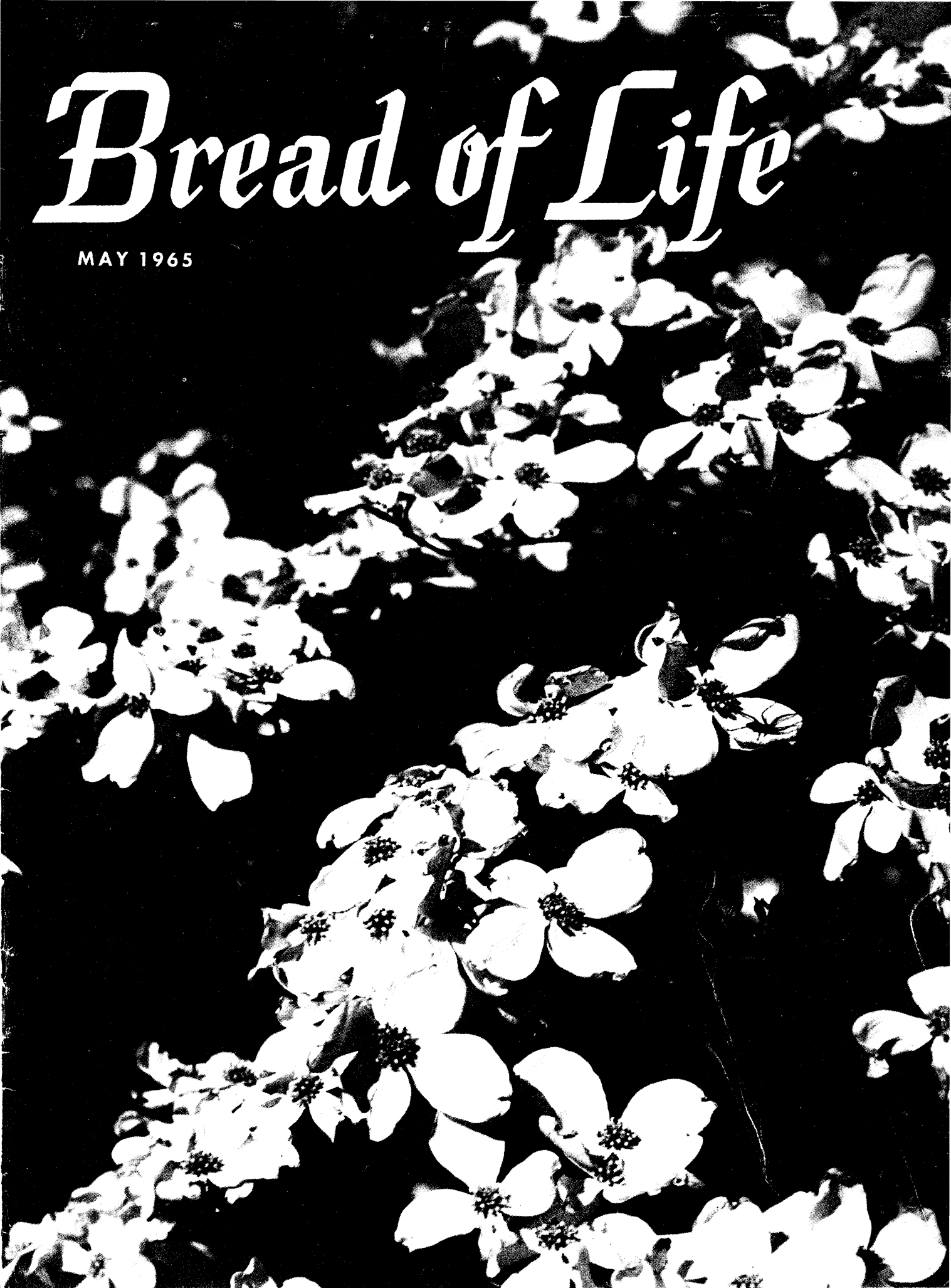


Bread of Life

MAY 1965



STRAIGHT FROM THE SHOULDER

SEX IN SIXTY-FIVE

SEX IS a great problem today. As never before, the subject is freely discussed in private groups and in the public from the pulpit, in church councils, and in both the secular and religious press. It is a problem for married people, and it is a problem for unmarried people. It is a function which was created by God Himself, but the problems attendant upon it and arising from it were created by the serpent, the devil, the deceiver, who was a murderer and a liar from the beginning—the enemy of God.

The seventh chapter of First Corinthians shows us the remedy for this problem. First of all, the Apostle Paul says that people are better off, that they are happier if they have the spiritual and moral fiber to stay single. This is something that does not enter into the thinking of people today, but it is in the Bible. We know too little about this kind of a life that is presented to us by the Holy Ghost in the Word of God.

But the apostle goes on to acknowledge that God wants some of His people to get married. The issue is, "What is the will of God *for me?*" And the real happiness for the married or the unmarried person comes in doing the will of God. Some people have thought that a person who is unmarried is by virtue of that fact holier than a married person. No! It takes much more grace to live a married life that is pleasing to God than to live a single life.

We get some idea of what marriage means to God when we read that husbands ought to love their wives as their own bodies, *as Christ loved the church*. That is the only attitude that makes marriage legitimate—when a man is so deeply in love with a woman that he wants to give his life for her and to her—*like Christ gave Himself to the church*. Hence Paul says that this is a great mystery. It isn't any wonder, therefore, that Satan, the enemy of God and that mystery, has gotten all his arsenal arrayed to wreck the sign of that one great mystery. Marriage and sex have been so fooled with and corrupted that the whole world today has become corrupted.

In speaking of married people, the apostle says that they belong to one another. They are not their own anymore. They have been forged into one vessel by the hand of God, and they are responsible to God for their conduct in married life. In another place he says, "Let every one of you know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: for God hath not called us unto uncleanness, but unto holiness." How many a marriage is ruined because that rule is not obeyed: "Sanctification and Honour." The marriage bed is undefiled, says God, but those who sin against it God will judge.

Then the Apostle Paul tells another wonderful thing about husbands and wives, something that seems to have been the practice in the early church, that there were times when married people, husbands and wives, would give themselves to fasting and prayer. That is certainly a wonderful practice for people who want God to be Master of their home life; in fact, it is indispensable that they set apart time for waiting upon the Lord. A woman who knows her husband to be a man who spends time waiting on the Lord and is devoted to doing the will of God at any cost will no doubt gladly obey the commandment of the Lord to be in subjection to her own husband as the church is to Christ.

Or if both of them at the same time agree to set apart time earnestly to seek the will and power of God, they will have greater respect for each other. They know that they cannot walk in all the commandments of God blameless in this wicked world where every ounce of air is polluted by sin unless they take time to wait on God for protracted periods. How blessed are the husbands and wives who have been married in the will of God, who have accepted the responsibility of their relation, and who live in the light of God concerning it, knowing that they shall give an account in the day of judgment for the deeds done in the body and that God will judge those who sin against that relation.

Behind the words of the Apostle Paul on this subject lies a pungent, mighty, eternal truth which ought to get into our hearts. We ought to hear what the Spirit saith unto the churches, for we need to wake up in these dark days when darkness covers the earth to know that we are children of the light and of the day. We need to watch that in this area we are not fooled by the cunning and specious arguments of him who comes as an angel of light who threatens to deceive the very elect.

— H.R.W.

