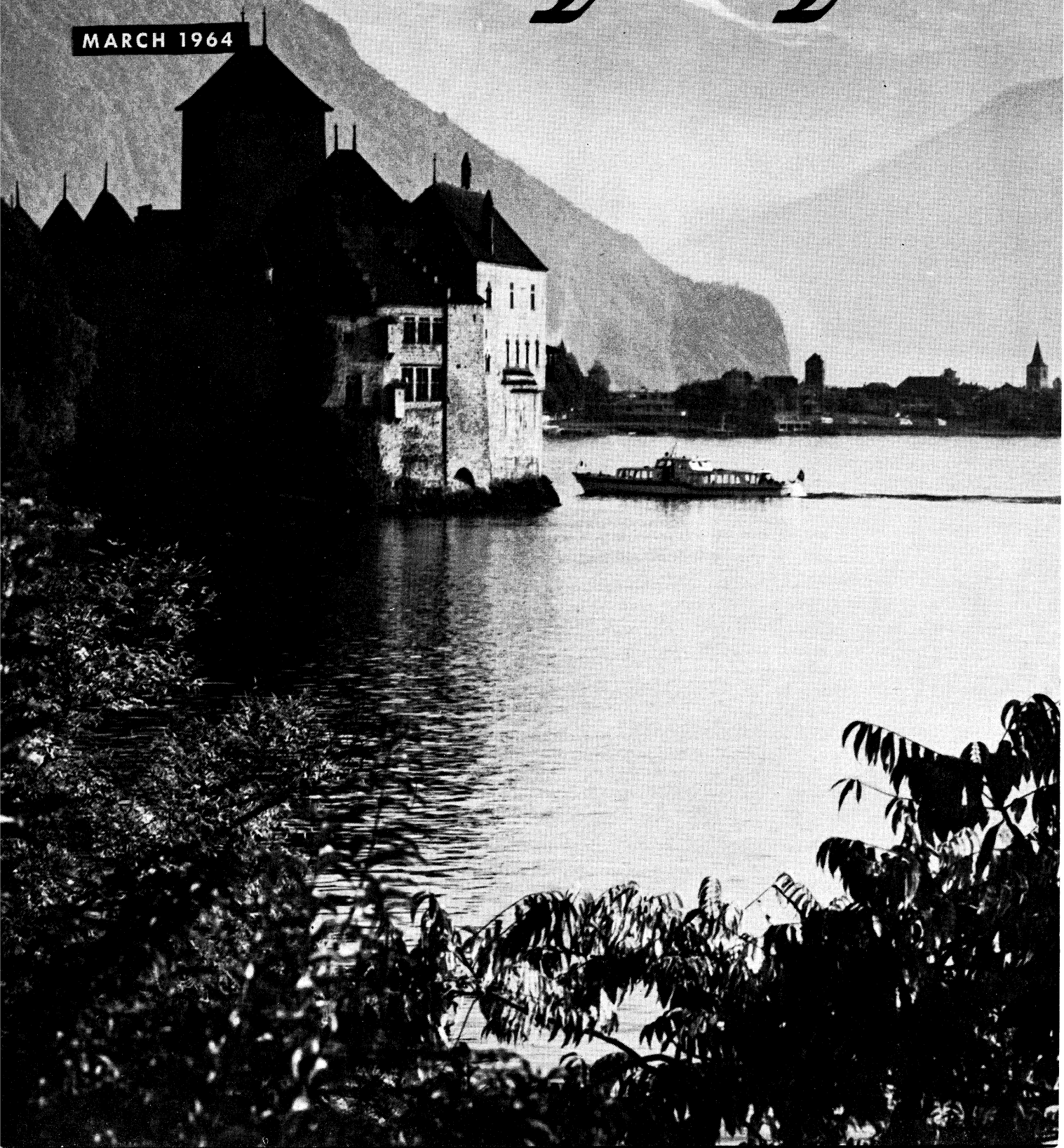


Bread of Life

MARCH 1964



Gethsemane

*Dark, dark was the night and dreary the way,
When Jesus, the lone Nazarene,
With grief-laden heart and toil-weary feet,
Trod ancient Gethsemane's green.*

*A few had come to watch with Him there,
But their eyes were heavy with sleep,
And Jesus, our Saviour, the Son of Man,
Alone His vigil must keep.*

*So kneeling down 'neath that midnight sky,
He poured out His soul to God,
And being thus in great agony,
He sweat as it were drops of blood.*

*But hark to that cry so patient and deep,
So full of meaning sublime,
"If this cup may not pass lest I drink it, O God,
I pray not my will, but Thine!"*

*And the Father in love for a sin-smitten world,
Bade Him drink of the cup alone,
So He died on the Cross, went into the tomb,
Then ascended to God on His throne.*

*So each soul who would know His fulness must pass
Through the Garden, the Cross, and the Tomb,
And looking to Jesus, the Pattern divine,
Must drink of the cup,—and ALONE!*

*And though the heart throbs with a dull, aching pain,
And the clouds seem to hide the bright sun,
With earnest heart-yearnings our cry, too, must be,
"Thy will, O my Father, be done!"*

*O precious Gethsemane, hallowed and dear,
With joy we would tarry there still,
Forgetting the anguish, the pain, and the woe
As the Father reveals His blest will.*

*Then out from the burden, the sadness, and grief,
The Cross and the Tomb being past,
With hearts soothed and yielded and wills lost in His,
He will lead us to victory at last!*

—BERNICE C. LEE

Bread of Life

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The Place of Safety

By HANS R. WALDVOGEL

This article is taken from a talk given at morning worship at the Faith Home, Woodhaven, N. Y., on January 28, 1964, following the reading of Matthew 26.

ONE TIME the Lord warned me concerning a mistake that I was likely to make. I meant to watch, I meant to avoid making that mistake, but after a while I made it anyway. Now when the Lord warned me, He said, "Why not have a rich time with Jesus over your need at this time?" Evidently that was the thing I failed to do because I must have felt I was strong enough. "Let him that standeth take heed lest he fall." That seems to be our greatest temptation—to feel that we stand.

I have discovered that so many people have taken their greatest tumble at a time when they have the greatest blessing. Look at Hezekiah, a man that had a wonderful reputation with heaven. The Bible says that there was none like him, before nor after, who trusted in the Lord. He had one victory after another — so great that the whole world took notice of it. God honored that man by moving the sun and then by healing him miraculously in answer to his prayer. And when he had been healed, he declared that he was going to watch now, that he was going to be very careful: "I shall go softly all my years." But right there God removed the hedge.

God puts a hedge around us. We think we are strong and then we become conceited and think that we are somebody, that we are quite spiritual. That's a great danger. Spiritual

pride is the worst type of pride that we can be guilty of, and yet unless we really receive help from the Lord Jesus Christ, to get down and to stay at the feet of Jesus, we are constantly in danger.

And here Hezekiah was in danger, and he flopped. He fell into the sin of pride and brought the wrath of God upon his whole kingdom. It says, "God left him." Why? "To show him all that was in his heart." Hezekiah didn't find it out through all the blessings that he had received. He had to go through a dark valley — through that place where God forsook him seemingly. And that's the place where he found out what was in his heart. What will happen to me if God ever leaves me alone? I'm bound to fail unless I constantly walk in the fear of God. "In the fear of the Lord is safety."

