

Bread of Life

APRIL 1964



GATHERED FRAGMENTS



OUR COVER PHOTO for this month shows a portion of *Hadrian's Wall* which was erected from coast to coast across Great Britain between England and Scotland. Over seventy miles long, six feet high and eight feet thick, it was erected by the Emperor Hadrian to keep the warlike Scots out of England proper. This was the same Hadrian who figures prominently in this month's "Momentous Events in the History of Christianity." Hadrian's Wall is one of the largest and most significant of the remains of Roman occupation in Great Britain. This particular view is near the village of Housesteads in Northumberland and is furnished us through the courtesy of the British Travel Association.

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This year marks the fifty-seventh year of Marie Burgess Brown's ministry in New York City. Quite a record for anyone to be pastor of one church, as she has been of Glad Tidings Tabernacle of New York City. Very kindly Mrs. Brown has written "Buying the Threshing Floor" expressly for *Bread of Life*.

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Bread of Life is finding its

way into many lands. This month's mailbag brought interesting reports from *Swaziland*, *South Africa* and *France*. From the former country, Miss Violet Hillary, a former co-worker with Miss Helen Hoss among the colored people, writes:

"I want to express my thanks to you and your staff for sending me 'Bread of Life.' Every month I look forward to its arrival, and I am constantly asking the Lord to help me put into practice some of the things that warm my soul as I read. Very often I read portions of 'Bread of Life' to our Assembly. I usually pass on to others the blessing I have received. May the Lord bless richly the one who makes it possible for me to get it every month."

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From Montplier, France, near Marseilles, Madame Broekmans, who is the church visitor of the Pentecostal assembly there, writes that she often translates articles from *Bread of Life* into French for the benefit of those in the church there.

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Several articles from recent issues of *Bread of Life* have also been translated into German and published in *Sieg des Kreuzes*, which reaches about twenty-five

thousand readers according to its editor, Pastor Oscar Lardon of Hamburg.

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From time to time we have requests for back issues of *Bread of Life* from those who desire a complete file of the magazine. Unfortunately we are out of certain numbers. At present we have a request for the following numbers: December, 1951 (the first issue); February, 1953; and March, 1954.

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Recently Gypsies from Finland, Sweden, Germany, Holland, Belgium, England, Italy, France, Spain, and Portugal gathered for a Pentecostal convention in Strasbourg. The greatest work among these people seems to be in France where there are about 6,000 Gypsies who have been baptized in the Holy Ghost in the last twelve years. Over 100 of these are now preachers. During 1963 God has poured out His Spirit in Portugal among this people.

* * *

On Sunday afternoon, March 1, Pastor Hans Waldvogel began broadcasting weekly from *Chicago, Illinois*, over radio station WEAW 1330 AM, from 3:15 to 3:30. This is the third weekly broadcast which Pastor Waldvogel is conducting. March 16 marked the second anniversary of the broadcast over Radio Luxembourg from 6:20 to 6:35 each Monday morning. This is the fifth year of continuous broadcasting over WHOM 1480 AM and 92.3 FM each Sunday evening from 6:00 to 6:30 from New York City.

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Buying the Threshing Floor

by MARIE E. BROWN

"Wherefore is my lord the king come to his servant? And David said, To buy the threshing floor of thee, to build an altar unto the Lord....."
(2 Sam. 24:21).

DAVID must buy the threshing floor before he can build his altar. The threshing floor was very costly. So each of us has a threshing floor to buy. It is very costly to us too, but it is not bought with gold or silver. If that were the coin, many more would buy it than do. It is the place where pride is changed to humility; it is not a place of being exalted.

The threshing floor, where the grain is separated from the chaff, is made on hard ground. The grain is spread on the floor, and a sledge driven by oxen goes over and over the grain. Next a flail is used to beat the grain, and then it is lifted up in the wind—"Whose fan is in his hand, and he will thoroughly purge his floor."

Shall we, as the grains of wheat, find our way to the threshing floor? For some of us it may be quite a way to go, since we are so high up. But when the Lord puts a hunger and a thirst in our hearts for Himself, there is no way too far to go. Our cry then is,

*"O Christ, who once has seen thy vision's beauty,
He counts all gain but loss;
And other things are nought if he may win Thee
And share with Thee Thy cross."*

Let us follow a disciple to the threshing floor. We can hear him say as the cruel instruments are being used, "Why, I never realized there was so much chaff, so much self-life, in me." The flail beats the wheat, but as the wheat holds steady, the wind (a type of the Holy Spirit) lifts it up, blows upon it. How comforting is this wind after the sledge and the flail! The wind of the Holy Spirit always comes to heal the crushed and broken heart. Oh, that the disciples of our Lord

would realize more and more this great Helper Who is with us always, but not recognized always.

Let us go again to this threshing floor. "Behold, he (our Boaz) winnoweth barley tonight in the threshing floor." That barley may be you or I. See how tenderly the kinsman works. "Who art thou?" he asks. He wants to hear our testimony. Will it be like Ruth's, "Thy servant," or will it be, "The Reverend John Somebody, leader of great campaigns"? Those who give the latter answer have not really been down to the threshing floor, for no titles are there. He who winnows the barley cannot spread his skirt over them, for they are not near kin, as Ruth is. This act, his spreading his skirt over her, gives Ruth security and faith, and she lies at his feet till morning. What a place of fellowship, to be able to uncover His feet and behold the nail scars and realize just a little more deeply their meaning. Once we behold those scars, we can never be the same again.

There is still another lesson for us down on the threshing floor. David is buying it to build an altar unto the Lord. Ornan the Jebusite says to David, "Let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all."

Now let us learn from David: "Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." After David builds his altar, he offers burnt offerings and peace offerings and calls upon the Lord. And He answers him from heaven by fire upon the altar of burnt offering. Perhaps the reason so many of our offerings and prayers are not answered is that first our altar has not been built upon the threshing floor, and then we have not yet paid the full price. So often we are glad if others will

make the sacrifice for us. But not so David. His heart is crushed, and in that deep humility which results, he is glad to pay the full price. Then after the proper preparations are made, God answers by fire. He always does.

We look at the early church and marvel how she grew in power and ministry. It is true, she also suffered persecution, but she gloried in suffering for His name's sake. Paul asked the church to remember those former days "in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions....." Sometimes when we think of the torments endured by those early Christians, we wonder that they could keep true to the Lord, for today we see so many turning away from Him for very trifling reasons. But the answer is that they were *filled* with the Holy Spirit, and they kept in constant communion with God. Those early disciples listened with their faces glowing to the false accusations made against them. They departed from the judgment halls with bleeding backs, yet rejoicing that they were counted worthy to suffer for His name's sake. They sang their way out of prisons and welcomed death with a smile. That was no cheap joy. It was a joy which had scars, but radiant scars. If you have found this joy, you have found the secret of a life in fellowship with the Lord; you have gone down to the threshing floor, built your altar, and seen the fire of God come down upon it.

