

Bread of Life

OCTOBER 1964

"He changeth
the times
and seasons..."
— Dan. 2:21

MOST PEOPLE do not like to think the end of all things is at hand. They do not like to think about death or about leaving it all. They like to make themselves as comfortable as possible. How they like to heap up riches and to make themselves happy. The pursuit of happiness is the very height of their ambition, and yet the end of all things is at hand. Soon there will come a time when there will be an end of *everything*, and it's coming soon! How very, different is the outlook of a Christian from that of a worldly person! For the children of God it will be the end of tribulation, the end of temptation, the end of trial, the end of self-denial, the end of this battle against principalities and powers in the heavenly places, the end of our necessary watchfulness, and it will be the beginning, the beginning of bliss, of an everlasting harvest of glory and of righteousness, an entering into our true existence, into our fellowship, everlastingly to be with the Lord.

After Peter says that "the end of all things is at hand," he goes on to say, "Be ye therefore sober." Oh, if we are going to enter into glory, into everlasting mansions, if God will give to us a crown of righteousness and a crown of life, and if our very bodies are going to be transformed and changed into the likeness of His glorified body—something that the angels have never seen, beloved,—if all this is my living hope, then I cannot afford to be

drunk. Of course, you do not get drunk with beer or wine or whiskey, but people get drunk with the lusts, the desires, the pleasures of this life. Oh, how these things *bedusehn* the minds of people. Do you know what that means—*bedusehn*? Dizzy, confused, so you cannot see straight anymore!

"Be ye therefore sober." Do you know what it means to be sober, to be wide awake, and to "watch unto prayer?" There is the straight and narrow path that does not allow you to get mixed up with the things of this world, to become drunk with the things of this life. There is the requisition, the call of God, to watch during this hour of darkness, of testing, of trial. There is no crown without a warfare. There is no victory without meeting the enemy. That is what we are doing now. But oh, think of the glorious hope unto which we have been born again. Think of the glorious goal to which we are racing faster than the fastest jet airliner can travel. We are going there. We are on the way. We are all going to appear before the judgment seat of Christ, and there is one sure way to victory. There is one inevitable way of being ready when Jesus comes, not only of being ready but of being prepared to go with Him into the marriage. That one way is a way of watchfulness and prayerfulness. An increasing spirit of prayer must be ours.

O beloved, the devil is working overtime to draw people

By H. R. Waldvogel

out of a life of prayer, to make them careless. How many started out living a real life of fellowship with God, but today the world has gained the ascendancy again—their love has grown cold. They are *bedusehn*. The path of the just, however, is as a shining light that shineth *more and more*.

You remember the vision Ezekiel had of the living stream which issued from underneath the threshold of the house of God. The angel took Ezekiel into that stream. At first it just covered his big toe, but he got wet, he got "the feel" of it, like you did when you began to get the baptism of the Holy Ghost—you got "the feel" of it. There came to your soul a desire for fellowship with God. You had a taste of the powers of the world to come.

That is what the baptism of the Holy Ghost means. It is the earnest of our inheritance. The Holy Ghost has been sent down by the heavenly Bridegroom to prepare the Bride for the wedding, but she is not prepared over night. It takes time. That is why He says,

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Be Sober and Watch

"The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4:7).

"Let us be sober and watch unto prayer."

Prayer opens the soul to God, and it opens the heart of God to me. By prayer we draw nigh to God, and God draws nigh to us. What a marvellous arrangement!

The Spirit of God has come to make us a kingdom of priests unto God and His Father, to make us a militant army in this world full of demon powers. Jesus said, "I give you power over all the power of the enemy." Beloved, the power of the Holy Ghost is given to me to fight a successful fight, a victorious fight, and to pray always with all prayer and supplication in the Spirit, watching thereunto with all perseverance. Is my life a life of prayer?

We sing, "Jesus is coming to earth again. What if it were today?" Where is He going to find me? On my knees? Or somewhere fooling away my time and my opportunities?

Jesus Christ, our Lord, begins by baptizing us with the Holy Ghost and giving us a taste of prayer. When I was a little boy, I heard about people praying a long time, so I said, "I'm going to pray a long time." I wanted to pray an hour. I had a little round clock in my room. I knelt down and looked at the clock, and then I started praying. And when I had prayed a long, long

time, oh, such a long time, I got up and looked at the clock. I had prayed exactly one minute. I was so disappointed. I'll never forget that. But after the Holy Spirit came, an hour seemed such a short time. It wasn't enough anymore. I needed a lot of time because I was in love with Jesus, and the more I sought Him, the more He came to me. That is the experience of every true child of God that walks not carelessly but in the Spirit.

The Holy Spirit will lead you into the stream of life. You walk into that river, and the more you walk, the deeper it gets: That was the experience of Ezekiel. Presently he waded in to his knees. You know what that means. It means that now you are going to pray like a man. Prayer is a man's job. Little Johnny came home from the revival meeting where the people had been at the altar and said, "Ma, Mr. Brown ain't saved."

She asked, "How do you know?"

