

Bread of Life

AUGUST 1964

*Just to know Thee and to show Thee, Lord!
Just to see Thee and to help the rest to see!
Just to gird me with the sword of the truth
Which is Thy word,
That I fail not those whom Thou hast sent to me -
Eileen Storm Dorr.*

Rest

*"Come ye apart and rest awhile",
'Twas my Master's gentle voice,
And the stillness that came when He spoke to me
Made my burdened spirit rejoice.*

*My hands and my heart were weighted down
With zealous and busy care;
The burdens of service I carried were sweet,
And I longed His sorrows to share.*

*But somehow He showed me a better way,
Of laying them down at His feet,
And as I looked up in His wonderful face,
His smile never seemed so sweet!*

*For He tenderly taught me the lesson, there,
Of hiding beneath His wing,
Of dwelling in stillness and rest with God,
Of listening to Jesus, my King.*

*And still He is calling me day by day,
To come from my serving, apart,
To sit at His feet, as did Mary of old,
To give Him the love of my heart.*

*Wilt thou not, child, come apart and rest,
Whose burdens are heavy to bear?
Wilt thou not find comfort and rest in His love,
And let HIM thy burdens share?*

—Bernice C. Lee

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The Bible's "Four Hundred"

By L. M. JUDD

THE LOVE of the truth sets people free. We don't have freedom. That is because we don't have a love of the truth. We have to be free, ourselves, before we can set other people free.

I wonder if we would like to have a lie detector fastened 'round our neck all the time? Maybe if I want to be a little nice, or a little diplomatic, the thing would turn grey, or is it green? And anybody could tell by just looking at that lie detector that I was shading the truth a little. Oh, that we might have that passionate desire for the truth, that we might have something more than just to be able to *endure* the truth! Loving the truth, having a passion for the truth, just longing to have the truth be in us: such a person as that can stand up and tell other people the truth and set them free.

What else will set us free except a love of the truth? We are not free, we are more or less bound. We are bound by the desire to be up among "them",—some of us—to be in with the reigning dynasty. Oh, if we had the love of the truth as we ought to have it, it wouldn't make any difference whether we had prestige or failure, whether people looked up to us, or not.

They tell us that our nation is decaying because our politicians do not love the truth. It is unfortunate that our politicians are that way, but when the

very leaders of the Church of God do not love the truth and are not able to set their people free by telling them the truth—that is tragedy, indeed. That which is true in politics or religion, that, of course, is true in society.

It may be that you have heard of New York's Four Hundred list that is revised every year. If your name is on the Four Hundred list, you are in a great place in Society. There is a Four Hundred list that is mentioned in the Bible, I don't know whether the people in New York got their Four Hundred from the Bible's Four Hundred, or not. In Society, in New York, people do just anything to have their name on the list. Here is another Four Hundred list. It is found in I Kings 22:

"And they continued three years without war between Syria and Israel. And it came to pass in the third year that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses."

It is easy for us to do the way the people want us to in-

stead of just standing up for the truth. How dear a man like Savanarola must have been to the heart of God! When Savanarola was only fifteen years old, he had a passionate desire to die for the truth. They didn't keep him waiting very long. If there is a person who passionately desires the truth, he is killed just as soon as we can get to it. They killed the prophets; stoned them to death and put them in dungeons. When Jeremiah told them the truth, of course they didn't receive it. When Savanarola told the truth, they killed him.

"And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them. Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king." These Four Hundred said, "Go up, for the Lord shall deliver it into the hand of the king."

Jehoshaphat felt kind of nervous; he was that way.) Four Hundred, we are kind of nervous; he was that way.) "And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of

(Continued on page 12.)

The Fighting Elder

Conflicts in the Narrow Way

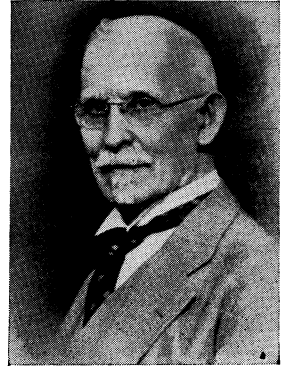
As Experienced in the Lives of Elder and Mrs. Eugene Brooks

By GORDON P. GARDINER

P A R T XV



EUGENE BROOKS (1856-1954) was a successful minister with the Christian or Disciples of Christ Church from 1885 to 1898 when he came in contact with Zion and the work of John Alexander Dowie. Under Dr. Dowie he ministered in various places in Ohio and in Victoria, British Columbia. It was while he was pastor in Victoria that he married Sara Leggett (1866-1949). During their time in Victoria, Elder Brooks and his wife met with many trials, including Elder Brooks' imprisonment because of his strong stand on divine healing.



"We had a nice group of people and were very happy in our ministry in Victoria, British Columbia", recalled Mrs. Brooks. "God blessed us and wrought wonderful healings, and real miracles. Mr. Brooks himself had prayed through and had a real repentance and cleansing in his life at the time of his healing. He lived a holy life, notwithstanding his strong preaching which seemed harsh at times. But his preaching had the effect of bringing his people to a strong and earnest Christian life. They loved him very much and would do anything he said for the most part. He was conscious of the power of God in his life and therefore proclaimed the truth of God without fear or favor. This raised opposition in the city; and when he was brought to justice for the death of children who died of diphtheria, there was little mercy shown him.

"Because of the hardships we went through and because of his sternness in preaching, people wondered and would ask me, 'How do you get along with Mr. Brooks? Is it not hard to live with him?'"

"I truthfully replied, 'No, indeed! We never had a jar in our family life. He was always very considerate of me.'"

There was only one thing in Elder Brooks' na-

ture which his wife found difficult—a trait common to many people and which the average person excuses. For all Elder's courage, there was a great tendency to discouragement in his nature. He was subject to dumps, periods of deep melancholy, for he had a rather pessimistic way of looking at things. For all his humor and wit, there were times when he was glum and taciturn. Some days Mrs. Brooks could hardly get him to talk when he came down in the morning. "He blued the atmosphere." By her wisdom and grace Mrs. Brooks made it intolerable for him to continue in this way and eventually succeeded in getting him out of the worst of this habit. But it was left for another time for the fighting Elder to fight and to win the victory over this besetting sin which had entrenched itself in his nature. The story of that battle will be told in due time.

In August, 1901, Elder Brooks was called to the home of Mr. Rogers to pray for his wife and two children who had contracted diphtheria. This family had previously had a number of wonderful healings from contagious diseases. The first was from a severe case of measles. Mrs. Rogers and the three children broke out at the same time and were very ill, but they were instantly healed when Elder Brooks prayed for them.

Later, they had scarlet fever, and again they were immediately healed when prayer was offered. Naturally, having proved God faithful, they turned to Him again when stricken with diphtheria and called for the elder of the church to anoint them with oil and to pray the prayer of faith, confident that God would give deliverance.

