

# *Bread of Life*

JUNE 1965



# The Gentleness of Jesus

By HELEN WANNENMACHER



**PAUL THE APOSTLE** in enumerating the fruits of the Holy Spirit has chosen to place in the center of this beautiful array three very choice ones: long-suffering, gentleness, and goodness or kindness, somehow indicating that they are the very heart and essence of the spirit of the Master as He walked among men. They seem to bear the beauty and fragrance of His spirit to our own spirits, as does the lily of the valley and the rose of sharon to all who pass by.

Jesus' life on earth was filled with blessing the lives of others and in the doing of kindly deeds to all about Him. Gently He took the little children in His arms to bless them. He restored life to the ruler's little daughter and gave back to the widowed mother her only son — doing all in the same spirit of gentleness and grace that characterized His whole earthly ministry. It says of Him, "A bruised reed shall He not break, and smoking flax shall He not quench." He was sent forth to express the Heavenly Father's love for a dying, sin-sick world.

His disciples became endued

with His same spirit and went forth, fired with the baptism of divine love, to continue the work He had begun.

We learn so many of our lessons by examples set before us, and so often have our lives been changed by the love and prayers and the kindly concern of those we love. Mothers, let all your manners and dealings with your children be in the spirit of Jesus. Be firm, yes, and very careful that there be obedience and respect, but always with that spirit of patience and gentleness and kindness. It is surprising how some kind word, softly spoken, will change even the most rebellious, bring them down far more quickly than a threatening command. And, Fathers, do not be afraid to be gentle and understanding with that boy or girl of yours. It will pay off far beyond your reckoning.

This definition of a gentleman is very good: "A man who does things gently, courteously, and in love — he cannot do anything ungentlemanly." We have all known some big, kind gentleman whom we felt instinctively was great, not because he was big

in stature but because he did everything, big or little, gently and with a kindly love, and somehow we knew he could not do anything ungentlemanly. Please pardon a personal tribute to my own dear father — he was like that.

I think David must have learned patience and gentleness and goodness as he tended his sheep on the hillsides of Bethlehem, as he bound up the wounds of his little lambs and guarded them from danger, as he led them into green pastures and by the still waters. But when he wrote, "Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up and *Thy* gentleness hath made me great" (Psalm 18:35), it was the spirit of an anointed king that made him utter such words. He was acknowledging that his strength and power and gentleness came from his God who was the King of his life. He proved his greatness and his gentleness when, under pressure, he was being hunted down as a fleeing animal, he refused to put forth his hand to do harm to Saul who, though rejected, was still the Lord's anointed. He could have been delivered from his strong enemy with one stroke of the sword, but he chose to trust in his God and to take refuge under the shadow of His wings.

Yes, there is a strength and a greatness for any soul who refuses to put forth his hand to meanness or to hate or to take revenge but remains quietly and confidently in the gentleness of Jesus.

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# What Can God Do With You?

By HANS R. WALDVOGEL

*This article is an abridgement of a talk given to a group of men who had gathered at the Floral Park Pentecostal Church, Floral Park, L.I., April 26, 1965, to commemorate the fortieth anniversary of Pastor Waldvogel's coming to Brooklyn, New York.*

**WHEN WE** were told that there were a hundred and twenty guests here tonight, I thought back to the day when a hundred and twenty of the disciples were gathered in the city of Jerusalem and there came a rushing mighty wind from heaven and filled everyone, and tongues of fire were distributed. And then I thought, "Why not tonight? we are a hundred and twenty." Praise God, there is more than enough for a hundred and twenty in the house of our Lord.

And we remember the result of that outpouring of the Holy Ghost. A hundred and twenty started, but pretty soon they filled all Jerusalem with the glory of the Lord. That was God's plan, and that is God's plan with us.

When Jesus gave them promise that He would send the promise of the Father upon them, they took him seriously. They really came out from among their fellows. At that time they were surrounded by enemies — all of Jerusalem — the scribes and the Pharisees and Saducees were arrayed against them and wanted to kill them all. That didn't detain them at all; it didn't hinder them from going through with God. They had seen Jesus Christ.

That made all the difference in the world. They saw Him after He arose from the dead, and now He told them that He would come again and receive them unto Himself that where He was they might be also. They remembered His prayer, "My Father, I will that they also whom thou hast given me be with me where I am that they might behold the glory which was Mine before the foundation of the world." That is the thing He is talking to us about — a kingdom that cannot be moved.

I fear we are not sufficiently interested in that kingdom. If we were, we would seek the King, we would make room for the King. That is what they did in Jerusalem. They looked up and waited upon the Lord and fasted and prayed and praised the Lord for ten days. They just abode there until they were filled with the Holy Ghost. And anybody here that will seek the Lord *until* — you will have a surprise coming your way.

I know we all talk about having received the baptism in the Holy Ghost, but today it is an entirely different baptism from what they received and from what God wants to give to everyone of us, with the exception of those that have really sold out.

The word of Jesus Christ is still true that except you forsake all, "you cannot be My disciple."

God is calling upon us to go forward. God has a kingdom, and that kingdom must be manifested soon upon this earth. All the nations of this world must be absorbed in that kingdom. That is what the Bible teaches, and anyone who is familiar with the Bible history knows that the seeds of this kingdom were sown in the Garden of Eden where God promised to put enmity between the serpent and the seed of the woman. That fight has been going on for six thousand years, and pretty soon we shall see the victory. We shall see the nations wailing because of Him. Every eye shall see Him, and they also which pierced Him shall cry for the mountains and for the rocks to fall upon them and to cover them. And we see that thing moving in the world today. These revolutions, and these wars, and these threats of wars are not coming about just by themselves, but they are the result of the great war between Michael the archangel and Satan the great dragon that has been cast upon this earth with all his following. This juvenile delinquency, these murders, this terrible condition that we find in New York are

due to the fact that Satan has come down to this earth.

Thank God for this wonderful Book, this road map, that tells us exactly where we are. It ought to wake us up and make us realize that pretty soon the great culmination will be reached. Pretty soon the trumpet will sound, and the mystery of God will be finished which He has promised to His saints and to His servants by His prophets.

And what is that mystery? It is the coming forth of the sons of God. "Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in Him" does something about it — purifies himself even as He is pure.

On the Day of Pentecost, that rushing mighty wind filled all the house, but it filled *everybody* — *everyone* — with the fire of the Almighty God, and they saw the tongues of fire. But they were not satisfied with this manifestation alone. They believed in Him, as the scripture hath said, until rivers of living water flowed from their bodies.

Jesus Christ said to His disciples, "Fools and slow of heart to believe. Ought not Christ to have suffered these things, and to enter into His glory?" And tonight He might say to us, "Fools and slow of heart to believe. Ought you not all to be filled and remain filled with the Holy Ghost, and shouldn't rivers of living water issue forth from every one of you so that I could send you everywhere in the world to preach this Gospel?"

Beloved, there are plenty "hewers of wood and drawers of water" in this world. I know they are necessary. When God called

me into the ministry, I was working in the jewelry business. Jesus did marvels for me there and helped me so that the jewelry business became for me a theological seminary.

