

The Most Excellent Way

“THE WAY OF LOVE”

by Rev. Robert C. Kircher (1893-1853)

WE find our message in the thirteenth chapter of First Corinthians.

*“Though I speak with the tongues of men and of angels, and have not love,
I am become as sounding brass, or a tinkling cymbal.*

*And though I have the gift of prophecy, and understand all mysteries,
and all knowledge; and though I have all faith, so that I could remove mountains,
and have not love, I am nothing. And though I bestow all my goods to feed the poor,
and though I give my body to be burned, and have not love, it profiteth me nothing.*

*Love suffereth long, and is kind; love envieth not; love vaunteth not itself,
is not puffed up, doth not behave itself unseemly, seeketh not her own,
is not easily provoked (In the original it says, “it cannot be provoked”),
thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth;*

*beareth all things, believeth all things,
hopeth all things, endureth all things.*

Love never faileth.”

That’s right: “Love never faileth.”

We all have our own conception of what the Christian life is and what it should mean, but this thirteenth chapter of First Corinthians tells you what love is. There is no room for private interpretation.

This chapter shows what the Christian life is, what it should be. The Christian life is supernatural. No man can live it. It can only be reproduced by the love of Christ shed abroad in our hearts by the Holy Spirit. The rest is all a counterfeit and no one wants it. Have you ever felt, “Why is not my life more attractive to others?” “Why doesn’t my neighbor want my Christianity?” There is a cause for that, beloved. Why do they not want your kind of Christianity? Very often one hears unsaved people—young people, especially—say, “Well, if he goes to heaven, I don’t want to go there because I don’t want to live with that person!”

Now, beloved, whatever that life was, it was not a Christian life. I do not know you; I do not know anything about you, but I am just giving you the Word of God. The Word of God is not of private interpretation. **The Christian life is the Christ life. The Christ life is revealed in the love life. That which is not of love is not of God, and we have**

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no more of God than we possess of love. Let there be no mistake about this. I mean, people frequently think that because they are having charming friendships with charming people, that this is love. If all the rest of the world were just as attractive as these charming friends, then everything would be just wonderful.

Let me use an illustration: There were two Christian sisters. They knew each other for thirty-five years and were on the best terms with each other all those many years. They met each other each Sunday in church. But one day they thought they might just as well have heaven on earth, and they moved together. But alas, the heavens departed as a scroll inside of four weeks. It was not heaven.

Beloved, my dog can do that. Do what? Be lovely to lovely people. But you ought to see his face when that boy passes who threw a stone at him. Beloved, we actually think that because we can be so charming to charming people—we really think we've got something! Well, my dog can do that. It doesn't prove anything—being lovely to lovely people.

Often you find two fine people who decide either to start a work together or to live together. They claim that they can live together as long as they live and that there will be no disturbances between them. But something comes along and two individual wills clash. Neither is willing to go down and do the will of the other, and there goes another hope of heaven. There goes a life which we thought was a Christian life, and it proves to be just so much darkness.

**“THOUGH I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS,
AND HAVE NOT LOVE,
I AM BECOME AS SOUNDING BRASS OR A TINKLING CYMBAL.”**

One may have education, culture, and refinement of speech so that he can talk like an angel; but apart from the love of Christ, God says of him: “You are become as sounding brass.” Sounding brass is annoying, like a little boy banging on a washtub with a stick. Everyone wishes he would stop. Nobody wants to hear it. It is obnoxious. Beloved, you may have all these beautiful things—culture, education, and refinement of speech—but your life, apart from the love of Christ, is obnoxious. It is obnoxious apart from the love of Christ.

**“AND THOUGH I HAVE THE GIFT OF PROPHECY” (which is of God),
“AND UNDERSTAND ALL MYSTERIES” (only God knows all mysteries),
“AND HAVE ALL KNOWLEDGE” (only God has all knowledge),
“AND THOUGH I HAVE ALL FAITH,**

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**SO THAT I COULD REMOVE MOUNTAINS” —
yet apart from the love of Christ, God says of me:
“YOU HAVE NOTHING!”**

**“AND THOUGH I BESTOW ALL MY GOODS TO FEED THE POOR,
AND THOUGH I GIVE MY BODY TO BE BURNED” (burned out for God),
“AND HAVE NOT THIS LOVE, ALL THIS PROFITS ME NOTHING.”**

This is what God declares. That is, apart from this love—nothing! Beloved, you cannot live the Christian life apart from this love. You can't do it. It cannot be done. You try as hard as you will—then if people oppose you in your will (in your way of doing things), what happens on the inside? There goes the love that you thought you had? Oh, you'll never find it out as long as you live with people who say “Yes” to everything that you do and say, or who submit to you in every move you make, or who are just like you in disposition. No, you only find out what you have and what you are when you must live and work with people who are just the opposite from you—people who refuse to recognize your will as their will.