The nine-year-old boy seemed to be in the gravest condition upon Elder's arrival so that he prayed for him first. "It wasn't five minutes after I had prayed for him when he coughed out a piece of membrane two inches long. Then he got up and dressed. The mother was also instantaneously healed. The little girl's healing was gradual but complete."

The tragic events of the next week are best described by Mrs. Brooks:

"As Mr. Brooks was leaving for a week's meeting in Vancouver, he left word for the mother to be careful and not to let any of the children get cold but to keep them warm. This was on a Monday. Then they were all well excepting this little one who was still weak but was getting along all right. Later in the week, however, as the result of standing at a window that was open a little, watching her little brother at play, she suffered a relapse. A cool wind blew on her delicate throat, and that night she became very ill.

"When Mr. Brooks returned the following Monday morning, there was a call for him to come immediately to pray for the child who had taken the relapse. He went and prayed staying nearly all that day and night. There was no apparent answer to the prayer, and the next morning at nine o'clock the child passed away.

"The nursing baby, seven months' old, I discovered, was ill. I asked the mother what was the matter with it. She said she thought it was teething. The doctor came to examine the dead child; and the authorities came and arrested Mr. Rogers and Mr. Brooks, charging them with manslaughter. While the doctor was there, Mrs. Rogers called his attention to the baby, asking him if he did not think the baby had the same thing. He did not but said he thought it was teething, but promised to be back in the evening and would look after him then. He did not come, and the child died the next morning. The men were again arrested on a second charge of manslaughter."

The death of these children was a great sorrow to Elder and Mrs. Brooks. They did feel

that the death of the older child was due to carelessness on the part of the mother, actually, disobedience to Elder's specific command to keep the child warm and free from drafts. This incident points up a very important principle for those who are trusting the Lord for their bodies. Some people think that because they trust the Lord, they can and should cast all care and caution aside, acting in a reckless, even foolish, way which is virtually tempting the Lord. In this respect it should be noted that for all of his great faith, Elder Brooks did not believe or teach that faith takes the place of common sense in care of the sick. He knew only too well that some people mistake presumption and rashness for faith. As for the death of the infant, it should be noted that the doctor who was appealed to, gave a wrong diagnosis, failed to return as he promised. He should have been charged with negligence, but there was no thought of that. Certainly the second charge of manslaughter against Mr. Rogers and Elder Brooks was completely unjust.

Mr. Rogers was subsequently tried under an old English law, originally framed to protect children against indolent fathers, which said that anyone who refuses the necessities of life to a person under his care and unable to deliver himself shall be held liable. Elder Brooks was charged with aiding and abetting Mr. Rogers in disobeying this law.

The lawyer who was hired at a large fee paid in advance to defend these brethren did nothing worthwhile for their case—especially Elder Brooks'. He was afraid he would hurt his reputation. And the resulting verdict of the judge was ironical, to say the least, and, in reality, a perversion of justice. The father against whom the main charge had been levelled was acquitted while Elder Brooks who was charged only with aiding and abetting the father, who was now held not guilty, was sentenced to three months in prison! By this verdict, it was evident that the real object of the prosecution was the minister who had prayed for the child at the request of the father.

Undoubtedly Elder Brooks had prejudiced the city officials against himself personally by his radical preaching, but his arrest and sentence were really aimed more at the practice of divine healing against which a general war was being waged at the time throughout the United States and Canada. The judge did temper his sentence with mercy to the extent that he ordered a delay

in the execution of the sentence until such a time as Mrs. Brooks should be fully recovered after the birth of their child which was to be born sometime in October.

After the death of the Rogers children, something within Mrs. Brooks said, "Your child will die, too." Alas, this proved prophetic, for the child was stillborn. Then because of improper care at the delivery, Mrs. Brooks became critically ill.

Elder Brooks was fully aware of the seriousness of his beloved's condition "which to me meant death, for I had never known anyone to be delivered in such a case. This gave me great concern, terrible fear, and mental agony." For all of these implications, there was not a thought of seeking medical help. That question had been settled by husband and wife long before. They had committed their bodies unreservedly to Him as a faithful Physician, and now, come what may, life or death, they would trust Him and believe He would be magnified. They did, however, call for Elder Simmons to come.

"From the birth of the child on Monday until Friday morning I was in a critical condition," related Mrs. Brooks. "On Wednesday morning Elder Simmons, who had come from Vancouver to help us pray, and Elder Brooks came to pray with me. While they were praying with me, the Spirit brought to my soul the first chapter of Second Corinthians and the ninth and tenth verses: 'But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.'

"When they arose from their knees, I said, 'Get the Bible and read the first chapter of Second Corinthians.' When they had read these two verses, I said, 'Now it doesn't matter what happens, I can't die. If this condition never changes, I can't die. So you don't need to be afraid.' God had given me this assurance.

"However, as the condition did not change, Elder Simmons became alarmed and questioned me in order to find out if my faith was a real faith or a kind of a hope-so faith. In his questioning of me and his suggestions concerning my faith, I began to question myself if my faith were a real faith and became nervous and wondered if it could be that I was resting on a false hope.

"The result was that suddenly severe symptoms came upon me, and I did not know what to do but to look to God. I was impressed to repeat

the ninety-first Psalm very slowly and to put my name in it. By the time I had finished repeating this Psalm, my faith was restored, my joy returned, and I called Elder Simmons to pray for me, telling him what had happened. He prayed and I went to sleep. In the morning the condition changed.

While God had indeed met Mrs. Brooks, she was still weak from the effects of her illness, and her husband had not yet been completely delivered from all his fears, and this was what the Lord was desirous to do for him. On Sunday morning, Mrs. Brooks suggested that her husband go to the meeting. He did so, and as he entered the hall a volume of song burst upon him—"Casting all your care upon Him." As he walked toward the platform, all his fear and anxiety left him; he became exceedingly happy. He cast his care upon Him and received the joy of the rest of faith.

"There were also two other distinct miracles in connection with this case," continued Mrs. Brooks in relating this story. "The last was my deliverance from the sorrow and grief over the loss of the child. At first, I wept unrestrainedly, and Elder gently reproved me saying I would injure myself, and besides it wasn't right to do as I was doing. But I reasoned with myself that it was *my* sorrow, that I had a right to grieve, and that I could not help it.

"However, the Spirit convicted me of this wrong attitude, and I turned to the Lord and said, 'Lord, if You want me to give this up, I give it up and you can take it away.' I remembered that 'He hath borne our griefs and carried our sorrows.' (Isaiah 53:4).

"When Mr. Brooks again entered my room, I said, 'I want you to come and pray with me that the Lord will take this sorrow out of my heart.'

"He asked, 'Well, have you given it up?'

"Yes, I have.'

"All right, I'll pray with you then.' He did so, and the grief was gone. So wonderfully was the prayer answered that I hardly thought of that baby for a whole month. My tears were dried; I shed no more.