"Well, he got on only one knee." But when the Spirit of God really gains the ascendancy and you walk no longer in the flesh but in the Spirit, you get on both knees. There comes to you the Kingdom of God, the reign of Christ. Then it isn't

just a desire to pray, but it's a desire of Jesus Christ to possess you, to control you. Now the Spirit of God has the ascendancy. Where the flesh has reigned, God begins to reign. That's what prayer means.

And so Ezekiel had to go still deeper, and then it got to his loins. Oh, for men to pray! Why is it that the Bible always talks about *men* praying? Well, because the women do it anyway, but the men are the lazy ones. *Men* ought to lift up holy hands, without wrath and doubting.

Jesus Christ is going forth through this earth conquering and to conquer, and the army that follows Him is clothed in fine linen, clean and white. And they that are with Him are called and chosen and faithful. Beloved, we are all called, but we are not likely to be chosen unless we accept His choice. He says, "You have not chosen me, but I have chosen you and ordained you." For what? To pray, that whatsoever you ask the Father in My name, He may give it to you. It takes all your power to pray. Because when you begin to pray like the Bible tells us to, all hell rises up. The devil has an easy job with most men. He does not have to bother at all. They are already in his ranks. They are already fighting for him. But "the devil trembles when he sees the weakest saint upon his knees." Don't *you* pray in the Holy Ghost? Don't you pray *because you have to pray*, because the Spirit of God drives you, because there is a fire consuming your insides, because you are a man of God and not a man after the flesh? Don't you have to pray? If you don't, you are certainly not on the way to be ready when Jesus comes.

(Continued on page 8.)

The Fighting Elder

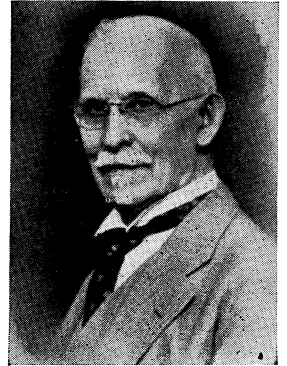
Conflicts in the Narrow Way

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

P A R T XVII



Eugene Brooks (1856-1954) and his wife Sara Leggett (1866-1949) ministered in Victoria, British Columbia, after they were married in February, 1900. In 1901, Zion City was opened by John Alexander Dowie, and many of the Victoria congregation moved to Zion. This left the assembly so small that Dr. Dowie decided it would be best if the Brooks transferred to Toronto. In October 1902 they assumed the pastoral duties of the flock in Toronto, and, as they had done before, preached Christ as Savior and Healer. As a result, they again met with much persecution.



IN THE SPRING OF 1905, Elder Brooks paid a brief but "delightful visit" to his mother and relatives at his old home in Bowling Green, Virginia. "I conducted eight meetings while visiting my mother and had a splendid time. God greatly blessed the meetings; we had great liberty in speaking. The attendance was good, and the attention perfect. A false propriety kept the ladies away at first, but only for a time. Many were deeply impressed and wanted us to go on with the meetings. We have seldom, if ever, had better meetings with such short notice. One reason was that I could stand before those people and challenge them to convict me of any wrongdoing while I lived among them. For this I greatly praise God. This was one reason, but the main reason was that I was connected with 'Zion's powerhouse.' This was impressed upon me when a gentleman said to me, 'Mr. Brooks, I heard you when you were here before, but you have something now you did not have then.'... Four promised that they would stop drinking liquor, three that they would give up tobacco, and three that they would consecrate themselves to God. But this is certainly not the entire result, for the rapt attention, the intense earnestness, and the consecration vows of many of those people will certainly lead to different living.

"One of my old schoolmates, a professional man, was especially noticeable. He is a very wicked man, and he knows it. He was deeply impressed. His earnest face is before me still, and as I write, I feel the yearning I felt for him while preaching...

"The whole town was stirred... In shops and stores and on the streets, wherever we went, they were talking religion. One businessman said, 'I might as well go over on the farm, for I can do no business, everybody is talking religion.'

"Robert Emmet, pleading for his life, could not have felt the solemnity of the situation more than I did while looking into the bloated and sin-seared faces of these people whom I had known all my life, and for whom I was then pleading. I was conscious of God's help and power. The dreadful degrees of apostasy to which the church has fallen will be seen when I tell you that almost every drunkard on the place belongs to some church, and some of them to the preacher's church who had more time to fight Zion than drunkenness in his own church... I am sorry I could not have stayed several weeks in Bowling Green, for I am sure we should have had much greater success."

Certainly one of the reasons for Elder Brooks's success in his various pastorates was

the way in which he enlisted the cooperation of his congregation and organized them for visitation work. His personal enthusiasm and industry begat like attitudes in his parishioners. Although this had been true in his ministry since its beginning about twenty years before, never was it in greater evidence than in Toronto. With a little but "true and loyal" band of personal workers, the entire city of Toronto with a population then of 260,000 was visited once and then "about half over again, besides Toronto Junction with 10,000 people, and several smaller towns farther out." Certainly neither his energy nor industry had abated one whit with the years; if anything, it had increased with his larger personal experience in the things of God.