The Lord is very insistent that in these last days we learn this great lesson—to watch always. "And what I say unto you, I say unto all, watch." Now that has been God's command to the church for these two thousand years, and why, why is God so insistent that we watch? Because the devil is insistent on deceiving men. I believe God has given us the seven epistles to the churches to make us realize what a flood of delusion is coming to tempt the saints of God, the very elect, if it were possible to destroy them.

We certainly realize that this is the hour of darkness and that God allows the devil to sift us as wheat many times, but God is faithful who will not suffer us to be tempted above that we are able. Yet it is never safe to feel safe, never. We need to walk in that fear of God all the time.

The early church walked in the fear of God and in the comfort of the Holy Ghost and were edified. And we ought to look to God definitely to keep alive in our souls that trembling before the Word of God—that constant walking in fear. Blessed is he that feareth always—not only to think that I might make a mistake, but to know that I'm certainly going to fall unless Jesus Christ holds me, unless I walk carefully with my God, unless I'm sure that there's nothing between me and my Saviour. And God will help us. God has given us the Holy Spirit to be the Watchman in our souls. And as we keep ourselves in the love of God, God will protect us, and God will keep us and will present us spotless before the presence of His glory with exceeding great joy.

We ought to thank God for the many, many warnings we have in the Bible, particularly in the book of Hebrews. Some people have been trying to evade these and relegate them to another age and to another race, but we need them. We need this word, "Let us therefore fear."

The Lord has made it plain that it isn't in the great events of our daily lives but in the little things that we are liable to be tripped up. That is the place where we are going to let Jesus Christ reign or not—in our words, in our thoughts. That is the place where I need to be watchful, and that is the place where I need to tremble. Isn't that where we backslide, where we get into darkness, where we lose our first-love experience, by being careless with our words? We drive away the Holy Ghost by careless talking or careless laughing or jesting which are not convenient. When we don't walk carefully, the world, the flesh, and the devil somehow move in and harden our hearts through the deceitfulness of sin. Then we are in danger of losing the crown.

The Lord talked to me once through one of His vessels about how we need to be cleansed from *all things* that pertain to the world and the flesh and the devil. He asked me, "Don't you want to be purified from *all* these things?" and then added, "Otherwise you are going to miss the Lord." Then the minister stopped and said, "You're not going to miss Him altogether, but you will miss Him *as King*." That is the great call—the call into the kingdom.

What does Jesus Christ mean? He means that we are to be purified even as He is pure. Cleanse yourselves from all filthiness of the flesh and spirit. But we are not likely to do that unless the fear of God rules our minds and our hearts and our souls, unless we really tremble at His word. There is a wonderful blessing that God has for all his children—a hearing ear, an inward touch that is very, very sensitive to the Spirit's wooing, the Spirit's control and rebuke and reproof and correction and instruction in righteousness.

How carefully does God want me to walk before God! How carelessly does the devil want me to walk! How many times the devil has his way, and we didn't want him to have his way. How different when we walk, always walk, to please God. "That you might prove what is that good and acceptable and perfect will of God" requires a whole-hearted surrender of my spirit, soul, and body to my Lord Jesus Christ. But, oh, what great revelations God will have for me when I really practise the presence of God carefully, when I watch every thought and every word, every act and every feeling in order to please Him in all things, in the *little* things of my daily life. That is the place where the greatest battles are won and lost. And that is why Jesus Christ is very insistent that we watch and pray.

Here He says, "Could ye not watch with Me one hour?" The great hour had come that the Son of Man should be betrayed. It was a time when watchfulness was needed perhaps more than ever, and that was the very place where the disciples failed. Why? Because they didn't feel the unction.

It's easy to pray when you feel like it, but you need to learn to pray when darkness is upon you. Often darkness is the very mark of temptation. It seems as if God is removed, as if God leaves you alone. I had an experience like that in the army. I was very strong like Peter. I knew what I was going to do. I was certainly not going to bear arms nor kill anybody. But when I came up for trial, God allowed me to be tried to the very core. They cursed me for nine hours without letting up. God kept me in perfect calmness, but in my soul I saw my own cowardness, I saw my own nothingness, I saw how that all my strength of will and my purpose of heart

and my zeal didn't help me, but only the grace of my Lord Jesus Christ. After the nine hours were over, I felt I had been stripped of my self-esteem and prowess. Then God ended the trial, and I saw He had given me a great victory.

I have found that out many times since. When God takes down the hedge, there will be nothing but God to hold you up—nothing that you are, nothing that you have attained to, nothing of your own spirituality. But if God can help us to watch and pray always, He will keep us from stumbling.

Our watchfulness and our prayerfulness must be an increasing experience. As we grow older, the temptations grow stronger, more subtle. The devil seems to have more leverage with older people. They become tired and flabby and self-satisfied. That is the very place, however, where God wants them to triumph over all the works of the devil. That is the place where we need to watch more than ever, lest old age or lest the subtlety of the devil gets the best of us. We are not going to win the fight unless we fear alway and like Paul, never give up, but ever continue to press toward the mark for the prize of the high calling of God in Christ Jesus.

* * *

After this talk, the following message in tongues and interpretation was given:

"You'll do well, all of you, to take My words to heart and with fear and trembling to act upon them. You don't have to wait for the evil day to be tempted, but today is an evil day for those that do not watch and pray. Today the subtlety of the enemy will trip up anybody that doesn't abide in Me, and that's why I'm wanting to make you know something about the fearful consequences of not watching constantly."

Momentous Events from The History of Christianity

The Last Days of the Apostle John and the Martyrdom of Ignatius

By J. S. C. ABBOTT

Edited by G. P. GARDINER

Upon the very day of the death of Domitian, the senate, apprehensive that the army might anticipate them in the choice of a successor, conferred the imperial purple upon Nerva, a venerable and virtuous man of sixty-five. He immediately recalled all the Christians who had been banished from Rome by the Emperor Domitian. He issued a decree forbidding that any one should be molested for cherishing the faith either of the Jews or of the Christians. The dungeons, which were filled with the victims of tyranny, he opened, and liberated the captives. The venerable apostle John was released from his exile at Patmos, and returned to Ephesus, where, it is said, that he remained for the rest of his life.

The following incident is alike interesting and instructive, as showing the reputation which the venerable apostle enjoyed. St. John one day attended a meeting of the disciples in a small village a few miles from Ephesus. A young man of remarkable personal beauty was also present, who was so frank and genial in his manners as at once to win the tender regard of the affectionate disciple whom Jesus loved. Addressing himself to the pastor of the church after the young man had left, the apostle said, "In the presence of this church, and of our Lord and Saviour Jesus Christ, I commend to your especial care this young man." As he left to return to Ephesus, he very emphatically repeated the solemn charge.

The bishop or pastor of the church sought the young man, won

his confidence, taught him the religion of Jesus, and finally by baptism received him to the church. The young man having partaken of the sacrament of the Lord's supper, the bishop deemed him safe, and relaxed his vigilance. But he, being exposed anew to temptation, fell into bad company, was lured to midnight festivals, gradually abandoned all religious restraints, and plunged into the most reckless course of dissipation. His last state became so much worse than the first, that he at length became captain of a gang of robbers, whose rendezvous was among the mountains, and who were the terror of the community.

Some time after this, the apostle again visited this rural church. With deep interest he inquired for the young man. The bishop, with tears filling his eyes, replied:

"He is dead,—dead to God. He has become a bad man and a robber. Instead of frequenting the church, he has established himself in the fastnesses of the mountains."