"In a month's time a friend came to see me and began to question about my sickness and the loss of the child and to pity me. I found myself beginning to cry and immediately resisted the feeling and refused to cry, saying to myself, 'NO, I have been delivered from that thing, and

(Continued on page 13.)

Momentous Events from The History of Christianity

The Valerian and Diocletian Persecutions

By J. S. C. ABBOTT

Edited by G. P. GARDINER

FOR SIX SHORT YEARS after the persecution under the Emperor Decius, the churches had rest. Then, in 257, under the Emperor Valerian (253-260), the fires of persecution burned more briskly and hotter than they had ever done before. For "forty and two months" Valerian breathed out such threatenings and slaughter so that many thought he might be the fulfillment of the beast of Revelation 13.

Outstanding among the martyrs who suffered at this time was Xystus who was pastor over the church of Rome and one of his assistants, Lawrence. As Xystus was awaiting the stroke of the axe whereby he was beheaded (August 3, 258), he said to Lawrence, "Grieve not, my son, in three days you will follow me." In fulfillment of this prophecy, he was seized by the authorities who demanded of him the riches of the church. In response, he pointed to the members of the congregation—"the poor... a piteous band"—and cried, "These are the treasures of the church!" Angered, "the miser, cheated, mad with grief, makes ready the avenging flames." After Lawrence had been beaten and his limbs dislocated, he was slowly roasted to death on a gridiron!

Meanwhile, God Himself was preparing fearful retribution for the beast, Valerian. From the remote East, from Persia, and from the Indies, tribes of uncouth names, language, and dress, were ravaging all those wild frontiers of the empire. Valerian, an old man of seventy years, sent his son Gallienus with an army to drive back these hordes into Persia. He himself, in the meantime, repaired in person to the Danube to assail the

barbarians there. But the irruption of these ferocious bands was like the resistless flood of the tide: it could not be arrested. In wave after wave of invasion, they swept over France and Spain. They even crossed the Straits of Gibraltar, and entered Africa. An immense tribe came howling through the defiles of the Rhaetian Alps, and swept over the plains of Lombardy.

Another vast army descended those then unexplored rivers flowing from the north into the Black Sea, ravaging all the coasts of Asia Minor, glutting themselves with plunder, massacring the old, and carrying off the young. With how little emotion we read such a narrative! and yet how awful must have been the desolation and misery which were inflicted by these wolfish barbarians upon the wretched inhabitants!

These wild beings, in boats made of the skins of beasts, floated down the Bosphorus and the Hellespont; and the illustrious men and beautiful women of Greece were captured by these demons in human form. The descendants of Demosthenes and of Aristides, of Plato and of Aspasia, were dragged into hopeless and endless slavery.

Five hundred years before this, a distinguished Grecian philosopher, Aristotle, had written a book to prove that slavery was right; that it was right for the more powerful nations to enslave the weaker ones. The wheel had now turned, though it had been five hundred years in turning. The barbarian Goths were the more powerful, and the intellectual and polished Greeks the less powerful. These shaggy monsters, as wild

as the beasts whose skins they wore, were but carrying out the philosophy of Aristotle as they dragged the boys and girls of Greece into bondage.

The Emperor Valerian pressed on with his Roman legions to attack the barbarians in the Far East. He crossed the Euphrates, and encountered the Persian host, drawn up in defiant battle-array on the plains of Mesopotamia. A terrible battle was fought, and the Roman army cut to pieces. The conquerors took Valerian prisoner; and God, in awful retribution, compelled the captive emperor to drink to the dregs that bitter cup of slavery which the Roman emperors, for so many centuries, had forced to the lips of all the other nations.

Derisively the Persians robed the captive emperor in imperial purple. He was compelled to kneel upon his hands and his feet in the mud, that Sapor, his conqueror, might use him as a block, putting his foot upon his back as he mounted his horse. For seven years, Valerian was kept as a slave in Persia. He was exposed to every indignity which pride and revenge could heap upon him so that at last, with demoniac barbarity, they put out his eyes, and skinned him alive. His skin, dyed red, was stuffed, and preserved for ages in commemoration of Persia's triumph over imperial Rome.

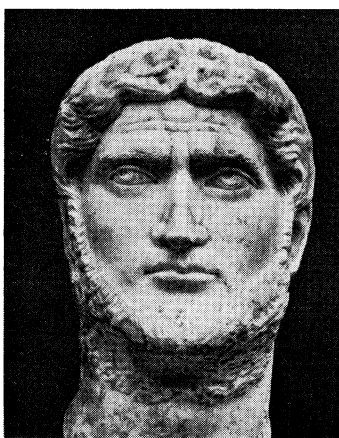
Gallierus, upon the captivity of his father, was invested with the imperial sceptre. "He immediately restrained the persecution against us by public proclamations," records Eusebius, the author of the first church history, "and direct-

ed the bishops to perform in freedom their customary duties." By this edict, issued in 261, Christianity for the first time was recognized as a legal religion of the Roman Empire, and for about the next forty years, while there were some minor persecutions, the Christians enjoyed peace and flourished in a manner unparalleled since the days of the Apostles. In fact, Christianity became popular.

"It is beyond our ability to describe in a suitable manner," wrote Eusebius of this period, "the extent and nature of the glory and freedom with which the word of piety toward the God of the universe, proclaimed to the world through Christ, was honored among all men, both Greeks and barbarians. The favor shown our people by the rulers might be adduced as evidence; as they committed to them the government of provinces, and on account of the great friendship which they entertained toward their doctrine, released them from anxiety in regard to sacrificing. Why need I speak of those in the royal palaces, and of the rulers over all, who allowed the members of their households, wives and children and servants, to speak openly before them for the divine Word and life, and suffered them almost to boast of the freedom of their faith? And one could see the rulers in every church accorded the greatest favor by all officers and governors.

"But how can anyone describe those vast assemblies, and the multitude that crowded together in every city, and the famous gatherings in the houses of prayer; on whose account not being satisfied with the ancient buildings, they erected from the foundation large churches in all the cities? No envy hindered the progress of these affairs which advanced gradually, and grew and increased day by day. Nor could any evil demon slander them or hinder them through human counsels, so long as the divine and heavenly hand watched over and guarded His own people as worthy."

Such was the peace the Christians enjoyed until the twenty-third of February, 303. On that day, as out of a clear blue sky, the thunder rolled, the skies became pitch black, and a storm, unexpected and un-



Gallienus, The First Emperor to Recognize Christianity as a Lawful Religion

precedented, broke upon the unsuspecting Christians. Early on that fateful day—"while it was yet hardly light"—the governor of Nicomedia, which the Roman Emperor had made the eastern capital of the empire, forced his way into "the very lofty" church building, committed to the flames books of the Holy Scriptures which he found, and plundered the building. Later that day, while the emperor watched from his nearby palace, the soldiers, "having been let loose everywhere", hauled the great edifice to the ground "with axes and other iron instruments." This was the opening blow of a persecution which was to continue for eight years, the fiercest which the Christians had ever undergone.