It was in the course of their visitation work in Toronto Junction that they found a family whose eighteen-year-old daughter was paralyzed. "We prayed for her once in a short visit we made. Later we called again and taught her some about divine healing. I told her also that when she felt like getting up, she should do so. Sometime after I went to visit again and heard this story: The mother was busily engaged in the kitchen when one of the small children ran in and excitedly said, 'Clara is out of the chair.' The mother ran in and found it to be so. The girl had received faith to walk, had made the attempt, and was perfectly healed."

As a result of the visitation work coupled with the way in which the Lord confirmed His word with such notable signs following, there was a healthy increase in the work in Toronto. However, at the same time, as in Victoria, so here, the congregation was depleted by members moving to Zion City to live. The Brookses prayed God to fill up the ranks which He did, and personally they were experiencing the blessing of God so that in the letter previously quoted from, Elder Brooks was able to testify: "There has been increasing victory in my life and work during the last six months as I have never known before. For this I praise God."

In August, 1905, a man named Harman, who lived in a country town forty miles from Toronto, telephoned Elder Brooks to come and pray for his wife. She was suffering with heart trouble and an advanced case of dropsy. When he arrived in the house, he asked her, "What are you doing for your condition?"

"I'm not doing anything," she replied.

"Are you having a doctor?" he further questioned.

"No, I don't want any doctor. I've had one, and he doesn't do me any good."

"I questioned her purposely, for I wished to know whether she was trusting God or man," recalled Elder Brooks. "When I visited and prayed with her, she was at the point of death, and two days after I was there, she died."

"There was something crooked about this case; for her mother and sister swore on the witness stand, at the subsequent trial, that she told them she wanted a doctor or some help, but she had told me emphatically that she did not. Inasmuch as the mother and sister were insanely angry with Zion, we are inclined to believe that they fabricated, for they stirred up all the ill they could. I do not know whether she or her mother and sisters were at fault; but there is always something wrong with man when prayer is not answered, for God is always right."

"After Mrs. Harman's death, I was called to a post-mortem held in the town. I was kept until after one at night among the dirtiest rabble I had seen in a long time. Mr. Harman and I were questioned as to our part in her sickness, but most of the powwow was over the doctor's opinion as to the case."

"When the examination was over and we were going out, I was struck with a sling shot or padded club. My stiff hat was knocked off and trampled on, resulting in its being torn to pieces. I myself staggered and would have fallen and been trampled on, but for Mr. Harman catching me, bearing me up, and partly carrying me to the hotel. But like Gallio they cared for none of those things; no one was arrested for 'assault and battery.'

"Shortly after this, Harman was arrested and sent to prison for a year at hard labor for 'refusing the necessities of life to one under his care and unable to deliver himself.' Right after he was convicted, I was arrested on the grounds of 'abetting, supporting, and encouraging' him."

"Of course, I notified Headquarters at Zion City and expressed my desire to stand alone in the trial, obeying the command and claiming the promise of Matthew 10:19, 20, 'But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.' However, my wish was

not granted. Zion spent about one thousand six hundred dollars on the trial, but it did no good. What help I did receive came by trusting God Himself.

"My trial was held at Whitby. When it was finally ended, I was convicted. This was on a Saturday. I had to stay in jail until Monday when I was to be sentenced (January 8, 1906). I knew that the judge was going to ask me if I had anything to say before he sentenced me, so on Monday morning I said to the Lord, 'Now, Lord, if You want me to say anything, You make me to know. If not, You make to keep still.' After this prayer, these words came to me, 'May it please your Honor, nothing I could say would in anywise change your Honor's verdict.'

"It was such an unusual thing in Canada for a preacher to be on trial that my trial had created quite a sensation. Consequently, on Monday morning the courthouse was packed with people who wanted to hear what a preacher would have to say for himself under such circumstances. Six of our brethren from Toronto were there also. But they didn't hear what the preacher said, but what God said.

"When I was asked if I had anything to say, I began with the words I had been given, 'May it please your Honor, nothing I could say would in anywise change your Honor's verdict.' Then another word came, then another. For about a half-hour I continued to talk in this way. I have no idea what I said. It transcended anything I had ever heard or thought.

"A death-like stillness was there. An awe came over that company so that one could have heard a pin drop. There wasn't a move. The judge turned all sorts of colors—first pale, then red, then white.

"When I finished, the judge said, 'I had intended to give you the same sentence as I gave to Harman, but hearing what you have to say, I'll cut it to six months. You are sentenced to Central Prison in Toronto for six months at hard labor.' The judge then retired to his room and fell in a faint, as we believe, for we heard the fall. One of our brothers had a dream or vision the night before and saw this whole thing just as it happened.

"As I was being led away, the bailiff said to me, 'That speech did you good.'

"Yes," I said, "if I had known that, I'd have talked another half-hour and had the other six months taken off."

"We appealed to the Attorney General, but nothing could be done. Every effort to release me failed because God had me there for my deliverance. I was kept in the jail at Whitby a month because there was no room in the Central Prison in Toronto. It was during that time that I got covered with lice."

As in Victoria, when her husband was imprisoned on an identical charge, so now Mrs. Brooks without hesitation assumed the pastoral duties of the congregation. In reality it was more difficult to do this time, for now she had two children to care for, Ruth, not quite three, and Eugene, an infant of one year. Courageously and ably Mrs. Brooks carried the full load of the ministry assisted by devoted and loyal officers and members of the church.