The venerable apostle was overwhelmed with grief. After a moment's reflection, he said, "Bring me immediately a horse and a guide." Without any preparation, in the clothes he then wore, he advanced towards the region infested by the robbers. Scarcely had he entered their rocky haunts ere some of the gang who were on the lookout arrested the defenceless, penniless, humbly-clad old man. "Conduct me to your chief," said the apostle: "I have come expressly to see him."

The captain soon made his ap-

pearance, armed from head to foot. The moment he recognized the apostle, overwhelmed with shame, he turned, and endeavored to escape by flight. John, notwithstanding the infirmity of years, pursued him with almost supernatural speed, and cried:

"My son, why will you fly from your father, an old man without arms? Have pity upon me, my son: do not fear. There is still hope that you may be saved. I will plead for you with Jesus Christ. If it be necessary, I will willingly give my life for yours, as he has given his for us. Believe me that Jesus Christ has sent me to you."

At these words the young man arrested his steps, but could not raise his eyes from the ground. He threw aside his arms, and then, trembling, burst into tears, weeping bitterly. When the apostle had reached him, the young man threw his arms around the neck of the aged Christian, and with sobbings, either of remorse or penitence, embraced him tenderly. The apostle endeavored to console the guilty wanderer from the fold of Christ. He led him back to the church, engaged all the disciples to pray for him, and kept him constantly by his side as a companion and a friend. Under these influences, it is said that the prodigal became a true penitent, re-entered the church, and ever after continued one of its brightest ornaments.

It was at Ephesus that John wrote the Gospel that bears his name, and also his three Epistles. It is said, that in his extreme old age, when his faculties of body and

mind were so enfeebled that he could not make a continuous discourse, he would frequently rise in the prayer-meetings of the church, simply repeating the words, "My dear children, love one another." When some of the brethren, wearied by the continued utterance of the same sentiment, inquired of him why he always repeated the same words, he replied, "Because this is the commandment of our Lord. If you keep this commandment, you will keep the rest." The venerable apostle died at Ephesus in the year of our Lord 99.

The Emperor Nerva, because he was a good man, was extremely unpopular with the army, and with the aristocracy, whose wealth was derived from plundering the helpless. Feeling the infirmities of years, and having no children, Nerva looked about him for some available candidate to whom he could transmit the crown. There was a distinguished Roman general, named Trajan, at the head of an army upon the Danube. He was stationed there to resist the barbarians from the north, who were now making frequent inroads into the Roman empire, burning and plundering without mercy.

Trajan constructed a bridge across the Danube. The ruins of this stupendous structure of twenty-two arches still remain, testifying to the amazing skill of the Roman engineers. Across this bridge the impetuous general marched his legions, and, constructing a military road for their advance, pursued the barbarians through the wilds of Dacia to the River Dneister, chastising them with terrible severity. The importance of this conquest was deemed so great, that, in commemoration of the event, a magnificent monument was reared in Rome. This world-renowned shaft—the Column of Trajan, a hundred and eighteen feet in height—still stands, one of the most admired works of art in the world. Upon a spiral belt intertwined around it were sculptured the principal events of the expedition.

Nerva pronounced Trajan his heir. Hardly had he taken this important step ere he suddenly died, after a reign of but little more than a year. Trajan, who, unop-



The Column of Trajan

posed, assumed the sceptre (A.D. 98), though exceedingly ambitious of military renown, and imposing upon himself no restraints in sensual indulgence, was a very intelligent, and naturally a kind-hearted man. But he could not look with a friendly eye upon the advances which Christianity was making. The teachings of Jesus condemned both his military career and his personal habits.

At the time when Trajan became emperor, Ignatius, the disciple of John the apostle, a man in all respects an apostolic character, was the pastor of the church in Antioch, in Syria. He had occupied that post for forty years, and had obtained a very high reputation for devout character and Christian zeal. Now the Emperor Trajan, who had issued orders throughout the empire, that those refusing to worship the pagan gods, and persisting in Christianity, should be put to death, passing with his victorious army from the banks of the Danube to combat the barbarians of the East, stopped for a time at Antioch. This was in the ninth year of his reign or 107 A.D. Ignatius, the noble soldier of Christ, was brought before Trajan, charged with the crime of being a Christian.

The emperor sternly inquired of him, "Who art thou, evil demon, who art zealous to transgress our commands, and persuadest others to do the same, so that they should miserably perish?"

Ignatius replied, "No one ought

to call Theophorus (one who carries God) wicked; for all demons have departed from the servants of God. But if, because I am an enemy to these demons, you call me wicked in respect to them, I quite agree with you; for inasmuch as I have Christ, the King of heaven within me, I destroy all the devices of these evil spirits."

"And who is Theophorus?" asked Trajan.

"He who has Christ within his breast," was the reply.

"And do you not believe that *we* bear in our hearts our gods whose assistance we enjoy in fighting against our enemies?" was the question of Trajan.

The Christian pastor boldly replied, "You deceive yourself in calling the demons of the Gentiles gods. There is but one God, who made heaven and earth and the sea and all that are in them; and one Jesus Christ, the only-begotten Son of God, to whose kingdom I aspire."

"Do you speak of Him who was crucified under Pontius Pilate?"

"Yes," responded Ignatius, "I mean Him who bore my sin upon the cross and has put down all the deceit and malice of Satan under the feet of those who carry Him in their hearts."

"Do you, then, carry in your heart him who was crucified?"

"I do," was the response; "for it is written, 'I will dwell in them, and walk with them.'"

Trajan was irritated, and angrily replied, "Since Ignatius confesses that he carries in his heart Him that was crucified, we command that he be conveyed in chains, under a guard of soldiers, to Rome, there to be thrown to the beasts, for the entertainment of the people."

Here the author of the account of Ignatius' trial and martyrdom—probably an eyewitness of this heroic event—relates: "When the holy martyr heard this sentence, he cried out with joy, 'I thank Thee, O Lord, that Thou hast vouchsafed to honour me with a perfect love towards Thee, and hast made me to be bound with iron chains, like Thy Apostle Paul.' Having spoken thus, he then, with delight, clasped the chains about him; and when he had first prayed for the

church, and commended it with tears to the Lord, he was hurried away by the savage cruelty of the soldiers, like a distinguished ram, the leader of a goodly flock, that he might be carried to Rome, there to furnish food to the bloodthirsty beasts.

"Wherefore, with great alacrity and joy, through his desire to suffer, he came down from Antioch to Seleucia, from which place he set sail. And after a great deal of suffering he came to Smyrna, where he disembarked with great joy, and hastened to see the holy Polycarp, formerly his fellow-disciple and now bishop of Smyrna. For they had both, in old times, been disciples of St. John the Apostle."

Having been brought to Polycarp, Ignatius "communicated to him some spiritual gifts" and entreated him to labor in prayer in his behalf that "he soon disappearing from this world, might be manifested before the face of Christ." Many bishops, presbyters, and deacons from various churches in Asia, when they heard of Ignatius' coming to Smyrna, hastened there to meet him, "if by any means they might receive from him some spiritual gift." These he exhorted and prayed with, and to the churches from which they had come he sent "letters of thanksgiving . . . which dropped spiritual grace." Copies of several of these letters are still in existence, and from them we gain quite an intimate insight into the

teaching and life of the church at the beginning of the second century.

