

# *Bread of Life*

APRIL 1965



April-December 1925



1925-1945



1945-1965

**Commemorating  
Pastor Hans Waldvogel's Forty Years of Ministry  
In Brooklyn, New York**

## GATHERED FRAGMENTS



**T**HE SERMON, "The Heart of the Gospel," beginning on page 5, is an abridgement of chapter one of *Resurrection Messages* by John M. Gordon, just published by Baker Book House, Grand Rapids, Michigan, (141 pp. \$2.50) and is printed by the kind permission of the publishers. The book contains ten excellent sermons dealing with various aspects of the resurrection, all of them stimulating and helpful. It is gratifying to see such a book in print, for the resurrection is for the most part a neglected subject today, whereas from reading the Book of Acts one sees it occupied priority in apostolic preaching. The author, the grandson of A. J. Gordon, is pastor of Yakima Presbyterian Church, Yakima, Washington. He has contributed one other article for BREAD OF LIFE, *The Unfinished Reformation* (October '55). Incidentally he was one of the very first subscribers to our BREAD OF LIFE and has been helpful in various ways in our editorial work throughout the years.

\* \* \*

John Gordon very kindly reviewed the manuscript of *Radiant Glory*, the life of Martha

Wing Robinson, by Gordon P. Gardiner. Recently there has been considerable interest in this book both in Australia and Kenya, East Africa. One Church Missionary Society (Episcopalian) missionary wrote from Kenya, "Various mission sisters were stirred to desire the Holy Spirit through reading it." And another missionary from the same Society has written: "I have recently read a borrowed copy of 'Radiant Glory' — the life of Martha Wing Robinson — and it has been such a blessing to some of us here, that we wish to order 5 copies of same." There are not many copies of *Radiant Glory* left. If you have not read this book, get your copy at once by writing BREAD OF LIFE, P. O. Box 11, Brooklyn, New York, 11227 - price \$4.95 plus 25 - cent mailing charge. Read and prayed over, this book will be of inestimable value in your Christian experience.

\* \* \*

Mrs. Walter H. Oldfield, mother of W. Ernest Oldfield, former pastor of Canarsie Full Gospel Chapel, Brooklyn, New York, and frequent contributor to BREAD OF LIFE, went to be with the Lord, February 19, 1965, at the age of 86 in Halifax,

Nova Scotia. Mrs. Oldfield was a pioneer missionary in China for forty-four years, retiring from the field in 1947. Her husband predeceased her in 1958. En route to and from the funeral Mr. and Mrs. Ernest Oldfield, who now reside in Lake Forest, Illinois, stopped at the Faith Home in Woodhaven. After faithfully serving the Lord in Canarsie for twenty years, they were led to go to Illinois where they are assisting Mr. and Mrs. Leonard Johnson, pastors of the Full Gospel Tabernacle in Waukegan. The Lord has also opened a door of ministry for them among some denominational people who have recently been filled with the Spirit. We in New York miss these ministers but are happy they can be used of God to strengthen the work of God in the middle west. Mr. and Mrs. Ivan Bowers are now ministering at the Canarsie assembly.

\* \* \*

To judge from the words of appreciation received from our readers in this country, in Brazil, and in Germany, one of the most popular features of BREAD OF LIFE is the *History of Christianity*. We regret that we have had to omit it from this month's issue as well as last month's but the copy for May has already been set!

\* \* \*

Throughout the week of March 14 Pastor Hans Waldvogel was the special speaker at meetings in the Zion Faith Homes, Zion, Illinois, and in the Full Gospel Tabernacle, Waukegan.

## Bread of Life

Vol. XIV No. 4

APRIL 1965

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y. Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel. Art Editor: Eleanor Perz. Circulation Manager: Nancy Strano. Photoengraver: Bingham Photoengraving Co. Printed in the U.S.A. Second class postage paid at Brooklyn, N. Y. Address all correspondence to P.O. Box 11, Brooklyn, New York 11227. Make all subscriptions payable to Frank G. Posta, Treasurer.

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

# “These Forty Years”

By HANS R. WALDVOGEL

*Pastor of the Ridgewood Pentecostal Church*

1925 — 1965

ON THE 27TH OF APRIL I celebrate the fortieth anniversary of my entrance into Brooklyn. At that time I didn't dream of what God had in mind when He sent me here. There lies before me a copy of a letter I wrote to my mother, dated April the 14th, 1925, written from Buffalo, New York. The saints there had just organized themselves into a regular assembly and wanted me to stay and be their pastor. I had learned to love those people, but this is what I wrote my mother:

“The brethren have asked me to remain with them and to be their pastor. However, I have promised a little assembly in Brooklyn to hold some meetings for them, and so I am pledged to go to Brooklyn first and minister there for maybe two or three weeks. And since I don't know what God's plans are, I leave it all to Him. Ten years ago God gave me this verse:

*‘Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass,’*

out of Psalm 37. This has been my staff and stay ever since that time and so I am not making any plans nor do I have any wishes of my own. I'm just waiting to see what my God has planned for me and what He is going to do.”

About five years before this, the Lord gave me a word in which He said that if I would follow Him carefully, I would come to an open door and He then would help me to enter into a ministry which He had prepared for me. I had earnestly looked to Him to get me ready for such an event as that.

Arriving in Brooklyn on the 27th of April, 1925, I thought I had never seen a more hopelessly forsaken or a more difficult place to minister in than this. Even the brethren who had invited me told me they were sorry that I had come. They said, “No one has been able to do anything here,” and so I said, “I am not going to try. All I know is that God has appointed my coming here for this time and we'll leave it all to Him.”

Soon it became apparent, however, that the Lord had a plan and had a ministry. He began to bless by bringing souls to a real experience of salvation, by baptizing in the Holy Ghost, and by miracles of healing. After a few weeks the brethren asked me to stay at least a year, which I agreed to do. This was the beginning of a forty years' ministry which now is taking me all around the world.

It may seem rather strange and yet significant, too, that on the 27th of April, 1965, I expect, by the grace of God, to start on a journey to the Far East and then around the world. And thus God has verified His promise and brought it to pass. And I believe the end is not yet, praise the Lord!