As often as she was permitted to, Mrs. Brooks also visited her husband. How he missed his children, especially his darling daughter! And how Ruth missed her daddy and wanted to see him! Finally Mrs. Brooks decided to take Ruth to see him, but, alas, she did not recognize her father in his new "home"! Instead she begged to be taken to her own home! The prison itself, however, evidently made an indelible impression upon her. Some seven months later when the family was reunited, they were all quietly seated in a train bound for Virginia to visit Grandma Brooks, Uncle Willie, and Aunt Lena! Characteristically, Ruth was looking out the window. Suddenly she spied the Toronto General Prison. Instantly she piped up in her clear treble and pointing to the formidable building proclaimed to all in the train, "That's where my daddy was!"

"When the time came for me to be removed from Whitby to Toronto," continued Elder Brooks, "I was chained to two of the roughest fellows and marched through the streets of Whitby. I was wearing a silk hat and a Prince Albert coat. When we got into the train, I was set to face the people, but those fellows were set with their backs to the people. So I had the humiliation of sitting there and being judged as a criminal by all the passengers.

"Then when we reached Toronto, I had to walk through the streets with my plug hat and long coat, chained to those two roughs. My people had come to see me, and for them to see me, their pastor, in such a condition was the painful part of it both to them and to me too. However, this

(Continued on page 14)

Buried With Christ

By GORDON P. GARDINER
Director, Pilgrim Camp

IT ALL started when a brother telephoned from Watervliet, a city near Albany, asking if he could be baptized in Brant Lake the following weekend. Such a request could not be denied, and so although we had never had a baptismal service under the auspices of camp we proceeded to make arrangements for the performance of this ordinance Sunday afternoon, August 23. After the service was publicly announced, eight more signified their desire to obey the command of our Lord to be buried with Him by baptism into His death and resurrection.

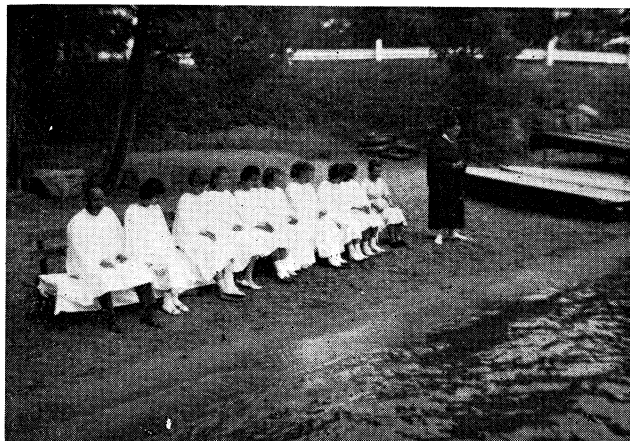
Much prayer ascended to God throughout the intervening days before the service not only for the candidates but also for the weather, inasmuch as it had been very cold, and a good part of Saturday night there was an almost torrential rain. Prayer was answered so that there was sunshine and warm weather at the time the entire Pilgrim Camp family gathered on the shores of the lake at 2:30 p.m.

Then the candidates marched down from the Lodge as the assembled congregation sang "All the Way My Savior Leads Me." Inasmuch as two of those to be baptized had come to the Lord through efforts to reach college students in the Albany-Troy area, it was most fitting that Ronald Klaus, who had labored

extensively among this group, should assist in the service. (The death of his grandmother that week had brought him to New York from California so that unexpectedly but in the providence of God he should be present.) After the junior girls from Plymouth Village sang "Follow, Follow, I Will Follow Jesus", the actual baptismal service was conducted.

The nine were most varied in their backgrounds and typical of those to whom Pilgrim Camp ministers. It was fitting that the first one should be the daughter of the camp's resident caretaker who came to camp when she was but a few weeks old and has grown up—physically and spiritually—by the side of this lake. One of the four Plymouth Village girls was of English descent from New York's East Side; while another

was a Puerto Rican from Woodside; the third an Albanian from Woodhaven, whose mother was born a Moslem, her father, a Greek Orthodox; and the last from Newark, New Jersey, where she had been affected by the gangs of her neighborhood. Then there were three women college students: a sophomore of Russian descent from Mary Washington College, Fredericksburg, Virginia; a senior from Albany State Teachers' College; and another senior—an Armenian—from Skidmore College, Saratoga. Last was the man from Watervliet who was responsible for the service. As one contemplated this very small group of such diverse nationalities arrayed in white baptismal robes, one could not but be reminded of that "great multitude...of all nations and kindreds, and people, and tong-



The Baptismal
Scene at
Pilgrim Camp —
August 23

ues" whom the seer saw "before the throne, and before the Lamb, [who] have washed their robes and made them white in the blood of the Lamb."

That night, just as the Pilgrims assembled for the evening service, again it began to rain, and later a tremendous storm was rending the heavens which continued much of the night! This shower—so it began, however, was but typical of the "showers of blessing" which were to fall that and the ensuing night before the girls were to return to the city the following Wednesday morning.