Divine Healing In Relation to the Use of Our Lips

By CARRIE JUDD MONTGOMERY



DIVINE HEALING in relation to the right use of the lips is one very necessary aspect of Divine Healing, because we find so many Christians who get out of the place of blessing through the wrong use of their tongues, and the Lord is obliged to deal with them, and allow them to be sick because they have not used their tongues to His glory. We will look at some texts on this subject.

First turn to Psalm 139:4, "For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." If the Lord Jesus was personally visible to us, we would be very careful about our conversation. If, when we went out, we could see Him visibly walking by our side, how careful we would be about our words. But because we do not fully realize His presence with us, we often are not as careful as we should be. We speak the little hasty word, the impetuous word, the word that is not just as kind and tender as it ought to be, and the Holy Spirit is so faithful that He will reprove us. Sometimes we are not loving and tender in our speech because we misunderstand others. The Lord wants us to be so meek, and leaning upon Him every moment so that He will not let us judge

after the sight of our eyes or the hearing of our ears. I often pray this prayer, "O, God, do not let me judge after the sight of my ears, but let me know about everything as the Holy Spirit reveals it to me." "He shall teach you all things." This means that He will teach us moment by moment, and we are not to judge of things by our own understanding. How solemn to realize that Jesus is listening to our every word. Beloved, I am sure that we all want to please Him in every word and every thought and yet we are so slow to comprehend that complete yieldedness to Him that will enable Him to work in us to will and to do of His good pleasure.

Now we will look at Proverbs 18:21. Here we read these remarkable words: "Death and life are in the power of the tongue." We take this in two different ways. There are many cases where an infuriated man will speak angry words that will stir up anger in another person, which will lead to murder or some desperate act, and in that sense life and death are in the power of the tongue to the sinner; but there is another sense in which life and death are in the power of the tongue to God's children, and that is if we dis-

obey Him and speak words that divide God's children, or if we speak words that grieve God's little ones and wound them to the heart, God is greatly displeased with those who do this, and I believe that if sick people would let God search them, He would often show them that long years ago there was a time when they wounded God's little ones, or when they caused separation among some of God's children, so that God's heart was greatly grieved and He would show them that they are suffering for it today. Repentance and confession and trust in the cleansing blood will bring them to the place of blessing and healing. Oh, I do believe, dear friends, that we are not filled enough with the Word of God. The Psalmist said, "Thy Word have I hid in my heart that I might not sin against Thee." If we are filled with His Word we shall walk softly and our tongues will be controlled by the Lord.

Proverbs 12:18. Here are two different kinds of speech: "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." How sad it seems to think that any of God's children could

speak like the piercings of a sword, but if the tongue is not sanctified it will sometimes speak in that sharp way, and pierce the heart of some of God's children. Of such a person God might say, "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." I do not know whether this appeals to you as solemnly as it ought, but God has made it mean so much, and by our words we shall be justified or condemned.

Then we read of the other kind of a tongue, that is HEALTH. Do you want to have a tongue that brings health to yourself and to everybody around you, through which Jesus can speak His words of love and life? And even if God shows you that another soul needs to be dealt with about some sin, let us be so tender with them that we can say in the words of the Master, "Neither do I condemn thee." When we deal with people who have done wrong, they know in a moment if we are critical, and harsh, or if we are seeking to help them into a place of blessing.

Proverbs 15:4. "A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit." "A wholesome tongue" is a tree of life in your own being and also in the one to whom you are speaking. You say, "I would like to have a tree of life in me." Christ is the Tree of Life, and it is when we have Christ fully formed in us

that we have His life for soul and body.

"Out of the abundance of the heart the mouth speaketh," so if you are quite full of divine love, you will never say anything but loving words. Then people who are hungry-hearted will feel Christ's love in you, and even those who are in erroneous doctrines, and who are not satisfied will feel this love and will desire to be taught the way of life.

Turn to Proverbs 13:3. "He that keepeth his mouth keepeth his life." If we keep our mouth from all evil speaking and from all guile, our physical life as well as our spiritual life will be kept by the Lord. When you are sick and cannot get healed, wait on God and let Him search you. Do not try to search out things yourself but let the light of Heaven stream in. As the Lord shows you your failure to keep your lips under the blood, repent and confess to Him and to those whom you have injured.

Now, let us read Psalm 15:3. This is a wonderful Psalm. It opens in this way: "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" Then follows a description of the kind of person who abides in His Tabernacle, in the Secret Place of the Most High, and you know that if we abide in Christ we may ask what we will and it shall be done unto us. The 2nd verse reads: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." And the 3rd, "He that backbiteth not with his tongue, nor doeth evil to his neighbor, not taketh up a re-

proach against his neighbor." We are to dwell continually in that Secret Place of His holy hill, where we do not backbite with our tongues, and where we do not take up a reproach against another. Those who take up a reproach tell it to somebody else, until it is cast abroad like the seeds of a poisonous weed. This is indeed evil in the sight of the Lord.

I heard of one lady who, when anybody brought her an evil report, would say, "Come, let us go together to that one and see if it is true." This stopped people from coming to her with their backbiting. The Word is so plain to us that if we have anything against another, we are to go to that one alone. The devil will bring up a thousand reasons why we cannot do this, but we must obey God, and usually we will find that the trouble will fade away like the mist before the sun.

Next we will read I Peter 3:8-10, "Finally be ye all of one mind." What kind of a mind? It looks as though our minds were very different one from another, but this is the kind of a mind that we are to have alike: "Having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now we come to a verse to which I especially want to call our attention. "For he that will love life, and see good days, let him refrain his tongue

(Continued on page 10)

Bread of Life

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The Fighting Elder

Conflicts in the Narrow Way

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

PART XXIV

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

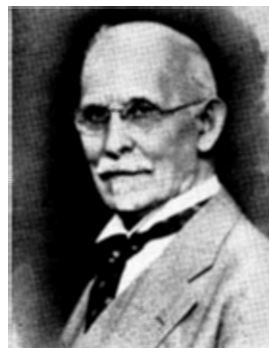
Baptized in the Holy Spirit, 1908

Ministers in Toronto, 1908-1909

Toronto Faith Home opened, Dec. 15, 1909.

Faith Home opened, Zion, Illinois, March, 1910

Tent meetings, June to September, 1910



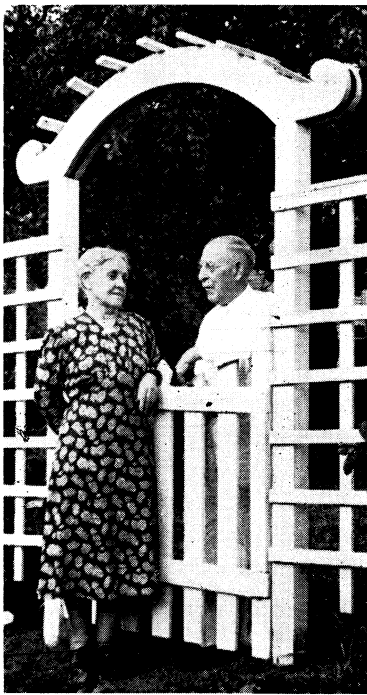
AT THE same time the Lord supernaturally revealed to Mrs. Brooks that they were going to be forced to vacate the home on Elisha Avenue because the owner was a member of the Zion Church whose pastor, Wilbur Glenn Voliva, was violently opposed to Pentecost and was coercing him to take this action. The Lord further told Mrs. Brooks that they were to find another house and get moved into it before Voliva would see to it they were put out. The Lord did not wish a public issue made of this and also wanted to outmaneuver Voliva. (Voliva was particularly angry because the Brookses were conducting a Pentecostal work on the most "fashionable" block of the city, — "Deacons' Row" — just two or three houses from the late Dr. Dowie's palatial residence.)