I learned the most precious lessons in that place. God saw to it that I had a very fresh boss who did his level best to make life miserable for me. At first I chafed, and the men came around and said, "Why do you take it? You don't have to. Why don't you go somewhere else? You can make more money elsewhere." That was the voice of flesh. I said in my heart, "Get thee behind me, Satan, thou savourest not the things that be of God, but the things that be of the flesh," for by that time I knew God sufficiently to know He was dealing with me. I got down on my knees and said, "God, I'm going to do every piece of work for you." And oh, how marvelously God helped me! Soon I had the best jewelry job in the whole city of Chicago.

And then God called me to the ministry — suddenly. Men had tried to vaccinate me to be a Baptist preacher, but it never took. Now God called me into the Pentecostal ministry where I had no salary at all — nothing to look forward to, just a little bit of a place, a handful of people — and they were not the kind of people that like to give. The first offering I got was a streetcar ticket worth four cents. I'll never forget how the giver hung onto it. He handed it to me and didn't let go, as if to say, "Do you know what I'm giving you?" I thought of it in these days when I had made ninety trips by air across the ocean and God handed me the ticket. I didn't have to ask any human being for it. God has taken care of His own ministry, but if I hadn't learned my

lessons in those days, I wouldn't be here.

The lesson to learn is Jesus Christ and Him crucified and risen from the dead. And, beloved, every one of us has that call in this life — to serve Him, not to live unto ourselves any more but unto Him who died for us and rose again, and because He rose again, God has highly exalted Him and made Him to be Head over all things to the church. He is our Head. Thank God.

Beloved, what we thank God for tonight is only the beginning. I'm as sure of it as I'm sure I stand here. I don't mean that I'm going to have much more to do in this world. I don't know, but God is raising others, thank God. God is raising ministers according to His own heart. How about yourself? Look into this Book and see what the prophets and Moses and the Psalms and the Apostles have said, and don't be a fool, and don't be slow of heart to believe because all these exceeding great and precious promises are simply waiting for takers.

The early apostles said, "We will give ourselves continually to prayer and to the ministry of the Word." I have found out that that is the only way to keep fit for this ministry.

But I believe that tonight God would like to wake us up and make us realize, first of all, what He has done. Step by step, the Lord Jesus Christ has manifested His will and His appointments. Every one of the outstations here in New York has been opened by the Lord Jesus Christ. What does He do it for? Not to have a *comfortable* place for us to come and worship, but because Jesus has something to say to us.

(Continued on page 12)



# *The Fighting Elder*

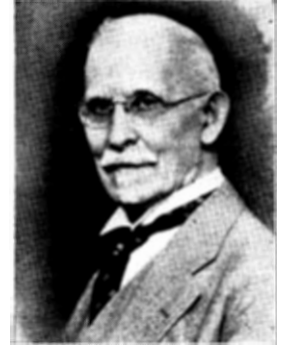
## **Conflicts in the Narrow Way**

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

### PART XXV

#### 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*



**O**NE SUNDAY MORNING in March, 1911, as the congregation was at prayer, Mrs. Brooks prayed by the Holy Spirit a most unusual and, to her, unexpected prayer: "Lord give us one thousand dollars." When the congregation rose from their knees, the Lord had Mrs. Brooks stand up and tell the people that he wanted a thousand dollars within three weeks for something He desired for the work and asked the people to stand and to pray unitedly for the same. This was done, and within the week this amount had been given — seven hundred dollars coming from one individual alone.

At the time of the prayer and announcement, the Brookses did not know anything of the purpose for which the Lord wanted this money. As they waited on the Lord, He revealed to them that He desired them to open a second home in the city. The offering proved to be just the amount needed for the expenses connected with securing and furnishing it.

Already, in the previous fall, Elder and Mrs. Brooks and Mr. and Mrs. Mitchell had been moved by the Spirit to walk through the city. At the corner of Eshcol Avenue and Twenty-ninth Street they were stopped by the Spirit of God in front of one of the finest frame residences of the city owned by a prosperous businessman. As they stood there, the Spirit of God spoke distinctly to

one of the ministers and said, "This is the house in which I have chosen to put My name." In relating this, Mr. Mitchell commented humorously that they did not have the faith to tell the owner to move out. For the time being, they laid the matter down and waited for the Lord to indicate any further move to be made. For the present, the Emmaus Home seemed sufficient to accommodate the Faith Home family and the meetings. In the intervening winter months, however, the owner had decided to go to California and desired to rent the place so that when the Lord indicated He desired a second home, they were able to secure the place He had already so supernaturally selected.

This house came to be known as the Eshcol Home or, after the meetings were transferred to it in the fall of 1911, The Meeting House. The house was ideally situated in every way and its four large rooms, finished in beautiful oak on the ground floor, provided adequate quarters for the services. Upstairs there were a number of bedrooms for the ministers and other members of the growing Faith Home family.

Among those who moved into this home about April 15 (1911), was Mrs. Brooks' and Mrs. Mitchell's mother, now seventy-eight. Over a year before this, the Lord had made Mrs. Brooks to know He was going to take her home before too

long and enjoined her specifically, "Take good care of her. She is a mother in Israel." This latter designation undoubtedly had special reference to the large host of babies Mother Leggett had delivered through the years. Three weeks after she moved into Eshcol Home she went to be with the Lord. "At the funeral," recalled Mrs. Brooks, "the presence of the Lord was very great. We could not mourn or weep, for we felt that the time for her to go home had come and that God had prepared her." Literally, the Lord wiped all tears from the faces of the children who had loved her most devotedly. This was a new experience for the family and taught them that the Lord would give joy in place of sorrow so that they could actually rejoice in the Lord under *all* circumstances — even death — and experience in such an hour the glory of God.

In the summer, Mr. and Mrs. Robinson returned to Zion, and at that time the work in Toronto was closed. Again it seemed the leading of the Lord for the ministers to conduct tent meetings for the summer — this time directly across the street from the Eshcol Home on the two vacant lots there. And again these meetings were greatly blessed of God.

In September there occurred a tragedy and a great miracle. One evening, as the worshippers gathered, a terrible rainstorm arose with violent winds. Suddenly the wind seemed to howl and shriek. (Elder Brooks said he heard the very devil himself in that wind — as it were jeering, defying, angry at the place where God had manifested Himself so greatly.) In an instant the tent was flat on the ground. One of the main poles had fallen alongside one of the women. The tent was torn to pieces, completely irreparable, but not a person had been injured in its collapse. The meetings were immediately transferred to the Home across the street.

Shortly before this a third home had been rented — this one on Enoch Avenue. With its rental and all of the Toronto ministers joining those already in Zion City, the work assumed the outward form and inner character which it was to bear as long as all the original vessels or ministers lived and ministered together. The three homes, each of which maintained its own family life under the supervision of a ministerial couple, were under the joint administration of the entire group of ministers. These waited upon the Lord for His direction and decision regarding every detail concerning the affairs of the Homes.