I've seen people turn into living devils when they were crossed in their will, or in their way of doing things, or crossed in their desire for anything. The devil isn't so very far from you. Just look into your life. See where most of your suffering comes from. It comes from being crossed in our will, our way, and our desire.

You say, “Somebody has upset me and I feel very unhappy.” Suppose I put a glass of milk here and a glass of water there, and I upset both. Well, out of the milk glass comes milk and out of the water glass comes water. If somebody upsets you, well, only what is in you comes out. If sharp words come out, don't blame the person that upset you. He only upset what was already in you. It is your fault for having it in you.

For example: There is a deep spring over in Europe. The boys, as they pass by, throw sticks and stones in it. They disappear, and the spring is unmoved. Unmoved. But once in a while a big boy comes along and throws in a great big rock. And that rock really reaches the bottom of that spring. And now watch! There is a stirring going on at the bottom of that spring, and all of a sudden it spews out. Spews out what? Sticks and stones: that which was put in. What came out? What the boys threw in.

So, when somebody upsets you, just get a pencil and paper and put down what came out of you. When you are provoked, it simply brings up what lies at the bottom of your heart. You say, “But how can I keep sweet when I see evil and when I hear evil? How can I do it?”

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Well, beloved, there was a time when I watched my tongue, and it was a tight job twenty-four hours a day, and then I didn't control it. But, you see, there is a better way. Christ's way is the better way. Now I guard my thought life. The Word says: "Guard your heart with diligence, for out of it comes your life." Is it sticks and stones that come out? What, then, is in your heart? Why do you blame it on the other fellow when those nasty things come out, or when your temper has been provoked? Whatever is in you comes out. Do not blame your misery, your unhappiness, your lack of success—those nasty things that come Out of you—on someone else. The people were only the instruments to bring it out. That was the big stone.

Yes, we are capable of absorbing a lot of things. And we store it away, don't we? You remember what so-and-so said some years ago, and just stay away from him. But it's there. Where is it? In the bottom of your heart. And one of these days you meet someone and out comes the whole load. You know what material you're keeping about that person. All the unkind thoughts that you ever took are down there. They are multiplying. And worse than that, every unkind thought makes way for the powers of darkness to bring you under their rule. Absolutely. **The moment we reject the rule of Christ, that moment we come under the rule of Satan.**

This thought that is not of love and not of peace and not of faith and not of God, and therefore Satanic. Reject it right there at the door of your mind. The Holy Spirit within you causes you to feed on the Word, and so your inner life keeps sweet. Then anyone can upset you from this direction or that direction or suddenly, and it makes no difference. No matter what anyone does to you, he cannot bring out anything that is not there. Isn't that wonderful?

There is a statement in the Old Testament in the study of the occupying of Canaan (in Joshua 14), "*And the land had rest from war.*" The land is your heart. There is a place where you have rest from war. Isn't that worth going after? And this thirteenth chapter of First Corinthians leads you to this land where you have rest from war. Isn't that wonderful? Not to be provoked, not even to think evil; to have the love that beareth all things, suffereth all things, endureth all things. It's the answer to your problem. It is the only prescription for a successful Christian life—the only prescription.

LOVE SUFFERETH LONG

Here we have what God says love is. In the original it means "*Love is patient in everything.*" Isn't that wonderful? Wouldn't you like to have something like that? This is real. Instead of being constantly tormented and confused and irritated and aggravated, on the inside you are at peace. But how can I live at peace when all around me is war? Let the war go on. You don't have to have it on the inside. Beloved, the

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Word of God says: *“God rules in the kingdom of men and in the armies of heaven,”* and wherever there is a man who will cooperate with the laws that govern the Kingdom of God (which you find in the Sermon on the Mount, and in the Love Chapter here), then God will cooperate with that man and work in that little kingdom where he lives.

You know that little house, that little apartment with half a dozen or more youngsters around, that place which you occupy where the husband is impossible to live with or the wife is utterly impossible, where all these things are most aggravating and irritating and tormenting: this is where God will work — right there, if I cooperate with God.