Nineteen years before this, in 284, one of the generals of the Roman army, Diocletian, who had been a slave, grasped the crown by the energies of his strong mind and his brawny arm. A few bloody



A Coin Showing Diocletian

conflicts ensued; but he was a resolute man, and opposition soon melted before him. As it was no longer possible to hold the empire together, assailed as it was in every quarter by the barbarians, Diocletian sagaciously divided it into four parts:—

1. France, Spain, and England were made one kingdom, and assigned to Constantius.

2. The German provinces on the Danube made another kingdom, which was allotted to Galerius.

3. A third realm was composed of Italy and Africa, where Maximian was invested with the sovereignty.

4. Diocletian took for himself the whole of Greece, Egypt, and Asia.

The Roman empire was thus divided into four kingdoms, which were in some respects independent; yet, as Diocletian had created them, and appointed their sovereigns, they were all in a degree under his energetic sway, and bound to support each other against the common foe. But Rome seemed to have filled up the measure of its iniquity. No human sagacity could avert its doom. For ages she had been gathering "wrath against the day of wrath."

Soon the savage Britons rose in arms. German tribes, clad in skins and swinging gory clubs, blackened the banks of the Danube and the Rhine. The wild hordes of Africa, from the Nile to Mount Atlas, were in arms. Moorish nations, issuing from unknown fastnesses, crossed the Straits of Gibraltar, and swept like the sirocco of the desert over the Spanish peninsula; then, gathering upon the cliffs of the Pyrenees, they descended in an avalanche of destruction upon the plains of France. The Persian hordes, emerging from the steppes of Tartary in countless bands, were roused to new efforts to chastise Rome, their old hereditary enemy. Thus the shouts of war reverberated over the whole of the then known world. All its fields were crimsoned with blood.

There were four royal capitals. Rome was abandoned as the metropolitan centre. Diocletian was still the ruling spirit over all those kingdoms which his sagacity had formed. He chose his own capital

Nicomedia, on the Asiatic coast of the Sea of Marmora. Though he spent his life in the camp, he endeavored to invest his capital with splendor which should outlive all the ancient glories of Rome.

Diocletian was a shrewd man. Being aware how much the masses were influenced by outward show, he robed himself in garments of satin and gold. He wore a diadem of most exquisite pearls. Even his shoes were studded with glittering gems. All who approached him were compelled to prostrate themselves and address him with the titles of deity.

Throughout these years Diocletian looked upon the Christians with indifference and, as has been noted, they enjoyed even the favor of many officials and were themselves placed in positions of government. The result was not wholesome, for, as Eusebius who lived at this time, noted: "On account of the abundant freedom, we fell into laxity and sloth," and believed that the persecution which followed was "divine judgment" on the Christians for their carelessness.

For years Diocletian had been indifferent to the Christians, but he was incited against them by his co-ruler, Galerius, an ardent pagan, who saw in the universal and powerful growth of the church a rival to the empire itself. Diocletian saw the foolishness involved in attacking so powerful a group and at first refused to persecute them. At length, however, by various means Galerius persuaded Diocletian so that he resolved to uphold paganism and consecrated all the energies of his vigorous mind to the extirpation of Christianity. The move was initiated in Diocletian's capital, Nicomedia, as already related.

A decree was passed ordering every soldier in the army to join in idolatrous worship. The penalty for refusal was a terrible scourging, and to be driven from the ranks. There were many Christian soldiers in the army. With wonderful fortitude they met their fate.

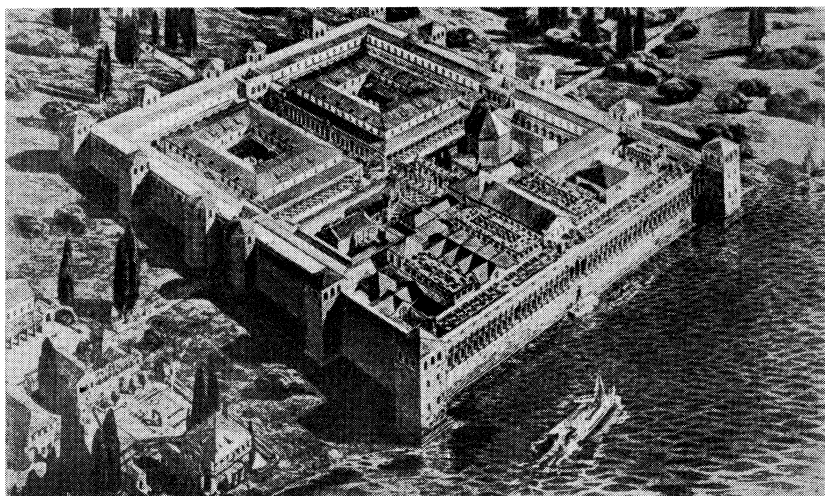
Diocletian issued another decree that every church should be burned, that every copy of the Scriptures should be consigned to the flames, and that every Christian, of whatever rank, sex, or age,

should be tortured, and thus compelled to renounce Christianity.

Throughout almost all the empire, with the exception of Gaul and Britain, Christians suffered humiliation, torture, and death. In addition to the standard forms of martyrdom—by sword, by fire, by crucifixion, by wild beasts, many new methods were employed. Of one man in particular, a servant in Diocletian's palace, it is recorded that when he refused to sacrifice, "he was ordered to be stripped and raised on high and beaten with rods over his entire body, until, being conquered, he should, even against his will, do what was commanded. But as he was unmoved

his case the suffering of the others."

It is further recorded by the same historian that "the executioners bound a large number of others and put them on boats and threw them into the depths of the sea." In Thebes of Egypt the martyrs "were scraped over the entire body with shells instead of hooks until they died. Women were bound by one foot and raised aloft in the air by machines, and with their bodies altogether bare and uncovered, presented to all beholders this most shameful, cruel, and inhuman spectacle. Others being bound to the branches and trunks of trees perished. For they drew the stoutest branches to-



Diocletian's Palace on the Grecian Shore of the Adriatic Sea

by these sufferings, and his bones were already appearing, they mixed vinegar with salt and poured it upon the mangled parts of his body. As he scorned these agonies, a gridiron and fire were brought forward. And the remnants of his body, like flesh intended for eating, were placed on the fire, not at once, lest he should expire instantly, but a little at a time. And those who placed him on the pyre were not permitted to desist until, after such sufferings, he should assent to the things commanded, but he held his purpose firmly, and the tortures were still going on. Such was the martyrdom of one of the servants of the palace, who was indeed well worthy of his name, for he was called Peter. Upon this case Eusebius remarks, "We will leave our readers to infer from

gether with machines, and bound the limbs of the martyrs to them; and then, allowing the branches to assume their natural position, they tore asunder instantly the limbs of those for whom they contrived this. All these things were done, not for a few days or a short time, but for a long series of years. Sometimes more than ten, at other times above twenty were put to death. Again not less than thirty, then about sixty, and yet again a hundred men with young children and women, were slain in one day, being condemned to various and diverse torments.