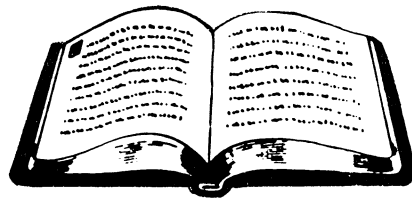
May these words search our hearts. Let us ask ourselves if we are holding back from following the Lord all the way, even down to the threshing floor where our Pentecostal altar is waiting for our offering—our whole burnt offering unto the Lord:

*Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?*

*Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned Me against a tree to die; and rent
By ravening beasts that compassed me, I swooned:
Hast thou no wound?*

*No wound? no scar?
Yet, as the Master shall the servant be,
And pierced are feet that follow Me;
But thine are whole: can he have followed far
Who has no wound nor scar?*

—AMY CARMICHAEL



"I AM the Lord that Healeth Thee"

A BIBLE STUDY

By CHARLES N. ANDREWS

Read Job. We suggest you look up and study the Scriptures and write out the answers for your own benefit.

1. List Job's qualities as given by the Lord in Chapter 1.
2. Name the additional one mentioned in Chapter 2.
3. What do we learn about tests and trials and sickness from Chapters 1 and 2?
 - a. From whom does sickness and disease come?
 - b. Was there any limit to what Satan was allowed to do?
 - c. What was the limit in Chapter 1?
 - d. In Chapter 2?
 - e. From I Corinthians 10:13, what limit does God always put on our test and trials?
4. a. What was Satan trying to prove by afflicting Job with trials in Chapter 1?
 - b. What was the result?
5. a. In Chapter 2 what was Satan trying to prove by afflicting Job?
 - b. What was the result?
6. In general what was the main substance of the speeches of Job's three friends?
7. In Job's answers did he show that he had any understanding himself of the reason for his sufferings?
8. List as many things as you can find in Job's speeches that were *wrong ideas of God*, in the light we have from Chapters 1 and 2.
9. Elihu seems not to be reproved for his speech. Aside from Job's case, can you find any good reason given in his speech for sickness and disease, and other trials?
10. What happened to Job when God spoke to him?
11. Read James 5:10-11.
 - a. What is Job an example of?
 - b. What did the Lord show Himself to be?
12. What was the "end of the Lord" with Job? (What was the end of Job's trial?)
13. What was the main difference between Job's trials and like things that come to most others?
14. Noting Job's reaction to God's speaking and considering Elihu's speech, what is the best thing for us to do when afflicted?
15. If a person claims he is being tried as Job was, what other claim must also be made?

The Fighting Elder

Conflicts in the Narrow Way

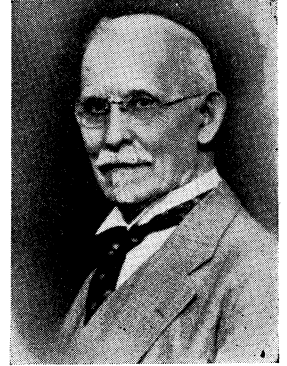
As Experienced in the Lives of Elder and Mrs. Eugene Brooks

By GORDON P. GARDINER

P A R T XI



EUGENE BROOKS (1856 - 1854), a native of Virginia, was a successful minister of the Christian or Disciples of Christ Church from 1885 to 1898. Then as a result of a miraculous healing from a complication of diseases, he became affiliated with the work of John Alexander Dowie of Chicago, Illinois. On February 22, 1900 Mr. Brooks and Sara Leggett (1866 - 1949) of Chesley, Ontario, Canada were married and began their ministry together. Before proceeding with the story of their life together, we are narrating the testimony of Mrs. Brooks prior to her marriage.



"AFTER MY CONVERSION the Lord drew very near to me. I very well remember being alone in the field, as I went after the cows, how the Lord manifested His presence. While the tears ran down my cheeks, I would sing to the Lord out of my heart songs of consecration, chief of which was:

*Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shall be.
Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own!*

*Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And, while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me;
Show Thy face, and all is bright.*

"My sister Lydia, seeing the change in me, became hungry for more of God. It seemed to me as though she had always been saved, for she had always loved the good and hated the evil. Although six years my junior, she often acted as my instructor and reproved me for my careless speeches and what she termed my wicked way.

"We children would not dare to use any of the

bywords many of our companions used. But when I felt especially irritated or stirred up, I would say, 'Blame it.' Lydia would promptly reprove me by saying, 'Sara, you shouldn't say that. That's wicked.' I resented this and would say something worse such as 'Confound it,' simply to tease and provoke her. After my conversion, all this was over, and, according to her testimony, I became more particular than she about my conversation and speech.

"About this time I read something concerning the second coming of the Lord. One day, as I was praying in the fields, I looked up to the heavens and said, 'Lord, make me ready for Your coming.' With that the Spirit of the Lord fell, and a shaft of light seemed to shine upon me, and the conviction came to me that the Lord would answer my prayer, and I would be ready for His coming. I rejoiced at this.

"After a time, the glory of my conversion faded, and I felt that I needed something more. My heart was hungry for something more. When I was about seventeen or eighteen the pastor of our church was preaching very strongly on sanctification and the need of a clean heart. I felt this was what I needed, and therefore I went to the altar again and sought earnestly for this blessing. Night after night I went to the altar until I received a real heart-cleansing and a coming in of the Holy Spirit to lead me.

"I walked in the presence of the Lord continually, and He seemed to guide my every move. It was wonderful to experience the presence and power of the Lord to keep me in all the affairs

of my life. This lasted for quite a while, and I thought I would never again do anything myself but that God from this time on would continue to hold me in His hand. But one day I seemed to step out of the presence of the Lord somehow. I did not know why or what I had done to lose this great blessing, but I was again in the natural with my natural tendencies. Not that I lost my heart-cleansing or went into sin, but that greater blessing I thought had come to stay diminished.

"It was during this early period of my Christian life that I began to read *The Christian's Secret of a Happy Life* by Hannah Whitall Smith and found it a source of great help and spiritual food. I read a chapter at a time, prayed over it, and consecrated over it until it became my portion. For years I returned to this book and found it a blessing to me.