Lots of folks ask me, “Will you pray for so-and-so, that he might have certain blessings?” Who is he? How can I induce God to cooperate with somebody who is not willing to cooperate with Him? He is not going to bless someone who defies God, who turns from God, because you pray. We have to pray first, “Lord, take this life in Your hands and break it, so that You can do something with it.” God only blesses people who feel their need of Him.

Beloved, the greatest problem for God is not how to turn this world into a paradise, or how to stop this war. God could stop it in one moment. He could. That’s nothing. **God’s greatest problem is to defeat the children of God in their own wills, their own ways, and their own desires.** Beloved, if the teaching of this precept has brought you to yourself, and shown you that your life has been a mistake, that the life you thought was the Christian life was a counterfeit, that is a victory for God. When you see that only the love life is the Christian life, and that the life you live is far away from this love life—when you see the darkness of your life—you will turn to God in earnest. That is a victory for God. **For God cannot do anything through you until He is able to do something in you.** God [will] only use broken people. Beloved, in the back of most heart-rending disappointments, in the back of most sufferings and tragedies of life, is God’s hand, ordering these heart-breaking things to break your stubborn self-will.

For instance, the Word says that I should—if I came to the altar to pray or to bring anything—and there remember that my brother has ought against me, leave the gift and go to my brother and be reconciled to my brother—and then come and talk to God. How about it? When we reject this voice of God to forgive, we reject God’s rule in our lives. That is all there is to it. Love takes everything patiently. What a relief! We have got to have His love to do that. We just can’t do it.

LOVE IS KIND

He goes on, “Love is kind.” That means we are to be merciful to the undeserving. Be kind to the undeserving.

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LOVE ENVIETH NOT

It is not necessary for love to envy. Why? Love knows that its life is in God's hands, and that He will see to it that everything comes to His child that is necessary. Love makes it impossible for you to envy. You can see the other fellow get your credit and your honor and all that is due to you. This love gives you peace. In spite of seeing and knowing all that, this love gives you peace.

LOVE IS NOT PUFFED UP

Love is not overbearing. Oh, we have so many good people, you know, who are so efficient. In every way they are just right. If your efficiency, your talent, and all the splendid things you think you have, are a curse to your fellowman, then your gifts and talents have become a curse to you. Remember, beloved, the devil actually uses our dispositional traits, our weaknesses, our tastes and our likes, and all that there is in us as human beings, against other people.

LOVE SEEKETH NOT HER OWN

Think of it. "Love seeketh not her own." This phrase alone is capable of dislodging a hell, if you have one anywhere nearby. Wherever you go, to the shop, the office, the home, the school, any sort of institution, the mission field, to any phase of life—wherever you go, there may be a little hell. Why? Well, for instance, "I'm tired of cleaning up for the other fellow." Did you ever hear that? I'm not talking about training children now. A child should be trained to clean up, and to clean right. A child should be trained. That's the Word of God. "*Train up a child in the way he should walk through life.*" We're not talking about that. We're talking about Christians living together.

God says that all things work together for my good. Now He didn't say for my physical good or material good, but for my *good*, and that is always the *spiritual*. That's what God is after. All right. Here are two people. We're all different, aren't we? And, of course, this difference is all in you, the other person, not in me. That's just what makes this life so terrible. That's why you and I are suffering so much. But, brother, let us not think we're suffering with the Lord. We're suffering only with ourselves.

"Seeketh not her own," but seeks the other fellow. Think of it! That sister who says, "I can't live any longer with this sister—I'll lose all the Christianity that I have if I live any longer with her. She has been a disappointment to me."

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Whether it's a sister, or a husband, or a wife, it's the same story. It's the same devil, you know, in back of it. Well, brother, or wife, or husband, you haven't tried the thing. "Love never faileth."

LOVE NEVER FAILETH

You've tried everything else. Oh, how you've tried to get the other fellow to see that he's stubborn! How you've tried to convince him that he's wrong! You've even quoted Scripture. So does the devil. That doesn't mean anything—the fact that you can quote Scripture. Any time the devil wanted to bring something home to Christ, he used Scripture. But you know how he used it! The Scripture is not of private interpretation.

Beloved, God's hand is in that. If God has placed you alongside of somebody who is contrary—no, not contrary; different from you—God had His Hand in it. This will be the means of breaking your self-will. Ah, brother, don't worry about the other fellow. You just yield to God's work in your life; don't mind the other fellow.

To use an illustration. A few weeks ago one of the boys came to me. He's a Christian boy, but he had a new house-parent who, alas, didn't know boy psychology. The boy said he couldn't live much longer with that man. But several days before, the man had come to me and said, "If something isn't done with that boy, I don't know how I can stand it!"