"In Pontus, others endured sufferings horrible to hear. Their fingers were pierced with sharp reeds under their nails. Melted lead, bubbling and boiling with the heat, was poured down the backs of

others, and they were roasted in the most sensitive parts of the body... And new tortures were continually invented, as if they were endeavoring, by surpassing one another, to gain prizes in a contest.

"But at the close of these calamities, when finally they could contrive no greater cruelties, and were weary of putting to death, and were filled and satiated with the shedding of blood, they turned to what they considered merciful and humane treatment, so that they seemed to be no longer devising terrible things against us. For they said that it was not fitting that the cities should be polluted with the blood of their own people, or that the government of their rulers, which was kind and mild toward all, should be defamed through excessive cruelty; but that rather the beneficence of the humane and royal authority should be extended to all, and we should no longer be put to death. For the infliction of this punishment upon us should be stopped in consequence of the humanity of the rulers.

"Therefore it was commanded that our eyes should be put out and that we should be maimed in one of our limbs. For such things were humane in their sight, and the lightest of punishments for us. So that now on account of this kindly treatment accorded us by the impious, it was impossible to tell the incalculable number of those whose right eyes had first been cut out with the sword, and then had been cauterized with fire; or who had been disabled in the left foot by burning the joints, and afterward condemned to the provincial copper mines, not so much for service as for distress and hardship.

"Besides all these, others encountered other trials, which it is impossible to recount; for their manly endurance surpasses all description. In these conflicts the noble martyrs of Christ shone illustrious over the entire world, and everywhere astonished those who beheld their manliness; and the evidences of the truly divine and unspeakable power of our Savior were made manifest through them."

One incident in this persecution is indeed unique. A drama was

enacted before Diocletian in which the actors were mocking the Christian beliefs and expressions. One of these, dressed in white preparatory to baptism, cried out, "I feel so heavy", and then fell on the stage as if in great pain. "I want to be made light."

"How are we to do it? Shall we shave you like carpenters?" asked the second actor.

"Idiots! I want to be a Christian and fly up to God."

Then, in imitation of those who truly sought for consolation, a "minister" was called for who in ridicule and irony spoke as a true minister would to a penitent sinner. The audience roared, but the sinner actor was truly convicted. His parents who were Christians had taught him the right way, and now the seed bore fruit. Instantly he rose and shouted, "I want to receive the grace of Christ. I want to be born again."

The audience, thinking he was continuing his act, were convulsed, but immediately they were disillusioned. In firm tones he addressed Diocletian and confessed his faith publicly.

"Illustrious Emperor, and all you people who have laughed loudly, believe me, Christ is Lord."

When it was perceived that he spake not in jest but in truth, the theater was turned into a torture chamber. The erstwhile actor's sides were torn with claws and the wounds burned with fire. All the while the sinner saved by grace continually exclaimed, "There is no king but Christ whom I have seen and worship. For Him I will die a thousand times. I am sorry for my sin for becoming so late a soldier of the true King."

While Diocletian was thus persecuting the Christians, he was also struggling with almost superhuman energy to hold together the crumbling elements of the Roman empire, assailed at every point by the barbarians. Nations die slowly: their groans are deep, their convulsions awful. For several centuries, Rome was writhing in death's agonies.

In the twenty-first year of his reign, and the fifty-ninth of his age, Diocletian, enfeebled by sickness, and exhausted by the cares of empire, resolved to abdicate his throne. At the same time, he com-

pelled Maximian to abdicate at Milan. It was his design to re-organize the Roman empire into two kingdoms, instead of four. This was the origin of the division of the Roman world into the Eastern and Western empires. The morning sun rose upon the Oriental realms of *Galerius*: its evening rays fell upon the Occidental kingdom of *Constantius*.

The ceremony of abdicating the empire of the world by Diocletian miles from the city of Nicomedia there is a spacious plain, which was selected for the pageant. Upon a lofty throne, Diocletian, pale and emaciated, announced to the immense multitude assembled his resignation of the diadem. Then, laying aside his imperial robes, he entered a closed chariot, and repaired to a rural retreat which he had selected at Salona, on the Grecian shore of the Adriatic Sea. It was the 1st of May, A.D. 305.

Accustomed for many years to luxury, he surrounded himself in a magnificent castle with the highest appliances of wealth and grandeur. With the eye of an artist he had selected the spot. From the portico there was a view of wondrous beauty. The wide panorama spread out before him an enchanting landscape of the cloud-capped mountains of Greece, with towering Olympus, the blue waters of the Mediterranean, and the green, luxuriant, and Eden-like islands of the Adriatic.

Ten acres were covered by the splendid palace he had here constructed. It was built of freestone, and flanked by sixteen towers. The principal entrance was appropriately named "the Golden Gate." Gorgeous temples were reared in honor of the pagan gods, whom Diocletian ostentatiously adored. The surrounding grounds were embellished in the highest style of landscape-gardening. The saloons and banqueting-halls were filled with exquisite paintings and statuary.

But even here, in the most lovely retreat which nature and art could create, man's doom of sorrow pursued the emperor. The keenest of domestic griefs pierced his heart, darkening the splendors of his saloons, and blighting the flowers of his arbors and parterres.

Bitterly had Diocletian persecuted the Christians. He had made every effort to infuse new vigor into pagan worship. Was this his earthly punishment? We know not: we simply know that for long years he wandered woe-stricken, consumed by remorse, through those magnificent saloons, into which one ray of joy never penetrated. The dread future was before him. Pagan as he assumed to be, he had no faith in paganism: he upheld the institution simply as a means of overawing the populace.

The death of Diocletian (313) is shrouded in mystery. Some say he was poisoned. Some affirm, that, tortured by remorse, he committed suicide. We simply know that he died with no beam of hope illuminating the gloom of his dying-bed. He passed away to the judgment-seat of Christ, there to answer for persecuting Christ's disciples with cruelty never surpassed.

After the abdication of Diocletian, the real instigator of the persecution, Galerius, continued with unabated fury. After several years, Eusebius tells us "an abscess suddenly appeared in the midst of the secret parts of his body, and from it a deeply perforated sore, which spread irresistibly into his inmost bowels. An indescribable multitude of worms sprang from them, and a deathly odor arose, as the entire bulk of his body had, through his gluttony, been changed, before his sickness, into an excessive mass of soft fat, which became putrid, and thus presented an awful and intolerable sight to those who came near. Some of the physicians, being wholly unable to endure the exceeding offensiveness of the odor, were slain; others, as the entire mass had swollen and passed beyond hope of restoration, and they were unable to render any help, were put to death without mercy.