Therefore, Elder and Mrs. Brooks started out one day, led by the Lord, and were directed straight to a house on the corner of Emmaus Avenue and 30th Street, owned by the Howes. Upon entering the house, the Brookses told them that they would like to rent the house for a home for the work of the Lord. Mrs. Howe fairly leaped for joy as she had wanted to move for some time. Now Mr. Howe concurred. Within a short time the Brookses and household were moved into their new quarters, which they were to occupy for ten years, usually referred to as the Emmaus Home.

This house was a much larger one than the first one and much more suitable for meetings with its large parlors on the ground floor. Quite a sizable congregation had been gathered from among the residents of the city as a result of the meetings. In addition to this group, people in distant places who had heard of the unusual blessing of God manifested in the work began to come. Many of these visitors needed accommodation for the length of their sojourn and so were entertained freely as the personal guests of the Brookses.

To minister to the needs of this varied congregation, three meetings were held daily. In essence, though never so much as suggested by such a name, there was a continual convention in progress. To assist in this ministry, Miss MacPhail joined them again in November. Before this, however, the Lord had brought from Virginia Elder Brooks' brother, William, and his wife Lena, a cousin of Mrs. Brooks, to help care for physical and material needs of the household, thus leaving the ministers free to give themselves wholly to the ministry of the Word and prayer.

"Uncle Willie," as he was known to all, was a colorful man, so different in appearance and manner from his brother that unless told of the fact, most people never associated the two. Converted about the same time as his older brother,



Aunt Lena
and
Uncle Willie
Brooks

he later backslid and in that condition contracted tuberculosis. As he turned back to God, he was perfectly healed and consecrated his life to God. For many years he was engaged in business in Bowling Green, and for some time prior to moving to Zion City, he and his wife conducted a variety store in that town. When they heard the call of God, they accepted it, and they brought with them numerous household articles from their store with which they furnished the Faith Home in Zion.

The meetings were very rich in the power and glory of God, and the Lord blessed with many beautiful and unusual blessings. "I might relate one manifestation of the Lord's presence," wrote Mrs. Brooks for an inquirer into the story of these days. "On a Sunday morning the Lord called us to pray that He would manifest Himself. As the whole congregation called on God with a great cry, suddenly He came in mighty power. One woman had a vision in which she saw the ceiling open and a mailed warrior with a drawn sword come down in our midst.

"Just then an insane girl who had been with us for a while came down from her bedrooms upstairs and stood beside me. Up to this time hers had been a very bad case of insanity. She was not violent but was very stubborn and uncommunicative. She would not eat regularly and could not take care of herself but had to be cared for as a baby. Now she looked perfectly normal and gave a perfectly rational talk, relating her experience and telling how God had completely

delivered her. God had come to her as well as to the whole congregation."

Others were miraculously saved in these meetings throughout the winter months. Among these was Mrs. L. M. Judd who later became associated with Mrs. Robinson and the Brookses in the ministry of the work. Mrs. Judd's husband had been one of Dr. Dowie's closest advisors, the conductor of the famous white-robed choir of 500, the one who had selected Zion City Site and had charge of the sale of the lots of the same. He and his wife had attended the tent meetings and now cast in his lot with the group, for he was hungry for God's best. Eventually he became the organist for the Faith Home and, in spite of his business activities, attended most of the evening services and enriched these not only with his playing but his rich tenor solos.

Another person converted was Katherine Bolund, older sister of Bessie who had come to the tent meetings. Employed in Chicago, she had come for a visit and had come along with her sister and mother to the meeting. She was suffering from a cold at the time and, inasmuch as she knew of God's healing power, requested prayer for her condition. The Lord, however, showed Elder and Mrs. Brooks that her real need was salvation, and they began to deal with her for that. Katherine was bound by a spirit of unbelief which hitherto had made it impossible for her to believe the gospel. Now as Elder and Mrs. Brooks laid their hands on her and prayed, she was delivered from this power and enabled to accept the Lord as her Saviour. About four years later she married George Finnern, and together they pioneered the Pentecostal work in Kenosha, Wisconsin, out of which assembly many have gone to the ends of the earth as ambassadors for the Lord Jesus Christ.

During the course of another meeting, Mrs. Brooks turned to her husband and said aloud, "The Lord has a work for you to do in that room" — pointing to one of the further rooms where a large part of the congregation was. Immediately Elder Brooks went to a man seated far back in the room, one who was a total stranger to him, laid hands on him, and spoke to him by the Lord. He told him that he was not in God's will, for he had been called to the work for the Lord, full time, and it would be well for him to leave his present employment and be obedient to the call of God.

The hearer, H.A. Ulrich, listened aghast, overawed, bowed in the deepest reverence, for he knew

God had spoken from high heaven to him. When he heard Mrs. Brooks speak to Mr. Brooks as she did, he knew instinctively that Elder Brooks was going to come to minister to him. He was not, however, prepared for what he was told. A few years before this he had come from Germany to Zion City along with thousands of others from all over the world. He had wanted to work for the Lord but had been swallowed up in the slump which had engulfed the entire city. He was now married, living and working in Chicago. As opportunity afforded, he witnessed for the Lord and occasionally helped out as a substitute for some minister. From time to time he came to Zion City and held cottage meetings for the many Germans living in the city. It was on one of these visits that his host, the photographer of the city, told him of the meetings Elder and Mrs. Brooks were having in the Emmaus Home. It did not take much coaxing to go "that very night" to see and to hear for himself. The rest of the story is best told in Mr. Ulrich's own words:

"I had seen Elder Brooks, but he had never seen me. I was sitting in the room there a bit critically. I was kind of prejudiced, as we all are when something better comes along. He didn't know me or my condition. I had a call to the ministry, but I wasn't very capable in the natural sense. I wasn't educated, but I had the call on me, but I had given up and had gone back to natural work."

Immediately after the service he told his wife. She was not ready to take such a step, for it meant living by faith for their support, and she was fearful. "It took quite a time to get me adjusted," she commented. Mr. Ulrich, however, steadily endeavored to fulfill his calling. During the next three years as he sought the Lord, the Lord deepened his own experience and understanding of the life in the Spirit. As often as possible he attended the Faith Home meetings. When he was first baptized, Mr. Ulrich testified, "We shouted and sang. We couldn't keep still about it. But Elder Brooks came with the teaching that it is not enough to be happy and joyful, there is something more to learn. I thank God. It was that teaching that got me into the ministry." The Lord also showed Mr. Ulrich that He wanted him to work in Milwaukee. "There was a need in Chicago, also, among the Germans," wrote Mrs. Ulrich, "so I was not convinced to go to Milwaukee until the Lord made it very plain to me that it was His divine will. How good and patient God

is to lead His dear children along till we understand and obey."