Child of God, all you need to do is tolerate that spirit of *refusing* to go under and humble yourself before the other fellow. All you need to do is *resent*—and resist the evil and the wrong in the other fellow. That's all you need to do, and you come under darkness.

"*Love seeketh not its own.*" It seeks the good of the other fellow. You resist evil, and it multiplies. It grows worse. Every moment that you oppose and resist evil, evil multiplies in you, and it multiplies in the other person. Instead of having a five percent hell on hand, next week you have a 50 percent hell on hand, simply by opposing. Brother, sister, the spirit of opposition is Satanic.

Now, to return to the illustration of the boy and his house-parent. This boy came to me—this Christian boy—and I showed him how to adjust himself to this man, to his ways, to his disposition, to his light. **You do this: adjust yourself to a problem, and you will find you're going to bring about a change. Don't wait until the other person changes. He might never change!**

This boy went home and adjusted himself to the house-parent. A week after that he came back and said, "Mr. Kircher, he's getting better." Hell was defeated, and there

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was a little heaven there. How much heaven? The answer is: "How much love?" So much love, so much heaven. No love? then no heaven.

A day or two after, the house-parent came and said that the boy was getting better. That's true. That boy applied love, the principle of love, and it did something to him.

Do you want to defeat the devil where you live? It is in your power. All by yourself you can defeat the devil and dislodge hell. Isn't that wonderful? You can go out now, and face this life and whatever this life has meant to you, whatever position you may be in, whatever impossible people you may be forced to live with; you can look your problem straight in the face now. Love never fails. Never failed! Never will!

IS NOT EASILY PROVOKED

We must read on. *"Seeketh not her own, is not easily provoked"* — or rather, cannot be provoked.

As I have said before, when you are provoked, only that which you have tolerated on the inside will come out. If you have tolerated unkind thoughts, be sure that you will speak unkind words sooner or later. It is not impossible to tolerate unkind thoughts and not speak unkind words.

But, Beloved, love does not think evil, and if you don't take any unkind thoughts, your heart is full of love. Refuse unkind thoughts, because they are of the devil. And so, if somebody upsets you and does something cruel to you, instead of bringing up something evil, good comes out. You bring up what you have absorbed down there. Ah, beloved, when somebody provokes you, you can learn what you've been thinking about the last few months or the last few years. It all comes out, whether evil or good. **Now the following answers the question: How can I be kept from doing evil, or, first, thinking evil? (The doing evil comes after thinking evil, always.) You know, this is the victory. Love does not think evil. That's victory. That is rest from war. That is the greatest health cure, "think no evil."**

Is it possible? Is it possible to think no evil? It certainly is. But only His love can do it. Now let us come back to see what is the remedy. We read in the fifteenth chapter of John: *"As a branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."* Your most important business of all is to *abide*.

If you are not in fellowship with Him, if you are not abiding in Him, you are wasting your time. **No man out of touch with God, out of fellowship with Him, can live the Christ life.** I am using the Word. *"As the branch cannot bear fruit of itself, no more*

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can ye except ye abide in Me.” The love life is the Christ life. The love life is the result of abiding in Him. So that is number one. This is our foundation. Let us get this thing straight.

First of all, don't try to practice this love. You have to get right with God first. How do you do it? Put everything under the Blood. Do you have unkind thoughts against anybody? Then is everything all right between you and God? Have you fellowship with Him? Beloved, apart from God your Christian life is a mistake. It is obnoxious apart from God.

You know it says: *“Though I give my body to be burned”* out for God, I can serve God for a thousand years and be told I have nothing. I have not lived the Christian life at all. The Christ life is based on abiding. It is the result of abiding.

Well now, the Word teaches us that all sins separate.. You cannot think unkind thoughts, impure thoughts, jealous thoughts, without getting out of touch with God. Let there be no mistake about this.

I used to pray like this, many years ago, before I was long in the faith:

“Lord, you know I have had a hard day. I have had to get along with a lot of contrary people and they have made it very hard for me to live the Christian life. Yes, they made it very hard for me and I wasn't very successful, but just forgive me. If I have sinned, forgive me.” And so on ... *“Good night.”*

That is a life of darkness, not related to the Christ life at all.