In conclusion I would like to borrow the words of the poet who says:

*He was better to me than all my hopes,  
He was better than all my fears;  
He made a bridge of my broken works  
And a rainbow of my tears.  
The billows that guarded my sea-girt path  
But carried my Lord on their crest;  
When I dwell on the days of my wilderness march,  
I can lean on His love for the rest.*

*He guided by paths that I could not see,  
By ways that I have not known;  
The crooked was straight and the rough made plain,  
As I followed the Lord alone.  
I praise Him still for the pleasant palms  
And the water springs by the way;  
For the glowing pillars of flame by night,  
And the sheltering cloud by day.*

*Never a watch on the dreariest halt  
But some promise of love endears;  
I read from the past that my future shall be  
Far better than all my fears.  
Like the golden pot of the wilderness bread  
Laid up with the blossoming rod,  
All safe in the ark, with the law of the Lord,  
Is the covenant care of my God.*

## ***“Cut from the Loaf”***

By HANS R. WALDVOGEL

*Excerpts from Morning Worship Talks*

**T**HROUGHOUT the Acts of the Apostles we see that their great message was the resurrected Christ, not only that He was raised from the dead but that now He is the resurrection and the life. The whole preaching of the gospel was a call of Almighty God to come out of death into His life. “By the body of Christ ye were made dead unto sin that ye might be married unto another, even to Him that is raised from the dead, that ye might bring forth fruit unto God.” That expresses it very sweetly that we have been translated into the kingdom of the Son of His love. And what is that kingdom? It is the reign of Jesus Christ. It is the recognition of the Son of God. There is absolutely no other gospel. That is the place where we and many others have failed. We don’t preach and don’t believe the resurrected Christ. We don’t follow after, as the Apostle Paul says, the prize of the high calling in Christ Jesus, that I might know Him. This is life eternal. Jesus is life eternal. This life is in His Son.

\* \* \*

The kingdom of God is not going to be manifested on this earth as long as we talk about the coming of Jesus Christ and we don’t open our very gates to Him. When we do, when we present these bodies, God is going to do a marvelous work in these bodies of ours. The Holy Ghost will take over this wonderful job to prepare us for the rapture. He says, “We shall not all sleep, but we shall be changed.” How? By the power of His resurrection.

\* \* \*

Faith is the victory, but only faith in Jesus Christ. And God calls upon me to be united to this resurrected Son of God by resurrection power. We don’t know enough about this resurrection power because we don’t put on the Lord Jesus Christ by faith. We make provision for the flesh. When we get irritated, we are irritated. When we get tempted to speak ill, we talk ill. And when we are tempted to think thoughts that do not please God, we think them. We let the devil and the world and the flesh rule us. And God says, “Sin shall not have dominion over you, where Christ has dominion.” When by faith I put on the Lord Jesus Christ and I insist that I am crucified with Christ, I will crucify my flesh with the affections and lusts because then Jesus Christ will come forth like

a mighty river of resurrection power, and He will live out His own life within me.

\* \* \*

No one can overcome the powers of the world, the flesh, and the devil and death but the resurrected Son of God. And He is among us and He is within us, and we ought to exercise that faith of which He says that He will not find it when He comes again.

\* \* \*

What did He mean when He said to the disciples, “O fools and slow of heart to believe all that the prophets spoke”? How come that they didn’t believe? How is it that He found unbelief on every hand? And Jesus Christ would say that to us — “Fools and slow of heart to believe all that the New Testament said should come.” These exceeding great and precious promises are associated with the Son of God and the power of His resurrection. That is what gave the Apostle Paul that wonderful power so that when they all forsook him, when he stood before the mouth of the lion, he could say, “The Lord stood with me, and He will preserve me unto His heavenly kingdom.”

\* \* \*

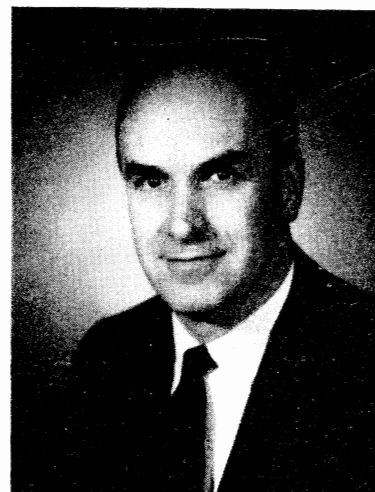
The princes of the church in Paul’s day wanted to tear him to pieces, to kill him. Why? Because he stuck to his text — just one text — the resurrected Christ. That was what caused the great fight. That was what the devil hated with all his might. That is why he roused the whole nation of Israel and the Gentiles against the gospel of Jesus Christ. “They were grieved because the apostles preached through Jesus the resurrection from the dead.” That is what we need to preach — the resurrection life of the Son of God. Everything else is a farce and will not stand in these days of testing and trial.

\* \* \*

The gospel of Jesus Christ calls upon men to come out of darkness and out of the power of Satan, to make room for the power of the Holy Ghost. The power of His resurrection is the only kingdom of heaven that we know. And only as we believe on the Lord Jesus Christ does that power of His resurrection raise us from the dead. Unfortunately much of the preaching of the gospel today is done with words which man’s wisdom teacheth and it doesn’t have power to raise the dead. We need to get back to Jesus Christ. We need to get into the place where we receive Him as King. He is raised from the dead, and He raises everyone from the dead that really receives Him.

# The Heart of the Gospel

By JOHN M. GORDON



*"Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures. . . ."*  
(I Corinthians 15: 1-4).

TWO quite different images come to mind when the word "heart" is used. We may think *sentimentally*, in love lyric style, of a sweet, symmetrical Valentine-shaped something that feels good when one's beloved smiles, and aches when she pouts. Or one may think *surgically*, his imagination probing deep into the human chest cavity to where a raw, red muscle thumps and pumps to circulate the warm river which keeps our whole marvelous body alive.

One can conceive of "The Heart of the Gospel" either sentimentally or surgically. It is sometimes little more than a neat formula to be framed and hung as a wall motto, or to be harmonized pleasantly in a gospel chorus. Or we may depend upon it as a vital organ in the body of Christian truth, throbbing with existential significance.

To return for a moment to the physical heart, I must confess

to knowing very little about it except what I have read in popular magazines. When one of our modern day presidents was stricken, the American people became heart-specialists of sorts — so detailed was press treatment of the subject. We learned something of the complexity of its structure. Perhaps we had never realized that it is not a single but a double pumping mechanism, having its right side occupied constantly with the process of getting blood to and from the lungs for purposes of purification, and its left section busy circulating the blood around through the rest of the body for its nourishment.

This verbal "cardioscope" may help us to see the shape of what we have called the Heart of the Gospel and how it is expressed in the two verses which comprise our text. Good news about Jesus Christ has two sides to it. He died for our sins according to the Scriptures, and He rose

again the third day according to the Scriptures. So Paul's twin affirmations give us the pattern for our sermon.

## 1. "Christ died for our sins according to the Scriptures."

His death was "for our sins." This is to say that He did not perish as a martyr but offered Himself as an atoning sacrifice. He was the divinely appointed Lamb to be offered, according to the precedent in the Book of Moses, as a substitute for sinners.