The girls began to claim the promise, "Repent, and be baptized... and ye shall receive the gift of the Holy Ghost" (Acts 2:38). And that night one of these who had been so earnestly seeking the Lord the entire month she had been at camp was graciously filled to overflowing. At the girls' prayer meeting the next night another camper was filled. Then came the last meeting—Tuesday night.

The meeting had proceeded until 9:20 in a rather ordinary fashion. There was no preaching that night on the baptism of the Spirit. There was no special exhortation to seek the Lord, even. Nor had there been any great period of praise; in fact, at the moment, all was rather quiet. But "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Yes, they were literally sitting in the presence of the Lord when the Father kept His promise and one girl after another was filled with the Holy Spirit, while on the other side of the room the teenage brother of one of the girls was also being filled. In some ways, however, the most glorious

sight was to see God melt one of the oldest girls—both of whose parents attend the Mohammedan mosque in Brooklyn, a girl who had never had a Bible before coming to camp!

After such a visitation, it is little wonder that the mother of three of the girls said that when they entered their home the next day, "they brought such a glow with them."

But the end was not yet.

In a few days a letter came from the wife of the man who had requested the first baptismal asking to be baptized as her husband had been, should we be having another service. Here was the call for the second service which was held Labor Day Sunday, September 6. When the service began, there was just this woman and a teenage lad of German extraction who has attended camp throughout the years and served on the staff this season. Pastor Hans Waldvogel was present for the Labor Day Conference, and before the performance of the ordinance, he preached a short but powerful sermon in which he repeatedly asked the question, "What hinders *you* from being baptized?" Following this, he joined a sextette, standing on the dock, which sang the beautiful hymn beginning with "Buried with Christ and raised with Him, too".

As they sang, a stalwart young man was seen dashing down the dock to where Pastor Waldvogel was standing. As he hurried past some of the audience, he exclaimed, "I can't stand it any longer!" Raised as a Presbyterian, he had never been baptized, though he had been born again some time ago and had been baptized with the Spirit during the past year while a senior at Rensselaer

Polytechnic Institute (RPI), Troy. For some time he had been considering baptism but had had a real battle over it, so he testified. Now he surrendered and wished to join the candidates. So the baptismal was delayed until he could get ready!

The theme which the Holy Spirit Himself introduced into the conference was *The Necessity of the Abiding Life*, and all through the meetings God worked mightily to bring people more greatly into that experience. Truly great things were done. Probably the feelings of many, however, could not be better expressed than they were by a senior at RPI who this year is president of the IVCF chapter there: "I'm anxious to get back home now, for I have found in times past when I have attended conferences here that I haven't learned what I got until I returned. Therefore, I'm anxious to get back so I can find out all that the Lord has done for me."

Be Sober and Watch

(Continued from page 3.)

Beloved, there is only one way to be ready, and that is to "be sober and watch unto prayer." And Ezekiel wasn't satisfied when the water came up to his loins. He had to go deeper still until he had to swim, and the water just swept him into the Kingdom. Oh, beloved, that is the way. It's a safe way, and it's a wonderful way. And if you will give yourself to waiting upon the Lord, He will take this poor clay and shape it and make a vessel out of it, sanctified and meet for the Master's use. That can be done only in the prayer closet, at the feet of Jesus.

Momentous Events from The History of Christianity

The Conversion of Constantine

By J. S. C. ABBOTT

Edited by G. P. GARDINER

Gradually rivalry sprang up between the two emperors,—Constantine in the west, and Licinius in the east. As Constantine had embraced Christianity, Licinius decided to rally to his support all the energies of paganism. He first caused gross slanders to be circulated against the Christian pastors.

He then forbade them to enter any house of the pagans, lest they should convert them. Next he forbade their holding any councils, or visiting each other's churches. Growing more and more zealous in his persecution, he banished all Christians from his palace, sending several into exile, confiscating their property, and threatening them with death.

He forbade all women from meeting in the same assemblies or churches with the men, or from listening to any prayers or religious teachings from men. Finally, he forbade the Christians from holding any religious meetings whatever in the cities: they were allowed to meet only in the open air in the country, the emperor saying mockingly, "that the open air of the fields was more healthy than the confined air of a room."

When one enters upon a career of wickedness, he invariably presses on with ever-increasing impetuosity. Licinius now issued a decree that every man in governmental employ should offer sacrifices to the pagan gods. The wrath of Licinius was directed mainly against the bishops, or pastors, in consequence of the affection which

they manifested for Constantine. Many churches were torn down; others were shut up. Several bishops were put to death: their bodies, cut into small fragments, were thrown into the water as food for fishes. The Christians in dismay began to fly from the cities and villages, and to seek refuge among the mountains.

In the city of Sebaste, in Armenia, there were in one of the regiments forty young men who were Christians. The governor, Agricola, ordered them to sacrifice to the idols. Unitedly and firmly they refused. The governor, having exhausted the power of promises and menaces, devised a new form of torture and death.

It was a cold climate, and mid-winter. In a night of freezing wind and bitter cold, these forty young men were exposed, with no clothing, in the middle of a frozen lake swept by the wintry blast. By the side of the lake was a room in which were glowing fires, ample clothing, and a warm bath. Any one who would renounce Christ might come to this heated bath-house and immediately enjoy all the comforts which warmth and clothing could give.