First of all, in getting along with other people, I never asked *any of them* how they got along with *me*. You know, just during that time, the Lord gave me a wonderful experience. I was asked to preach in a church on the law of forgiveness, and I thought there wouldn't be too much to it, but the Holy Spirit took hold of me and began to uncover. There was a brother next to me, and he was so different from me. He was not like me, and of course he couldn't be right if he wasn't like me! He couldn't see that my standard of cleanliness, my opinion, my taste, my talent, my way of doing things—he couldn't see that that was the standard way of doing things. And of course I always had trouble with him! He was really stubborn! He was bent on doing things his own way! *“May God have mercy on him!”* That is what I thought.

But God had mercy on *me*. Who told me that the other fellow should have to be like me? You know, I have learned a wonderful lesson and it has helped me: the Lord showed me that I should take any brother as he is. That means take your brother or

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your husband as he is, and your wife also. Stop trying to change them. You have never had any effect on them at all by attempting that. When they see that you are trying to change them, you are just making life worse.

“How can anybody improve on me?” we say. Beloved, do you know what it is when we look at it that way? It is another form of darkness. I do not say that you are lost, but that the life that you thought was the Christian life is darkness. You read in the First Epistle of John: *“He that loveth not his brother is in darkness and darkness has blinded his eyes.”*

There is a wonderful word in Luke 10:19. It has been such a blessing to me, when it seemed that the devil could not be dislodged. *“Behold, I give unto you power ... over all the power of the enemy: and nothing shall by any means hurt you.”* Isn't that wonderful? He didn't say, “Fight the devil.” He said: *“I give unto you power over all the power of the devil and nothing shall by any means hurt you.”*

Through the blood of Christ you have power. Through the blood of Christ on Calvary's cross, where He defeated every demon and every disease and everything that is evil and wrong; they were all defeated there on Calvary's cross. It was a complete victory.

Now He wants you simply to enforce Calvary's victory, not fight the devil. *“As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me”* is your foundation for the real Christ life. For this reason, the Lord Jesus Christ is not only my Savior, He is also my High Priest. Isn't that wonderful? My High Priest. He is just living to restore you, the very moment that you have sinned by thought or by word or by deed. It is a twenty-four hour service for sinners. Isn't that glorious? Is it possible? Yes, this is a fact. The High Priest is anxious to restore you the moment you have sinned. He sees you all the time. He wants you to come.

Now what is the basis upon which His service operates? The basis is confession. Do not deceive yourself into believing there is another way. The Word says in Revelation 12: 11: *“And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony ...”*

If the devil has caused you to sin by thought, word, or deed, do not be discouraged, brother. You can overcome Satan through Christ's blood. Brother, sister, waste no time. The moment you are conscious of sin, come for cleansing to your great High Priest.

What does it say in Hebrews 4: 16? *“Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”* Use your High Priest. You should come in every time of need to your High Priest, and you shall find help. Isn't that

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wonderful news? You don't have to be discouraged any more.

"Yes, but brother," you may be saying, "the devil is accusing me." (I am touching some hearts now; hearts that really want to live up to the light that they have, and truly want to walk with God. But the devil just loves to accuse them.) However, just listen to the Word of God.

We should come boldly to the Throne of *Grace*, not of justice: it is grace for you, every time you need it. When do you need it? Well, every time you don't feel like loving that person. Then you are needy, aren't you? Come to the Throne of Grace.

The only way I can live with that office girl, or with that man, or that husband, or that wife, is to have genuine love of Christ in my heart. Otherwise I can't get along with that one any longer. All right, then, you are needy, aren't you? You need His love in your heart. Claim His love. It's wonderful. It works. That is what your High Priest is for.

This is the way the High Priest works. He puts away your sin. What sin? Your confessed sin. Only what is confessed is forgiven. Only what is forgiven is put away. Isn't that wonderful?

I don't have to think of my past and of all that might have been different. I see to it that I call it by the right name. Confession means calling our sins by their right names. We have been trained so long in finding nice words and in dodging the truth. We say we don't like a certain person: "Lord, I don't *like* that person." That is *hatred*. Hatred, according to the Sermon on the Mount and the First Epistle of John, constitutes the *spirit of murder*: "**He that hateth his brother is a murderer.**"

Brother, sister, in the light of this truth, something will have to happen. You need love more than you need your daily bread, more than you need your shop, even more than you need your home. Your Christian life will not be a success until you have this love. And this is the way to get it: ABIDE.

The moment that you sin, go to your High Priest. "Oh, but I have come so often." What does the Word say? "**Thy mercy is new every morning.**"

The Word of God says, "**Thy mercy is new every morning.**" Didn't the devil make you believe that you had almost worn out His mercy, that God is almost through with you? Didn't he? Now the Word says, "His mercy is *new* every morning." Well, that settles it.