"Wrestling with so many evils, he thought of the cruelties which he had committed against the pious. Turning, therefore, his thoughts toward himself, he first openly confessed to the God of the universe, and then summoning his attendants, he commanded that without

delay they should stop the persecution of the Christians, and should by law and royal decree, urge them forward to build their churches and to perform their customary worship, offering prayers in behalf of the emperor!"

It is said that his wife begged him to make peace with the God of the Christians who would not be defeated! Thus it was that Christ and the Christians triumphed over Caesar and paganism—conquered by the Word and their testimony, for they loved not their lives unto the death.



You and Your House

By HELEN WANNENMACHER

THE FAMILIAR WORDS found in Proverbs 22:6, "Train up a child in the way he should go, and when he is old, he will not depart from it," should bring to every thoughtful, God-fearing parent a hope based upon God's own Word, that if he is faithful to do his part in training his child in the way he should go, he may trust God to keep him in that way, even after he is old.

There can be no mistaking the way he should go, for God's Word is clear to all, that it is a way of holiness—and the way is none other than Jesus Himself, for He said, "I am the Way."

It is also important that the parent must not only be ear-

nest that his child be trained in the way but that he, the parent, be found walking carefully after Jesus Himself, loving Him, seeking, and serving Him with his whole heart.

With such an atmosphere of love and devotion in the home, how much easier the task becomes of guiding his child in the ways of the Lord. But there is much more that a parent needs to do, if his child is to be established in the way of the Lord. The Word says, "Train." The ultimate of all the parent's training is that the child will do willingly and by choice the thing that is right—not only when the parent is with him to help, but when he is alone. This does not come easily, for "line upon line, and precept upon precept, here a little and there a little." Nor is it *just* the telling of what he is to do, the child must be shown how to do it, and not only once, but the matter must be repeated often, until it has become a habit, even an enjoyable habit.

We have perhaps observed children as they have begun the study of music. Many habits had to be formed before there was progress or pleasure in the playing of their instruments. But after the drudgery of practice gave place to the joy of playing with beauty and skill, he was well rewarded for his arduous labors.

Likewise, in the child's life there are beautiful Christian habits that must be trained into the very "warp and woof" of his being if he is to become a useful happy child of God, established in the ways of the Lord. There is the habit of obedience to his parents and to God and His precious Word. The habit of reverence for God and for

His House and respect for those about him, the habit of honesty in speech and in deed, the habit of courtesy and helpfulness to others, the habit of church and Sunday school attendance. And as he matures, he must learn how to study God's Word and to love the place of prayer. All these and many more wonderful habits are so necessary for the child's happiness and success, and the doing of them should become so a part of his life that not to do them would seem strange and lacking.

Parents, do not become weary in well-doing, if the way seems long and tedious,—your efforts will be well rewarded in fine Christian characters,—and, believe me, the end is better than the beginning.



The Threshing Floor

Question:

What is meant by the expression in Matthew 16:19, "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."?

Answer:

The Bible is its own best commentary. The promise here made to Peter in the 16th chapter of Matthew is later made to all the disciples in Matthew 18:18. The context shows that Jesus is talking about disciplinary action by the church. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican" (vs. 17). The thought is that Christ has built the church and delegated His power to it. Whatever action the church decides to take on earth, since He is in the midst, will have the full approval, and say, "It isn't lawful

proval and authority of heaven behind it.

A further meaning is suggested by the fact that binding and loosing are terms used in connection with the power of the devil. "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house" (Matt. 12:29). The "strong man" is the devil, and before his captives can be set free, he must be bound.

Again, "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?" (Luke 13:16). Christ has authorized His church to bind Satan and to loose his captives, and when we do this in His name, we act in the authority of heaven.

The keys of the kingdom, which are promised to Peter in Matthew 16:19, were used by him on the day of Pentecost to open wide the door of the gospel to the Jews, three thousand of whom entered during that initial experience. Again, he used the keys to open the door to the Gentiles when he preached at Cornelius' house in Acts 10. While this special ministry was delegated to Peter, it is also true that wherever the gospel is preached and people accept the invitation, the kingdom of God is manifested.

The Bible's "Four Hundred"

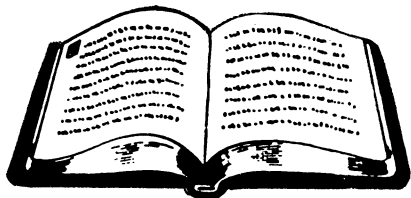
(Continued from page 3.)

Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil..." We hate people that call our attention to the fact that we are the man, and say, "It isn't lawful for you to have her". "Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah." ... "And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of

them, and speak that which is good." We like the people that "speak that which is good". That is what we like to do—praise people and flatter them. "And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak." "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?... And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace... So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead... And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded."

Oh, that we might have one against four hundred! When the Four Hundred say, "Go up", that we might say, "Don't you go, you will be killed".

You may know how valuable the life of Micaiah, the man who told the truth, was. And there is only one thing for us to do. If we will fill ourselves with love for the truth, and the desire to free people by telling the truth, that is to love the truth so much that we will die for the truth—for we will certainly have a chance to do so!



"I AM the Lord that Healeth Thee"

By CHARLES N. ANDREWS

IN PSALMS 84 and 91 we see the great blessings that result from a real determined effort to dwell in the presence of the Lord. We can only dwell in His presence by walking in obedience to His Word as we see in John 15. But also we can only experience the care, protection, help, healing, strengthening, etc., as we look to Him constantly to do those things, *saying* in time of danger as the Psalmist in Psalm 91, "He is my refuge, and my fortress: My God; in Him will I trust."

Psalms 107 was given, as specifically stated in the 43rd verse, to give understanding of "the lovingkindness of the Lord" to those who take notice of what is contained in the Psalm.

His lovingkindness is shown first in allowing or causing His people to get into all kinds of trouble or afflictions because they "rebelled against the words of God." In other words, as stated in Hebrews 12:6, "whom the Lord loveth He chasteneth."

But this Psalm also shows the "lovingkindness of the Lord" by revealing how readily He will help, heal, and restore those who turn and call upon Him in their trouble.

In Psalm 119 also the writer speaks in a number of places of being "afflicted" and states in verse 67, "Before I was afflicted I went astray: but now have I kept thy word," and in verse 71, "It is good for me that I have been afflicted: *that I might learn thy statutes.*" Also in verse 75 he says, "Thou in faithfulness hast afflicted me."

The result was that he constantly prayed to be taught in the Word, and for understanding of the Word, and to be quickened—enabled of God to keep and do His Word.

So we ought in every trouble or sickness to seek to learn from the Lord how to trust Him better and to have greater knowledge and understanding of how to be pleasing to Him.