From Smyrna the venerable bishop was hurried by his soldier guard to Troas, and thence to Neapolis. Having found a ship in one of the seaports of the Adriatic, he sailed to Ostia, near Rome. Here he was met by a large number of Christians, who were overwhelmed with grief in view of his cruel and inevitable doom.

Ignatius, however, who was cheerful, and even happy, as he looked forward to his approaching martyrdom, consoled them with touching words of love and affection. The hour for the sacrifice came. The Coliseum was crowded with the jeering multitude, filling all its vast expanse, to enjoy the spectacle. The venerable bishop was placed in the centre of the arena.

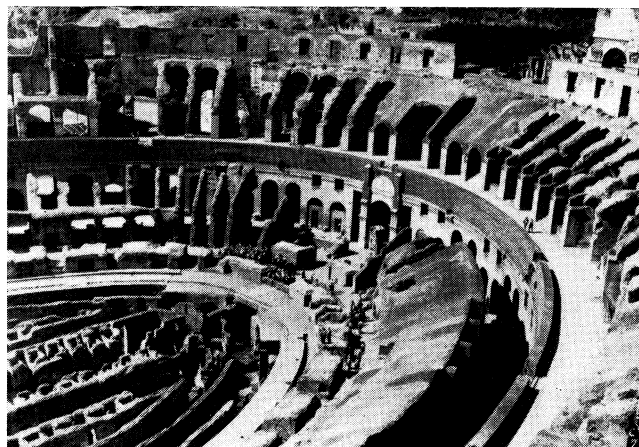
As the iron doors of the dens were opened, a large number of ferocious wild beasts, gaunt with famine, with loud roarings, and lashing their sides with rage, rushed into the enclosure. Sharp and short was the agony which this benevolent disciple of Jesus was called to endure. The famished beasts, lions and tigers, leaped upon him; and scarcely a moment elapsed ere he was torn limb from limb, and devoured. Nothing remained but one or two of the larger bones. A hundred thousand pagans raised a shout of applause; but louder was the acclaim as cluster-

ing angels gathered around the Christian who had been faithful unto death, welcoming him to his heavenly home.

About three or four years after the martyrdom of Ignatius, Pliny, called the Younger, was governor of Pontus, in Asia Minor (A.D. 110). There were very many Christians within his realms. Very severe edicts had been issued from Rome against them. It was Pliny's duty to see these decrees executed. But his philosophic mind and humane spirit recoiled from consigning to torture and to death men, women, and children in whom he could see no crime worthy of punishment. He accordingly wrote to the Emperor Trajan the following letter:

"I deem it my duty, sire, to consult your majesty upon all those questions respecting which I am in doubt; for who can better guide me in my perplexities, or instruct me in my ignorance? I have never been present at the trial of the Christians; therefore I do not know for what they are punished, or with what crimes they are charged: but I have many doubts whether regard should not be paid to the difference of age; whether the most tender children should not be distinguished from those of maturer years; whether those who repent should be entitled to a pardon; or whether it should be of any avail that one who has once been a Chris-

(Continued on page 13)



Exterior and Interior Views of the Coliseum

Ignatius was one of the first Christians to be martyred here, about thirty years after it had been built by the Emperor Vespasian. Later multitudes of Christians died for their faith within these walls while as many as a hundred thousand spectators gazed mockingly upon them. The wild beasts who devoured many of the Christians were kept in cells under the arena's floor, the remains of which can be seen in the lower left of the interior view.



You and Your House

By HELEN WANNENMACHER

COURTSHIP DAYS are wonderful days for the couple who have found each other. It is a time when their hearts are being knit together in greater understanding and love. God Himself planned it so, for God is love and He made us to love. Courtship days are exciting days, full of happy anticipation, when these two are making bright plans for their future, eagerly looking forward to the time when they will have their own little home and family.

How important it is for the young couple to spend time together, learning to know each other, growing in understanding and love. And yet, even in this, how very necessary it is to keep the relationship pure and holy. To this end and most rewarding is the sharing of some sweet blessing while studying God's Word together and having fellowship together in prayer and worship in the presence of Jesus. Such times will be real preparation for the days ahead.

God has given us a beautiful picture of the kind of love He would have each one possess—a love that will endure through every circumstance of life. We find it in the thirteenth chapter of First Corinthians. See the Revised Version. During my own courtship days (a matter of two short months) I became

conscious that this love—the love described in that chapter—was what I needed most as a preparation for my marriage, so I prayed much over these words:

"Love is very patient, very kind. Love knows no jealousy, makes no parade. Is never rude, never selfish, never irritated, never resentful. Love is always slow to expose, always eager to believe the best, always hopeful, always patient. Love never fails or disappears."

If young people are wise, they will ask the Lord to prepare their hearts with *this love*. It will give them the needed grace and courage when difficult problems arise later on.

William Lyon Phelps, famous teacher at Yale University for many years, once wrote: "*People who expect to be married need training in character more than they need training in sex.* However important sex instruction may be to those about to be married, there is one thing more important — Character. Two people unselfish and considerate, tactful and warm-hearted, and salted with humor, who are in love, have the most essential of all qualifications for a successful marriage—they have *Character*."

In other words, a prospective bride and groom need to learn how to bear and forbear. As Phelps says, "From childhood boys and girls find out how children come, but the secret of a good character, temperament, and disposition is not so readily discovered." This is acquired by daily bowing before God's Word and in honor preferring one another. Having sweet times of prayer together and seeking His counsel at all times will bring a oneness that nothing else will do.

God very wonderfully revealed revealed Himself to me, as I sought to know His will for my life concerning marriage. I had determined to pray until I received the answer, but I had

scarcely begun to do so when the Lord made me know this was His will, that He had planned it for me. With this knowledge came a great joy and assurance that He who had planned our lives together would be responsible for us as we followed on to do His will. At that moment I placed in His loving care everything that pertained to our future days and years.

During our two-month courtship, my dear one decided to go to Milwaukee, a city some forty miles away, for a time. He was not too definite about how long he would be away. After one week had passed and then another and still no word from him as to when he would be back, my friends began to tease me, all in fun of course, saying, "Oh, he's a temperamental musician! There's no telling when he'll be coming back." In my heart I knew everything was all right, though I wondered why I had not heard a word from him all this time.

Then, as suddenly as he had gone away, he returned, but with a new touch of God upon his life. He had spent the two full weeks alone with God, seeking His face and asking Him to make him the kind of husband and minister He wanted him to be. You may be sure that there were no regrets over the short separation, but rather rejoicing because we knew God's added blessing would be upon our lives. He had put His stamp of approval upon our marriage and given us our life's work in His great vineyard.

Young people, seek the Lord, seek His counsel in this all-important step of your lives.

This month's cover photo is a picture of the Castle of Chillon on Lake Geneva, Switzerland. This castle has been rendered famous throughout the English-speaking world by Lord Byron's stirring poem, "The Prisoner of Chillon," the tale of a man who was released after having spent many years for his faith in God, chained "to a column of stone, in Chillon's dungeons deep and old."