Christ's death for our sins was *according to the Scriptures*. "The Old Testament is the New concealed; the New Testament is the Old revealed." Hints of the necessity of the cross are found by the Christian as far back in the Bible as the book of Genesis. Devout commentators see a hazy foreshadowing of it in Genesis 3:15 where the bruising of the serpent's head is seen to involve the wounding of a representative

Man. Others sense a call for costly sacrifice, involving a slain animal, in God's favorable response to Abel's offering and His lack of respect for Cain's surplus vegetables. The cost requirement is spelled out in great detail for tabernacle offerings by the law of Moses. It was imported into Palestine with the Ark of the Covenant and became the central ceremony at the Temple in Jerusalem. And if we take the lead of the New Testament church in its interpretation of the Jewish Scriptures, the Suffering Servant of Isaiah's prophecy can be none other than Jesus Christ glimpsed from afar. He is a strange and tragic figure not yet clearly identified by whoever penned the passage. But the principle of vicarious suffering and death is explicit:

*"The Lord hath laid on him the iniquity of us all!"*

When we get to the New Testament itself, we find Jesus early trying to forewarn his followers that His death lies ahead, and that it will be a purposeful dying which He must undergo in order to fulfil His ministry. They had had hints from John the Baptist, their earlier teacher, that Jesus was the "Lamb of God." If the title did not register, there is reason to suppose that it was not because the connotation was foreign to them, but because every ounce of their Jewish patriotism was resisting the proposal that the Messiah would have to die. Even John, who coined the phrase, was troubled when it began to appear that the One who he thought should be sinking His axe into the roots of a rotting society might Himself get the axe instead. But as He was able, Jesus more and more took His friends into His confidence, attempting to show them not just that He must die,

but why. The Last Supper was the final object lesson before the awful thing itself.

*"Take, eat. This is my body, broken for you; my blood for the remission of sins. . . ."*

Only after the resurrection and the forty days of intensive instruction, did the disciples really dare to discuss the matter out loud. And only then were they prepared to understand its implications. Now it became for them the heart of their gospel (or rather the first half of its heart!). The letters of Paul and the others are permeated with the gratitude each writer felt because his Master by dying for him had become his Savior. Paul was determined never to preach a sermon without its being controlled by the recollection of Jesus Christ and Him crucified.

*"Scarcely for a righteous man would one die; peradventure for a good man some would even dare to die. But God commendeth His love toward us, in this, while we were yet sinners, Christ died for us!"*

Here is the answer to man's instinctive longing for the cleansing of his conscience. Here is why the murder of the world's best man and greatest teacher is good news. For *good news* is what the word "gospel" means in literal English. The first half of the heart of the gospel is the story of purification, just as it is with the right side of the heart that beats within you.

For some people, the characteristic Scripture stress on sin sounds like anything but good news. "Let's hear more about the nobility of man, about his achievements over the centuries, about his exciting prospects in the decades just ahead! Why this morbid preoccupation with man's faults? Give him time and he will grow out of them". One might as well plead for a candy

valentine heart in the man's chest as for a gospel which would consist of telling folks how nice they are! Or, to be a little less fanciful, why is there not one interior pump for circulating the bloodstream? Let us omit the purification cycle! The thought has the merit of simplicity, and to implement it would probably solve all our problems, for we would presently be dead. But our Creator knew better what we needed, and so, instead of smothering us with body sewage, our heart works night and day with its one side to keep its output pure. Thanks be to Thee, O Lord!

And thank God too for refusing to ignore sin's poison in our lives. Not all preaching about the subject is wholesome, and no doubt certain of the objections churchgoers raise are deserving of our sympathy. Preachers sometimes flog their congregations because of their own inner frustrations, just as there are husbands who come home from work and vent their weariness or their exasperation about the boss by snarling at their wives and browbeating their children. "One should never preach on Hell except with tears," Charles Spurgeon once remarked, and sin ought to be dealt with in church, or in the counseling room, or wherever it is encountered by the Christian, in accordance with the way God's Word confronts it. Jesus makes the method most clear. He hated sin, but loved the sinner. He was tough with the defiant, but tender with the contrite. He dealt with the penitent always in a context of forgiveness, and He could say with authority, "Thy sins be forgiven thee!" because He was in perfect touch with the will of the Father into whose hands He

(Continued on page 10)

# *The Fighting Elder*

## **Conflicts in the Narrow Way**

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

### PART XXIII

#### SYNOPSIS OF ELDER BROOKS' LIFE.

*Born: June 9, 1856, Bowling Green, Virginia*

*Entered the Ministry: December, 1885, Carthage, Ohio*

*Healed when Dying: April, 1896*

*Married: Sara Leggett Brooks, Feb. 22, 1900*

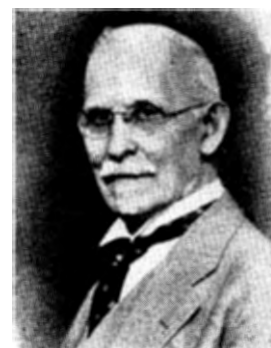
*Ministers in Victoria, B.C., and Toronto, Ont., 1900-1906*

*Baptized in the Holy Spirit, 1908*

*Ministers in Toronto, 1908-1909*

*Toronto Faith Home opened, Dec. 15, 1909.*

*Faith Home opened, Zion, Illinois, March, 1910*



**A**FTER THE HOME was opened in Zion, people began to come who were in need of help spiritually and who were seeking the Lord," Mrs. Brooks continued in her narrative of these events. "The financial failure of the city which occurred a few years before had caused much spiritual depression in the lives of many. By brooding over their losses, by blaming their leaders, and by allowing bitterness to enter their souls, they had suffered greatly in their spiritual lives and experiences. Many people came to the meetings in this condition. The Holy Spirit taught these to turn their eyes away from themselves and their grievances and to fix them upon the Lord Jesus Christ. As they did this Christ bound up their broken hearts and restored them unto fellowship with Himself.

"Shortly after we moved into the Faith Home in Zion, Mr. Mitchell received a very powerful baptism in the Holy Spirit. When the Holy Spirit baptized him, he did not speak in tongues, as most people generally do, but he prophesied (see Acts 19:6)." In speaking of this fact, Mr. Mitchell once said that the baptism of the Holy Spirit is the *baptism of the Holy Spirit* whether it is accompanied by tongues or not.

From the time of his baptism, he took part in the ministry of the work in the power of the

Spirit. He preached wonderful sermons by prophecy and wisdom. He was also directed in great measure by the voice of the Lord in his own soul. As yet he had not spoken in tongues, but one day, three months after his baptism while he was preaching, he suddenly began to speak in tongues, and continued to do so for a long time, and then the Holy Spirit gave him the interpretation of his tongues.

"Mr. Mitchell was a man of good judgment and keen insight, even naturally. In addition, he had God-given discernment and ability to direct affairs by the power of the Holy Spirit. His ministry was unique. He was used of God to bring great blessing and deliverance to those who came to the Homes for help. Subsequently the Holy Spirit betowed on Mrs. Mitchell certain of His gifts, and she too became a minister in this work.