Read Proverbs.

1. Note or mark all scriptures that you think may apply to sickness and/or healing in any way.
 - a. Write in your notebook in your own words what each scripture teaches about sickness or healing.
2. Note or mark all scriptures with the phrase "the fear of the Lord," along with any others you can find in the Bible (Jeremiah 32:40).
 - a. Make a list of all that the "fear of the Lord" does for a person or causes him to do.
 - b. Pick one verse that you think gives the best definition of the "fear of the Lord."

ANSWER'S TO LAST MONTH'S QUESTIONS

1. a. Verse 4, Cause of blessing - dwelling in God's house.
Result of blessing - continuous praise.
Verses 5-7, Cause of blessing - the ways of God are in the heart.
Result of blessing - continuous increase of strength.
- b. Verses 5, 7, and 11.
- c. God will make hard or dry places full of blessing.
2. a. Verse 3, He shall deliver thee... from pestilence.
Verses 5, 6, Thou shalt not be afraid... for pestilence, destruction.
Verse 10, No plague shall come nigh.
Verse 16, With long life I satisfy him.
- b. Verse 4, He shall cover thee with his feathers, etc.
Verse 11, He shall give his angels charge over thee.
Verse 14, He hath set his love upon me.
- c. He is my refuge and my fortress, etc., Verse 2.
3. a. To understand the lovingkindness of the Lord, Verse 43.
- b. Delivering from various kinds of trouble, satisfying the hungry soul, breaking bands, healing, controlling nature, granting material blessing.
- c. Rebellion against God's word, scorning His counsel, transgressions and iniquities.
- d. Cry unto the Lord.
- e. He sent His Word.
4. a. (1) Before I was afflicted, I went astray.
After—I kept Thy Word, Verse 67.
(2) Affliction, Verse 75.
(3) The Word, Verse 50.
(4) He hid the Word in his heart, verse 11: did not forget it, verse 16; kept it, verse 17; trust in it, verse 42; hoped in it, verse 74; mediate in it, verse 148; stand in awe of it, verse 161; rejoice in it, verse 162.
(5) Cleansing, verse 9; quickening, verse 25; strength, verse 28; enjoyment, verse 103; light, verse 105; understanding, verse 169.

The Fighting Elder

(Continued from page 6.)

I'm not going to take it back.' Immediately my tears were dried, and I had no more trouble over it.

"This has been a lesson to me ever since not to let the devil make me mourn. Many a life has been ruined by the folly of yielding to a spirit of mourning when God would have had the person rise above these things and in the love of God to commit them to Him, knowing that He doeth all things well."

Elder Brooks began to serve his prison term in January, 1902. Without hesitation his wife undertook the ministry he had been forced to give up. True she had had no formal training, and she had had only a little experience in the ministry. She did, however, know the Scriptures, and she knew the power of God in a way few have experienced it. In addition to these qualifications she loved the members of their congregation as a true shepherdess loves the flock. She took a personal interest in each one, enquiring regularly of the welfare of even the youngest. Little wonder that many years later a prominent minister said of her that she was virtually an ideal minister. And she seemed to possess a natural gift for public speaking which coupled with her charming manner readily commanded the attention of an audience. So it was that Sara Leggett Brooks executed the pastoral functions of the Victoria assembly to the entire satisfaction of the congregation in the absence of her husband. It is indeed rare for a wife to be as popular and as able a minister as her husband, but it was true in the case of Mrs. Brooks—a fact her husband happily acknowledged and confidently relied upon.

God blessed Mrs. Brooks' ministry in a signal fashion as she stood alone, and in the very condition where there had been defeat God wrought a mighty victory. The janitor of the church, an elderly man, lived in a small house behind the the Maltbys. As Mrs. Maltby missed him, she went in to see what might be the matter and found him very ill with diphtheria. She sent word at once for Mrs. Brooks to come.

It can be easily understood that as a result of the death of the Rogers children, the ensuing arrests and trial followed by the death of her child and the present imprisonment of her husband, Mrs. Brooks would have "a horror of this disease." However, as a shepherd who would be faithful to her Chief Shepherd and to the sheep of His pasture, there was nothing else for Mrs. Brooks to do but to answer the call. As she hurried along the streets to the man's house, she cried to God, "Lord, I can't do anything here. You will have to come and heal this man."

"When I got there," said Mrs. Brooks, "I found he was almost paralyzed from the poison, and the room smelled with diphtheria. He could not turn on his side. I laid my hands on him and prayed, and the Lord touched him.

"In a few minutes he turned on his side and talked to me, saying he was much better. I asked him if he would have something to eat. He said he would. I then told Mrs. Maltby, and she offered to get him something to eat. He ate a decent meal and was perfectly healed. When Mrs. Maltby came into his room later, she exclaimed, 'Why, even the smell of diphtheria has gone!' so completely had the Lord wiped the thing out."

During Elder's imprisonment the Lord performed another miracle in the congregation. "A little six-year-old boy fell and broke his collar-bone in two places. This boy loved the Lord very much, though but a child, and simply believed the promises of God. His mother picked him up and put him on the bed, kneeled down and committed him to the Lord, and called for prayer. This was about Tuesday.

"He remained in bed until the following Sunday with no apparent change. Sunday morning while conducting Sunday school, I asked the children all to pray for him which they did very heartily. At the very time we prayed, the little boy shook both his hands and cried to his mother, 'It's going all over me. It's going all over me.'

"His mother did not understand what he meant, but she found that his arm which had been limp was raised up to its proper position and that the collar-bone was perfectly healed. She recognized that it was the power of God that went over him, healing him completely. He was afterwards examined by a doctor who confirmed the healing saying that the bone had been broken in two places."

While in prison the Lord gave Elder Brooks opportunities for witnessing which he took advantage of. And the Lord gave him favor with the warden, Old Johns, who would get drunk quite often and lose his keys. "Then a trusty would find them and keep them until he sobered up."

Because of good behavior Elder Brooks got out as the end of two and a half months. Then it was that, afraid of what report he might carry out, Old Johns invited all Elder's congregation to come up and have a meeting right in the jail at the time of his release! Quite a triumph out of so great a humiliation and seeming defeat! And back Elder went to his pulpit to continue his pungent preaching and to the execution of his pastoral duties.

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 August

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

1. Moment By Moment. Psalm 27:14.

I waited patiently for the Lord, and He came to me in the power of the Holy Ghost. Now waiting for Him has given place to waiting upon Him. Awaiting the rising of the sun makes way for basking in its light and warmth. "We all with open face, beholding the glory of the Lord, are changed into the same image."

*"Moment by moment,
I've life from above."*

2. Living Together With Him. Psalm 23:4.*

*Though by the mist and the shadow,
Sometimes my sky be dim.
Rich are the moments of blessing
Spent in communion with Him.*

3. Always Near. Psalm 46:1.

Human help so often is far away when most needed. "Let not your heart be troubled, believe in me", Jesus says, "and ye shall know that I am in you." Not only near, but very near, and that to help.