Finally Mr. Ulrich succeeded in overcoming every obstacle and in 1913 started a mission in Milwaukee which is now known as Bethel. "I got my ordination by the Holy Ghost through Elder," Mr. Ulrich testified. Whenever the Holy Spirit used Elder Brooks to ordain anyone to the ministry — a rather rare event — it was a very solemn, powerful ministry. He would never lay hands on anyone for this purpose unless he was made to do so by the Lord Himself, but when he was so used, there were very positive results in the ministry of one so set apart.

Elder and Mrs. Brooks followed Mr. Ulrich with their prayers and frequently visited them and their assembly in Milwaukee and were used of God to strengthen the work there. "It was a great encouragement to have their interest in our meetings and the people loved to hear Elder Brooks preach the naked Truth. Also Mrs. L. M. Judd and Mrs. Martha Wing Robinson came frequently to minister and remembered us in prayer."

God blessed the ministry of the Ulrichs with the salvation of souls, miracles of healing, and many powerful baptisms in the Spirit. A number of the assembly eventually went into the harvest field. "When we started our work," recalled Mr. Ulrich, "we had Christian Scientists, Lutherans, foot-washers — all kinds of people came to our German Mission. One man told me he wouldn't come anymore because of a sermon I preached. 'You don't need to', I replied.

"Well, I was against foot-washing. But one day I came to the Faith Home. It took me about three hours to get there in those days. I came a little late for the afternoon meeting and sat in the circle. (The afternoon meetings were usually rather small and so held in just one of the parlors of the Home. The chairs for this service were arranged against the four walls of the room. — Ed.) It was a very simple service. Several of the vessels present came and asked me, 'Brother Ulrich, do you want everything done that the Lord wants done?'

"'Yes, everything that the Lord wants done.' Nothing happened, but when the meeting was over, somebody told me, 'Elder Brooks would like to see you upstairs.'

"So I went upstairs, knocked at his door. He said, 'Come in.' There he was with a washbasin in his hand and a towel over his arm. 'Brother Ulrich, we never wash anybody's feet here, but

the Lord has told me to wash your feet. Now this is not to be done in public but here'."

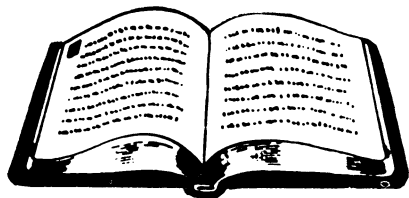
Mr. Ulrich recognized at once that this was the Lord, that the Lord was teaching him not to fight people who held views contrary to his, especially beliefs which really did not matter. Meekly he submitted and learned his lesson. As far as is known Elder Brooks never before or after performed such an act; certainly he did not believe it is an ordinance to be observed, but he was open to God to do it in this instance so that his brother might learn a needed lesson.

As a result of the faithful efforts of the Ulrichs a number of their converts went forth into the harvest field from their assembly. The Ulrichs always gave credit and honor to the Brooks for the part they played in strengthening and establishing their work in Milwaukee, as

well as in getting them into the vineyard to begin with. Later, many of their children in the faith repeatedly went to the Faith Homes where they personally profited by the ministry of the Brooks and the other vessels there.

"Mr. Ulrich had many trials in his forty-seven years pastoring the church in Milwaukee, but seeing God bless the ministry and bring substantial workers forth into the harvest field, it richly paid for all the heartaches," testified Mrs. Ulrich after her husband went to be with the Lord and Mr. Ulrich himself said at Elder Brooks' funeral in 1954, "He gave me a message which encouraged me to step out into the ministry again. I am glad he did it. Elder Brooks was not only a minister; he was a prophet."

(To be continued)



"I AM the Lord that Healeth Thee"

By CHARLES N. ANDREWS

1. Read I Corinthians 11:23-32; Isaiah 53:4-5; and I John 1:9.
 - a. What would "unworthy" in verses 27 and 29 mean?
 - b. What could verse 30 mean?
2. Read I Corinthians 12.
 - a. How are the gifts of the Spirit divided in the church?
 - b. What three gifts might be used for imparting healing?
 - c. What would you say the purpose of God is in giving these gifts of the Spirit? (See Eph. 4:11-13.)
 - d. Does it appear that any of these gifts are for the personal blessing of the one who has the gift, or for others?
 - e. What does God's giving gifts of healing to His church indicate?
 - f. Should we be as interested in the healing of others as of ourselves? Why?
 - g. Considering all we have studied so far, is the only way for us to be healed by the operation of a gift of healing through someone else? If your answer is no, how else can we be healed?
3. Read II Corinthians 1:1-11. (The trials and troubles spoken of here are undoubtedly not sickness, but certainly the truths stated apply to a trial of sickness also. The word "comfort" also means "encourage".)
 - a. What is God called by Paul that shows His attitude toward His people in affliction?
 - b. Give three reasons why God would allow His children to be in tribulation or affliction as indicated by verses 3, 4, 9.
 - c. What does God want to do besides giving encouragement (Verse 10)?
 - d. Give two ways we can help those in affliction.
4. In chapter 2 what are we shown God *always* does for those who are trusting and obeying Him in time of trouble or battle?
5. Chapter 4 speaks further of trials and tests coming from opposition to the preaching of the gospel. But what does verse 10 indicate Jesus wants to do for our bodies?
6. Read chapter 12; (also Numbers 33:55; Joshua 23:13).
 - a. In the Old Testament Scriptures above, to what do the words "thorns" and "pricks" refer?
 - b. Compare 11:23-30 with 12:7-10. From where does it appear Paul's troubles and infirmities came?
 - c. Paul truly may have been weakened physically by the oppositions of Satan to his ministry, by causing men to buffet, persecute, insult, etc. But what three things were offered to him in these trials?

Momentous Events from The History of Christianity

The Fall of Rome and the Spread of the Gospel

By J. S. C. ABBOTT

Edited by G. P. GARDINER

ALARIC, the Visigoth king, who sacked Rome in 410, lived only a few months afterwards, dying in Southern Italy. Thereupon the army enlisted his brother-in-law, Ataulf, to the supreme command. He was a remarkable man whose intelligence and moral worth may be inferred from the following remarks of his preserved for us by none other than Jerome, the translator of the Scriptures into the Latin language in the version called the Vulgate:

"In the full confidence of valor and victory I once aspired to change the face of the universe; to obliterate the name of Rome; to erect on its ruins the dominion of the Goths; and to acquire, like Augustus, the immortal fame of the founder of a new empire. By repeated experiments, I was gradually convinced that laws are essentially necessary to maintain and regulate a well-constituted State, and that the fierce, intractable humor of the Goths was incapable of bearing the salutary yoke of laws and civil government. From that moment I proposed to myself a different object of glory and ambition; and it is now my sincere wish that the gratitude of future ages should acknowledge the merit of a stranger who employed the sword of the Goth, not to subvert, but to restore and maintain, the prosperity of the Roman empire."

In accordance with these views, Ataulf opened negotiations with Honorius, the Roman emperor, who was besieged at Ravenna. He entered into an alliance with him to assist in driving out the barbarians who were on the other side of the Alps. He even sought and obtained in marriage Placidia, a Christian lady, the sister of Honorius. This

illustrious woman had been highly educated at Constantinople. The bride was young and lovely: the bridegroom was also remarkable for dignity of bearing and manly beauty. Thus the daughter of the decaying house of Rome was wedded to the chieftain of a new dynasty just emerging into fame and power.