These same ministers — the Robinsons, the Brookses, the Mitchells, and Mrs. William Leg-

gett, along with some others whom the Lord added to the number as He chose through the years — also conducted the meetings jointly, somewhat as the Quaker elders and eldresses did — all waiting for the Holy Spirit to move and to speak through them. At the same time, while in a most phenomenal, supernatural way they acted as a unit because of the one Spirit indwelling them, the various members of this body did have their particular functions, their individual gifts of the Spirit and special ministries.

By virtue of the greater experience and larger giftedness of Mrs. Robinson as well as by the fact that the Lord had used her to open the work in Toronto, she was the God-ordained "head." Elder and Mrs. Brooks, however, were by far the best known of the ministers. Elder Brooks had had a nation-wide ministry in both the United States and Canada. And as far as Zion City itself was concerned he had been one of the most colorful, respected, and loved of the ministers of Dr. Dowie who had founded the city. Mrs. Brooks had also been given world-wide publicity by the printing of her remarkable healing in Dr. Dowie's weekly periodical which was distributed throughout the world. Then, in the leading of the Lord, it was they who were the instruments used to open the work in Zion City, and in the first three or four years Mrs. Robinson was in Toronto or Montreal for several months at a time.

All these factors put together gave Elder and Mrs. Brooks special prominence among the ministers so that, especially in the early years, it was usually referred to as the Brooks' Home. Little by little, however, this appellation was removed — to the relief of Elder and Mrs. Brooks — and the work came to be known as the Faith Homes. The fact is, the work never had an official name or formal organization until some years after the death of Mrs. Robinson in 1936. There was not so much as a nameplate above the doorbell of any of the houses, much less a sign to indicate the location or existence of such a work or even that regular services were held in the "meeting house." (How could there be when it had no official name?)

In spite of this absence of even the simplest of advertising, people from all over the world found their way to these unmarked, simple homes in a small, midwestern city. Through the years the Faith Homes entertained literally thousands of guests, laymen as well as ministers, of almost every nationality of the civilized world, people of different races and of various denominations. One visitor told another of the milk and of the honey

and of the wine made from the "grapes of Eshcol." Thus the work was advertised by its fruits, and others came to taste and to see for themselves. The result was a cosmopolitan crowd — white and black, rich and poor, educated and uneducated — but all united in one common purpose, to know Jesus better. Altogether, the residents and guests of the three Homes numbered, on an average, about fifty. These were served from a common treasury by a common buyer.

These Faith Homes were faith homes in actuality as well as name. No offerings were taken for the work in any of the meetings. Nor was a single resident or guest charged or asked to contribute so much as a single penny toward his room and board. Nor were the needs of the work ever mentioned publicly in the meetings or privately. This policy was a solemn obligation the ministers had from the Lord, and a point of honor in relation to the Lord's people. This they knew to be God's method and plan for them however others might be led.

Reflecting on this phase of the work and the wonder of it, Mrs. Brooks wrote in 1939, "The Lord has permitted us to be tested, but He has always supplied our needs. How often we have come to the place where there seemed no way out — no money and nothing with which to make a meal, but we have never failed to have our meals at the time appointed. As I sit down at the table, I marvel and praise the Lord for His wonderful and continual provision.

"Certainly the Lord has taken care of the three Homes in a marvelous way. He has fed us, clothed us, and enabled us to meet all of our financial obligations. These expenses have all been met by His Fatherly love and care. Jesus has proved Himself sufficient for all our needs in body, soul, and spirit."

An excellent example and corroboration of Mrs. Brooks' testimony to the faithfulness of God in providing for the needs of the Homes comes from Kathryn Roth, a missionary in Kenya, East Africa, since 1925. Miss Roth received her training for Christian service in the Zion Faith Homes and writes of one of her outstanding experiences when she herself was one of the workers there.

"It was Saturday afternoon at old Emmaus Home, sometime in the year 1918 or 1919. There was not even bread in any of the three Homes, and there was no money. No bread sponge had been set to bake bread for the week-end, for there was no flour. Mrs. James Leggett (to us, the young folks of that day, she was Aunt Martha) came to us and whispered, 'There is no bread, and no flour to set bread with. And there is no money. We must take faith; God is able.'

"We looked at one another with mouths agape — what now? Should any visitors turn up, as was the case more often than not, the situation would be difficult indeed. And even without any visitors, there were perhaps fifteen or twenty people in each Home to be provided for. The ministers had told us many wonderful stories of days gone by when the Lord did miracles and how He had never let them down. Now we would have an opportunity to see what God would do.

"Later that afternoon a group of visitors arrived from Chicago to spend the week-end in the Faith Homes and to attend the meetings. The ministers welcomed them warmly and, of course, never a word was dropped about our predicament. I do not remember what we had for supper, but we did have supper. In those days the shops in Zion were open until nine o'clock in the evening on Saturdays. Seven o'clock came, then 7:30. Eight o'clock, — 8:15, — nothing in sight. At 8:30 Mr. James Leggett (to us, Uncle James) started to walk over to the Meeting House. When he had gone about half way, he saw a man coming toward him in a great hurry. When he reached Uncle James, he said, 'Oh, Brother Leggett, I am so glad to see you. God has been dealing with me today, and He made me to know that I am to give you this money. But I was so exhausted when I came home from work that I decided to wait until tomorrow. I promised God that I would surely take the money to you tomorrow. However, God would not let me rest. He made me to know that I must hurry and take the money to you *just now!* I do not know why the Lord impressed me with the need to hurry.'

"Uncle James stood there with tears in his eyes and said, 'Dear Brother, God has surely sent you.' After thanking the man, he turned and with a song of thanksgiving in his heart started for the town. I do not know the amount of money that was given, but Uncle James arrived before the shops closed and bought bread and other supplies enough for the three Homes for the week-end. All praise to our wonderful God."

"You may ask, 'What is the purpose of a Faith Home?'" Elder wrote some friends in 1941. "I answer, the Lord desired some place of free entertainment where His poor children might have a place to come to find Jesus in a deeper way, and this need is met here. Ministers and missionaries from all over this land and from other countries come to seek the Lord with us — some spending a few days, some a few weeks, and some staying even months, as the Lord leads. In addition to this, we are helping young men and young women prepare for the Lord's work. . . . All of their expenses are met by us, save their personal needs. They in turn do the work of the Homes. We do not solicit students. We expect them to be led of the Lord in this matter, and when they inform us of their desire to come, we look to the Lord for corroboration of their leadings.

"We want to emphasize the spiritual training of this Work. We seek to prepare the heart more than the head. Not that we are indifferent about knowing the Bible, but we are concerned

about *doing* it. 'Why call ye Me Lord, Lord, and do not the things that I say?' 'If ye know these things happy are ye if ye *do* them.' So we are concerned to have those under our instructions live the Bible.

"Our meetings are conducted without program, and as the Spirit leads: (I Cor. 14:26). We have meetings every day in the week except Saturday, and every phase of Christian living is dealt with, and we believe for the Lord to meet the spiritual needs of those present."