"Lydia and I were one in desiring the best the Lord had for us. We prayed together and longed together for a deeper walk with God. We would say to one another, 'Let others do what they will, you and I must wholly follow the Lord.' We both felt that we were called to serve the Lord in some way; but inasmuch as we lived on a farm five miles away from the church, we seemed to have no opportunity to do religious work. Therefore, we waited for the Lord to show us what He had for us to do. I used to wonder if the Lord would make me a Methodist deaconess or if I would have to join the Salvation Army (I admired this organization, but it did not altogether appeal to me), but I never seemed to be led that way. The Lord, I suppose, was keeping me for the place and call He intended to give me in the future.

In my childhood I was very healthy and rugged; but when about sixteen, being fearless and fond of horses, I volunteered to go into the stall and hold a wild colt while my father harnessed him. When the harness was placed upon him, he sprang and reared, and, as I thought, was coming down upon me. Instantly, and without knowing how I did it, I sprang into the manger, a distance of about four feet. Immediately after, I discovered that all my left side was numb. It remained so for many months, and then gradually the numbness wore away. This side was always weaker than the other, easily tired, and at times threatened with partial paralysis.

"However, this had no serious effect upon my health until the fall of 1893, when the anxiety and care of my older sister, Jane, who suffered long and died of cancer in the throat, told heavily upon me. During her illness, we began to get added light on prayer and to receive our first awakening regarding the truth of divine healing.

"When the doctor gave her to understand that his skill was exhausted, she turned to us in her agony and said, 'Pray. All things are possible to him that believeth. I believe if we just had faith, I would be healed. Christ healed the sick when here in the flesh, and I believe He is just as able and willing now.' This request and the great need of our sister roused us to pray the best we knew how. But having had no teaching on the subject, we did not know how to pray the prayer of faith, and we still continued to give medicine, not knowing that Christ wanted to do it all Himself.

"In September of 1894, as the result of having extra housework and the added care and worry of Lydia, whose eyesight became affected in such a way that she needed constant attention, I had a nervous breakdown, resulting in the partial paralysis of my left side. It was only by the greatest care that I became able to go around again in a few months. I never fully recovered my former strength until I was later healed by the Lord.

"At the beginning of this sickness, I realized it had come because the Lord was dealing with me and that I needed to find my place in Him. I prayed that the Lord would cleanse me from all unrighteousness and fill me with His Spirit before He raised me up. But I did not know how to continue in prayer and earnest supplication until this was accomplished. I therefore recovered, still feeling that God's will was not being done in my life.

"In the spring of 1897, I overworked and again became greatly weakened. I struggled on for a month and grew weaker each day, although given the best of care, until I could no longer walk around and was confined to my bed.

"When I found that I was unable to rise from my bed, I turned to the Lord with all my heart, put myself in His hands, and said, 'Lord, don't let me be raised up until I am brought into perfect subjection to Your will and then raise me up perfectly strong and well for your glory.' I felt that God would in His own way answer my prayer.

"Having prayed thus, I rested in the Lord, communed with Him, and waited for Him. My folks wanted to send for the doctor, but I refused to have him come as I felt he could do me no good. My thought was that the Lord would find a way to raise me up when He had done His work in me. I went on thus for a month but was gradually going down, so that my folks became alarmed

over my extreme weakness and sent for the doctor.

"When he came, he was surprised I was so cheerful, seeing my weakness. He asked my mother if I stayed alone at night, to which she answered that I did. He then said, 'Do not leave her alone. You may come down some morning and find her gone.' He ordered nourishing food and great care. He examined me, but he did not say then what he thought was wrong, for he did not understand my case.

"From June until December, I did not pray much about my condition, but I trusted the Lord and rested in Him. My minister, Rev. C. J. Dobson, had visited me quite often. We talked together on spiritual subjects, and he felt that the Lord was dealing with me for His own purposes.

"One morning he came to see me with the express purpose of speaking to me about being healed by faith. He began his conversation by asking, 'Did you never think the Lord could heal you?'

"I replied, 'I never thought of the Lord healing me. I didn't think I was good enough.'

" 'Well,' he said, 'we know that God heals. Have you never heard of anyone that was healed?'

"I said, 'Yes, I have heard of several people being healed, one of whom was a woman who had been paralyzed from her neck down because of a broken back. She was instantly healed after prayer by herself and her family.'

"Then he read from the thirteenth chapter of Luke:

And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

"After reading this passage, he said, 'Now you see this woman was bound by Satan, and Christ loosed her. It may be that you are bound by Satan

too and that Christ wants to loose you.' He then prayed that God would reveal to me what He wanted to do for me.

"After he left, I went to praying. I had been shocked and roused into action by what he had said so that I prayed all afternoon and way into the night to know if it were the will of the Lord to heal me. As I was praying, I came to the end of my prayer, *knowing* that the Lord wanted to do this and that now I could go to sleep.

"In the morning I said to the Lord, 'Now, Lord, You show me this in Your Word.' With that prayer I opened the Bible, feeling that God would show me in His Word. It opened at the fifth chapter of James, and my eyes fell on the fourteenth and fifteenth verses:

Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"I was surprised and said to the Lord, 'Why have I never seen these verses before? I've never seen them before.' Yet I had, but they never before entered into my consciousness. By this time I was thoroughly aroused and prayed, 'Lord, show me more about this.'

"For two weeks the Lord kept me on the subject of divine healing in the Word. Each time I would open my Bible there would be a passage on divine healing before my eyes until I was thoroughly convinced from the Word itself that Christ was the Healer.

"Then I said, 'But, Lord, is it in the Atonement? Show me if it's in the Atonement.' When I opened my Bible, it fell open to the eighth chapter of Matthew, and I read these words:

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

"I immediately said, 'Now, I know it's in the Atonement, and that it is for everybody.' There was then no longer any hesitation about approaching God with a definite faith for the healing of my body.

"After the Lord had showed me the truth of divine healing and I saw it plainly in the Word, I wondered that I had not known it before, and I looked around to see where the truth of God's Word was being taught. I thought of the Meth-

odist teaching, and I knew it was not there. Neither could I see any other church that was teaching the truth of God. I prayed that if the Lord had a church that was teaching the truth of the Word of God, He would lead me to it.

"At this time I was given some Christian Science literature, but the Lord showed me this was not right. Also I had some of the Christian Missionary Alliance literature given me which I enjoyed very much, but I did not feel led in that direction. However, the Lord had much more to show to me in His Word, and I had much more to find out of my own great need before He led me to any group which taught the truths God was teaching us.

"My sister at this time was absent from home having her eyes treated. She had been forced, five years before, to give up teaching school through an attack of inflammation of the retina. From the results of this, and from the medicine used, her eyes had never recovered. She had repeated attacks, this being the fifth, and when in this way, the optic nerve was too sensitive to bear a ray of light. She had to keep her eyes closed and wear a dark shade. Her physical strength had become completely shattered by the use of medicine and electricity administered by doctors. All this did her eyes no good. She had at last, however, found a treatment which relieved acute attacks but did not cure.