The Fighting Elder

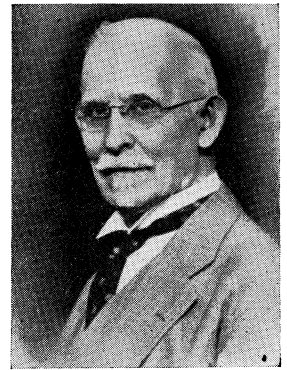
Conflicts in the Narrow Way

As Experienced in the Life of Elder Eugene Brooks

By GORDON P. GARDINER

P A R T X

EUGENE BROOKS (1856-1954) was a minister of the Christian Church from 1885 to 1898. Then, as the result of having been healed in answer to prayer of a complication of incurable ailments, he became affiliated with John Alexander Dowie of Chicago. For several months he ministered in Victoria, British Columbia, and then went to hold special meetings in Chesley, Ontario, where he met Sara Leggett to whom he became engaged in February, 1900.



“WHILE our personal affairs were being settled, I conducted meetings each night on the second floor of the Chesley Town Hall. There were about fifty members who regularly attended but from the beginning strangers came also. Some of these were of “the baser sort” and mildly troubled us for several night. They pelted us with peas shot through tubes, with snowballs, frozen clods of earth, eggs, and potatoes. They hissed; they yelled; they cursed. On Wednesday night of the second week the rabble hid parts of the harness and the bolt of the sleigh, intending, while we were having it fixed, to get me and mob me. But that night I providentially went home in another sleigh. When they saw me going off and their prey thus escaping, a mob a hundred strong, I suppose, started after the sleigh, yelling like demons. The city never made the slightest effort to maintain order, except one evening when the marshal *asked* the rabble to retire.

“This opposition had been caused by a combination of circumstances. The town’s people had been incensed at Dr. Dowie after reading some of his sermons which had been widely distributed in the neighborhood. As a natural consequence they were opposed to anyone who followed him. As usual I said in my sermons some pretty strong things which aroused their ire. Added to all this was the statement of the editor in the local paper that I was up there “prospecting and preaching.” To think that one of those terrible fellows from Chicago was coming to get one of their finest girls merely added fuel to the fire.

“It should also be remembered that this was the time of the Boer War. Patriotism ran high. The United States was considered to favor the

Boers, while of course Canada was in sympathy with England. The editor of the local paper, “*The Chesley Enterprise*,” had filled two columns that week with an article headed, “Brooks—a Pro-Boer.” This had its effect on the citizens of the town, especially the lower elements. Behind all of these things, however, was the opposition of the devil to the proclamation of the gospel of salvation, healing, and holy living.

“On the last night of meetings in Chesley, we had a terrible time. I had been at Wiarton, a nearby city, during the day and upon returning took a room in the hotel instead of going out to the Leggett home, five miles away. This room was right over the bar. After entering the room I felt the most awful shadow come over me. Fear and trembling seized me; I became dreadfully uneasy. I could hear a gang downstairs carousing and somehow sensed that my fears were a premonition of what they might do at the evening service. Afterwards I learned that the reeve of the town was treating some of the hoodlums so that they would cause us trouble.

“The crowd began to gather outside the hall at six-thirty, and a few troubled the ushers. Sara and her sister Lydia, who arrived before I did, sensed the situation and began to play and sing, trusting that the Lord would quiet the people. By the time the meeting was to start the number of the rougher element which had come inside had greatly increased. I was constantly interrupted in my efforts to conduct the service. After a while two or three hundred men entered the hall, filed up the aisles, and one of their number marched on the platform. Previously one of their number had turned the picture of Queen Victoria to the wall. Now this fellow went and turned



The Town Hall, Chesley, Ontario

it to face the audience. All of this was done to give the impression that I had insulted the Queen of Great Britain.

"As this happened, the crowd jeered and the eggs flew. One struck me on my forehead; others ruined some of the young women's dresses. The rabble howled and threatened to ride me on a rail. Suddenly the big arc light went out; the place was plunged into utter darkness. The mob made a rush for me. At the same time some of the women of our number threw coats over me and surrounded me. Lydia Leggett rose and prayed such a prayer as I have never heard; her voice sounded above the din, pleading for the persecutors and for deliverance. As she prayed Sara found the light switch and turned it on. At that moment the mob became silent, but before the light went on God had assured me of victory in my own soul.

"When Lydia finished her prayer, one of the respected citizens of the community, but a man who was not in sympathy with us, stood and expressed his shame and disgrace at the conduct of the crowd and endorsed Lydia's prayer. At first the crowd jeered him, but finally the drunks filed out and left a respectable audience, a majority of whom included some of the best citizens of the town.

"After this I rose and preached from the fourth chapter of Acts and laid the day of the month on them for about three-quarters of an hour. I told them that I had come as a messenger of God to preach the gospel and had no evil intentions, that I had done nothing to incite such an outbreak. Then I went on and preached the pure Gospel. The audience listened in rapt attention, many of them nodding assent to what I said.

"After the meeting was dismissed we started

home in the sleigh. We had gone only about a block when we saw the mob running toward the railroad tracks intending to intercept us there as we crossed. James Leggett, the driver, saw the danger and planned to reach the crossing before they did; but for some reason, unknown to him at the time, he pulled the horses to the right instead of to the left, the direction which led to the crossing. Wondering what had made him do it, he was reminded that the road he had turned onto, though three miles further, would take us home. Thus we missed the mob."

Sara Leggett's comment on these events is illuminating of her character and consecration: "Mr. Brooks preached well but very strong, with the result that at the last service (on the evening of the day following our engagement) we were mobbed quite violently. This did not ruffle us or upset us. In fact, we were really happy and rejoiced 'that we were counted worthy to suffer for His name.'"

Evangelist Brooks was advertised to hold a meeting on Sunday afternoon at Paisley, a town ten miles from Chesley. Paisley was an older town than Chesley and was determined to give Chesley an object lesson in maintaining law and order. Therefore when two sled-loads with about twenty fellows arrived determined to cause trouble, the Paisley authorities were prepared and had the situation under such control that no one dared to lift a finger to cause commotion. There the meetings were a great success with large attentive crowds both afternoon and evening.

On the same day Sara Leggett and Eugene Brooks announced their engagement and that they were to be married the next Thursday. The same day Sara's brother James announced that he had been feeling he should go to Chicago on Wednesday for the anniversary meetings—the same day Sara was to leave. Certainly the Lord had ordered every detail.

"On Monday evening the friends gathered to give us a farewell," recalled Sara, "and presented me with a gold watch. Mr. Brooks left the next day for Chicago, and on Wednesday my brother and I left. On Thursday, February twenty-second, there was an excursion of several train-loads from Chicago to Zion City Site, forty miles north. Dr. Dowie invited us to ride with his party in his private car. We returned to Chicago at four o'clock and were married in Zion Home by Dr. Dowie at seven in the evening in the presence of about seventy-five guests."

After their marriage Elder Brooks described his feelings about this whole affair in this way: "While I was up in Chesley, going through that battle we had, I remembered that Jacob had to work seven years for his wife. I believe I would rather work seven years than go through what I did in Chesley in seven days. But I think my prize is worth the price."

Some eight years later after Elder and Mrs. Brooks had been baptized in the Holy Spirit, they returned to Chesley for a visit with her brother, William, who then owned the Leggett farm. While there the Lord dealt with them about Elder's ministry in Chesley at the time of their engagement. "We had felt that Mr. Brooks had not been altogether wise in the conduct of the meetings and in his speeches when he held services in Chesley," wrote Mrs. Brooks. "Now we prayed about this very much, and the Lord showed us that we were to have a meeting there to make this right. The Lord spoke two words to us, 'Confession and Retraction,' which we were led to believe was to be the heading of a dodger advertising the meeting. The people came and heard. It changed their attitude very much. The editor of the local paper who had previously written against us now wrote an editorial commending Mr. Brooks for his honesty and Christian character."