Ataulf, assuming the character of a Roman general, marched from Italy into Gaul. Driving out the barbarians there, he took possession of the whole country, from the ocean to the Mediterranean. Here Ataulf ere long died, and Placidia returned to her brother Honorius at Ravenna. After an inglorious reign of twenty-eight years, the timid and imbecile Honorius died at Ravenna in 423. His secretary, John, seized the falling sceptre. Another party advocated the claims of the son of the emperor's widowed sister Placidia, a child of but six years. John was beheaded. The boy, as Valentinian III, was declared emperor in 425. Placidia was appointed regent, to act as ruler during her son's minority.

Valentinian III, having attained early manhood, developed an exceedingly profligate character. The Eastern and Western empires were now permanently divided, never again to be united. Then towards the end of his reign, in 452, Attila the Hun, whose devastations have procured for him the designation of "the Scourge of God," now appears prominent upon the scene. At the head of half a million of men, he swept over Gaul and Italy, creating misery which no tongue can adequately tell: it would seem that humanity could scarcely have survived such billows of unutterable woe. "The grass never grows," said

this demoniac warrior, "where my horse has once placed his hoof."

Attila overran the rich plains of Lombardy, and established himself in the palace of Milan. The senate of Rome, terror-stricken, sent an embassy to implore peace of the barbarian. Attila demanded that Grata, the sister of the Emperor Valentinian, be his bride, and one-half of the kingdom of Italy as her dowry. While negotiations were pending, and Honoria was trembling in anticipation of her dreadful doom, the fierce Hun ravaged large portions of Gaul and Italy at the head of half a million of warriors as fierce and merciless as wolves.

The victorious Hun retired to the wilds of the North to replenish his diminished hordes, threatening to return and inflict still more signal vengeance, unless the bride he demanded, and the dowry claimed with her, were immediately granted him. In the mean time, he added to his harem of innumerable wives a beautiful maiden named Idaho, but died in the very act of celebrating his marriage.

Back in Rome Valentinian inveigled a noble lady, alike illustrious for beauty and piety, to his palace, where he treated her with such indignities as to rouse to the highest pitch the wrath of her husband and friends. A conspiracy was formed by her husband Maximus, a Roman senator; and Valentinian died beneath the daggers which his crimes had unsheathed. The soldiers placed the diadem upon the brow of Maximus (455). His wife soon after died; and he endeavored to compel Eudoxia, the widow of Valentinian, to become his spouse. She recoiled from throwing herself into the arms

of the murderer of her husband, and appealed for aid to Genseric, one of those powerful Vandal kings who had wrested Africa from the Roman empire.

Genseric joyfully espoused her cause. With a large fleet he entered the Tiber, advanced to Rome, and captured the city (455). In the struggle, Maximus was slain, and unhappy Rome was surrendered to the Moors and the Vandals to be pillaged for fourteen days. The barbarian Genseric carried back into the wilds of Africa, as slaves, Eudoxia, the widowed Empress of Rome, and her two daughters. Many other Roman matrons and maidens swelled the long train of captives who were dragged into life-long bondage.

The whole world seemed to be now essentially in the condition of a city surrendered to the mob. There was no stable government anywhere. There was nowhere peace or prosperity or joy. Man's corruption had filled the earth with misery. Still there were thousands of individual Christians, in obscurity and through much tribulation, struggling nobly to their throne and their crown in heaven.

It is difficult to conceive of a more melancholy spectacle than Italy presented. The barbarians were masters of the whole Peninsula. Odoacer, a stern Gothic warrior, after several years of the wildest anarchy, with wars and assassinations too numerous to mention, in the year 476 compelled the Roman senate by a formal decree to abolish the imperial succession, and to recognize him as the military chieftain of Italy. Thus, after the decay of ages, the Roman empire fell, to rise no more.

Sagaciously this ferocious barbarian respected time honored institutions. He conferred upon his captains titles of dukes and counts, thus perpetuating and extending the feudal system. The Roman nobles, surrendering themselves to all sensual indulgence, had sunk into the lowest debasement.

Italy had indeed fallen: the barbaric leader of a semi-civilized band was her enthroned monarch. During a reign of seventeen years, vast crowds of emigrants from the bleak realms north of the Rhine and the Danube flocked into sunny Italy.

They received a cordial welcome

from Odoacer, and rapidly blended with the people among whom they took up their residence. But fertile and beautiful Italy was too rich a prize in the eyes of the powerful Northern nations to be long left in the undisputed possession of Odoacer.

Upon the northern banks of the Euxine Sea there was a populous nation called the Ostrogoths. Their king, Theodoric, had been educated at Constantinople, and was a civilized man, reigning over a comparatively barbaric people. He commenced his march upon Italy, accompanied by the whole nation.

Their march was through provinces devastated by war and famine. Still Theodoric had many fierce battles to wage ere he descended the southern declivities of the Julian Alps, and displayed his banners on the confines of Italy. Odoacer met him on the eastern frontiers of Venetia. Conquered in a bloody battle, he retreated to the walls of Verona, and all Venetia fell into the hands of the Ostrogoths. Odoacer made another stand upon the banks of the Adige: a still more sanguinary battle was fought, and the broken bands of Odoacer fled to Ravenna, on the Adriatic. Theodoric marched triumphantly to Milan, where the ever-fickle multitude received the conqueror with every demonstration of joy. Still, for three years, wretched Italy was desolated by war: misery reigned from the Alps to the extremity of the Peninsula, as man's inhumanity to man caused countless millions to mourn.

At length, Theodoric was victorious: having annihilated the armies of the Goths, and plunged his sword into the bosom of Odoacer, he entered upon the undisputed sovereignty of the whole of Italy (493). Theodoric governed this most beautiful of realms with energy, wisdom, and humanity. A third of the lands of Italy were divided among his own people. For thirty-three years (until 526) he reigned with sagacity, which has given him the designation of "the Great." He was nominally a Christian, as were very many of his followers. The days of paganism had passed, never to return. Christianity had in a remarkable degree pervaded the barbaric nations outside the limits of the Roman empire.

Christianity, which had gained such signal victories over the learned and luxurious Romans, was equally triumphant over the warlike barbarians of Scythia and Germany. These fierce hordes, in their military incursions, carried back into their savage wilds thousands of captives. Many of these were clergymen. They were dispersed as slaves throughout the wide realms of their conquerors. They, like the early disciples who were scattered from Jerusalem, proclaimed, in the huts of their barbaric masters, the gospel of Jesus, and won many triumphs to the cross of Christ.

Divine Healing

(Continued from page 4)

from evil, and his lips that they speak no guile."

The company of whom we read in Rev. 14, who followed the Lamb whithersoever He went, had this characteristic: "In their mouth was found no guile." That means no deceit, not changing things just a little, but to let the One who is true dwell in us, and speak through us. "I am the . . . truth," Jesus said, and the Holy Spirit is the Spirit of Truth. As we are filled with the Spirit He will make us true, and cause us to speak the exact truth.

"He that will love life, and see good days . . ." We love life because Christ is our life even here and now. We love life because we can serve Him, because we can bring many sheaves and lay them down at our Master's feet. "Good days." Our days are not good days if they are full of sickness. If we keep our tongues from evil and if we speak no guile we may claim from the Lord good days, full of His joy, and full of His life and health.

Turn to James 1:26: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." This is one of the most

solemn verses that we have read. A person may "seem" to be very religious but use his tongue in a wrong way, and God says, "This man's religion is vain." Such a man is deceived, and has no real heart religion.