Less than a block from the Home was a large tract of land at the intersection of the two main avenues of the city, most ideal for tent meetings. After holding meetings in the Home for a few weeks, the Lord indicated that it was His desire for the Brookses to secure a meeting-tent and to erect it on this property. In due course, hand bills announcing these meeting were printed and distributed throughout the city. This was the only



public advertisement or notice ever made for the work or its meetings.

To assist in this tent campaign, the Lord directed that Miss Eva MacPhail should come from Toronto. Shortly after her arrival on June 8th, the meetings were begun. Then about the first of July the Lord also brought Mrs. Robinson from Toronto for these special services.

Still another vessel who joined this ministerial team from Toronto was Alexander Campbell, the elderly grocer, who had been so signally used of God in the opening and providing for the Toronto Faith Home. In the intervening months, he had given up his store and had been led of the Lord to join the Faith Home family. Shortly after his coming into the Home, the Holy Spirit had divided unto him, according to His will, several gifts of the Spirit so that he who had been only a stone-cutter and groceryman now became a very exceptional and gifted preacher and minister.

Three meetings were held daily, one of them a tarrying service, in the tent. The ministers mentioned — five or six of them — worked together under the control of the Holy Spirit, without any prearranged program, order of service, or designation as to who would preach, etc. The meeting was to be led by the Holy Spirit alone, operating through vessels completely abandoned to Him for His use. To those unfamiliar with this type of service, it is best described by comparing it with the old-fashioned Quaker meetings where those ministering did not speak unless and until the Spirit moved him or her to do so. This rule, however, was applied not only to the preaching but equally to every other part of the service — the praying, the singing of hymns or of choruses, the announcements, if any, or any personal ministry to individuals. While periods of silence were not a predominant feature of these tent meetings, these, too, were observed as the shadow of the Almighty became great over the worshippers. Judged by any religious standards, these services were unusual, to put it conservatively, but for tent meetings they were exceptional, probably unique.

Fortunately there is one eyewitness account of these Elisha Avenue tent meetings from the pen of Bessie Bolund Pottinger, then a girl of thirteen, now a missionary in South Africa:

"My mother, hungry for God, had gone for a fortnight to attend a camp meeting in Indiana, leaving me for the first time to keep house for Father. One Sunday a school friend came to ask if I would go with her to a tent meeting in progress on Elisha Avenue, 'for fun.'

'They are strange meetings,' she said, 'with a number of ministers, both men and women, on the platform who just sit and praise the Lord, sing spontaneously, speak in tongues, and prophesy.' I was 'all for it,' as time was dragging a bit, and agreed to go, if she would help with the dishes.

"It was a long walk for a warm Sunday afternoon, but my friend entertained me on the way, having previously attended the meetings, with stories of their uniqueness. So we arrived, all prepared for a good time, and sat on the end of the very last bench.

"There they sat, these ministers in white, just as described, praising the Lord. We soon forgot to giggle and 'have fun,' for God was in the midst of these 'odd' people. The end of the service found us weeping at the altar in the sawdust. . . . We were so sobered and melted that our conversation en route home took on a different tone. We exchanged our first impressions of the ministers, describing them by their dress, characteristics, and ministries performed, since we did not yet know them by name.

"In those days I was very timid and reserved with strangers and did not find it easy to express myself either privately or publicly, but in my heart of thirteen years I knew. . . . I would cast my lot with this work of His. When Mother returned from her camp meeting, she found me in one, too, every possible opportunity sitting at the feet of Jesus, drinking in His Word as it flowed from lips of clay. Being a good mother, she came with me her first Sunday home to see what I had gotten into, and was satisfied, with me, to call it 'Home'."

Lest one get the impression that these meetings were attended only by curious children, it should be stated that in the three months or so during which these meetings were conducted, quite a number of the foremost, affluent, practical as well as cultured business men and women of the city attended them as well as a number of ministers. Many of these received outstanding baptisms in the Spirit and help in various ways. One very prominent feature of these meetings was the operation of the gifts of the word of knowledge and wisdom by one or another of the vessels, as the ministers were referred to, whereby the innermost thoughts and actions of individuals were revealed. This, of course, confirmed the ministry of God's servants to many so that they worshipped God and reported that He was among these tent people "of a truth," for not only were "secrets . . . manifest" but people were delivered of their bondages and taught how to come into a victorious life in Christ.

Of inestimable value to many was the teaching to praise the Lord, audibly and at length, to obey the scriptural injunctions, such as "Rejoice in the Lord *always*. In everything give thanks." And as the hearers obeyed the admonitions given, they came into great victory. Where there had been darkness, there came the sunshine of His



presence where there had been despair, hope sprang up, so that many looked back to these tent meetings with the greatest thankfulness.

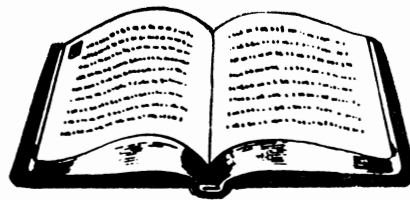
Before the Brookses had left Toronto in March, the Lord had strongly warned them of the danger of their becoming too busy after their arrival in Zion City. However, in the midst of attending to the numerous details incident to the opening of the Home plus the public and private ministry which was thrust upon them, they did just that. Then with the tent campaign on their shoulders, they really “stretched” and overdid. In speaking of this period Elder Brooks later commented, “We began with tent meetings which came very near our undoing, for . . . we had previously been spending our time mostly at the feet of Jesus in worship and adoration. We found that conducting three meetings daily, besides our other duties, left us little time for prayer and Bible study. The result was a partial loss of our close walk with God.”

The Brookses had yet to learn the great importance, especially to anyone who has gifts of the Spirit, of the need for much waiting upon the Lord — even greater than for an ordinary ministry — in order for these gifts to operate in purity and fulness. Alas, this is a lesson many do not learn. This is the reason many who have begun in the gifts and power of the Spirit end up in the flesh of fanaticism, or that, in His mercy, God withdraws His great power before such a tragedy occurs.

“Power work, command, speaking in the gift of wisdom, any of the gifts are all great blessings appointed for such as God wills,” Mrs. Robinson was later used of God to say to her associate ministers. “But to make them important and inwardness (presence or communion with God) secondary is to lose all, as no power vessel, getting outward, can stay a real power vessel, nor could one keep perfect, free command without keeping inward.”

To help rectify the immediate situation, shortly after Mrs. Robinson arrived in Zion City, the Lord had the Brookses go to the Home in Toronto for a month in which they waited upon the Lord to renew their spiritual strength and substance. This, of course, left Mrs. Robinson in charge of the meetings. Upon the return of the Brookses, all continued to minister together in the tent until the middle of September when the meetings were closed and Mrs. Robinson and Miss MacPhail returned to Toronto.