4. Fulness. Eph. 1:3.

The superlatives of the English language fail to express fully the unsearchable riches which are ours in Christ: Forgiveness, cleansing, baptism of the Spirit, an ever-abiding unction, an eternal inheritance. "Come to the feast, for all things are now ready!"

5. Members Of One Another. Eph. 4:15.

Being members of His body imposes a sacred responsibility and also the privilege to contribute to its growth. Speaking the truth in love: comfort, exhort, edify, provoke to love and to good works—this lends purpose and meaning to our testimony meetings.

6. Fellowships. II Cor. 1:5.

Called into the fellowship of God's Son includes fellowship of His sufferings—a rich investment, "working for us a far greater and eternal weight of glory." "If we suffer with Him, we shall also reign with Him."

7. Unspeakable Gift Of God. Eph. 2:8, 9.

"Christ is made of God unto us: wisdom, righteousness, sanctification and redemption." "My soul shall make her boast in the Lord." He is all I need.

8. A Safe Guide. Psalm 25:9, 10*

*"All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?"*

9. A Way Of Escape. 1 Cor. 10:13.

Here is the answer to our prayer: "Lead us not into temptation." Tempted we shall be, for Himself was tempted in all points as we are, but God makes the way of escape by providing the Champion Christ Jesus, Who always leadeth us in triumph.

10. My Support. Psalm 18:2.*

*Though my weary steps may falter,
And my soul athirst may be;
Gushing from the Rock before me,
Lo, a spring of joy I see.*

11. What An Invitation. John 6:37.

That must mean me, for Jesus says: "Come unto me, all!" Nicodemus came and found the open door of salvation. The Samaritan woman came thirsting for living water and walked away with a living fountain in her heart.

12. Heavenly Riches. Matt. 16:24.*

*Was it sorrow though a thousand worlds were lost?
Our eyes have looked on Jesus,
And thus we count the cost.*

13. Victory All The Time. Psalm 28:7.

"Strengthened with might in the inner man" Christ is dwelling within, mightier than he that is in the world. "Be of good cheer!" This shield of faith quenches all the fiery darts of the wicked. And my song of praise is the expression of my faith.

14. A Light In The Dark. Psalm 3:2, 3.*

*Are you heavy laden, and with sorrow tried?
Stop and look at Jesus, Helper, Friend, and Guide.
Think of all His mercies; such a boundless store;
Tears will change to praises as you count them
o'er.*

15. A Living Sacrifice. Romans 12:1.*

*Upon the altar here I lay my treasure down;
I only want to have Thee near, King of my heart
to crown.
The fire doth surely burn my every selfish claim,
And while from them to Thee I turn,
I trust in Thy great name.*

16. *Committal. Eph. 1:12.*

With Him as the potter, I the clay safely commit myself, trusting also in Him. Leaving myself in His hands, He makes me His masterpiece, to the praise of His glory. "Faithful is He that calleth you, who also will do it."

17. *Unconditional Guarantee. II Cor. 1:20.*

When God made promise to Abraham, He swore by Himself to fulfill it. But to me His exceeding great and precious promises have been made sure in that He raised Jesus my Lord from the dead, making Him the executor of the New Testament, He working in me that which is well pleasing in His sight.

18. *Constantly Abiding. I Cor. 10:31.*

How simple! Practicing the presence of God becomes so simple and practical since He promised: "My presence shall go with thee, and I will give thee rest."

19. *He Careth For You. 1 Peter 5:7.**

*When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.*

20. *What Price Peace. Eph. 2:13, 14.*

"Nothing between my soul and the Savior"—From the height of His glory, He came to the depth of my lost condition to lift me and to bring me nigh and then by the sacrifice of Himself made a new and living way by which I draw nigh to God. Keep the way clear!

21. *An Eternal Inheritance. John 14:15.*

His commands are in reality the offer of His divine nature. In keeping of them is great reward. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."

22. *The Mystery Of The Gospel. Eph. 3:17.*

Faith is contact with Christ and relates to the fullness of the Spirit. Electrical appliances derive their usefulness from the electricity which is available. God wants His saints to know the riches of this mystery - Christ in you. "I will be within you a well of water."

23. *Victory All The Time. II Cor. 2:14.*

Our warfare is not with flesh and blood. For this reason we need to learn to be strong in the Lord, to put on the whole armour of God, and then to always pray, daily renewing our strength by waiting upon the Lord.

24. *Lovers Of God. I Cor. 2:9.*

God knew that the natural man cannot receive the

things of God; therefore, He hath sent forth the Spirit of His Son into our hearts, the Spirit who teaches all things, yea, the deep things of God, and with Him hath shed abroad the love of God in our hearts.

25. *A Satisfying Portion. Psalm 73:25.**

*Though loved ones vanish from my side,
And grief and pain with me abide,
I still am fully satisfied;
I know that I have Jesus.*

26. *Strong In The Lord. Eph. 6:16.*

God provides the whole armour of God, but I must take it. "Put on the Lord Jesus Christ." "Make not provision for the flesh." I need to be a good soldier of the Lord by availing myself of all the provisions of His grace.

27. *Knowledge - Power. Phil. 3:8.*

Eve was bequiled by the serpento to taste of the forbidden fruit because knowledge seemed desirable to her, and this led into the darkness of sin and death. But this is life eternal that they might know Jesus Christ. "Beware lest any man spoil you through philosophy and vain deceit" and ye be thereby "corrupted from the simplicity in Christ Jesus."

28. *Perfect In Weakness. Psalm 18:32.*

True humility says, "I am nothing." True faith claims, "I can do all things through Christ which strengtheneth me." True humility expects nothing from self. True faith expects all from Christ and takes out of His fulness grace for grace.

29. *Beauty For Ashes. Isaiah 62:1-4.**

*O Joy, that seekest me through pain;
I cannot close my heart to Thee;
I trace the rainbow through the rain
And feel the promise is not vain,
That morn shall tearless be.*

30. *The Mark Of True Faith. Psalm 34:1.*

That no flesh should glory. "Where is boasting then?" Paul asks. O dear Paul, just subscribe to some of our publications: Rich and increased with goods is the cry. But when Christ has become your all, He will get all the praise all the time.

31. *A Lesson In Trust. Psalm 18:30.*

Faith gives glory to God. God is *my* Rock, *my* strength, *my* fortress, *my* deliverer, *my* God, in whom I will trust, *my* buckler and the horn of my salvation and *my* high tower. And since Jesus is mine, I put my trust in Him.

**Martha Wing Robinson did not select a verse of Scripture for this day, but the poetry quotation. Therefore Hans Waldvogel has selected a Scripture to go with the verse of poetry.*