James 3:5, 8: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." This is a description of the natural tongue, that belongs to a person who has not been saved. Read the rest of the passage: "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." No man can tame the tongue, but God can tame it. It is subdued and tamed through being saved and filled with the Holy Ghost. How precious that God can use a sanctified and yielded tongue to give forth His wonderful messages of life.

If we have a bottle of deadly poison in the house we put a label on it, with cross-bones and skull, and if only these people who go around speaking evil and backbiting and making division could be labelled deadly poison, then people would be on their guard. But unfortunately they do not wear a label. People who do such things need not think that they will go free, for God will surely deal with them. Now notice the 13th verse of this same chapter: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Our con-

versation shows where we stand spiritually.

Look at Psalm 101:5: "Whoso privily slandereth his neighbor, him will I cut off." I believe God sometimes cuts off from the earth those who will not yield to Him when He disciplines them for slandered others. This is very solemn. May God search His people on these lines, and have mercy upon them.

Now read Isaiah 50:4, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning. He wakeneth mine ear to hear as the learned," that we may be taught of God's Holy Spirit to speak sweet, gentle words of comfort and tenderness to him that is weary. How precious to speak a word just in season, before one might come to the point of despair, and to see that one lifted up into His courage and joy.

Turn to the Song of Solomon, 5:13. Nobody can understand this book unless the Holy Spirit explains it. It must be a very spiritual heart and mind that approaches it, and it is full of instruction for the Bride of Christ. We read in the latter part of this verse, which refers to Jesus, "His lips like lilies, dropping sweet smelling myrrh." In chapter 4:3, it speaks of the lips of the Bride as being "like a thread of scarlet." The blood must be over the lips of the Bride, but His lips are like lilies; and when our lips are covered with the scarlet blood then they will bring forth the lilies of His own purity.

We will now turn to the sixth chapter of Isaiah. Isaiah saw the King and then he realized that he had unclean lips. Miss Minnie Abrams told us about a girl at

Ramabai's in India, at the time of a great revival there, who kept crying out, "O Lord, Thou art holy, but I am vile." She had a vision of the King, and when we have that vision of the Lord in the beauty of His holiness we see what we are in ourselves, and how we need His blood to cleanse us. How were Isaiah's lips cleansed? We read that one of the seraphim took a live coal and laid it on his lips, and his sin was purged. But where did he get the coal? He took it from off the altar. God's holiness would burn us to death if God did not take it off from the altar of Christ's atoning sacrifice. "And he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And then he was ready, when the Lord asked who would go for Him, to say, "Here am I; send me." We all need the coal of fire from off Christ's altar of sacrifice to touch our hearts and our lips.

What kind of lips does God want us to have? See Eph. 5:18-20. God's command is to "Be filled with the Spirit." And when we are filled with the Spirit, what shall we be doing? "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Is it not wonderful that God will bend to hear the melody in our hearts when heaven is so full of melody? "Giving thanks always for all things." We will have a tongue full of worship, full of thanksgiving to God, praising Him for everything that He allows, even for the trials, because they are all going to work together for good to them that love God.

One more text, Matthew 21: 15, 16. Here we read of "the children crying in the temple, and saying, Hosanna to the Son of David." And we read that the chief priests and scribes were "sore displeased, and said unto Him, Hearst Thou what these say?" How those untrue men hated the praise of the little children. Jesus said, "Yea, have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise"? The Lord was quoting from the 8th Psalm, and we will read it from the Old Testament. The wording here is wonderful, "Out of the mouths of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger." So we can put the two things together, praise and strength, — that is if we will praise God, it will make us strong. God ordains strength through the perfection of praise, and this praise stills the enemy and the avenger.

I believe we have not fully understood how much praise means in the winning of a battle. We must get to the place where we pray through, and get on to praising ground. Then we shall be like children in the perfection of our praise. Jesus said, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Little children never criticise each other; they never doubt your word: their guilelessness is wonderful. The reason why we criticise each other is because we doubt one another's motives. There is one special verse that ought to stop our doing that: "For thou that judgest doest the same things." (Romans 2:1). And that means that if there is anything in us that imputes a

wrong motive, it is because there is the same thing in us.

Beloved, let us seek to be filled with the love that is described in the 13th chapter of First Corinthians, and when our hearts are filled with this love our lips will be also.



You and Your House

By HELEN WANNENMACHER

AS I LOOK out at the trees in my back yard, most of them shorn of their dry, brown leaves, I am aware that before long a wonderful miracle will be taking place: the dead looking branches will soon be taking on new life and beauty, and the old, brown leaves that are still hanging on will be replaced by tender green buds. Then will come the rich foliage of spring, followed by the beautiful fruit of summer. But how will this miracle take place?

God tells us the secret in His Word, "As the branch cannot bear fruit of itself, *except* it abide in the vine, no more can ye, *except* ye abide in me" (John 15:4). God speaks these words to us, to you and to me, telling us very simply the great secret of living a joyful and overcoming Christian life,—it is by abiding in the Vine. Those old dry branches did nothing at all through the long bleak months of winter but to remain a part of

the tree (they did not even try to pluck off their dead leaves), but as the life-giving sap found its way to the tip of each branch, suddenly there was new life—life which flowed from within, and the tree was transformed into a thing of beauty and usefulness. God says to us, "*Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*" (Romans 6:11).

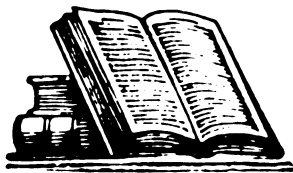
Are you alive unto God? Or are you alive unto your own limitations and failures, or perhaps your neighbor's faults and trying ways? Mothers, are you alive unto Junior's untidy habits, or to the many little vexations that cross your path each day? God desires that we should be alive unto *Him*, and not unto these insignificant happenings of our daily life. One's life is really what we give ourselves to, so we, as believers who have yielded our lives to Him, should say with the Apostle Paul, "For me to live is Christ" (Phil. 1:21). God would have us know that the old manner of life is to be brought to an end and that another life, new in all its varied aspects, is to be lived by us through His indwelling life and power.

Let us learn to live in the conscious presence of God. It will dispel all fear!

Let us take time to bask in the sunshine of His smile, taking life from the resurrection rays of the Holy Ghost!

Let us reckon on His indwelling presence, who loves us and has power to make us more than conquerors, *now, in this our day*, and in the place where we dwell!

Just as the sap transforms the tree, bringing forth new beauty and fruitage, so the life of Christ will work within us—bringing forth His beauty and likeness.



Attend to Reading

(I Timothy 4:13)

IN RECENT YEARS God has poured out His Holy Spirit in a mighty way in denominational churches resulting in the manifestation of many of the gifts of the Spirit. Hence this revival has been called the charismatic movement — the word charismatic coming from the Greek word, *charisma*, a divine gift, which the Apostle Paul uses in speaking of the gifts of the Spirit in I Corinthians 12. So widespread has this movement become that for various reasons even the United States government and the secular press has taken notice of it.

International publicity was given this revival only a year ago when the *Saturday Evening Post* (May 16, '64) published a lengthy, quite fair, and favorable article, "And There Appeared to Them Tongues of Fire". Though this article does not say so, the author, McCandlish Phillips, "an urbane reporter for *The New York Times* and a member of the fashionable Broadway Presbyterian Church," has experienced the baptism of the Holy Spirit himself and spoken in other tongues.