"Upon her return I eagerly related to her the experience I had had while she was away in finding out that God was the Healer and that I believed He would heal me. I found her a ready listener, having been deeply impressed in her absence by hearing of the healing of Mary Reed* in India. We both went to prayer together, setting aside 1-2 P.M. each day for prayer. We prayed for God to lead us and to do what He needed to do for us for our perfect healing.

"Following this, and at my request, Rev. Mr. Dobson came again and prayed for my healing. He impressed upon me the thought that the healing of my body would bring grave responsibility. My heart cried out, 'O God, lay upon me great responsibility that I may have the accompanying grace.'

*The healing of Mary Reed (1854-1943), missionary to lepers in India, attracted world-wide attention not only at the time of its occurrence (1898), but in 1941, on the fiftieth anniversary of her heading the Chandag Leprosarium, *Time* (Oct. 27) recalled the incident. Referring to her as "the greatest living apostle to the lepers," *Time* went on to speak of her healing: "Mary Reed believes her faith cured her. So do friends who had prayed for her on three continents." At that time she was still preaching and teaching at Chandag—"a gently indomitable old lady of 86."

"But the answer was delayed, and when I tried to pray that the Lord would heal me, the heavens became brass, and I could not touch God. Then I remembered my prayer at the beginning of my illness that the Lord would do His will in me and *then* raise me up perfectly strong and well for His glory. Now I knew that as He did not answer my prayer for healing at once, there was some spiritual difficulty that had to be corrected first.

"I then began to pray that the Lord would shew me myself. I prayed this prayer until God revealed myself to myself, and for the first time in my life I saw my inward corruption and my great need of God. The feeling came over me, 'Oh, if the floor would only open up and hide me from sight,' the conviction of my depravity was so great.

"Then the Holy Spirit shewed me to pray, 'Lord, shew me Thyself.' As I prayed this prayer, the sight of Christ in His atoning sacrifice and His great mercy to a sinner like me was revealed, and I knew He would come to me and do His work in me.

"I looked about and saw the lack of the churches in teaching and preaching the truth of the Word of God. I saw that if they were not teaching divine healing, there must be other truths they were not teaching. Therefore I began to pray, 'Lord, shew me Thy truth at any cost.' I read John 7:16, 17.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

"I said Lord, this is Your promise, and You must shew me the truth as it is in Your Word.'

"The Word became life to me. The Lord began to shew both my sister and me by the Spirit the truths of the Word of God. The Lord had already shown us divine healing. Now He began to shew us other things such as baptism in water. Being Methodists, we had been only sprinkled. For a whole day I fought over baptism. In my heart I wanted to do the will of God, but the flesh resisted. I was conscious of a real fight between my flesh and the Spirit. But by the evening the question was settled and I told the Lord that as soon as He would make me able to do so, I would submit myself to be immersed in water. Then the coming of the Lord was shown to us and finally that Acts 2 should be a present-day experience.

(Continued on page 14)

HAPPINESS in marriage and a happy home is not something that “just happens”. Happy marriages are made in heaven, but lived on earth,—as someone has rightly said, “It takes a heap of living in a house to make it a home”, a heap of loving, a heap of caring, of kind consideration one of another, of planning, of working and sharing together, but above all it takes a loving cooperation on the part of the husband and wife to *make* Christ the Head of the home, the unseen Guest at every meal, the silent listener to every conversation.

The family altar should be a sacred trysting-place where each day they meet their Lord in prayer and the reading of His Word—nothing should be allowed to interfere with this blessed fellowship with God and with each other. Here many problems can be solved as they are spread out before Him, and here hearts are drawn closer together in confidence and love.

Married life with the managing of a home brings new and perplexing problems that must be worked out together. The handling of the family finances could bring some friction if there is not wise counselling together, and the giving of the tithe unto the Lord should never be omitted. The matter of church attendance, with the sure understanding that service to God must come first in their lives; the disciplining of the children, etc., etc.—all these and many other questions which are sure to arise need not be a cause for any great difficulty if dealt with in the right spirit. Yet unfortunately contentions do arise in some homes where there is not a willingness to be subject one to another; but, we only lower ourselves and grieve the



You and Your House

By HELEN WANNENMACHER

gentle Holy Spirit by answering back in anger, with loud, excited voices. The only way to solve such unfortunate affairs is to talk the matter over quietly with open hearts and minds until a solution is arrived at. St. Peter in his 1st Epistle 3:7-9 has wonderful advice for husbands and wives along these lines—especially does he emphasize the fact that they are “heirs together of the grace of life”, and therefore, it is imperative that they be of one mind, having compassion one of another, loving as brethren, being pitiful and courteous, that their prayers be not hindered. “Not rendering evil for evil or railing for railing, but contrariwise blessing—knowing that they are thereunto called, that they should inherit a blessing.”

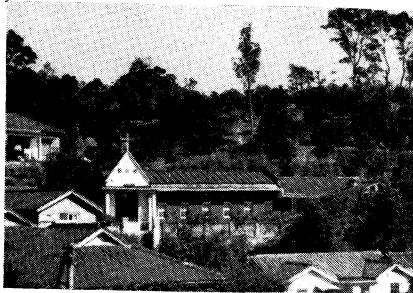
For happiness in marriage it is often the little things that are the big things. It is not only marrying the right partner, but it is being the right partner, sharing the hard things, comforting in troubles and sorrows, and enjoying together the happy things. It is doing things for each other in thoughtful little

ways, with the spirit of joy and appreciation—always remembering to say “thank-you”. It is not looking for perfection in each other, but it is cultivating patience and grace and having a good sense of humor. It is having the capacity to forgive, and *then forget*—never hold a grudge,—be humble enough to say, “I was wrong,—I’m sorry.” And mean it. Be sure to let each other know you care,—Don’t be afraid to let your love shine out—and—remember to say—“I love you”—at least once a day.

A happy home is not contingent upon an expensive dwelling place, with beautiful furnishings and modern equipment—but—if Christ is Head—a modest home may have more happiness in it than a mansion. Our first parsonage consisted of a few tiny rooms partitioned off from the back of our little mission; it was located on one of the worst streets in town. On one side of us they sold coal by the bushel; on the other was a saloon where they did business ‘til the early hours of the morning. Our furnishings were given us by kindly folk, taken from attics, etc., chairs from here and a table from there, a stove, a bed and a dresser, a few lamps, and a grandfather’s clock that could never be persuaded to “go”—but it was big and tall and looked quite good,—also it filled one of the bare corners of our room. But we were happy in the place the Lord had provided for us. His glory was all about us, and His peace filled our hearts, as together we were beginning the life’s work He had called us to do. You may have a little bit of heaven in your home as you allow the Lover of your souls to fill His rightful place in your lives.