(To be continued)



## “I AM the Lord that Healeth Thee”

By CHARLES N. ANDREWS

Read Romans 1 to 10.

### 1. Chapter One:

- a. What do verses 16 and 17 show us that believing the Gospel will bring to us?
- b. Think of the ministry of Jesus and His disciples in the Gospels and the Acts.
  - (1) What always accompanied the preaching of the Gospel?
  - (2) When Jesus healed someone, what did He usually say brought about the healing?
  - (3) What word did He often use instead of “healed”?

### 2. Chapter Four:

- a. What does verse 17 show us about God?
- b. From verses 18-21 list six things Abraham did or didn’t do that showed his faith.

### 3. Chapter Five:

- a. Thinking of sickness as a trial or test (tribulation), what three benefits do verses 3 and 4 show us could come to us through a spell of sickness if we trust the Lord?
- b. What great judgment does this chapter show us has come upon the world because of sin?
  - (1) From your knowledge, what is the principal agent that accomplishes this judgment?
- c. What does this chapter show has been provided for and offered to the world through Jesus Christ?
  - (1) How may we partake of this?

### 4. Chapter Six:

- a. What does this chapter show us we should do about sin?
- b. What are the “wages of sin”?
- c. What is the “gift of God”?
- d. If sin brings physical sickness and death, is it not logical that turning from sin and yielding our bodies to righteousness should result in the deliverance from sickness if we believe God’s Word?

(Continued on page 15)



## You and Your House

By HELEN WANNENMACHER

ONE OF THE LAST REQUESTS Jesus made to His disciples was the beautiful legacy of peace. He said, "Peace I leave with you, my peace I give unto you" (John 14:27). He was on His way to the cross when He spoke these words unto them, where "He made peace through the blood of His cross," and where He took upon Himself, forever, "the chastisement of our peace."

Outwardly, Christ's life was full of sorrow and toil, as the Scripture says of Him, "He was a man of sorrows and acquainted with grief," but within there was a holy calm that nothing from without could mar. The secret of His inner joy and peace was His oneness with the Father, for He did always those things that pleased Him.

Could it be that if we are lacking in peace, it is because we have not fully yielded our wills to His will, nor have we walked close enough to Him to discover our own selfishnesses and our pride? The Word tells us to acquaint ourselves with God and be at peace (Job 22:21). All men desire peace, but they do not go

where it is found. It is found in Jesus, the Prince of Peace, Who when He gives us His peace, He sets us at peace with ourselves and with each other.

One day Jesus spoke to those about Him who were laboring and were heavy laden: "Come unto Me, and I will give you rest." But He said something else, "Take My yoke upon you, and learn of Me; I am meek and lowly in heart: and ye shall find rest unto your souls."

Like Jesus, the meek and lowly one has no worldly ambition for himself. He is not troubled if he receives no praise, nor does blame cause him pain. He esteems all men better than himself, and his desire is to be well pleasing unto Him, the Bridegroom of his soul. As we walk carefully with Him, seeking to learn of Him and to do His will, we find peace through the blessed Holy Spirit, shed abroad in our hearts, for peace is one of the beautiful fruits of the Holy Spirit.

We hear one ask, "Is it possible to have this peace amid the petty frictions that arise in our busy everyday lives, or when the storms of adversity or sickness or sorrow cross our path, or when persecution for the sake of Jesus has separated us from the dearest on earth to us?"

Yes, it is possible, for it is in the storm that Jesus draws nigh and speaks His peace to our troubled hearts.

One of my sweetest memories as a young Christian worker was of a precious sister, who was cast out of her home. She lived next to us, in the little mission where I was working. At the close of her day's work she returned to her room, and in the twilight she would sit and pray and sing softly to herself, over and over:

*"Wonderful place called Calvary—  
Wonderful place called Calvary,  
Love redeeming, love I see  
At the place called Calvary."*

The peace of God was shining from her countenance and the grace of God was in her life. Is it not wonderful, as we linger at the cross, the glow of His peace is reflected in our own lives?

Yes, it is possible to have His peace at all times, for has He not promised, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:7)?

*Blessed quietness, holy quietness,  
What assurance in my soul!  
On the stormy sea, He speaks peace  
to me,  
How the billows cease to roll!*

## The Heart of the Gospel

(Continued from page 6)

would soon commend His spirit while dying on an atoning cross.

*"He died that we might be forgiven;  
He died to make us good:  
That we might go at last to heaven,  
Saved by His precious blood."*

You see, the gospel focuses on man's sin in order that man may know the secret of overcoming it. Christ died not just to make us sin-conscious but to make us sin conquerors! And when one who has taken Him as Savior speaks of sin, it should never be with the expression or the tone of someone describing his own or another's incurable illness. The Christian should think and talk like a cured man, or at least like one who is well on the road to recovery! For the believer, sin is something which once had the upper hand but now is under control. It may continue to threaten, but the specific remedy is known. "Sin hath no more dominion over you." "We are debtors not to the flesh to live after the flesh." "If we confess our sins, He is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness." This is how the New Testament takes account of sin.

How many of us are living in gospel territory as far as our awareness of sin and its cure are concerned? Some people we know who make no Christian profession whatever are living frankly settled as citizens of Satan's realm, doomed and at least externally delighted. Others who know better are convicted of their need of a Savior and of talking-back to temptation, but they are not too hopeful of living at much more than what the hymn-writer calls "this poor dying rate." Faintly aware that Jesus preached forgiveness, vaguely conscious that some Christians live victoriously, their only real hope of healing lies beyond the grave. Meanwhile they do "the best they can" which is not much more than dutiful performance of religious routines.

## 2. *"And He rose again the third day according to the Scriptures."*

His death and resurrection are twin truths. They are two sides of the same heart. In our text Paul has them together where they belong. They are of the same quality historically. We are not to try to make Christian doctrine more digestible or palatable to the mind of modern man by proposing that the death was actual but the resurrection "ideal"; that the one was historical and the other mythological. Such a theory is not modern at all. It is as old as the book of Acts, and it is utterly foreign to the message of the gospel. It is fatal to the faith.

So Paul lists the names of those who saw the Lord. They are honorable, sensible men. Their word is their bond.

Furthermore, again, Christ's rising was according to the Scriptures. It was no freak. It

was foreshadowed in the Bible of the first century Jews, our Old Testament.

I must confess to having been troubled at this point. Jesus, we are told, took his disciples back into their Scriptures and showed that it was necessary according to Moses and all the prophets for the Messiah "to have suffered. . . and to enter into his glory." Yet, if you read the Old Testament looking for prophecies of the resurrection of Jesus, you may be disappointed, for they are not of the obvious, explicit variety. Does this mean that they had inspired writings we know nothing about? Hardly. I believe, rather, that what He would be pointing out to them would be that His victory at Easter was not to be thought of as an isolated happening once in time, but as the outcropping of a great organizing principle underlying all of life and history. Here at the empty tomb God had bared His arm (and His heart) in a "Moment of Truth." Here in the person of His Son He had let us behold His glory, and by the afterglow the whole universe was illumined.