The young men encouraged each other saying, "Forty good soldiers for Christ! We shall not depart from Thee as long as Thou dost give us life." One only of the number failed: in the intensity of his anguish he denied Christ, returned to the shore and plunged into a warm bath, where he in-

stantly died. One of the attendants in charge of the baths, Aglaios, was so moved by this that he immediately declared himself a Christian, and, divesting himself of his clothing, took his place by the side of the freezing disciples. The morning came. All but one were dead.

One of the young men, of vigorous constitution, had not suffered so much as the rest from the cold. The executioners tried to persuade him to recant. His Christian mother stood by. Nerved by that sublime faith which seemed to inspire the early Christians in those days of martyrdom, she said,—

"Go, my son, and finish with your comrades this short journey, that you may not be one of the last to appear in the presence of your God."

In the mean time, Constantine was more and more favoring the Christians. He issued edicts recommending the universal observance of the Lord's day; he abolished all those laws which forbade Christians when dying to bequeath their property to the Church; and he forbade the cross from ever again being used as an instrument of punishment.

As Constantine had embraced the cause of the Christians, and Licinius that of the pagan party, it is not strange that the two emperors should soon find themselves arrayed in arms against each other. On the 13th of July, 324, the two armies of the rival em-

perors met near Adrianople. Licinius had a hundred and fifty thousand infantry and fifteen thousand cavalry: Constantine had a hundred and twenty thousand infantry and ten thousand cavalry. It was clearly understood on both sides that it was a battle between the two religions, as in olden time between God and Baal.

Constantine took with him as chaplains several Christian bishops. The banner of the cross, like the ancient ark of the covenant, was very conspicuously borne before the troops. Constantine set apart the day before the battle for a season of fasting and prayer with his whole army.

Licinius gathered around him the magicians of Egypt and the idolatrous priests. The most imposing sacrifices were offered to the pagan gods. He assembled all his officers in a grove filled with idols, and thus addressed them:—

“Behold, my friends, the gods of our fathers, whom we honor as we have been taught to do by them! Our adversary has abandoned them for I know not what strange God, whose infamous standard profanes his army. This battle will decide which of us is in error.

“Should the strange God of Constantine, whom we deride, give him the victory, notwithstanding our superiority in numbers, we shall be compelled to recognize him. If, on the contrary, our gods should give us the victory,—of which there can be no doubt,—we will utterly exterminate those wretches who have rejected them.”

Eusebius records this speech, saying that he received it from the lips of those who heard it.

The battle raged fiercely from dawn till dark. In the night Licinius fled, leaving twenty thousand of his soldiers dead upon the field, and abandoning his camp and all his magazines. Gathering recruits as he retreated, he made another stand on the plains of Thrace. Constantine, who had vigorously pursued, again attacked him, and nearly annihilated his army. From a force of a hundred and thirty thousand men, scarcely three thousand escaped. Licinius fled to the mountains of Macedonia, and sued for peace. Constantine, out of re-

gard to his sister Constantia, treated his brother-in-law generously. He, however, wrested from him nearly all his domains in Europe, leaving him sovereign only in Asia and Egypt.

Eight years of comparative tranquillity passed away, when the two emperors again found themselves in arms against each other. Licinius, though an infirm old man, displayed on the occasion amazing energy. He assembled on the fields of Thrace a hundred and fifty thousand infantry and fifteen thousand horse. The Bosphorus and the Hellespont were crowded with his fleet of three hundred and fifty galleys, with three banks of oars. Constantine met them with a hundred transports. There was another of those awful scenes of blood and woe called a battle. How faintly can imagination picture the scene!—two hundred and eighty-five thousand men hurling themselves against each other in the most desperate hand-to-hand fight; the cry of onset, the clangor of weapons, the shrieks of death. In a few hours, thirty thousand of the troops of Licinius were dead in their blood. The monarch himself, with the disordered remainder of his troops, fled wildly to Byzantium.

There was a long and cruel siege. Constantine was victorious: the world was again under one monarch, and he a nominal Christian. This extraordinary man issued a decree to his subjects, especially to those of his newly-conquered Eastern empire, assuring them of his conviction that the God of the Christians, the true and Almighty God, had given him the victory over the powers of paganism, in order that the worship of the true God might be universally diffused.

This city of Rome for a long time had ceased to be the only capital; and Constantine chose, with great sagacity, Byzantium, at the mouth of the Bosphorus, as the new capital, giving it the name of Constantinople, after himself. This imperial city enjoyed a very salubrious clime and occupied a position, for the accumulation of wealth and the exercise of power, unsurpassed by that of any other spot upon the globe. It was sit-

uated upon an eminence which commanded an extensive view of the shores of Europe and Asia, with the beautiful Straits of the Bosphorus flowing down from the Black Sea on the north, emptying into the Sea of Marmora, and thence descending through the Dardanelles, or Hellespont, to the Mediterranean on the south. These were avenues of approach through which no foe could penetrate. The city was favored with a harbor, called the Golden Horn, spacious and secure. The site of Constantinople seems to have been designed by nature for the metropolis of universal European dominion.