Mr. and Mrs. Ch'en



The Church at Kou Tzu K'ou



Elisabeth Lindau and Pearl Young



Taiwanese Sunday School



Sunday School, December, 1963



Miss Lindau Teaching Sunday School



A Sunday School Class in Session

The Lord's Dwelling Place

Kou Tzu K'ou, Taipei
Formosa

"THE LORD'S DWELLING PLACE" is the name of the church which by the grace of God Elisabeth Lindau and Pearl Young have been enabled to erect in Taipei. This year marks the tenth anniversary of their going to Formosa. Definitely led of the Lord to do pioneer work, they have been guided step by step throughout these years, and God Himself has added to the number. Several government officials are members of the congregation. Among these are Mr. Ch'en, Commissioner of the Examination Board, who with his wife are real helpers in the work there. Both the church and Sunday school have outgrown their quarters so that at present the building is being enlarged to accommodate those who worship there.

Daily Vacation
Bible School
Conducted During
Chinese New Year
Vacation
1964



Momentous Events from The History of Christianity

By J. S. C. ABBOTT

Edited by G. P. GARDINER

AFTER THE DEATH of the Emperor Trajan (A.D. 117), the army proclaimed his nephew, Hadrian, a man of much military renown, emperor in his stead. The senate at Rome ratified the appointment. Hadrian was kind to his friends, demoniacal to his enemies. He had many virtues, and many terrible vices.

About eight years after Hadrian became emperor, he visited Athens. There he was presented with a copy of an apology in defence of the Christian faith written by Quadratus, a man of much ability, and addressed to the emperor. It seems probable that the argument exerted a great influence upon the mind of the emperor; for, while in Athens, he declared himself so favorably impressed with what he could learn of the faith and conduct of Christians that he was unwilling that they should any longer be exposed to persecution.

To a governor of one of the provinces who wrote a letter on that subject, Hadrian replied: "If, therefore, the inhabitants of the province can clearly sustain this petition against the Christians so as to give answer in a court of law, let them pursue this course alone, but let them not have resort to men's petitions and outcries. For it is far more proper, if any one wishes to make an accusation, that you should examine into it. If any one therefore accuses them and shows that they are doing anything contrary to the laws, do you pass judgment according to the heinousness of the crime. But, by Hercules," exclaims the impetuous emperor, "if any one bring an accusation through mere calumny, decide in regard to his criminality, and

see to it that you punish the calumniator as he deserves."

With characteristic fickleness, however, when the oracles of the pagan gods were consulted and accused a noble Christian widow, Hadrian was willing to persecute her and her seven sons even to death. The emperor had erected upon the banks of the Tiber, near Rome, a very magnificent palace and wished to dedicate it to the pagan gods. Therefore he sacrificed to idols and sought responses from them. They replied, probably through the cunning of the idolatrous priests:

"The widow Symphorosa, with her seven sons, wounds us day by day in invoking her God. If she therefore, together with her sons, shall offer sacrifice, we promise to make good all that you ask."

Then Hadrian ordered her to be seized, along with her sons, and advised them in courteous terms to consent to offer sacrifice to the idols. To him, however, Symphorosa answered: "My husband Getulius, together with his brother Aman-tius, when they were tribunes in thy service, suffered different punishments for the name of Christ, rather than consent to sacrifice to idols, and, like good athletes, they overcame thy demons in death. For, rather than be prevailed on, they chose to be beheaded and suffered death; which death, being endured for the name of Christ, gained them temporal ignominy indeed among men of this earth, but everlasting honour and glory among the angels; and moving now among them, and exhibiting trophies of their sufferings, they enjoy eternal life with the King eternal in the heavens."

The emperor was irritated and

began to threaten. "Either sacrifice thou along with thy sons to the omnipotent gods, or else I shall cause thee to be sacrificed thyself, together with thy sons."

The Christian matron replied: "And whence is this great good to me, that I should be deemed worthy along with my sons to be offered as an oblation to God?"

"I shall cause thee to be sacrificed to my gods."

"Thy gods cannot take me in sacrifice; but if I am burned for the name of Christ, my God, I shall rather consume those demons of thine." The emperor curtly rejoined: "Choose thou one of these alternatives: either sacrifice to my gods, or perish by an evil death."

"Thou thinkest that my mind can be altered by some kind of terror," said Symphorosa meekly; "whereas I long to rest with my husband Getulius, whom thou didst put to death for Christ's name." The emperor ordered her to be led away to the temple of Hercules. There she was first beaten with blows on the cheek and afterwards hung by the hair of her head. But when by no argument and by no terror could he divert her from her good resolution, he ordered her to be thrown into the river with a large stone tied around her neck.

Then, on another day, the Emperor Hadrian ordered all her seven sons to be brought before him in company. In vain he ordered them to sacrifice to idols. When he saw that they yielded by no means to his threats and terrors, he ordered seven stakes to be fixed around the temple of Hercules and commanded them to be stretched on the blocks there. Then he ordered a different death for each one.

Crescens, the first, had his throat cut. Julian, the second, was stabbed through the breast with a pike. Nemesius, the third, was struck through the heart with a dagger. Primitivus, the fourth, was wounded in the navel. Justin, the fifth, was run through the back with a sword. Strateus, the sixth, was wounded in the side, and Eugenius, the seventh, was split in two from the head downwards.

Their mutilated bodies remained during the day exposed to the jeers of brutal pagans. The next morning the emperor ordered the corpses to be collected and thrown into a ditch. The Christians subsequently gathered up the remains, and buried them about eight miles from Rome. The ruins of a church are still to be seen, which in after-years was erected upon that spot, called the Church of the Seven Brothers.

Such scenes were continually occurring; and the evidence is incontrovertible, that, in those days of terrible persecution, God did sustain the disciples of Jesus with supernatural support. Tender children and timid maidens encountered death in its most frightful forms with firmness which excited wonder and admiration of the sturdiest pagans.

An Eastern sage, as he accompanied a monarch through the gorgeous saloons of his palace, said that it had one great defect,—it had no chamber which was death-proof. Hadrian found this true in the magnificent pile which he had reared upon the banks of the Tiber. He was taken ill. The disease developed itself in a tormenting dropsy. He had no rest by day, no rest by night. The weary hours were filled with suffering. Remorse was undoubtedly gnawing at his heart. He had known the better way, but had refused to walk in it. Paganism offered him no consolations. Christianity he had rejected.