Resurrection is everywhere anticipated in the Old Testament. That's the point. It is like  $E=MC^2$  in nature — long concealed, spelled out even now only in a limited literature, nowhere obtrusive but operative everywhere. The program of life-from-death, of victory rising out of defeat, is God's consistent way of working. Whether you have in view the current international crisis or the adventures of the Children of Israel; whether you wrestle with the problems of the book of Job or stand beside the open grave of someone dear to you and wonder why he had to go so soon — persistent questions about meanings will raise

themselves. Into these and all the other big, deep doubts which plague us, the resurrection fits like a master key. Anywhere you look in the Bible from the standpoint of men B.C., you will find delicate locks on tantalizing doors which are themselves witnesses to a Creator who holds a key. But now He no longer withholds that key. He shares it. "That which we have seen and heard declare we unto you, and truly our fellowship is with the Father and with His Son Jesus Christ." So the New Testament gospel narrative begins, and ushers in A.D.

Then here is the second side of the gospel's heart. And it too is very good news. Still, strangely, an unconverted man (Paul calls him the "natural man") does not relish the doctrine of Christ's resurrection any more than His atoning death for sinners. I should like to think that such resistance is not entirely wickedness. Some of it may be misinformation: the harboring of misleading mental images. If the word resurrection suggests, for instance, the regathering, a la trick photography, of each of the components of this very body from every place where oxidation has dispersed them, it poses some sticky problems. If resurrection means a popping up from coffins underground such as literalistic old-time artists used to love to paint, no wonder modern man finds the thought grotesque. But these objections have little relationship to what the Bible means, and they sound as often as not like mere excuses.

More likely the uneasiness of moderns is the same as it has always been. The resurrection concept, claimed for Jesus then, or projected for ourselves later on, is just too carnal for comfort! The thought of immortal-

ity for the soul is dreamlike, and dreams, when recognized as such, no longer disturb us. But the doctrine which requires us to show up for Judgment Day as whole persons, no wraiths, makes death more serious than mere falling off to sleep. It drives home the crucial quality of the use we make of our bodies here and now. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to what he hath done, whether it be good or bad." Paul puts the fear of God into pagan hearts with that sort of language! No wonder that self-indulgent men do not want to hear it. The Greek idea of immortality is man-centered. It would offer escape from responsibility, and psychic bliss like that which some seek in opiates. Resurrection is God-centered in its implications. Why expect the unbeliever or lukewarm Christian to covet that kind of a situation, so foreign to his idea of fun?

For the believer, though, who knows forgiveness and has tasted initial victories over sin, the Easter message is fraught with prospects both joyful and hopeful.

In the remainder of this explanatory chapter, Paul deals first with history and the bearing of the gospel on its outcome. For paganism in Paul's time, history was conceived as cyclic. For the Christian, he indicates, it is no longer a merry-go-round (or misery-go-round, some would call it) but a guided march toward a Goal. And what a Goal! You will have to read the entire New Testament to get the full picture. Old Testament prophecy will help too. "Eye hath not seen; nor ear heard; neither have entered into the heart of man"

what God has in store for His pilgrim people!

Next Paul proceeds to deal with the destiny of the individual lover of Jesus. There are brief, impressionistic word pictures of the body each of us will inhabit. I am excited at the prospects, and suspect that you are too if you have considered them. We are to have something essentially similar to Christ's glorious resurrection physique. Frankly, I was not nearly so much interested thirty years or so ago when I imagined, as most young men do, that I already had a glorious body and that it could do practically anything I wanted to do. The reason was that my wants were youthful ones, narrow in range and short on sense.

The more a person lives and learns, the more he comes to realize that this body of his, wonderfully designed and efficient as it is, is nonetheless what Paul calls it in Philippians 3:21. ("This vile body," the King James Version quotes him as saying, but that is a poor translation. "This *humiliating* body" renders it better.) Instead of obeying my spirit, my physical machinery can not help hampering it. My energies lumber along behind my adventurous imagination. From observation, and some beginning experience too, I know that in a few brief years this frame of mine will start to creak and totter and collapse. Yours will, too. You are not so very much younger yourself!

If somewhere on good authority I could learn of the possibility of exchanging it for a new model, more powerful and gorgeous in contrast to the old one than your new Cadillac compared with my grandson's kiddie-car. . . . Well, on the best of Authority we have it that, as we have identified ourselves with

Jesus in His dying for us on the cross, so we shall be "with him in the likeness of His resurrection!"

\* \* \*

We have two choices, now that we have listened to the gospel. One is to react as sensible persons react to folk tales — of flying carpets and fairy godmothers, of Hercules, or Paul Bunyan, or of Superman. We can muse, "Wouldn't it be great if only true!" and let it go at that.

Some professing Christians thus estimate their Bibles. They might be justified in this if evidence kept pouring in that the Scriptures are full of holes historically, logically, and scientifically — a collection of antiquated nonsense. The remarkable fact, however, is that as archaeologists dig, and critics sift, and ancient manuscripts turn up in caves, and as Christians test the promises of Holy Writ in all kinds of everyday situations, the evidence turns out to be consistently on the side of the trustworthiness of what we call God's Word.

So the other choice is to believe! The invitation of the Good News Reporters is to do just this. Here is Paul's motive for laying open to our view the Heart of the Gospel which he preaches, which many of us present have received as God's truth, and in which we have taken our stand. If you too will take your stand with us, believing that Christ died for your sins according to the Scriptures, and that He rose again the third day according to the Scriptures, you will be saved from sin and for eternity. You will have reason to be

"steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord."

seed-time



and harvest



**“THE CHRISTIAN READING ROOM** is perhaps our best work among the non-Christians,” reports Mrs. A. G. Ericson from Partapgarh, U.P., India. “Up to 100, sometimes more, sometimes less, come every day. Two years ago I started to give Bible Correspondence Courses to those who wanted to study the Bible. This is a rather new way of making contact with non-Christians who want to know our Christ. Many have to keep their papers hidden in their homes and schools because of opposition. To date I have had 285 students. Some have dropped out; some have already finished the course, while about half of this number are still taking the courses. After each course the student gets a diploma. After receiving the first diploma, he is also given the Gospels in Hindi to study. Then after two diplomas, he is given a Hindi New Testament. I never dreamed that this method would be so widely accepted by so many. I am so thrilled, and how I pray that God’s Word shall do its work in hearts so that there may be fruit unto eternal life.”