Every experience which had occurred in the lives of Elder and Mrs. Brooks up to this time, while it was a blessing to them or was used to bless others in their ministry and thus, in one sense, was complete in itself, at the same time was but a preparation to the greater experience and ministry which God had intended for them. And while Elder Brooks before his marriage had been a highly successful minister, and after his marriage, they had been greatly used of God together, yet their greatest usefulness and effectiveness in the kingdom of God was to come, not as pastors or ministers of their own church but as workers together with others in a group ministry. For one who had been as successful and as independent as Elder Brooks had been for so many years, this method of ministry required real consecration and self-denial, — consecration and self-denial that few people know anything about, much less have.

The means by which God accomplished His will and caused His servants to become vessels, "sanctified and meet for the Master's use", were indeed unusual and very painful to the natural man. But Elder and Mrs. Brooks had sincerely prayed, "Take me as I am and make me what You want me to be spirit, soul, and body, *no matter what it costs, for Jesus' sake.*" They meant it, and God took them at their word, and neither one of them swerved from this consecration and their determination to please God in everything and to have His best for their lives.

At the same time, it is well to explain at this point a fact which Elder Brooks realized that most people would not have to go through many of the things he did. He had to have strong experiences to break his strong nature and make him pliable and able to be fashioned into the vessel of God's shape and usefulness.

For example, here was a minister who had been so successful that in one congregation he had 500 additions to his church in two years and was receiving one of the highest salaries paid in his

denomination. In the course of this outward success, however, Elder Brooks became exceedingly proud, self-willed, and domineering. No church official or board dared stand against him, and any opposition he effectively steam-rolled. Elder Brooks himself referred to this attitude as an "I-am-the-one" spirit. (How many successful, powerful ministers if they were honest with themselves or were discerned by the Spirit of God would have to confess to a like spirit!) How contrary to the spirit of the Master whom he was serving — meekness and lowliness of heart. And his fine salary simply served to make him more independent of both God and man.

But God saw the heart and by a variety of disciplinary measures — sickness, imprisonment, loss of ministry and outward failure therein, in conjunction with mighty intercession for the baptism of the Spirit, began to deliver Elder Brooks from his self-life and bring him into a place where the Spirit of Christ was manifested in his life and ministry.

Another part of this discipline was his having to trust God alone for the supply of all his material needs, meal by meal for the food for himself and his wife and children. Thus God delivered him from his independence and self-sufficiency and brought him into complete dependence upon Him. By this means the Lord taught him and his wife how to trust Him so that when the day came when they along with their fellow ministers would be responsible, humanly speaking, for the daily supply for a family of fifty or sixty, they would not fear but be fully persuaded that God would provide for every need.

So it was that God reduced them to nothingness physically, spiritually, materially before giving them of His Riches — health for their bodies, the Spirit of Christ in their lives, the supply of their material needs, and giving them their greater ministry in the latter part of their lives.

Truly Elder and Mrs. Brooks are unusual examples of the observation of the Danish theologian, Kierkegaard; "Everything which God is to use, He first reduces to nothing." Or, as Madame Guyon states the same truth in the opening paragraph of her famous *Autobiography*: "It is on the *nothing* in man that God establishes His greatest works. . . He destroys that He might build; for when He is about to rear His sacred temple in us, He first totally razes that vain and pompous edifice, which human art and power had erected, and from its horrible ruins a new structure is formed, by His power only."

(To be continued)



# *Momentous Events from The History of Christianity*

## **The Rise of Monasticism and Missionary Activity in England and Switzerland**

**By J. S. C. ABBOTT**

**Edited by G. P. GARDINER**

**T**HE SIXTH CENTURY of the Christian era passed away like a hideous dream of the night. Wave after wave of barbaric invasion swept over Europe and Asia. Rome was sacked five times, in the endurance of violence and woes which no pen can describe. Paganism was overthrown; but gradually Christianity became paganized. Still, corrupt as Christianity became, it was an immense improvement over the ancient systems of idolatry. The past narrative has given the reader some faint idea of what morals were under the old Roman emperors. The depravity of man, vanquished in its endeavor to uphold idolatry, with all its polluting rites, endeavored to degrade Christianity into a mere system of dead doctrines and pompous ceremonies. In this it partially succeeded; but it was utterly impossible to sink Christianity to a level with paganism.

The disordered state of the times had swept the rural population from the fields, and they were huddled together for protection in the villages and walled cities. Immense tracts of land all over Europe were left waste. Herds of cattle grazed over these desolate expanses, guarded by armed serfs, who watched them by day and slept in the fields by their side at night. Slavery was universally practised, the conqueror almost invariably enslaving the conquered. Hence, labor became degrading: none but slaves would work. It was gentlemanly, it was chivalric, to obtain wealth by pillage: it was vulgar, boorish, entirely derogatory to all dignity, to move a finger in honest industry. The highest offices of the Church were often assigned by unprincipled kings and princes to their worthless favorites. Marauding bands, not unfrequently led by these false bishops, often fell upon the flocks grazing in the fields, slaughtered

the herdsmen, and drove off the herd.

Although there were many false shepherds — wolves in sheep's clothing — yet there were still many true ones. And there were also many laymen who deplored the corruption that they saw in the church and endeavored to counteract the ruinous spirit of the times. One of the most prominent of these was Benedict of Nursia, Italy (c. 480-c.550), who just about the same time that Theodoric, emperor of Rome died (526), established a home at Mount Cassino near Naples for a number of men who had gathered around him who desired to live a life pleasing to God such as he did. (They had become inspired both by his life and by the exhortation that came so frequently from his lips: "Let us be imitators of the Lord.") It became the home of piety, industry, and temperance: the persecuted sought refuge there; scholars sought a retreat there; missionaries went out from it into the wastes which war and vice had desolated. For protection against the marauding bands which were ever abroad upon expeditions of plunder, Benedict and his fellows built a massive, strongly-fortified castle, which they called a monastery, to which the community could retreat when assailed.

In 529 St. Benedict, as he has come to be known, drew up his famous Rule which came to be the pattern of life for other monasteries which were to be founded throughout Europe during the succeeding centuries. Benedict insisted on diligence and industry on the part of every member of the community whether in matters spiritual or temporal and material. In matters spiritual, while he insisted on obedience to the head of the house, he also exhorted his followers, "If thou art truly the servant of Christ, let not an iron chain be thy fetter, but the chains of Christ." As the

community had to be self-sustaining, it was necessary that all share in the work of maintaining and providing for it.

"Beware of idleness," said this noble Christian man, "as the great enemy of the soul. No person is more usefully employed than when working with his hands, or following the plough." By the brothers working to do this, they learned and set an example to others that made labor to be held honorable and dignified instead of degrading and only a task for slaves.

This was the origin essentially of the monasteries of Europe: they were noble institutions in their design, and thousands of Christians breathing the spirit of Christ found within their enclosures peaceful and useful lives when the billows of anarchy were surging over nearly all other portions of the globe. They were a creation of necessity, and certainly did much to preserve some semblance of order in a society that had been rent asunder by invasion, pestilence, and innumerable calamities. And Benedict has truly been called the founder or patriarch of western monasticism.