The wealth, energy, and artistic genius of the whole Roman empire were immediately called into requisition to enlarge and beautify the new metropolis. The boundaries of the city were marked out fourteen miles in circumference. Almost incredible sums of money were expended in rearing the city walls, and in works of public utility and beauty. The forests which then frowned unbroken along the shores of the Euxine Sea afforded an inexhaustible supply of timber. A quarry of white marble, easily accessible, upon a neighboring island, furnished any desired amount of that important building-material.

The imperial palace soon rose in splendor which Rome had never surpassed. With its courts, gardens, porticoes, and baths, it covered several acres. The ancient cities of the empire, including Rome itself, were despoiled of their noble families, who were persuaded to remove to the new metropolis to add lustre to its society. Magnificent mansions were reared for them. The revenues of wide domains were assigned for the support of their dignity. Thus the splendors of decaying Rome upon the Tiber were eclipsed by the rising towers of Constantinople upon the Bosphorus.

Few men have been more warmly applauded, or more bitterly condemned, than Constantine. Sixteen centuries have passed away since his death, and still he is the subject of the most venomous denunciation and the most impassioned praise. He was in person tall, graceful, majestic with features of the finest mould. Intellectually he

was also highly endowed. None of the ordinary vices of the times stained his character. Conscious of his superior abilities, and sustained by the popular voice, he pursued a career to which we find no parallels in history.

The Arian controversy, which subsequently so distracted the Church, commenced about this time,—A.D. 318. Arius, a pastor of Alexandria, introduced the doctrine, that the Son was not equal to the Father; that He was created by Him, and that He consequently was a time when the Son did not exist.

This denial of the deity of Christ, and consequently of the doctrine of the Trinity, involved, as it was deemed, the necessary denial of the stone which was regarded as the fundamental doctrine of Christianity,—the cornerstone upon which the whole edifice of the salvation of sinners was reared.

The Arian controversy was now greatly agitating the church. The emperor, having in vain endeavored to quiet it by a letter, decided to call an ecumenical council; that is, a general council of bishops from all parts of the world. It was a measure then without an example.

The city of Nice, one of the principal cities of Bythia, was selected for the assembly. Three hundred and eighteen bishops met, besides a large number of subordinate ecclesiastics. The emperor defrayed the necessary expenses of the members of the council. The session was opened on the 19th of June, in the year of our Lord 325. The meeting was held in the large saloon of the palace, with benches arranged on either side for the bishops. The members of the council first entered, and silently took their seats: they were followed by a small group of the distinguished friends of the emperor. Then, upon a given signal, all rose, and the emperor himself came in. He was robed in imperial purple, and his gorgeous attire glistened with embroidery of gems and gold. A golden throne was prepared for him at the end of the hall, where he took his seat to preside over the deliberations.

One of the most prominent of the bishops, Eustathius of Antioch, then rose, and, in the name of the council, thanked the emperor for all the favors he had conferred upon Christianity. The emperor briefly replied, expressing the joy he felt in presiding over such an assembly, and his hope that they might come to a perfectly harmonious result. He spoke in Latin, his native language. An interpreter repeated his words in Greek for the benefit of those who were most familiar with that language.

The council continued in session until the 25th of August,—sixty-seven days. The principal, the almost exclusive attention of the council was directed to the new doctrine of Arius,—that Christ, the Son, was not equal to the Father, but was created by him, and was subordinate to him. The decision of the council, called the Nicene Creed, rebuked, in the most emphatic terms, the Arian doctrine as heresy. Its language upon this point was as follows:—

“We believe in one God, the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ the Son of God, the only begotten of the Father (that is of the substance of the Father), God of God, and Light of Light, true God of true God, begotten, not made, consubstantial with the Father, through whom all things were made both which are in heaven and on earth; who for the sake of us men, and on account of our salvation, descended, became incarnate, and was made man, suffered, arose again on the third day, and ascended into the heavens and will come again to judge the living and the dead. We also believe in the Holy Spirit.”

Then the council added four anathemas against the Arians “who say ‘There was a time when He was not,’ and ‘He was not before He was begotten,’ and ‘He was made from that which did not exist,’ and those who assert that He is of other substance or essence than the Father, or that He was created, or is susceptible of change.”

Thus words were heaped upon words, to express, beyond all pos-

sibility of doubt, the sense of the council of the entire equality of the Son with the Father. All the bishops but two signed this creed. After some conference, those two signed also.

The doctrine of Arius was thus condemned, as contrary to the teachings of the Scriptures, by this numerous council of pastors from all parts of the then known world. Several other subjects of minor importance were discussed, and decided upon. The emperor wrote a letter, which was published with the decrees of council, urging that they should be accepted in all the churches. “The results,” said he, “of these sacred deliberations of the bishops, must be in accordance with the will of God.” In the most severe terms he condemned the doctrine of Arius, commanding that his writings, wherever found, should be burned.

Conversions from paganism were becoming frequent and numerous. Under the fostering care of the emperor, churches rose all over the land.