Here is a beautiful illustration: God appeared to David and said, "**Your son shall be a son to me and I will be a Father to him. If he commits iniquity, I will chastise him with**

the rod of man, but my mercy shall not depart from him.” I will discipline him, but My mercy *shall not* depart from him.

There is another principle which we also need to follow in order to abide. When we see evil or read evil or hear evil about someone, we must remember that the Word teaches that we are to judge no man after the flesh, but according to the mind of the Spirit. Henceforth I don't look at your flesh; that is, henceforth I do not take you as you are by nature. Henceforth I'm not looking at your temper, for instance. For in Ephesians 6:12 we read, *“We wrestle not against flesh and blood, but against principalities and powers of darkness.”*

So we need not be provoked at a person when we see evil in him, for it is the devil in back of people who will cause them to say things and do things. But if you are not watching and praying always, the provoking thoughts will get on the inside and stir up your flesh before you know it.

Therefore, Jesus said to His disciples, *“Stay awake and keep on praying. Your spirit is willing, but your flesh needs watching.”*

Constant, eternal vigilance is the remedy. As Paul says, *“Praying always, watching always.”* Why? Because the old nature within us had its way in all our faculties and members for so long that, if we fail to guard our hearts and to watch and pray, we will walk the natural life in spite of this love.

Therefore we need to be constantly on guard so that, even under pressure and under temptation from without, we walk in love and not in the old nature, yielding our members, our mind, our imagination, our conscience to the love of Christ in our hearts.

May God bless His Word to our hearts. —RCK



*For I say, through the grace given to me, to everyone who is among you,
not to think of himself more highly than he ought to think,
but to think soberly, as God has dealt to each one a measure of faith.*

Romans 12:3 NKJV

Meditate on These Things

*Finally, brethren, whatever things are true, whatever things are noble, whatever things are just,
whatever things are pure, whatever things are lovely, whatever things are of good report,
if there is any virtue and if there is anything praiseworthy — meditate on these things.*

Philippians 4:8 NKJV

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ABOUT THE AUTHOR:

“Brother Robert” became a household name in the homes of many people who heard **Rev. Robert C. Kircher** speak. Behind his message from God’s Word was a man soundly saved, refined by daily fires and endowed with the fullness and gifts of God’s Spirit. Very few messengers of Christ have expounded the doctrines of the Word of God in such a “down-to-earth,” practical way as did Robert Kircher.

His labors at Christ’s Home, during some forty-two years were many and varied. He worked at baking, digging trenches for pipelines, removing poison ivy. He dug graves, cleaned cesspools, and operated a sewage disposal plant. He and his wife were house-parents to a group of twenty-two teen-age boys, and raised four children of their own besides. His last five years were spent as President of the Board of Managers and Superintendent of the Home.

Woven in with this assortment of duties was a divine call to preach Christ and teach the Word of God. Brother Robert spoke with an anointing of the Spirit that made the Word live. Following the death of the Home’s founder, Dr. Albert Oetinger, the ministry of Brother Robert extended to include the holding of home Bible classes in Philadelphia and Wayne, PA, and preaching in Bible conferences and other churches. He was also responsible for the services in the chapel of Christ’s Home and another chapel in Willow Grove that was sponsored by the Home.

Some of his messages have been recorded by friends and others have found their way into print. Some messages lie deep within

the hearts of those whom he counseled. Many can recall the effectual, fervent prayer life that he exhibited as a humble follower of Christ. He was always ready to escort a needy soul to the throne of Grace.

Those who listened to Brother Robert with open hearts are still hearing those words of Christ which flowed from his lips with that strong, German-accent. Sometimes they were like the thunderous torrent of an indignant God hammering at the stubborn, willful heart of man. Other times his words were like the soft breath of the Holy Spirit showing concern for a wayward child. At still other times he spoke like the Master of the sea, calming troubled hearts, or as the Great Physician soothing the ills of the bruised and broken. Sometimes his sermons contained vivid illustrations from the humorous side of everyday life, doing everyone good like a medicine.

“The Way of Love” is a study, summarizing in one brief glimpse the great theme of love that was so dominant in Brother Robert’s life and ministry. ...All who read this meditation will find a table spread with good things to feast upon for spiritual nourishment.

~ ~ ~

Rev. Robert M. Isbell, Administrator
President of the Board of Managers
Christ’s Home, Warminster, PA.
March 23, 1968

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