In his anguish he longed to die,—to take that leap in the dark which must be so terrible to any thoughtful man who has not accepted the truth, that life and immortality are brought to light in the gospel. His sufferings were so great, that he begged his friends to kill him,—to present him the poisoned cup, or to plunge the dagger to his heart. But no one was will-

ing to perform that service. He was often heard to exclaim, "How miserable a thing it is to seek death, and not to find it! How strange it is that I, who have put so many others to death, cannot die myself!"

Upon this couch of suffering, from which death removed him in the sixty-second year of his age (A.D. 138), he wrote the following lines to his departing spirit, so affecting, so melancholy, that they have survived the lapse of nineteen centuries, which, translated into English read:

"Poor little, pretty fluttering thing!
Must we no longer live together?
And dost thou plume thy trembling
wing
To take thy flight thou know'st
not whither?
Thy humorous vein, thy pleasing
folly,
Lie all neglected, all forgot;
And pensive, wavering, melancholy,
Thou dread'st and hop'st thou
know'st not what."

Hadrian appointed Antoninus, a man of singular purity and integrity of character, who was about fifty years of age, to succeed him on the throne. He enjoined it upon him to adopt as his heir Marcus Aurelius, a very beautiful boy of seventeen, whose fascination of character and manners had won the love of the Emperor Hadrian.

Antoninus was a humane man. Christianity had obtained prominence and had become an important element in the Roman world. But still the Christians were hated by the idolators and suffered innumerable wrongs and outrages from the hands of the populace, even when there was no governmental persecution. Their sufferings enlisted the sympathy of Antoninus. The mere fact that one was a Christian, no matter how pure his character, how exemplary his life, exposed him to every conceivable indignity from the idol-worshipping populace. The local magistrates, yielding to the clamors of the mob, would afford no protection to those who were accused of being the disciples of Jesus. Antoninus issued the following decree:—

"If any one shall for the future molest the Christians, and accuse them merely on account of their

religion, let the person who is arraigned be discharged, and the accuser be punished according to the rigor of the law."

During the reign of Antoninus, there arose a very distinguished man, now known as Justin Martyr, the productions of whose pen are still read with admiration, and whose name will never die. He was born in Samaria of Greek parentage. In youth he enriched his mind by intense study and extensive travel. All truly great men are thoughtful and pensive. The mystery of life oppresses them, and the thought of what there is beyond this life absorbs the soul.

Justin has given an exceedingly interesting account of his endeavors to find some system of philosophy or some doctrines of religion which could guide and solace him. We give the narrative in his own words:—

"At first I placed myself under the instruction of a Stoic. After some time, I perceived that he could teach me nothing respecting God: indeed, he confessed that he knew nothing of God himself, and that he did not consider a knowledge of him to be at all necessary. I immediately left the Stoic, and addressed myself to a Peripatetic, a disciple of Aristotle. He was, at least in his own opinion, an extremely subtle man. After spending some days with him, I found that he was more interested in the money I should pay him than in any thing else. Being satisfied that such was not the philosophy I needed, I bade him adieu.

"Hearing of a Pythagorean of very great reputation, I applied to him. He also had a very exalted opinion of his own wisdom. When I informed him that I wished to become one of his disciples, 'Very well,' said he to me: 'have you studied music, astronomy, and geometry? or do you think it possible that you can understand any thing of that which leads to bliss without having mastered those sciences which disengage the soul from sensible objects, rendering it a fit habitation for the intelligences, and placing it in a condition to contemplate goodness and beauty?'

"As I confessed that I had not studied those sciences, he dismissed me; for he deemed them necessary.

"One can judge how great were my sufferings in seeing my hopes thus frustrated. My grief was the more keen, since I really did suppose he knew something; but, as it would require a long time for me to perfect myself in those branches, I could not submit to the delay. I then determined to seek the instruction of the Platonists. There was a philosopher of that sect in our city, highly distinguished. I had many conversations with him, and profited much by them. It afforded me great pleasure to become acquainted with incorporeal things. The consideration of ideas elevated my spirit as upon the wings of an eagle. Thus I thought that in a very short time I should become wise. I even conceived the foolish hope that I should soon see God. This frame of mind led me to seek solitude."

Justin then goes on to narrate, that one day he was walking by the shore of the sea, absorbed in thought, when he saw a venerable man approaching him. The dignified bearing of the stranger, and the remarkable serenity and sweetness of his countenance, arrested his attention. They entered into conversation. The stranger proved to be a Christian, a man of remarkable intelligence, who understood the vain systems of the philosophers as well as the gross absurdities of the popular idolatry. He unfolded to Justin the religion of Jesus.

At the close of the long discussion with Justin, the old man referred the young seeker after truth to a study of the prophets of the Old Testament Scriptures and then said, "But pray that, above all things, the gates of light may be opened to you; for these things cannot be perceived or understood by all, but only by the man to whom God and His Christ have imparted wisdom."

"When he had spoken these and many other things," relates Justin in the story of his conversion, "he went away, bidding me attend to them; and I have not seen him since. But straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me; and whilst revolving his words in my mind, I found this philosophy alone to be safe and profitable.

Thus, and for this reason, I am a philosopher. Moreover, I would wish that all, making a resolution similar to my own, do not keep themselves away from the words of the Saviour. For they possess a terrible power in themselves, and are sufficient to inspire those who turn aside from the path of rectitude with awe; while the sweetest rest is afforded those who make a diligent practice of them."

The young man was deeply impressed with the revelation thus made to him. As he contemplated the idea of one God, the Creator of all things; of Jesus Christ, the Son of God, coming to the world to make atonement for sin; of immortality, of the elevation of the soul to eternal happiness in heaven through penitence, the abandonment of sin, and the prayerful and persevering endeavor in thought and word and deed to live a holy life, — the earnest spirit of Justin bowed to the majesty of truth. He became a devoted Christian. The simple preaching of the cross of Christ, which many of the Greek philosophers regarded as foolishness, became to Justin, as it has to many others, "the wisdom of God and the power of God unto salvation."

Justin, by his self-denying devotion, soon became conspicuous in all the churches. He wrote an apology in behalf of the Christians. This treatise, which would do honor to any pen in the nineteenth century, was addressed "To the Emperor Antoninus, his two sons, the Roman senate, and all the Roman people." Very lucidly he stated the essential doctrines of Christianity, and the nature of the evidence upon which the religion was founded. With resistless force of argument he refuted the calumnies with which the Christians were assailed, showing that their hopes of eternal

happiness were all forfeited if they allowed themselves in any known sin. He dwelt upon the injustice of condemning Christians for their name alone. He made it perfectly clear to the humblest intelligence, that, when the Christians spoke of the kingdom of Christ, they had reference, not to an earthly, but to a spiritual kingdom. He stated the nature and design of the sacraments,—of baptism and the Lord's supper.

