the truth in any area requires active effort. It requires a reaching and a searching and a grasping. Often the reach will find nothing, and the reacher will become discouraged. Sometimes after long effort that continues to go unrewarded, he will wonder whether there is anything there. But if he is a true seeker after the truth, he will reach out again and again, knowing that others have been rewarded for so doing, and realizing that the very act of reaching out is making him stronger.

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The Life Within

DO YOU KNOW what it means to live an *inward* life? It is a life of seeing Jesus within the soul. There are crevices of the soul so deep within that they are often never discovered. There is an area of the soul so secret that it cannot communicate itself to even the closest acquaintance. And few there be, even among Christians, that have found this secret place *within*.

It is here that Jesus dwells. It is that area which can never be beset with the storms of life. It is that area which is totally inaccessible to the attempts of the enemy, and the great call of God is for a *retreat* into the soul *within*.

It is not easy for us to *retreat*. We would much rather go out and conquer the world for Christ. We like to do great exploits. But the great call of God is to *abide* "under the shadow of the Almighty." It is this place *within* that the Psalmist speaks of. Unfortunately, there are few that *live* there.

There are those who have come into *inward* experiences, experiences of the deeper life which are almost indescribable except to say that they have been the experiences of the presence of Jesus. I do not refer to necessarily the experiences of great glory, great ecstasy, great emotion, great feeling, or any of the other spiritual experiences which, wonderful though they may be, are yet *outward*. The latter pertain to that man which is the everyday man, the man which everybody sees. But I refer to the experience of Jesus *within*. It is the intimate recognition of the experimental habitation of God deep within the soul. It is the establishment of the contact between the world above and that undefinable world of the soul, which distinguishes us from the beasts and stamps us with the mark of the immortal.

But we have not developed that sense of seeing Jesus within. There are those who never even recognize the existence of this *secret place*; they have not found it, and can *never live* in victory except they do.

Then there are those who have come to its fringes and *discovered* this great secret but do not *abide* in it. They have such strong ties to the *outward* man that they have found a life within to be so *lonesome* (i.e. devoid of the fellowship of man) that it has been intolerable. They have had to burst forth from the hiding place and have been inevitably hit by the arrow of the Wicked One whose bow stands poised waiting for the *hidden one* to come into the range of his fiery dart. And so, despite their *discovery* they have not learned to *live* in the secret place, and therefore must be content with *defeat* in the final analysis.

But then there are those who *abide*. They have found Jesus *within*, in the secret recesses. They have gotten a glimpse of the unspeakable privilege of experimental union with Him. And they have made the supreme personal sacrifice: *death to self*, in order to be prepared to *abide*. They have renounced all: their ambitions, will, desires, good works—everything—to have *just Jesus*. And the marvellous result is that when the storms blow, when the way seems dark, when there seems no possibility of victory naturally speaking, they have *retreated* to the innermost depths of the soul and seen Jesus. And thus they have frustrated the attempts of the enemy. They have been totally *victorious* as they have so *lived* moment by moment. It is not that they have had great overcoming power, but rather that they have placed themselves in the "cleft of the rock" where the troubles of the world and the sin of the world are completely excluded.

This is the secret of being *hidden*. Have you *found* it? Do you *abide* in it? It is the sum total of God's plan for the Christian experience.