Throughout the sixth century the darkness and disorder deepened throughout Italy. As the temporal power of the rulers of Rome became weaker and weaker, the power of the head of the church at Rome became stronger and stronger, and its citizens looked to him for help and leadership. Near the close of this sixth century one Gregory (c. 540-604) became the head of the church in Rome. His "exercise of power" has rightly been called "one of the greatest moments in world-history." A good man and doubtless a truly devout man, he nevertheless established an organization and strengthened the position of the church at Rome to such an extent, materially as well as spiritually, that he laid the foundation for the

papacy as we know it today. The results of his actions, of course, he did not foresee, and many of the doctrines and practice which were promulgated in later centuries and which are associated with that church he knew nothing of, nevertheless all church historians, Catholic or Protestant, credit him with being the virtual father of the papacy. In fact, a recent Catholic historian states that Gregory pontificate" was "perhaps the most in renowned he annals of the church."

His real service to the true Kingdom of God lay not in his efforts at organizing a visible church but in sending out missionaries to make converts among the Anglo-Saxons of Great Britain. As a young minister he noticed some fair-haired, blue-eyed slaves in a Roman market and asked who they were. When told they were Angles from Britain, he replied, "Not Angles but angels. They ought to be joint-heirs with the angels in heaven." Immediately he purposed to go to Britain as a missionary but was hindered from so doing. He never forgot these people, however, nor his desire for their conversion. As soon as he was able, therefore, he sent one Augustine, usually referred to as Augustine of Canterbury to distinguish his from the more famous St. Augustine, along with forty other evangelists to England in 597.

After these missionaries had set out on their way "they became afraid," records Bede, the first historian of the church in England, writing about a hundred years later, "and began to consider returning home. For they were appalled at the idea of going to a barbarous, fierce, and pagan nation, of whose very language they were ignorant." Therefore they decided to send Augustine back to Gregory "to recall them from so dangerous, arduous, and uncertain a journey." Gregory returned Augustine, however, with "a letter of encouragement, urging them to proceed on their mission to preach God's word." In it Gregory wrote, "It is better never to undertake any high enterprise than to abandon it when once begun. . . Be constant and zealous in carrying out this enterprise...and be assured that the greater the labor, the greater will be the glory of your eternal reward."

Having landed in the southern

part of England, Kent, these ambassadors of the Cross were courteously but cautiously received by the pagan king, Ethelbert, whose wife, Bertha, was already a Christian and longed for the salvation of her husband. When the king was convinced of the sincerity of Augustine and his fellows, he granted them permission "to preach and to win any people you can to your religion" and also gave them "a dwelling in the city of Canterbury, which was the chief city of all his realm."

"As soon as they had occupied the house given to them, they began to emulate the life of the apostles and the primitive Church" writes Bede. "They were constantly at prayer; they fasted and kept vigils; they preached the word of life to whomsoever they could. They regarded worldly things as of little importance, and accepted only necessary food from those they taught. They practised what they preached, and were willing to endure any hardship, and even to die for the Faith which they proclaimed. A number of heathen, admiring the simplicity of their holy lives and the comfort of their heavenly message, believed and were baptized."

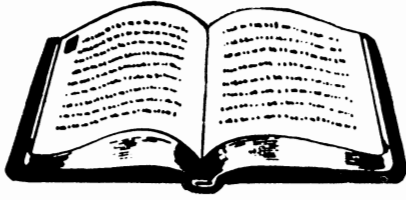
"At length the king and others, edified by the pure lives of these holy men and their gracious promises, the truth of which they confirmed by many miracles, believed and were baptized. Thenceforward great numbers gathered each day to hear the word of God, forsaking their heathen rites, and entering the unity of Christ's holy Church as believers. While the king was pleased at their faith and conversion, he would not compel anyone to accept Christianity, for he had learned from his instructors and guides to salvation that the service of Christ must be accepted freely and not under compulsion; nevertheless, he showed greater favour to believers, because they were fellow-citizens of the kingdom of heaven. And it was not long before he granted his teachers a property of their own in his capital of Canterbury, and gave them possessions of various kinds to supply their wants."

So greatly did the Lord bless the efforts of this group that within five years' time, when Augustine died, several thousand had renounced their pagan gods and practices and had accepted Christ as their Savior and Lord.

Christianity had indeed gained a foothold in Great Britain long before this. Undoubtedly Christian merchants, perhaps even converted Roman soldiers, had brought the earliest witness to these shores even in the days of the apostles. At the beginning of the third century Tertullian writes that "in districts inaccessible to the Romans, people called Britanni had become subject to Christ." And about a hundred years later, when the Emperor Constantine called for a conference of ministers in France in 314, three pastors from England attended, indicating the fact that there were a number of Christians and several churches there. Others who labored extensively to establish the gospel especially in the northern part of England and Scotland were Ninian and Columba, an Irishman by birth.

Another Irishman who labored extensively and arduously at this same period was Columbanus (c 550-615), considered by many as the greatest missionary of his day. Called the "vagrant of heaven," he certainly traveled far from his homeland in carrying the bread of life to hungry multitudes. With eleven others he left Ireland in 589, crossing the Irish Sea into Britain. He remained but a brief time here, for he had heard the call of God to preach the gospel in France. For some time he ministered in Burgundy but finally had to flee because of the wrath he incurred when, like John the Baptist, he rebuked sin among the royalty.

Through providential circumstances the way of Columbanus and his associates was directed to the Suevi and the Alemanni, pagan tribes in the northern part of what is now Switzerland. Amid great hazards they pressed through the Alpine towns to Zurich and on to Lake Constance. There they boldly preached among the heathen, Columbanus even going right into the midst of their heathen sacrifices and disrupting them. So great and effective were the efforts of Columbanus in Switzerland that in *The Ministers Manual for 1965* under "Anniversaries of Cultural and Religious Interest in 1965" special note is taken of the fact that this year it is 1,350 years since the death of "Columbanus, a scholarly and zealous Irish monk, who carried the gospel to the ancestors of the modern Swiss."



## **"I AM the Lord that Healeth Thee"**

*By* CHARLES N. ANDREWS

1. Read Galatians and Deuteronomy 28. The latter lists the blessings of God on the habitually obedient and the curses (judgments) upon the habitually disobedient. The former shows the way for the guilty to be justified in order to be blessed of God and redeemed or delivered from the "curse."
  - a. Many of the "curses", or judgments, given in Deut. 28 are physical or upon the bodies of people. List every sickness or disease and every reference to them given in this chapter.
  - b. The latter half of Galatians 2 tells us how a person guilty of sin and disobedience may be justified (be forgiven and declared not guilty). How may this take place?
  - c. What brought God's blessing upon Abraham (in chapter 3) ?
  - d. How may we also be blessed (receive God's blessing) ?
  - e. In the light of Deut. 28 and Gal. 3:13, what is one of the main things the "curse of the law" brings?
  - f. What then does Galatians 3:13 mean with regard to sickness? (Compare Isaiah 53:4,5; Matt. 8:17; I Peter 2:24).
  - g. Considering healing one of the blessings given and provided for us by and through Jesus Christ, how does Galatians 3 show us we may receive this blessing?