Justin closed his apology with the following forcible words:—

"If you find Christianity to be reasonable, respect it: but do not condemn to death, simply because they are Christians, those who have committed no crime; for we declare to you, that you cannot escape the judgment of God if you persist in such wickedness. As for us, we only say, 'The will of God be done.' We might demand justice of you in virtue of the decree of your illustrious father Hadrian; but we have preferred to rest our cause upon the justice of our demands."

This admirable treatise, calmly written with great force of language and cogency of argument, must have exerted a very powerful influence. Still popular prejudice is seldom removed by argument. Though here and there many leading minds were led to regard Christianity with more favor, still the malice of the ignorant and brutal masses, who were ever crying, "To the lions with the Christians!" remained unchanged.

Justin himself was to succumb to the headsman's axe and so become a martyr for the faith. Hence has come his name Justin Martyr.

Justin and a number of other Christians were arrested and brought before the leading official of the city of Rome, Rusticus by name. The purpose of this was to compel them to sacrifice to the gods. When they were brought before his

Watch and pray and praise about the *little* things.

— Martha W. Robinson

judgment-seat, Rusticus commanded Justin, "Obey the gods at once, and submit to the kings."

"To obey the commandments of our Saviour Jesus Christ is worthy neither of blame nor of condemnation," replied Justin.

Rusticus then proceeded to ask him several other questions about his beliefs and place of worship. Finally he asked, "Are you not then a Christian?"

"Yes, I am a Christian," firmly answered Justin.

Turning to the other six who had been arrested with Justin and brought before him, Rusticus questioned whether they, too, were Christians and who had taught them this doctrine. After this he addressed Justin with these words, "Hearken, you who are called learned, and think that you know true doctrines; if you are scourged and beheaded, do you believe you will ascend into heaven?"

"I hope that if I endure these things I shall have His gifts. For I know that to all who have thus lived, there abides the divine favour

until the completion of the whole world."

"Do you suppose, then, that you will ascend into heaven to receive some recompense?"

"I do not suppose it, but I know and am fully persuaded of it."

Here Rusticus gave his official order, "Let us, then, now come to the matter in hand, and which presses. Having come together, offer sacrifice with one accord to the gods."

"No right-thinking person falls away from piety to impiety," replied Justin in behalf of all of them.

"Unless ye obey, ye shall be mercilessly punished."

"Through prayer we can be saved on account of our Lord Jesus Christ, even when we have been punished, because this shall become to us salvation and confidence at the more fearful and universal judgment-seat of our Lord and Saviour," was Justin's meek but confident reply. And his companions affirmed, "Do what you will, for we are Christians, and do not sacrifice to idols."

Thereupon Rusticus immediately pronounced his sentence: "Let those who have refused to sacrifice to the gods and to yield to the command of the emperor be scourged, and led away to suffer the punishment of decapitation, according to the laws."

Here the chronicler of this event adds, "The holy martyrs having glorified God, and having gone forth to the accustomed place, were beheaded, and perfected their testimony in the confession of the Saviour. And some of the faithful, having secretly removed their bodies, laid them in a suitable place, the grace of our Lord Jesus Christ having wrought along with them, to whom be glory for ever and ever. Amen."

The accounts of Symphrosa and Justin, as related by Abbott, were very modified. Therefore, the editor has drawn on the original narratives as found in **THE ANTE-NICENE FATHERS** in order to present a more complete story.

THE FIGHTING ELDER

(Continued from page 8)

"All this led me to make a deep consecration of myself to God, meaning everything I had or expected to have or to be, with my own life also. It was a very real experience with me, for I had been deeply humbled by the revelation God had given me of my great need and of the uselessness of my life hitherto and also of the great need of workers for the Kingdom of God.

"Meanwhile, on the 24th of January, my sister's eyes again became affected. She had been deeply convicted to make an entire surrender of herself to God and trust Him for healing. She now felt the crisis had come. She retired to the parlor and locked the door, determined that God should have His way with her, *no matter what it cost*. She asked God to teach her by His Holy Spirit how to pray and how to get right with Him. She was enabled to repent of sin and exercise faith in Christ for cleansing and for power to do right.

"Then in answer to the question, 'Lord, shall I go back to Listowel for treatment?' the Spirit brought to her mind the words, '*Woe to them that go down into Egypt for help.*' At once she repented that she had not permitted God to make

known His will to her before and promised never to use another drop of medicine in her eyes. Then she asked God to show her plainly if He was *willing* to heal her. She was then enabled to measure His willingness now by His willingness when in the flesh; by what He had borne and suffered that He might save. Then, knowing that God was no respecter of persons, and believing the words, 'Christ is manifest to destroy the works of the devil,' she repeated, 'Jesus, my Redeemer, my Sanctifier, my Healer,' opened her eyes in Christ's strength, and they were healed.

"She then came to me saying, 'Praise the Lord, He is healing my eyes.' After telling me all about it, she fell on her knees beside my bed, asking God to reveal Himself to me as He had done to her. But I could not rest in Christ for healing then; I felt I was not ready. But oh, what a stimulus it was to my faith to see my sister healed! For five years she had not been able to read ten minutes without suffering for it, and now she read as much as she desired. Trusting Christ for strength, she would search His Word for light and knowledge by the hour, without tiring her eyes.

(To be continued)

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 April

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

1. Happy Israel. Jeremiah 18:6.

As a lump of unsightly clay is chosen by the master potter to become a vessel unto honor, so God has chosen us in Christ Jesus to be made His masterpiece to show forth His praises, vessels of mercy prepared unto glory, even us whom He hath called.

2. The Uplifted Standard. Isaiah 59:19.

A standard has been raised against the flood of strong delusions, immorality, and false doctrines which the enemy has brought against mankind. It is a light in a dark place, a sure word of prophecy, that the man of God might be perfect and escape the corruption that is in the world through lust—the Bible.

3. Fellowship Divine. I. Cor. 1:9.

Christ made by God unto us: wisdom, righteousness, sanctification, redemption. We are made by God to be members of His body, His workmanship, now to live unto Him who loved us and gave himself for us. Truly we have been made for one another, and what God hath joined let no man put asunder.

4. Prayer A Man's Job. James 5:16.

*"The devil trembles when he sees
The weakest saint upon his knees."*

"Men ought always to pray." Power over all power of the enemy is transmitted through prayer. Everyone that asketh receiveth.