\* \* \*

On March 9 *Ruth* and *Robert Kalis*, ministers of the Emmanuel Pentecostal Church, Elizabeth, N.J., returned from a three-week visit in Tortola, one of the British Virgin Islands,

with *Mr. and Mrs. Gordon McKinnon* and *Roy Olsen* who are laboring there. For one week the Kalises held special meetings at Sea Cow Bay beginning with an open-air service by Parson’s Well next to the sea. A great part of the village came to the service. The chapel was full every night, and many earnestly sought the Lord. In fact, one of the outstanding opponents of the work came to the altar weeping and called on God for salvation. The hall at Carrott Bay is too small for special services. Therefore all the meetings were held outside. About 75 came every night, and each night after the close of the meeting, more and more came into the little chapel to pray until after the last service the place was really packed. Praise the Lord for His wonderful works!

\* \* \*

*Miss Margaret Michelsen* writes from India:

“From February 2nd to 12th I was at a Swedish Mission Station at Chauri Chaura having meetings in their school and church. The Lord’s presence was so very real. God was probing hearts and there was a response.

“One of their young ladies came greatly under conviction. She had been a problem. But one night she touched God in prayer quietly; then that night she waited outside of the mission-

ary’s door until 10:30 when finally the missionary had left the others to go to her room. This young lady had come to ask her forgiveness and make wrongs right. They prayed and wept until midnight. What a transformation!

“Two nights before coming away we felt instead of having a regular service we should have a time of prayer and waiting on God. Coming to this service was to be voluntary and all we would do would be to seek Him. At least eighty were there — junior and teenage girls, young ladies and teachers. It would have blessed your heart to have been with us. For two hours and twenty minutes all were taken up with seeking cleansing, forgiveness, and Jesus. No one fidgeted nor looked around. There was not the least sign of ‘dragging’ or dead silence. It was a rich and mighty time in His presence. Some of the girls came to us asking for special help.

“Then the last evening was a grand climax. Girls sobbing, pleading with God to completely cleanse them. Of the group was a Hindu girl sobbing brokenly. When the missionary asked her what was the trouble, she sobbed out, “I want to be saved from sin.” Our hearts were deeply touched to see her so broken up because of her sin and need of Jesus. Praise His name!”

\* \* \*

*Helen Hoss*, who has been carrying on a blessed ministry in and around Durban, Natal, Republic of South Africa, sends us this testimony: “I am ever so grateful to Brother Mullan of Johannesburg who four years ago suggested my working here in Durban. The Lord opened the door. I am so glad for the way He has led here and that this is a field that is needy and wide



**Co-Workers in the Chatsworth Sunday School**

*Brothers S. Govender and Moon, Sisters Shiela, Helen Hoss, and Pat, and Brother Monsamy.*

open for the missionary. Many fields are closed to us, but, praise the Lord, this one is still open, and it seems it will stay open for us.

"We have had some remarkable healings of late. One woman who several months ago was delivered from demon possession was miraculously delivered in childbirth recently. Then another sister has just been healed of tuberculosis. The doctors cannot understand why the tests are all negative.

"The Lord willing, we will be opening another Sunday school in Unit 3 of Chatsworth. We will also have another Sunday night service there. We have meetings in Unit 2 now. Yesterday I was given a 'car box' by the Mercedes people — free of charge. We will be able to make benches now for Unit 3 and have better ones for Unit 2.

"In Gale Street, Durban, we are now having Bible study before the meeting on Sunday morning as our people from the suburbs of Durban do not get out to a midweek service. It is too dangerous.

"When one sees the work progressing so wonderful it is hard to think of leaving, but it seems after the tent meetings in April and June, I'll be on my way home via Germany. Pray that the Lord will give us a great time under the tent."

\* \* \*

After *Sixto M. Lopez* had to flee from Cuba, leaving his possessions behind him, the Lord opened a new field of service in Columbia, South America. To help him with his radio broadcasting there, the Ridgewood Pentecostal Church provided for his use a tape recorder. "I am happy to tell you the Lord is using and blessing the daily broadcast here in Bogota over Radio Tequendama," writes Mr. Lopez. "We are on the air every morning, Monday to Friday, at 6:30 a.m., an excellent time here. We are receiving precious letters from the listeners asking for literature and for prayer. One letter came from a lawyer, signed by himself and all his family, expressing their gratefulness for the program. An Episcopal minister expressed

his joy to us personally about the program and was amazed that we had been able to get on the air in this stronghold of Romanism. He himself would now like to get on the air. I hope that the program will stir other pastors to trust the Lord for doors to broadcast the Word to this nation. In Bogota alone there are 500,000 transistor radios besides the other thousands of regular house radios.

"In January we engaged in a short-term Bible course for about 60 students, mostly young people, men and women. The challenge in this nation at this time is tremendous. The door is open now, not as open as in other nations, for there is yet a certain amount of persecution and opposition, but open compared to past years. We must take advantage of it."

\* \* \*

One of the most enthusiastic supporters of BREAD OF LIFE throughout the years has been *Martha Jacobsen*, missionary in Ogoja, Nigeria. In a recent report she tells of the growth of the work there: "Fourteen years ago there was no gospel, not even one Christian, in this area. How we thank God for what He has done. There are about 7,000 Christians now and over 10,000 attending the Sunday morning services. We have 120 pastors and women's workers in an area about 100 miles square.

\* \* \*

The buildings pictured on this month's cover are the three houses of worship accupied by Pastor Hans Waldvogel and congregation during his forty years in Brooklyn: 75 Patchen Avenue; 815 Seneca Avenue; and the present church, 457 Harmon Street. Ruby is the color for a fortieth anniversary.





## BORROWED BITS

Selections by MARTHA W. ROBINSON

1. *O Soul of mine, mount high, mount high;  
Cling not to things below.  
Up yonder are the mountain tops —  
Stretch forth thy wings and go.* — ANON
2. The love of JESUS maketh a man to despise himself.  
— THOMAS a KEMPIS
3. *Scarce seen, scarce heard, unreckoned,  
Despised, defamed, unknown,  
Or heard but by our singing —  
On, Brethren, ever on!* — G. TERSTEEGEN
4. Give your burdens to God. Some people carry their burdens to God, but take them away again. As often as they return, carry them to God.  
— HANNAH WHITALL SMITH
5. *The temple has been yielded  
And purified of sin;  
Let Thy Shekinah glory  
Now flash forth from within.  
And all the earth keep silence,  
The body henceforth be  
Thy silent, docile servant,  
Moved only as by Thee.* — ANON

*"I am the Lord that Healeth"*

(Continued from page 9)