### **ANSWERS TO LAST MONTH'S QUESTIONS**

1. a. "Unworthy" I Cor. 11:27, 29 means that one has not been or is not truly repentant and in faith for the forgiveness and cleansing from sin.
  - b. Verse thirty could mean that "many are weak and sickly," because of not appropriating the saving, forgiving, healing virtue of Christ.
2. I Corinthians 12.

- a. Gifts are divided to each one by the Holy Spirit "as He wills."
  - b. Gifts of healing, miracles, faith.
  - c. That we might grow and become mature Christians in the Lord.
  - d. Mainly others.
  - e. That God wants His people to be well.
  - f. Yes. Because we are all members of Christ's body and so of one another.
  - g. No. We can be healed through our own prayer and faith, or through the united prayer and faith of others.
3. II Corinthians 1:1—11.
    - a. God is called the "God of all comfort."
    - b. That we may be able to comfort others; that we might learn not to trust in ourselves; that we might learn to trust in "God which raiseth the dead."
    - c. He wants to *deliver* us.
    - d. We can help others by comforting (encouraging them to believe), and by praying for them.
  4. "God always causeth us to triumph." (If we keep trusting and obeying Him).
  5. Verse 10 of chapter 4 shows us that God desires us to have the "life of Jesus manifest in our body."
  6. Chapter 12.

- a. "Thorns" and "pricks" refer to vexations and trouble caused by people.
- b. Most of Paul's troubles and infirmities came through opposition of Satan in human instruments.
- c. God offered him: sufficient grace, strength, and the power of Christ.

God permitted Paul to undergo very severe trials and tests, and some of these trials He would not remove. Some people say that Paul was afflicted in his body, and that God was simply wanting to teach him patience, etc., in enduring these afflictions.

If you read the Bible carefully, you will see that Paul's principal troubles came through people who opposed, persecuted, and hindered him in his tremendous zeal to get the gospel to all men. Sometimes he was beaten, stoned, and undoubtedly made physically weak or ill. But it was not this weakness or physical trouble God refused to remove. It was the opposition and persecutions, etc., that God refused to take away.

However, He taught Paul that in the midst of these trials he could learn to know and experience the comfort or help that only a God who raised the dead can give, that when he was hampered in his efforts and weakened spiritually or physically, he could find strength and help in God.

Sometimes God sends His messengers into unhealthy and dangerous circumstances to preach the gospel. He doesn't change the circumstances, that are dangerous and unhealthy, but He does offer to keep us, or heal us, or protect us in these circumstances.

God will not make everything easy for you to serve Him. We must live in a world surrounded by sin, sickness, disease, and wicked men who will oppose or persecute. He wants us to patiently and thankfully endure all trials and tests, but to look to Him moment by moment for life, strength, health, and all things. He doesn't want you to be weak. He lets you discover *your* weakness that you might come to Him for strength.

# Are you about your father's business?

**A question for  
June graduates.**

*By* ROBERT D. KALIS

**I** WAS reminded recently, as I passed my thirty-fourth birthday, that the Lord Jesus never reached that age in His natural life on earth. Before that time, He had already finished the work that His Father had given Him to do. If God has His way with you, He will soon have you doing the work appointed for you. "We don't get the victory soon enough."

Many young people are just now looking forward to new spheres of interest and accomplishment. This is graduation time. Many calls are still resounding in the ears of the graduates. There is the call to the professional life, doctors, lawyers, and such, which despite its demanding educational necessities, promises a life of accomplishment and affluence. There is the call to business with its bright outlook for prosperity in these days of boom. There is the call to science, and who can deny that in this space age there lie possibilities unlimited in this field? Recruiting sergeants are painting rosy pictures hoping to capture strong, able young men for their particular service branch.

Have you considered that perhaps the Lord wants you? He, too, would like to get young people in the strength of their youth. He will cause you to "bear the

yoke in your youth," to flee youthful lusts, and set you soon to work in the harvest field. Many young folk are so busy making their plans for furthering their future that they fail to consider the future that really counts: **ETERNITY**.

From the time that the Lord miraculously healed me from ruptured appendicitis, I felt that my life belonged to God for Christian service. I felt that He had a double claim on my life. When the day came that I wanted to know definitely from the Lord if He wanted me to step out into full-time service, I was amazed at how positively and clearly the Lord made me to know His will. There were several very real difficulties in the way, but the Lord miraculously

removed them and launched me out. I had taken several days off from work to seek the Lord concerning this matter. No sooner had my knees hit the floor and I told the Lord why it was that I was coming to Him, than the Lord began to speak to me from the Bible. The word was so clear and definite that all doubts were immediately removed. Praise God, I am happy in the service of the King.

To be sure, Christian businessmen and professional men have their place in God's plan, but before deciding on your future yourself, wouldn't it be wise to take a little time to seek God's highest will for your life? Seek Him **NOW**! Let Him set you into your place, and let us all "Be about our Father's business."

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## What Can God Do?

(Continued from page 4)

He says, "I have much to say to you, but you cannot bear it now, but when He the Spirit of Truth is come, He will guide you into all truth." And the righteous is still like Psalm one tells us: He delights in the law of the Lord. He wants to know His will. He wants to follow the counsel of Jehovah, and he meditates therein day and night.

If there ever has been a time in the history of the world when God must have sons and daughters who are filled with the Holy Ghost, it is now. Not people who pretend to be sons of God, not people who just praise the Lord in a meeting like this, but from whose belly flow rivers of living water in their shop and in their office and in their homes. Their homes have become a sanctuary. Their life has become an example to their fellowworkers.

Do you know what God can do with you? Find out. And if you

meditate in the law of God day and night and if you get acquainted with Jesus Christ personally, He will make you like the tree planted by the rivers of water that will bring forth fruit. That is your privilege, but it doesn't come by itself. It didn't come by itself in my life, and I am still like the Apostle Paul was minded. He says, "Be minded like I am: Not as if I had already attained, either were already perfect, but I follow after." The German Bible says, "I chase after Him, after I have been gripped by the Lord Jesus Christ. I want to grip that goal." And that "chase" ought to be in every one of us. But in writing to the Philippians, he says he did so weeping because many are enemies of the cross of Christ. That doesn't mean that they don't hang a cross around their necks or have it hanging on the wall, but it means that they don't bear the cross. If you are a lover of the cross, you will take it upon yourself, and you will realize

that that cross-bearing is your glory.

My Lord and my God has called upon me to be His disciple. He said, "Follow me, and I'll make you fishers of men. And if any man will come after Me and taketh not up his cross daily, he cannot be My disciple." Now that is a big order, but, beloved, it is the order of the Kingdom.

Every one of us is making his choice for a crown or for destruction. Paul says of those enemies of the cross that their end is destruction because their God is their belly. By that he meant that the spirit that ruled them was the spirit that rules in the children of disobedience. The New Testament doesn't compromise about it at all. It shows us that there are only two ways: One, the broad way and many walk on it. It's easy: it's comfortable. You have a lot of company. You have Judas Iscariot, and the scribes and Pharisees, and Demas who forsook Paul because he loved this present world, and you have a lot of backslidden Pentecostal people. They all walk in that broad way.