5. A Clean Life. Mark 11:24, 25.

Nothing between the soul and the Saviour. An unforgiving heart renders prayer ineffectual. If I regard iniquity in my heart, the Lord will not hear me.

6. A Safe Way. Psalm 37:5

*I dare not choose my lot;
I would not if I might.
Choose Thou for me, my Lord,
So shall I walk aright.*

7. The Incurable Cured. Jer. 17:9, 10

He knew the depth of my lost estate and provided a sure cure. The blood of Jesus Christ, His Son, cleanseth us from all sin.

8. A Sure Foundation. Jer. 32:17.

Exceeding great and precious promises are given in the gospel. God has a perfect right to make them because He is able to fulfill them. I have a perfect right to claim them because in Christ Jesus they have been willed to me.

9. Fellowship Divine. Matt. 28:20.

He gave Himself a ransom to redeem me His own possession. He rose again from the dead that I might possess Him and have life more abundantly. Moment by moment I've life from above, even unto the end of the world.

10. Spirit and Life. John 6:63.

Where is this river of life found? In the New Testament. All things are provided: Bread of Life that a man may eat thereof and not die; the sincere milk of the Word that ye may grow thereby.

11. The Gain of Godliness. I. Tim. 6:6.

Abraham asked: What will you give me? God's answer: Myself. I am thy shield and thy exceeding great reward.

*Heaven and earth may fade and flee;
But while God and I shall be,
I am His and He is mine.*

12. A Shining Pathway. Gal. 5:25

Not a passing experience, but an ever-increasing triumph. "Our fellowship is with the Father and with His Son, Jesus Christ." The function which ye have received of Him abideth in you. The carnal mind is death; the spiritual mind is life and peace.

Step By Step

*He does not lead me year by year,
Nor even day by day,
But step by step my path unfolds;
My Lord directs my way.*

*Tomorrow's plans I do not know,
I only know this minute;
But He will say, "This is the way,
By faith now walk ye in it."*

*And I am glad that it is so.
Today's enough to bear;
And when tomorrow comes, His grace
Shall far exceed its care.*

*What need to worry then or fret?
The God Who gave His Son
Holds all my moments in His hand
And gives them one by one.*

—BARBARA C. RYBERG

13. A Glorious Walk. I. Thess. 5:14-16.

Rejoice! He might have asked us to mourn. Pray! He affords us an open door into the treasury of the gospel. Thanksgiving! The way to constantly abide in His presence. Surely, these afford us a shining pathway to glory.

14. A Declaration of Love. Jer. 31:3.

The heavenly Lover is wooing a bride. How strange! Not from among the dazzling hosts of heaven, but from among His enemies. He reaches down to the depth of my sin, and lifts me to the height of His throne. Man cannot know love till he opens his heart to this heavenly love.

15. Perfect Love. Col. 3:14.

Coming in for a landing—"Fasten your seat belts," the airlines say. And so to be blameless at the coming of our Lord Jesus Christ, we need to put on the bond of perfectness: abounding love of the brethren.

16. Waiting for the Sunrise. Mal. 4:2.

As certain as is the rising of the sun, so surely will Jesus come again to be glorified in His saints and to fulfill their hopes. Let us not sleep as do others, but let us watch and be sober.

17. The Word of God. Numbers 23:19.

This is the will of God and carries in itself the absolute power of fulfillment. The Spirit of God convicts the world of sin because they believe not. Jesus came to fulfill; let Him fulfill all His own promises in you.

18. Eternal Security. Romans 8:38, 39.

Higher than the highest heaven, deeper than the deepest sea, provides eternal security for the child of God. It is now up to me. Abide in My love." "Keep your selves in the love of God, praying in the Holy Ghost."

19. Appointed Unto Salvation. I. Thess. 5:9, 10.

*O Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory,
There shall Thy servant be.*

*And Jesus, I have promised
To serve Thee to the end.
O give me grace to follow Thee,
My Master and my Friend.*

20. The Bridal Chamber. 2. Thess. 3:5.

The true preparation for the marriage of the Lamb is to keep one's heart in the love of God. What can be more wonderful than this fellowship of love with Jesus while awaiting His coming?

21. The Beginning of Wisdom. I. Cor. 1:25.

The word of the Cross, the power of God, and the wisdom of God—these constitute the only way out of darkness into light, out of the death of sin into everlasting life. The blood of the everlasting covenant make you perfect.

22. Source of Strength. Isa. 30:15.

A great lesson to learn. Israel learned it at the Red Sea where, surrounded by dangers from foe and water, God said, "Stand still. The Lord will fight for you."

*"Stayed upon Jehovah,
Hearts are fully blest,
Finding as He promised,
Perfect peace and rest."*

23. True Discipleship. Luke 14:27.

To be a disciple is to be a follower. A full surrender of my life to Jesus outweighs all my words of devotion. If we be dead with Him, we shall live with Him. They that follow the Lamb whithersoever He goeth shall overcome the foe.

24. Sweet Will of God. Matt. 12:50.

*Renew my will from day to day;
Blend it with Thine and take away
All that now makes it hard to say,
"Thy will be done."*

25. Having Done All to Stand. Psalm 20:1.

How to get help in trouble—Watch ye therefore and pray always that ye may be accounted worthy to escape. Put on the whole armour of God that ye may be able to stand in the evil day and having done all to stand.

26. A Prepared Highway. Isa. 49:11.

The way was rough and weary, and my strength was almost gone, but He said, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." Removing mountains of difficulty, He brought it to pass as I trusted Him.

27. Poverty of Spirit. Matt. 5:3.

Here is the way into the kingdom. How different from the kingdoms of this world which have been founded upon force! Be not conformed to this world, but like unto the King who emptied Himself and then was highly exalted, so walk worthy of your calling with all lowliness of mind.

28. Comfort Indeed. II. Thess. 2:16, 17.

"I will not leave you comfortless." Even God the Father and God the Son make themselves responsible for my perfection, working in me every good word and work through the Holy Spirit. Our fellowship is with the Father and with His Son Jesus Christ.

29. Implicit Trust. Prov. 3:5.

He that trusteth in his own heart is a fool. Why should I lean upon so deceitful a foundation, when Jehovah Himself invites me to put my trust in Him? "They that wholly trust Him find Him wholly true."

30. A Song of Praise. Eph. 1:3, 4.

I will be a Father unto you. This Old Testament promise is fulfilled in the gospel, and here a happy Father through His Spirit is recounting the unsearchable riches He has laid up for His offspring—even us, who have now been reconciled to God by the death of His Son.