To return to the time of their marriage, however, three days after their wedding, Eugene Brooks was ordained as an elder and Sara Leggett Brooks as an evangelist by Dr. Dowie. It is from this ordination and this time that the title, Elder, came to be associated with Mr. Brooks so that throughout the remainder of his life he was invariably referred to as Elder Brooks.

Sara Leggett Brooks was now thirty-four years old, exactly ten years younger than her husband. Up to this time God had been signally preparing her, even before her birth, for the work whereunto He had called her and into which she was now entering. "The earliest blessing which God gave me was the privilege of being born in a Christian home, for my parents and grandparents on both sides were strict and God-fearing Methodists.

"My father's father, Mr. John Leggett, was a man of influence in the community, and his home was open to the ministers who came to serve the local church. My mother's father, Mr. William Harrison, was a godly man. When I was a very young child, about seven or eight, he lived in our home for a time. We children used to watch him through the window and in other ways, when he was left alone, to see him lift his hands and raise his face to heaven, praying and crying to God. This he constantly did when he was left

alone. We were not accustomed to people praying in that way and thought it quite strange. I often wonder if his prayers did not cause our family to be so greatly blessed.

"In our own family there were nine children, all of whom became Christians, being truly born again before reaching their majority. My father and mother, Mr. and Mrs. William Leggett, required strict obedience from us and also taught us from earliest childhood the way of Christian living.

"The first light which I received about spiritual things came to me when I was six years old, when my younger sister, Lydia, was dedicated to God by our Methodist minister in our home. This ceremony affected me greatly, and I wept before the Lord.

"The next awakening I had from the Lord came to me when I was nine years old. One Sunday afternoon, as I was playing with my baby sister in our three-seated carriage, tremendous conviction seized me. I became very conscious of my sinful condition and trembled with fear and apprehension at the great need of my soul. This continued for about three weeks and then gradually wore off because, being very timid and reticent about my inner feelings, I did not say anything to my parents and therefore received no light on how to give myself to Jesus. From then on, however, my heart wanted God, but not until several years later was I born again.

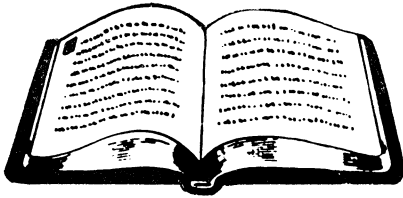
"When I was eleven or twelve years old, my uncle, Henry Harrison, who lived with us, became very ill from brain fever. One morning my mother awakened the family very early to say that my uncle was dying. He was unconscious and very bad off. The doctor had been sent for.

(Continued on page 12)



The Leggett Family

Top row (left to right): William, Benjamin, Mary, Albert, James. Middle row: John, Mr. and Mrs. Wm. Leggett, Jane. Bottom row: Sara and Lydia.



"I AM the Lord that Healeth Thee"

A BIBLE STUDY

By CHARLES N. ANDREWS

Our healing lessons thus far have shown us the following facts:

1. God promised in Ex. 15:26 to not put any sickness upon those who
 - (a) diligently hearken to Him;
 - (b) do that which is right in His sight;
 - (c) keep all His statutes.

This then is not a promise to those who do these things only *some* of the time.

2. In Deuteronomy 28 we learn that sickness and disease are punishments (curses) upon the world because of sin and disobedience.

3. This has been shown in individual cases mentioned in the Bible.

- (a) Miriam—speaking against Moses.
- (b) Children of Israel—dying from poisonous serpents' bites because of murmuring.
- (c) Many Israelites died by a plague because of eating food sacrificed to idols, and committing fornication with Moabites.
- (d) Gehazi, Elisha's servant because of covetousness and lying.
- (e) Asa, for not continuing to trust the Lord and getting angry when reproved by a prophet.
- (f) King Uzziah, for presumptuously offering incense in the temple (pride), and getting angry at the prophet who reproved him.

4. Healing came to those who repented and called upon the Lord, as in the case of Miriam and the Israelites who were bitten by snakes.

So while being kept from all sickness is the result of obeying *all* of God's commands; and sickness is the result of sin and disobedience; healing comes as the result of repentance and faith.

THE FIGHTING ELDER

(Continued from page 11)

When he came, he said there was absolutely no hope for him. He went on to visit another patient.

"In the meantime our family prayed. My uncle was unsaved, and I thought it a terrible thing for him to die in this condition. So I went outside, behind the house where no one could see me, and called on God never to let him die until he was saved. As I prayed on, the Lord gave me the assurance that my prayer was answered.

"When the doctor returned from his other patient, he was astonished to find my uncle much better. He expected him to be dead. He fully recovered, but he continued to live a worldly life.

"Years later I left Canada and lost trace of this uncle until after his death in Winnipeg, Canada, when I heard through my brother John that he had been saved and that in his last days he prayed continuously. Thus, although the answer to our prayers was not manifested for many years, God heard our prayers for his salvation.

"At the age of fifteen, I resolved that at the first opportunity I had I would give my heart to the Lord. My older brothers, Albert and Benja-

min, had been saved at a recent revival service. I had not had the opportunity to attend this revival and was very sorry that I could not have been saved when they were. I thought I had to wait for a revival meeting in order to get saved, for I did not know that at any time I might kneel down, give myself to the Lord, and let Jesus come into my heart.

"The next revival service came when I was sixteen, and I availed myself of the first opportunity I had to attend the meeting and yield my life to God. Therefore, on the first night of my attendance, as soon as the altar call was given, I was the first one at the altar. There the Lord poured out such a conviction upon me that I wept and prayed night and day for about a week. Then the Lord spoke peace to my soul, and a great calm and rest came over my spirit. The following day the joy of the Lord broke over my soul, and I rejoiced with great joy. This experience changed my life entirely.

(To be continued)

ACKNOWLEDGMENT: The picture of the Chesley Town Hall was furnished by the courtesy of Bruce A. Krug of Chesley, Ontario, Canada.

History of Christianity

(Continued from page 7)

tian is no longer such. It is also a question with me whether the name alone should be punished, without any other crime, or the crimes usually attached to that name.

"Still the following is the course which I have adopted towards those who have been brought before me as Christians: I have interrogated them if they were such. When they have confessed it, I have asked them a second and a third time, threatening them with punishment. If they have persevered in the declaration, I have pronounced judgment against them; for I can have no doubt, that, whatever may be the character of the Christian faith, inflexible obstinacy merits punishment.

"There are others of these fanatical persons whom I have ordered to be sent to Rome, since they were Roman citizens. Accusations, as is usual in such cases, are greatly multiplied, and very many are denounced to me. An anonymous proscription-list has been made out, containing the names of many who deny that they are, or ever have been, Christians.

"When I have seen those accused worshipping the gods with me, and offering incense to your image which I have erected among the statues of the gods, and, most of all, when they have abjured Christ, I have thought it my duty to set them at liberty; for I am told that it is impossible to compel those who are truly Christians to do either of these things.