5. Chapter Eight:
  - a. What kind of a mind brings death?
  - b. What kind of a mind brings "life and peace"?
    - (1) Read Philippians 2 and Colossians 3.
    - (2) Give a definition of "the carnal mind", also of the "spiritual mind".
    - (1) What to these verses indicate that we are to "confess with our mouths"?
  - c. Who does verse 11 indicate was the agent God used to raise Christ from the dead?
    - (1) What does Paul say God will do for us by this same agent?
    - (2) What does the word "quicken" mean?
    - (3) Is there any limit to what God can do for your body? Why?
6. Chapter 10:
  - a. What does verse 8 indicate ministers should preach?
  - b. Verses 9 and 10 can apply to either the sal-

6. The first step in the process of inward salvation is to *consent* to be saved; or what is practically the same thing, (to submit or consent to give ourselves up to God, *in the act of unreserved and perpetual consecration, to be his, in his own way, time, manner and degree, for ever.* This is a principle which is necessary in the beginning, and is equally necessary in the continuance of the inward life. We cannot begin to live without it; we cannot continue to live without it. This is the very point where thousands and thousands have stopped, and have thus incurred evils and sufferings which they seemed unable to account for, and still less able to remove.) — T. C. UPHAM

7. *Keep my life that it may be  
Consecrated, Lord, to Thee.* — F. R. HAVERGAL
8. The answer to prayer comes when we rest in the Lord — when we stop putting forth effort and trying to work ourselves up into a certain frame of mind — and get into the stillness with God.  
— JOHN ALEXANDER DOWIE
9. God, *the only good* of all intelligent natures, is not an absent or distant God, but is more present *in* and *to* our souls than our own bodies.  
— WILLIAM LAW
10. "Supposing there was never but one complete Christian, in all respects, of a right stamp, having Christianity shining in its true lustre, at a time in the world; resolved, to act just as I would do, if I strove with all my might to be that one, that should be in my time."  
— JONATHAN EDWARDS
11. *Perhaps today there are loving words  
Which Jesus would have me speak.* — MARY BROWN

vation of our souls or the healing of our bodies, since the word "save" is used for both.

- (1) What do these verses indicate that we are to "confess with our mouths"?
- c. In view of "b" above, what do verses 12 and 13 show us about who may be saved (or healed)?
  - (1) By what means may we be saved (or healed)?
- d. How may we get faith?

### ANSWERS TO LAST MONTH'S QUESTIONS

Acts 14:8-10.

1. The man was a cripple from birth and had never walked.
2. Paul saw faith in him. Verse 9, with Romans 10:17, shows that the faith came from hearing Paul preach.
3. Paul commanded him to stand up.
4. The man "leaped and walked."

Acts 14:19-21.

1. Paul was stoned and left for dead.
2. The disciples stood around him (probably praying).
3. Paul rose up, went into the city, and the next day departed for another city to preach.
4. Most people would have taken a long period for rest and recuperation.

Acts 28:1-9.

1. Paul, bitten by a viper, would normally have "swollen or fallen down dead suddenly."
2. Mark 16:15-18 with verses 3-6 indicate that Paul was kept by God.
3. Paul prayed for Publius and laid his hand on him and he was healed.



12. Proceeding step by step as God leads us, we (find new openings of truth in our interior being, making even this tabernacle of clay a paradise, because God inhabits there, and communion and fellowship with the blessed is reached). One with our Lord and with each other, thus is the prayer of Jesus answered.  
— MRS. P. L. UPHAM
13. *A mighty fortress is our God,  
A bulwark never failing;  
Our helper He, amid the flood  
Of mortal ills, prevailing?*  
— MARTIN LUTHER
14. O that we had nothing else to do, but always with our mouth and whole heart to praise our Lord God!  
— THOMAS a KEMPIS
15. We can not do evil to others without doing it to ourselves.  
— DESMAKIS
16. *And those who find Thee find a bliss  
Nor tongue nor pen can show;  
The love of Jesus, what it is,  
None but His loved ones know.*  
— BERNARD of CLAIRVAUX
17. Three things may be distinguished in the great duty of being *spiritually minded*. . . which. . . is here recommended unto us: . . . Third — A *complacency of mind* from that *gust*, relish, and savour, which it finds in spiritual things, from their suitability unto its constitution, inclinations, and desires. There is a *salt* in spiritual things, whereby they are *condited* and made *savoury* unto a renewed mind; though to others they are as the *white of an egg*, that hath no taste or savour in it. In this *gust* and *relish* lies the sweetness and satisfaction of spiritual life. Speculative notions about spiritual things, when they are alone, are dry, sapless, and barren. In this *gust* we taste by experience that God is gracious, and that the love of Christ is better than wine, or whatever else hath the most grateful relish unto a sensual appetite. This is the proper foundation of that joy *which is unspeakable and full of glory*.  
— JOHN OWEN
18. Christ will come unto thee, and show thee His own consolation, if thou prepare for Him a worthy mansion within thee. All His glory and beauty is from within, and *there* He delighteth Himself.  
— THOMAS a KEMPIS
19. *O Jesus, Thou hast promised  
To all who follow Thee,  
That where Thou art in glory  
There shall Thy servant be;  
And, Jesus, I have promised  
To serve Thee to the end;  
Oh, give me grace to follow  
My Master and My Friend.*  
— J. E. BODE
20. The holy soul desires to possess God as he is; just as he is; and *all* that he is.  
— CATHARINE ADORNA
21. Let nothing be great unto thee, nothing high, nothing pleasing, nothing acceptable, but only God Himself, or that which is of God.  
— THOMAS a KEMPIS
22. *Jesus, Savior, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass come from Thee,  
Jesus, Savior, pilot me.*  
— EDWARD HOPPER
23. *More stern will grow the conflict  
As nears our King's return,  
And they alone can face it  
Who this great lesson learn: —  
That from them God asks nothing  
But to unlatch the door,  
Admitting Him who thro' them  
Will conquer evermore.*  
— FRED A HANBURY ALLEN
24. *Renew my will from day to day;  
Blend it with Thine and take away  
All that now makes it hard to say,  
"Thy will be done."*  
— CHARLOTTE ELLIOTT
25. In so far as you approach temptation to a man, you do him an injury, and if he is overcome, you share his guilt.  
— JOHNSON
26. *Where the night of sin lies darkly,  
And afar the wand'ers roam,  
I must keep the watchfire burning  
That will guide the weary home;  
'Tis my Lord who loves the sinner  
That has made this duty mine;  
He has given to my keeping  
This fair gleam of light divine.*  
— JULIA H. JOHNSTON
27. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if, in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of the Jordan?  
— JEREMIAH
28. *Along the River of Time we glide,  
Our Saviour only our bark can guide,  
But with Him we secure may be:  
No fear, no doubt, but joy to be  
Floating out on the sea of Eternity.*  
— GEORGE F. ROOT
29. Virtue itself offends when coupled with forbidding manners.  
— BISHOP MIDDLETON
30. Thy Beloved is of such a nature, that He will admit of no rival; but will have thy heart alone, and sit on His *own Throne as King*.  
— THOMAS a KEMPIS