The other way is strait and narrow, and that way is Jesus Christ. I thank God every day for showing me this way: Not I but Christ.

When you open your heart to Jesus Christ, He will fill you with the Holy Ghost, and the Spirit of God will take over. Is He within you? Yes, of course, He is, but how much attention do you pay to the King who dwells within your heart? Do you allow Him to reign? Do you present your body a living sacrifice? A *living* sacrifice? It would be comparatively easy to have your head chopped off on the guillotine. One, two, three, — you're gone! But to daily,

*daily* surrender my life to Jesus Christ as a living sacrifice for Him to do with it what He wants to do — that's harder. What does He want to do? He wants to prepare my body for the Kingdom of Heaven when we shall be like the Son of God. Jesus Christ says, "I and the Father are one." He had flesh and bones like you and me, but He was God Almighty. God dwelt in Him and God spoke over His lips and worked wonders through Him, commanding the wind and waves to be still, raising the dead by His mighty voice. And He says, you and I are going to be like Him. That is His call, and that is why He sent the Holy Ghost upon us, not because we should be angels, — He has plenty angels — but to be sons. He's going to have a family. All eternity has been waiting and all nature has been convulsed in travail waiting for the manifestation of the sons of God.

The question to us tonight is, "Have I heard His voice? Have I heard the voice of Jesus?" He doesn't call me to make myself great. He doesn't call me to do signs and wonders. But He calls me to love Him and to do His commands, and then He'll take over and He'll come and manifest Himself to me. The Father and the Son will come and make their abode with me.

I am so thankful that on the fortieth anniversary of my coming to Brooklyn, God is sending me to China. There is a group of people there that have come out of great tribulation, and they are still in great tribulation. They don't know when they will be destroyed. Red China is just waiting for the moment when they can come and swallow up Formosa, and these people know it. They know what is threatening. But they have heard the voice of Jesus, and how they come and wait upon the Lord and seek Him and drink in the Word of God. We don't have to ask them to come to the altar. They come and wait upon the Lord. We don't have to ask them to pray. How they pray in the Holy Ghost, men and women and boys and girls. And I'm so thankful to have the privilege to go there and lead them to the Fountain. That is all I know. I have nothing to give to them. And yet, I can point them to the Fountain from which I am drinking every day.

Lots of ministers cease drinking from that Fountain. They somehow find out they can entertain the people. Words which man's wisdom teacheth sometimes go further with a large audience than words which the

(Continued on page 15)

Pastor  
Waldvogel's  
Welcome in  
Formosa

April 30, 1965







## Attend to Reading

(I Timothy 4:13)

**R**ECENTLY someone asked me to recommend a book which tells about the stories connected with the origin of our hymns and their authors. There are several good books in the field of hymnology, but none, to my knowledge, completely satisfactory in covering all the hymns and songs with which we are familiar. A number of books deal with the old standard hymns and hymn-writers of the church very well, but some of these are written by those who evidently have not learned to sing "the new song."

One of the books I did recommend was *The Story of Christian Hymnody* by E. E. Ryden (Augustana Press, Rock Island, Ill., 1959, 670 pp., \$5.95), an interesting, readable and yet scholarly and authentic treatment of the field. Although the author is a Lutheran and as such emphasizes the older hymns, he does deal with surprising number of what are referred to as gospel songs, even the children's favorite, "Jesus Loves Me," and gospel song writers. It is interesting to note that of the 402 selections in *Tabernacle Hymns* No. 5, Ryden treats by name 120. This fact speaks well for this hymnbook and is indicative that *Christian Hymnody* contains material of specific interest to users of such a book.

Of course, a number of hymns which are not specifically mentioned were written by authors

whose lives are given, for example, Fanny Crosby. After all, she wrote "no less than 8,000 songs" so that only a few could be mentioned in such a work.

While Ryden gives an excellent biographical sketch of Fanny Crosby, he thinks "few of her hymns possess high poetic quality," but he acknowledges that "the fact remains that few hymns are sung more often" than hers. One clue to this is probably found in the following fact which I have never read before: "A strong Scriptural note is heard in most of her hymns. While yet a child, she committed to memory the first four books of the Old Testament, as well as the four Gospels, and this proved a rich treasury from which she drew in later life."

And while the author gives good, brief biographies of other gospel hymn-writers, especially of the Moody-Sankey period, he does not think highly of their hymns as poetry or of their hymn-tunes as music. Yet he concedes their blessing and popularity. The fact is, God has use of all kinds of instruments, players, and singers in His great choir and orchestra. There is a place for the negro spiritual as well as Bach's chorale. The weakest feature of the book, as far as our interest is concerned, is that it does not deal with any of those hymns written during the last seventy-five years which have become such an integral part of our worship.

The book is not to be disregarded, however, because of its weaknesses or because we do not agree with the judgments of its author. Those who are familiar with the great German hymns will revel in the section, "German Hymnody," in which the author devotes over a hundred pages to a discussion of those

German hymns, which have been translated into English from the pen of Luther ("A Mighty Fortress"), Count von Zinzendorf ("Jesus, Thy Blood and Righteousness"), Rinkart ("Now thank we all our God"), Gerhardt, Spener, and many others. The chapter on Tersteegen ends with this excellent admonition from that saint: "When you sing, O soul, remember that you are as truly communing with the holy and omnipresent God as when you are praying. Consider that you are standing in spirit before the throne of God with countless thousands of angels and spirits of the just, and that you are blending your weak praises with the music of heaven."

The author has many very interesting facts and comments in his very valuable work which certainly substantiates his first two sentences: "A student of sacred history will find few subjects more fascinating or more rewarding than a study of the hymnody of the church. To know the story of our hymns is to know something of the spiritual struggles and victories of the people of God through the ages."

One quotation in the book especially intrigued this reviewer. The author quotes an eminent authority as saying in reference to "Jesus, the Very Thought of Thee": "One might call this poem the finest in the world and still be within the limits of all extravagance." When I read this, I could not but be reminded of and compare this statement with that of Martha Robinson, oft quoted in the pages of this periodical: "Some hymns are Holy Ghost hymns; some hymn-tunes are Holy Ghost tunes, too. 'Jesus, the Very Thought of Thee' is an exquisite example of these."

## What Can God Do?

(Continued from page 13)

Holy Ghost teacheth because the words by which the Holy Ghost teach cut. They get under your skin; they get into your bones; they are not so pleasant to take, but, thank God, there are men and women that are hungry for the Bread of Heaven, and Jesus Christ is hungry, hungry to give Himself to His people.

I am so glad that I am still in this ministry. According to age I ought to retire, I ought to

be pensioned, but I'm so thankful that in the sight of God there is no age limit. There isn't, no, no! You be what God wants you to be. If you're an old man, be the old man that God wants you to be. And by all means be the old man that God can make out of you. What does David say? "Now when I am old and grey-headed, forsake me not. *I will walk in the strength of the Son of God.*" Oh, beloved, we have a great and a wonderful Savior, and the wonderful thing is that

He wants us *for Himself*.