"So far as I can learn, the only fault or error of which the Christians are guilty consists in this: They are accustomed to assemble on a certain day before the rising of the sun, and to sing together a hymn in honor of Christ as a god. Instead of binding themselves to the commission of any crime, they take a solemn oath not to be guilty of fraud or robbery or impurity, or any other wrong. They promise never to violate their word, never to be false to a trust. After this they retire, soon to meet again to partake of a simple and innocent repast; but from this they abstained after the ordinance I issued, in accordance with your orders,

prohibiting the people from assembling together.

"The repasts of the Christians were innocent, although the calumny has been widely diffused that they stifled an infant and ate it. I thought it necessary, in order to ascertain the truth, to subject to the torture two females who had served at these feasts; but I could detect nothing but an unreasonable superstition.

"This subject has seemed to me the more worthy of investigation in consequence of the great numbers of the accused. Many persons, of all ages, of both sexes, and of every condition in life, are placed in peril. The superstition has infested not only the cities, but the villages and the remote rural districts. But it seems to me that it can be arrested and exterminated. Certain it is that the temples of the gods, which had been almost abandoned, have begun to be frequented. Solemn sacrifices, after long interruption, are again celebrated. Even in the most sparsely-settled district, the victims for sacrifice are to be seen. Hence one may judge of the large number of those who would return to the gods if an opportunity were given for repentance."

This letter was written about the year of our Lord 110. Trajan, in his reply, says,—

"You have done perfectly right, my dear Pliny, in the inquiry you have made concerning Christians; for truly no one general rule can be laid down which can be applied to all cases. They must not be sought after. If they are brought before you, and convicted, let them be capitally punished; yet with this restriction,—that if any renounce Christianity, and evidence their sincerity by supplicating our gods, however suspected they may be for the past, they shall obtain pardon for the future on their repentance. But anonymous libels in no case ought to be noticed; for the precedent would be of the worst sort, and perfectly incongruous with the maxims of my government."

The three pictures illustrating this article are used by the courtesy of the Italian Travel Office. Abbott's abbreviated version of the trial of Ignatius has been supplemented by the original narrative as found in THE ANTE-NICENE FATHERS.

The Threshing Floor

QUESTION: Did Paul really mean it when he said in 1 Corinthians 14:34, "Let your women keep silence in the churches"?

ANSWER: Of course Paul meant what he said if we take into consideration the context.

He could not have been referring to the public ministry of women, since he had just by inference approved of women prophesying (1 Cor. 11:5).

This passage contains no difficulty if we remember two things:

1) In those days women were not, generally speaking, afforded the same educational privileges as the men, and

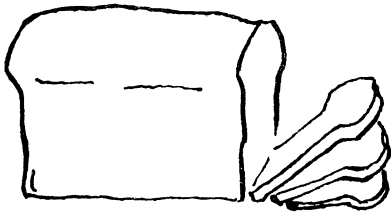
2) They were accustomed to a great deal of laxity in their synagogues where they were permitted to talk and chatter quite freely.

In order to have proper decorum in the church services the Apostle Paul was specifically forbidding any talking which would hinder a spirit of reverence.

That this is the meaning of the passage is obvious from the following verse (vs. 35), "And if they will learn anything, let them ask their husbands at home." This statement is meaningless if Paul is referring to the public ministry of women, but is clear and to the point if he is referring to the undercurrent of conversation among the women concerning parts of the service which they did not understand.

Whenever you can, take a few minutes of just waiting on Jesus, not necessarily praying, but just waiting, looking into His face, desiring His presence.

—M. W. Robinson



Food for Growth

By ROBERT D. KALIS

ONE of the most blessed truths of Christianity is that everyone is entitled to his own personal experience. This is true not only concerning receiving Jesus as our personal Savior but also regarding taking Him as our Healer, as our Baptizer, and as our King. In fact, it is our privilege concerning every promise, to "taste and see that the Lord is good."

When I was a boy of eight, I was stricken with severe appendicitis. My mother and father believed in Divine Healing and so began to pray and trust the Lord for my healing. It was a severe test of their faith, and although all natural hope was gone, they continued steadfast in faith and received the reward. In the most crucial hour, the Lord miraculously and instantly and completely healed me. This was a great blessing to my parents and inspired them to continue trusting God for everything. For me, too, this was certainly a blessing in that it was on me that this miracle of healing was wrought.

Some years later, however, I was stricken with a less serious though painful malady. This time I had to get to God myself. I had to get into the Bible and see what God had promised

that I could stand upon. We cannot always depend on the prayers of others. After several weeks of dealing with the Lord, He led me to step out upon His Word, "I am the Lord that healeth thee." In a few days all the pain left and I was delivered. I had tasted and seen for myself that it was real. This second experience of healing meant more to me personally than the first, because it was a personal encounter just between the Lord and myself, while it was my parents who were tested and received the answer to prayer in the first healing.

Before David went up against the giant Goliath, he had several real experiences. While he was watching his father's sheep a bear came and stole one of the sheep. David went after the bear and smote it and delivered the sheep. He himself was "delivered out of the paw of the bear." Then again a lion came and stole one of the sheep. Again David slew the lion, saved the sheep, and "was delivered out of the paw of the lion." It was these very real experiences that gave David faith to go up against Goliath. He was sure that the living God of Israel, whom he had proved in his encounters with the bear and lion, would in like manner enable him to slay the giant, deliver Israel, while he himself would be delivered from the sword and spear of this beastly giant.

In exactly the same way, our personal experiences with the Lord increase our faith for the conflicts still before us. Every young Christian ought to be having very real, personal experiences with the Lord all the time. This is one of our best weapons wherewith to quench the fiery doubts of the wicked one.

"Enlarge the Place"

Kou Tzu K'ou Church to Be Remodelled

By PEARL YOUNG
Taipei, Formosa

JESUS is with us here, leading step by step. There is much to praise Him for. One really senses an increase of His working. Oh, the wonder that He deigns to dwell among us like this, manifesting Himself to hungry, open hearts! Right along, He brings hungry ones, and from other places, to the "morning worships" especially. The latest, but one, were a couple from Taipei, a pastor and his wife, by the name of Hwang.

Recently we had in the service a young officer who is stationed about two hours by train from here. Oh, how I sensed that he is one of God's jewels. Like so many others, he is alone here in Formosa (this is especially the case in the Army), but he has found Jesus in reality. It was beautiful to all how he entered into the worship and drank and drank, and then continued to drink at the altar. He told me as he left that it was the happiest day of his life.

We thank God also for His leading in connection with further building. We believe His time has come and so the work will begin in March, the Lord willing. It will take care of Sunday school quarters, which is the most urgent need, and then probably of several other needs. The church auditorium itself is now seated almost to capacity on Sundays, so there is the thought of enlargement there also. This can be done by extending the back wall out several yards. We earnestly desire that all shall be done as the Lord wants it, so we shall value your prayers.

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

Daily Manna for March

*Verses compiled by MARTHA WING ROBINSON
with Comments by HANS R. WALDVOGEL*

1. A Safe Hiding Place. Isaiah 25:4.

This is our need today, and God provides for His own. What with nuclear war threatening universal destruction, distress of nations, the cry: no place to hide. Our cry of faith: Thou art my hiding place. "God is in the midst of her; she shall not be moved."

2. Immanuel, God With Us. Deut. 33:27.

Mercy higher than the heaven, deeper than the deepest sea. Does it feel as if the bottom has dropped out of everything? Jesus never fails! Let go, let God! You'll find yourself caught up and cradled in everlasting arms.