The same month there appeared three articles in *The Christian Herald* on "The Tongues Controversy." Again the articles were good, even though cautious, and contained some excellent advice. In one of them the testimony of "one of

the leading ministers in the Assemblies of God, the Rev. Joseph Wannenmacher," was cited. As most of our readers know, Pastor Wannenmacher has contributed several articles to *BREAD OF LIFE*, and his wife writes the monthly column, "You and Your House.")

Then in the fall (Oct. 26, '64) *The National Observer*, official publication of the famous Wall Street firm of Dow Jones and Co., published a front page article, "'Tongues' and the Historic Churches," a very concise and fair appraisal of the movement.

Two of the leading publishers, Doubleday and McGraw-Hill, brought out last year books on the subject, *Tongue Speaking* by Morton T. Kelsey, an Episcopal minister, and *They Speak With Other Tongues* by John Sherrill, an Episcopalian layman and editor of *Guide Posts*, the magazine edited by Norman Vincent Peale!

The two volumes present a marked contrast to each other. Kelsey by his own admission has not had the baptism of the Spirit nor spoken in tongues although he is sympathetic to such manifestations, while Sherrill has received the baptism. Therefore the one writes as an observer, the other as a participant, and this difference is very evident in their respective books.

Kelsey's book, unfortunately, is very weak in some respects on the history of the manifestation of speaking in tongues during the course of history. His chapter on "The Biblical Evidence," however, shows some insights and understanding of the Scriptures beyond, many, if not most, Pentecostal ministers and expositors. He takes the definite position that speaking in tongues, according to the Bible, is "the Holy

Spirit speaking through the individual," not simply the Holy Spirit moving or assisting one's natural powers. And this reviewer has never seen in print what he believes to be the correct explanation of the way in which the sermons in Acts were given: "Most of the sermons of Acts are spoken thus in the Spirit. They were not the contrived or carefully developed message of the preacher, but the spontaneous outpouring of the Spirit through him."

Probably the best chapter in the book is "An Evaluation of Tongues" in which the author declares this great truth:

"... tongue speaking can become a short cut to religious and psychological growth which stunts it instead of giving full measure. If the experience is seen as the center of Christian life, then Christ, in whom no one experience takes precedence, is displaced as the center, and Christian wholeness gets lost. Growing towards Christian maturity means continual shedding of skin, and when this experience is used as a substitute for this work, for the patience and suffering of growth, people get caught in tongue speaking and never go further. They then become "gift seekers" only, who want the gift, some of them only the "jag" or emotional experience, without paying the price or counting the cost of full religious commitment."

The chapter to which we take exception is "Understanding Tongues." Kelsey is not only a minister but has studied psychology extensively. As a result of this, while he says many good things, he attempts to explain tongues in accordance with some of the ideas of Freud, Jung, and other psychologists, that tongues comes from the deep "of the collective unconscious." How different from the explanation of Scripture that the baptism of the Holy Spirit descends from above! It is an attempt to teach in words of man's wisdom about

(Continued on page 14)

GATHERED FRAGMENTS



AT THE END of this month, God willing, your editors will go to *Pilgrim Camp at Brant Lake, N. Y.*, to prepare for their summer ministry. The camp itself opens for adult guests on June 26. Plymouth Village for Juniors 9-15 will open for girls on July 8, for boys, August 5. Boys and girls, 6-8, are entertained in Cherub Inn from July 8 to September 1. For full information write to

G. P. Gardiner
1630 Stephen St.
Brooklyn, N. Y. 11227

* * *

Brant Lake is the principal locale of the book, *Bears, Bibles, and a Boy*, by Jesse D. Roberts who was born very near Pilgrim Camp over eighty years ago. A recent letter from his daughter, Mrs. J. D. McGaughey of Wisconsin Rapids, Wis., says:

"Perhaps you knew that my dear father, Jesse D. Roberts, entered the Heavenly Gates January 30th. He suffered a major coronary, but was ill only a few days, and we were able to visit with him at times during the interlude. The day before he passed away, he looked up at me from the oxygen tent, saying: 'Great thoughts and verses are going through my mind.' Then, in a strong voice, he repeated several stanzas from Longfellow's *Psalm of Life*:—

*Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.*

"He was a truly dear Christian and we shall miss him, although I rejoice to think of his presence in Heaven. Just shortly before his illness, he wrote

me of your magazine *Bread of Life*, and that he had sent 25 cents, so you would forward me the January, 1965 issue with the comments under Fragments about William Lyon Phelps, who was one of the treasured friends of our lifetime. Also, Dad wrote of his deep conviction of the power of the Holy Spirit, and of the wonderful witnessing at Pilgrim Camp.

"Daddy had many publications sent to him and I didn't request the Post Office to forward them to us because I didn't feel that all were truly concerned with the Spirit, but if you could arrange to send me his subscription to *Bread of Life*, I should be very glad to receive it."

* * *

Carrie Judd Montgomery, author of *Divine Healing in Relation to the Use of Our Lips*, was a pioneer in the field of divine healing and the baptism of the Holy Spirit. After her own healing from an incurable disease, the Lord gave her a ministry of healing. For over sixty years she edited a splendid monthly, *Triumphs of Faith*, and maintained a missionary rest home in Oakland, California.

Attend to Reading

(Continued from page 13)

the power of God. It is because of this emphasis we cannot recommend the book. We have reviewed it, however, because it has been so widely circulated and acclaimed by many, and certainly has been one of the outstanding instruments in calling the attention of the secular world to the moving of God's Spirit in all the earth today.

To turn from Kelsey's book to Sherrill's is to turn from a cold psychological, theological treatise to a warm, human interest story and testimony. It has the added blessing of being written by an experienced journalist who has a terse, vivid, moving style.

The book itself is centered around the author's personal experience and commission by McGraw-Hill to write "a book on the whole phenomenon of tongues and what they might mean." This commission led Sherrill into a thorough investigation of the history of Pentecost of which he gives an excellent summary and to investigate personally Pentecostal meetings and ministers today. His intention was to study the movement with complete objectivity and write accordingly, but as he investigated, he became involved and finally compelled to seek and experience himself. One of the most impressive things about Sherrill's book is that he went to the Bible, concordance in hand, and like the Bereans of old, searched "whether these things be so" with the result he gives some excellent original expositions of the Word. And as a result of his study he had a solid Biblical basis for his belief and experience.

It is regrettable that in this charismatic movement so much emphasis is placed on speaking in tongues that that manifestation is almost equated with the baptism of the Holy Spirit. As a result the present day charismatic movement is in great danger of repeating the mistake many Pentecostal people made in the outpouring of 1907. If anything, it seems the danger is greater, for then the majority who received the blessed baptism of the Spirit had a knowledge of the Word and a depth of

experience in the Christian life, whereas many who speak in tongues today have little, sometimes no background of the Word of God and what is expected of believers: to walk and to live in the Spirit. With many tongues is the goal, an end in itself, the top rung in the ladder of spiritual experience and attainment. This is one of Satan's most subtle devices.

Therefore, with this in mind, it is especially refreshing to read these words towards the close of his book:

At the actual moment of the Baptism in the Holy Spirit, there was one overwhelming impression: I was bathed in, surrounded by, washed through with love.

I don't know why more hadn't been made of this in the things I had read

on the subject. Perhaps because we are so concerned with the power-aspect of the Holy Spirit. But the nature of that power, I am convinced, is love . . .