*Pastor Hans Waldvogel left New York for Formosa, April 28 and flew direct, arriving there April 30. He held meetings throughout May at the church in Kou Tzu K'ou where Miss Elizabeth Lindau and Miss Pearl Young minister. From Formosa Pastor Waldvogel expects to go to India the first of June, God willing, where he will be ministering to groups of missionaries. He will return by way of Germany to the United States in the early summer.*



## BORROWED BITS

*Selections by* MARTHA W. ROBINSON

1. *Name of Jesus! highest Name!  
Name that earth and Heaven adore!  
From the heart of God it came,  
Leads me to God's heart once more.*  
— G. TERSTEEGEN
2. *Only Jesus! fairest Name!  
Life, and rest, and peace and bliss;  
Jesus, evermore the same,  
He is mine, and I am His.*  
— G. TERSTEEGEN
3. Providence conceals itself in the details of human affairs but becomes unveiled in the generalities of history.  
— LAMARTINE
4. My heart panted after this, to lie low before God, as in the dust; that I might be nothing, and that God might be ALL, that I might become as a little child.  
— JONATHAN EDWARDS
5. *Its [the body's] members every moment  
Held subject to Thy call;  
Ready to have Thee use them,  
Or not be used at all.  
Held without restless longing,  
Or strain, or stress, or fret,  
Or chafings at Thy dealings,  
Or thoughts of vain regret.*  
— F. R. HAVERGAL

6. *But restful, calm and pliant,  
From bend and bias free,  
Permitting Thee to settle  
When Thou hast need of me.  
Live out Thy life within me,  
O Jesus, King of kings!  
Be Thou the glorious answer  
To all my questionings.*  
— F. R. HAVERGAL

7. If a man could only understand and appreciate how deeply he is the object of divine love, he would be overwhelmed with confusion and astonishment.  
— CATHARINE ADORNA

8. Above all things, and in all things, O my soul, thou shalt rest in the Lord alway, for (He Himself is the everlasting rest of the saints).  
— THOMAS a KEMPIS

9. *No harm can come when God is near;  
His perfect love casteth out all fear;  
His smile, the darkest of nights can cheer;  
My Saviour, Christ the Lord.*  
— ANON

10. A child, in order to be right, must be *governed* by the *parent*; and there is the *same* necessity regarding the child of *God*, only to an *increased* and more *positive* degree.  
— PHOEBE LORD UPHAM

11. *And tho' this world, with devils filled,  
Should threaten to undo us;  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure,  
One little word shall fell him.*  
— MARTIN LUTHER

12. There can never be any moment or circumstance when the Lord is unable or unwilling to heal you, or receive you, if you obey. A true repentance lies at the basis of this.  
— JOHN ALEXANDER DOWIE
13. *To Him shall endless prayer be made,  
And endless praises crown His head;  
His name like sweet perfume shall rise  
With ev'ry morning sacrifice.*  
— ISAAC WATTS
14. It is not error that opposes so much the progress of truth; it is indolence, obstinacy, the spirit of routine, everything that favors inaction.  
— TARGOT
15. In every matter look to thyself, as to what thou doest and what thou sayest; and direct thy whole attention into this, to please *Me* alone, and neither to *desire* nor to *seek* anything besides *Me*.  
— THOMAS a KEMPIS
16. *It is night upon the water  
Where life's billows toss and roar,  
I must keep my watch-fire gleaming  
On the sands upon the shore;  
'Tis for this that Christ my Savior  
Hath in love delivered me,  
That my light may help another  
Who is out upon the sea.*  
— JULIA H. JOHNSTON
17. A holy soul is not destitute of desires; but (its desires, instead of being divergent to every point of attraction from the world, the flesh, and the devil, are made *identical* with, and are *lost in* the *divine* desire, the *divine will*).  
— T. C. UPHAM
18. Recognize that it must be a fact that when you give yourself to God He accepts you, and let your faith take hold of that fact.  
— HANNAH WHITALL SMITH
19. Be thou therefore prepared for the *fight*, if thou wilt win the *victory*.  
THOMAS a KEMPIS
20. When a person arrives at the highest point of sanctification, by the loss of all his own desires, the result is inward rest.  
— T. C. UPHAM
21. While I stand, I am ready to think I stand in my own strength; and am ready to triumph over my enemies, as if it were I myself that caused them to flee; when alas! I am but a poor infant, upheld by Jesus Christ, who holds me up, and gives me liberty to smile to see my enemies flee, when He drives them before me; and so I laugh as though I myself did it, when it is only Jesus Christ leads me along, and fights Himself against my enemies. And now the Lord has a little left me, how weak do I find myself! O, let it teach me to depend less on myself, to be more humble, and to give more of the praise of my ability to Jesus Christ. The heart of man is deceitful above all things, and desperately wicked, who can know it?  
— JONATHAN EDWARDS
22. For the love of God thou oughtest cheerfully to undergo all things, that is to say, all labor, grief, temptation, vexation, anxiety, necessity, infirmity, injury, detraction, reproof, humiliation, shame, correction, and contempt. These help to virtue; (these are the trials of a babe in Christ); these form the heavenly crown.  
— THOMAS a KEMPIS
23. *In mansions of glory and endless delight,  
I'll ever adore Thee in heaven so bright;  
I'll sing with the glittering crown on my brow,  
If ever I loved Thee, my Jesus, 'tis now.*  
— ANON
24. Moses always had recourse to the tabernacle for the deciding of doubts and questions, and fled to the help of prayer for support under dangers and the iniquity of men. (So oughtest thou in like manner to fly to the closet of thine heart,) very earnestly craving the divine favor.  
— THOMAS a KEMPIS
25. Jesus knows all about our troubles.  
— F. A. GRAVES
26. *Thy way, not mine, O Lord,  
However dark it be,  
Lead me by Thine own hand,  
Choose out the path for me.*  
— FRANCES R. HAVERGAL
27. For what every one is in *Thy* sight, *that* is he, and *no more*.  
— THOMAS a KEMPIS
28. *Then from thy life ascending  
One triumph note of praise  
(For they who always conquer  
A victor's song must raise,)  
Shall echo on unceasing  
Till Satan's host doth flee  
Before our glorious watchword,  
"Lord, victory for me."*  
— FRED A. HANBURY
29. So large a proportion of [our influence] is entirely involuntary, while yet the responsibility of it is so enormous, that our helplessness comes out in exceptionally strong relief, while our past debt in this matter is simply incalculable. Are we feeling this a little? getting just a glimpse down the misty defile of memory of the *neutral* influence, the wasted influence, the mistaken influence, the actually wrong influence that has marked the inefaceable, though untraceable, course! And all the while we owed Him all that influence! It *ought* to have been all for Him!  
— F. R. HAVERGAL
30. The time will come, when the Master of masters shall appear, Christ the Lord of angels, to hear the lessons of all, that is to examine the conscience of every one.  
— THOMAS a KEMPIS