3. My Shepherd. Psalm 80:1-3.

Like Joseph whom God brought out of the dungeon to make him a ruler of Egypt and savior of his people, so He brought again from the dead our Lord Jesus, the great Shepherd of His sheep, who His own self bore our sins and sicknesses. "I shall not want."

4. An Audience With the King. Psalm 138:3.

This must and can be my daily experience: I called, He answered. Why should prayer be regarded as a task, when it provides free access to the unsearchable riches of His grace? Brethren, let us pray!

5. Pity Unlimited. Isaiah 49:15.

*My Father has many dear children—
Will He ever forget to keep me?*

God cannot forget those whom He has engraven upon His hand, the church which He has purchased with His own blood, any more than He could forget Himself. Have faith in God!

6. Flood Insurance. Psalm 32:6.

Today is a day of trouble, distress of nations, the sea and the waves roaring, men's hearts failing them for fear. The way of escape: "Praying always with all prayer." "He will make a way of escape!"

7. Divine X-Ray. Psalm 103:14.

Our deceitful heart said, "We are rich and increased with goods." God, who knows, says, "You are wretched. Let me come in and make you rich." He lifteth the beggar from the dunghill. He chooses that which is not. He saw me plunged in deep distress and flew to my relief. Jesus, my all and in all!

8. A Royal Call. Jer. 29:13.

A half-hearted search will bring me nowhere. A divided heart cannot become a habitation of God. He is ever looking for hearts that are perfect toward Him. Paul counted all but refuse for the excellency of the knowledge of Jesus Christ. "I have seen the face of Jesus—tell me not of ought besides."

9. Reconciliation. Deut. 4:29.

In this present evil world, this vanity fair, souls often lose their way. But none can get away so far that the all-consuming love of God cannot save him to the uttermost. He gave His own Son for us all and now pleads: Be ye reconciled to God!

10. Superabundance. Eph. 3:20.

The discovery of gold brought on a mad rush. After all these things do the Gentiles seek. Have the unsearchable riches of Christ been revealed to you? Have you come with boldness to the throne of grace and obtained mercy? Remember, there is much more awaiting you, exceeding abundant and Himself, your everlasting portion.

11. A Fountain That Never Runs Dry. Isaiah 49:23.

Why do the strong faint and young men utterly fall? He that trusteth in his own heart is a fool and is bound to fail. Behold, the Creator of the ends of the earth giveth power to the faint. Why will ye die when the fountain is flowing so near by? "Wait, I say, upon the Lord."

12. A Divine Proposal. Matt. 22:37-39.

The greatest command becomes the greatest offer. If God had asked for my service only, I might like a serf strive to please Him, but asking for whole-hearted love proves how much He is in love with me. He loved the church and gave Himself for it that He might present it to Himself.

13. Comfort. Joel 2:21.

Let not your heart be troubled! The heathen may rage, but He that sitteth in the heavens shall laugh. His king, our king, is firmly established upon His throne and must reign till the last enemy has been conquered. We lift up our heads, for our redemption draweth nigh.

14. Joint-Heirs. Psalm 37:11.

Jesus, appointed of God the heir of the uttermost parts of the earth, offers to share this inheritance with me. Here is the way: Take my yoke upon you and learn of Me, for I am meek. First a yoke-fellow, then a joint-heir.

15. *Sufficient for Every Day.* Deut. 33:25.

The Lord is the strength of my life. To Paul: "My grace is sufficient for thee. My strength is made perfect in weakness. To me: "All power is given unto me, and lo, I am with you alway."

16. *A City of Peace.* Isaiah 26:3.

*Stayed upon Jehovah, hearts are fully blest;
Finding, as He promised, perfect peace and rest.*

The practice of the presence of God provides not only perfect peace but fulness of joy.

17. *Good Advice.* Matt. 26:41.

"Jesus knows all about our struggles." Iniquity shall abound, the love of many shall wax cold. Watch ye therefore, and pray always. There is no other way but the Bible way: "praying always and watching thereunto with all prayer."

18. *An Open Door.* Psalm 40:1.

It is no secret what God can do; what He did for this Psalmist He'll do for you—provided you do what he did. His ear is still open to our cry and His arm mighty to save.

19. *Grace and Mercy.* Heb. 4:16.

"Mercy there was great, and grace was free." "It is your Father's good pleasure to give you the Kingdom"; but there is the suggestion made that the violent take it by force. Only the boldness of faith can put Jesus on the throne of my heart.

20. *He Will Hide Me.* Psalm 27:5.

In the world ye shall have tribulation, but be of good cheer, there is a hiding place: Himself. And as the storms, visiting the earth, grow more threatening, He draws His own into the secret place of the Most High, the secret of His presence.

21. *The God of All Comfort.* Jer. 33:6-8.

*Light after darkness, Gain after loss;
Strength after weakness, Crown after cross;
Sweet after bitter, Hope after fears;
Home after wanderings, Praise after tears.*

22. *His Masterpiece.* Heb. 13:20-21.

In thy strong hand I lay me down, so shall Thy work be done. For who can work so wondrously, as Thou, Almighty One?

23. *Wonders.* Psalm 77:14.

Every branch of science is a showcase exhibiting the great power and unsearchable wisdom of God. They are without excuse. But the real great wonder is His redeeming love: Who can take a poor lost sinner, lift him from the miry clay and set him free. "How shall we escape if we neglect so great salvation?"

24. *Our Pattern.* Isaiah 53:7.

*"O Lamb of God, Thou wonderful Sin-bearer,
Hard after Thee, my soul doth follow on."*

This is the way to the throne: Even as I also overcame. They shall be like Him who are like Him now. In their mouth was found no guile, even as it was with Him.

25. *A Double Gift.* John 10:27.

"I give unto them eternal life." Giving His life for His own, and then giving His life unto His own, that they might have life and more abundantly. Surely, I shall not want.

26. *A Garden of God.* Gal. 5:22.

A new creation—trees of the Lord's planting. The desert shall rejoice and blossom as a rose. Christ makes His own partakers of His divine nature: His love that never fails; His fulness of joy; His peace, passing all understanding.

27. *The Price of Perfection.* James 1:3-4.

Rome was not built in a day, nor are saints perfected overnight. If ye endure chastening, God dealeth with you as with sons. That is where patience and endurance must have their perfect work—"that ye may be perfect wanting nothing."

28. *The Glory Road.* Habakkuk 2:14.

It began with the earthly life of Jesus: We beheld His glory as of the only begotten of the Father. It continues in His own who are letting their light shine in this world. "I have glorified thee on the earth, and now I am glorified in them, that the world may know that Thou hast sent Me."

29. *An Easy Method of Prayer.* Col. 3:17.

Praying without ceasing becomes natural when one has learned to practise the presence of God, when every thought, act, word and feeling is subjected to Him, who is able to subdue all things unto Himself.

30. *A Never-Failing Friend.* 2 Tim. 2:13.

How fortunate for us that Jesus never fails. The heavens shall be changed, but "Thou remainest." Clouds may hide the sun for a season but cannot blot it out.

*"O soul, are you weary and troubled,
No light in the darkness you see?
There's life for a look at the Savior,
And life more abundant and free."*

31. *A House of Prayer.* 1 Cor. 3:16.

"My heart an altar and Thy love the flame." My reasonable service—to present my body to Him, a living sacrifice. He gave Himself for me that He might possess me and that I might possess Him.

*"His forever, only His,
Who the Lord and me shall part?"*