Once I realized this, I had the answer to a riddle that had puzzled me. Throughout the New Testament the terms "Holy Spirit," "Spirit of Christ," and "Spirit of God" are used almost interchangeably. People who knew Christ and who knew the Holy Spirit obviously equated the two . . .

The reason for this inter-exchange of persons was clear once I had met the Holy Spirit. It was quite like meeting Christ. And the common denominator was love. People who had met Christ had had the experience of meeting love, and when these same people met the Holy Spirit, they felt that they had had another encounter with love. When they spoke about Christ's Spirit interchangeably with the Holy Spirit they were doing, instinctively, what theologians later did,

logically: stating that these were one and the same God. The only difference was aspect.

There was a second puzzle which was answered by this discovery. There is a very old relationship in Christian thought between the Holy Spirit and "sanctification," . . .

The point is that there is a very old idea that the Holy Spirit is functioning in our lives not only to give us power as Christians, but also to clean up our lives, lead us toward holiness . . .

When I came into contact with love as an overwhelming experience in the Baptism in the Holy Spirit, I found that I had been cleansed, built up, healed. I knew a kind of wholeness I'd never dreamed of: and the words whole, holy and health are all derivatives of the same Anglo-Saxon word *hal*, meaning complete. This is the type of sanctification that comes from contact with the Christ-love of the Holy Spirit.



BORROWED BITS

Selections by MARTHA W. ROBINSON

1. Lord, grant that from hence I may learn to withdraw my thoughts, affections, desires and expectations, entirely from the world, and may fix them upon the heavenly state.

— JONATHAN EDWARDS

2. If thou seekest *JESUS* in all things, thou shalt surely find *JESUS*.

— THOMAS A KEMPIS

3. *Fill me with the knowledge
Of Thy glorious will;
All Thine own good pleasure
In Thy child fulfil.*

— ANON

4. Although I have in some measure subdued a disposition to chide and fret, yet I find a certain inclination which is not agreeable to Christian sweetness of temper and conversation: too dogmatical, too much of egotism; a disposition to be telling of my own dislike and scorn; and freedom from those things that are innocent, or the common infirmi-

ties of man; and many such like things. O that God would help me to discern all the flaws and defects of my temper and conversation, and help me in the difficult work of amending them; and He would fill me so full of Christianity, that the foundation of all these disagreeable irregularities may be destroyed, and the contrary beauties may follow.

— JONATHAN EDWARDS

5. *My work is but to lose and to forget.*

Thus small, despised to be;

All to unlearn—this task before me set;

Unlearn all else but Thee.

— G. TERSTEEGEN

6. Insist on believing in the face of every doubt that intrudes itself.

— HANNAH WHITALL SMITH

7. If a man does not obey God unquestioningly and unansweringly, he will end in failure.

— JOHN ALEXANDER DOWIE

8. Keep my moments and my days;
Let them flow in ceaseless praise.

— F. R. HAVERGAL

9. Lead me to cast away my thoughts of what I think I know, and make me kneel before Thee in true teachableness and poverty of spirit.

— ANDREW MURRAY

10. *Not my own, for Jesus bought me;
Saw me wandering and sought me;
To His fold in mercy brought me;
Not my own, but His.*

— ANON

11. *Love all for JESUS, but JESUS for Himself.*
— THOMAS A KEMPIS
12. *What though I be weakness?
My strength is not in me.
The poorest of Thy people
Has all things, having THEE.*
— ANON
13. *God holds the soul, to an implicit yielding to the
manifestation of His will, at the present moment.*
— PHOEBE LORD UPHAM
14. *Go, labor on; 'Tis not for naught.
Thine earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises—what are men?*
— H. BONAR
15. *I may not know the reason why
Dark clouds so often veil the sky;
But though my sea be smooth or rough,
The Lord knows why—and that's enough.*
— ANON
16. *If we obey this, love each other in the same way He
loved us, we shall love each other better than our-
selves, for He loved us better than He loved Him-
self.*
— JOHN ALEXANDER DOWIE
17. *For when the grace of God cometh unto a man,
then he is made able for all things. And when it
goeth away, then is he poor and weak, and as it
were, left only for affliction.
In this case thou oughtest not to be cast down, nor
to despair: but to resign thyself calmly to the will
of God, and whatever comes upon thee, to endure
it for the glory of JESUS CHRIST; for after
winter followeth summer, after night the day re-
turneth, and after a tempest a great calm.*
— THOMAS A KEMPIS
18. *Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now,
And through eternity.*
— BERNARD OF CLAIRWAUX
19. *Many praise and bless Him so long as they receive
any consolation from Him. But (if Jesus hide
Himself, and leave them but a little while,) they
fall either into complaining, or into too much de-
jection of mind. But they who love JESUS for
His own sake, and not for some special comfort
which they receive, bless Him in all tribulation and
anguish of heart, as well as in the state of highest
comfort.*
— THOMAS A KEMPIS
20. *I'm a watchman in the night,
I'm a keeper of a light;
For the wanderer's returning
I must keep the watchfire burning;
I'm a watchman, I'm a watchman in the night.*
— JULIA H. JOHNSTONE
21. *On various occasions, and particularly when par-
taking of the sacrament of the Eucharist, (Cath-
arine Adorna) experienced much joy; so much so,
that she seemed to be already in the heavenly world.
But she knew well there might be a kind of happi-
ness without holiness. And it was her custom to*
*pray to God, that she might not mistake the one
for the other, and that she might not be led by
visions and by sensible delights, but (in the sim-
plicity and self-crucifying way of faith alone).*
— T. C. UPHAM
22. *Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle.*
— MARTIN LUTHER
23. *How it comes about I know not; but I have re-
marked it hitherto, that at those times when I
have read the Scriptures most, I have evermore
been most lively, and in the best frame.*
— JONATHAN EDWARDS
24. *Jesus calls us o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."*
— C. F. ALEXANDER
25. *Teach me, O Lord, to do Thy will; teach me to live
worthily and humbly in Thy sight; for Thou art
my wisdom, Thou dost truly know me, and didst
know me before the world was made, and before
I was born into the world.*
— THOMAS A KEMPIS
26. *Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore
Till moons shall wax and wane no more.*
— ISAAC WATTS
27. *Oh, my Beloved! Who shall hinder me from loving
Thee? Can my situation in life shut up the ave-
nues of my heart, and prevent my loving? Oh, no.
I could not cease to love, and to love Thee with
all my heart, even if I were situated amid the
tumult and strife of armies. How, then, can the
relation of a wife, and the cares of a family, or
any of the ordinary duties of life, be an obstacle to
a life of holy love? Pure love is a grace which has
strength to live and flourish in every situation. I
need no other proof, no other evidence of it, than
what I have felt in my own soul, the gift of Him
whom my soul loves.*
— CATHERINE ADORNA
28. *Silence is the safest course of any man to adopt
who distrusts himself.*
— ROCHEFOUCAULD
29. *My son, I ought to be thy supreme and ultimate
end, if thou desire to be truly blessed.*
— THOMAS A KEMPIS
30. *Men are often capable of greater things than they
perform. They are sent into the world with bills
of credit, and seldom draw their full extent.*
— WALPOLE
31. *The object of discipline is to perfect and establish
the soul in the will of God.*
— PHOEBE LORD UPHAM