A tragic event in the life of this extraordinary man deserves record. His second wife was a beautiful woman named Fausta, much younger than himself. She was about the age of the emperor's very handsome son Crispus. Fausta fell in love with the young man. Virtuously he repelled her advances. Fausta rushed to Constantine and accused Crispus of atrocious crime. The imperial father, in the frenzy of his rage, ordered his innocent son to be led instantly to execution. His headless body was hardly in the tomb ere the truth of his wife's guilt and his son's innocence was made known to the unhappy emperor beyond all possibility of doubt. In the delirium of his anguish, he ordered Fausta to be drowned in her bath.

Henceforward, for Constantine, life was but a dismal day. He never recovered from the gloom of these events; and it is said that he was never known to smile again. For forty days he fasted, weeping, and groaning, and denying himself all comforts. He erected a golden statue to Crispus, with this simple, pathetic inscription:—

*"To My Son, Whom I Unjustly
Condemned."*

The conversion of Constantine to Christianity was at first intellectual only, not the regeneration of the heart. He was a nominal Christian, believing in Christ. Still there is no evidence that he had been born again of the Holy Spirit, or that he had accepted Christ as his personal, atoning Saviour. The cares and sorrows of life tend to lead every thoughtful mind to Jesus. Constantine had become a world-weary, heart-broken old man, sixty-four years of age. Rapidly-increasing infirmities admonished him that he must soon appear before the judgment-seat of Christ,—before that Saviour whose authority his intellect had been constrained to recognize, but to whom, as yet, he had not fully surrendered his heart.

Deeply depressed in spirits, and sinking beneath his maladies, he retired to some warm springs in Asia. Death was slowly but steadily approaching. Constantine repaired to the church, and with tears and prayers, and deep searchings of soul, sought preparation to meet God. Having obtained, as he thought, assurance that his sins were forgiven, he assembled all the bishops of the neighboring churches in his palace, near the city of Nicomedia, and, with as much publicity as could be exercised without ostentation, confessed his Saviour before men, received the rite of baptism, and the sacrament of the Lord's Supper.

Eusebius, the renowned Bishop of Nicomedia, performed the rite of baptism, and administered the sacred elements. It is to the pen of this illustrious bishop that we are indebted for most of the incidents in relation to the religious history of Constantine. From this time until his death, which occurred soon after, he seemed to live as a sincere and devout follower of the Redeemer. Eusebius says, "Constantine, on receiving baptism, determined to govern himself henceforth, in the minutest particulars, by God's worthy laws of life."

The emperor died at Nicomedia on the 21st of May, in the year 337. He was sixty-four years of age, and had reigned thirty-one

years. This was the longest reign of any Roman emperor since the days of Augustus Caesar. His funeral was attended with all the marks of homage which love and gratitude and imperial power could confer.

How singular and how touching are these triumphs of Christianity! The poor benighted slave in his cheerless hut, bleeding and dying beneath the lash, finds in the religion of Jesus that peace and joy to which the monarch in his palace is often a stranger. The martyr in the dungeon, wan and wasted with material misery, with pallid lips

sings hallelujahs to Him who hath redeemed him to God by his blood.

The imperial Constantine, robed in the purple of nearly universal empire, in the gorgeous palace of Nicomedia, surrounded with all the pomp and splendor of an Oriental monarch, finds his heart yearn for those consolations which the religion of Jesus alone can give. He bows his head to the water of baptism; he partakes of the sacred bread and wine of the Lord's Supper, solemnly, devoutly, tearfully; and finally, when sinking away in death, he breathes the prayer, "Lord Jesus, receive my spirit."



The Threshing Floor

By W. ERNEST OLDFIELD

Question: What is the meaning of Luke 16:9, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations"?

Answer: This passage is a teaching on stewardship. It begins with the parable of the unjust steward (vs. 1-8). This, at first glance, is a strange parable which seems to commend the steward for his dishonesty. Accused of wasting his master's goods, and told that his position would soon be terminated, he hit upon a clever scheme. Quickly summoning his master's debtors he cancelled a large part of their debts, thus putting them under obligation to himself. Now he knew that he could count upon friends to help him when he became unemployed.

Actually there is no approval of the man's dishonesty; it is his wisdom which is being considered. It says, "The lord commended the unjust steward, because he had done *wisely*." And then the thought

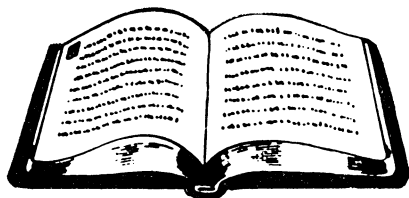
is added, "For the children of this world are in their generation wiser than the children of light." That is, people of the world are wiser in their preparation for the future, providing for themselves such things as insurance, social security, and old age pensions, than Christians are in their preparation for the future life by investing their money in the kingdom of God.

The wording of verse 9, which comes next, is not perfectly clear in the King James Version. In the Revised Standard Version it reads, "And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations."

Mammon refers to wealth, and the meaning is that as the unjust steward made friends by exercising wisdom in the handling of wealth, so we, by using our means for the advancement of Christ's kingdom, may win souls for Jesus who will welcome us when our time comes to go to our eternal home.

How quickly the things of this life may be taken from our grasp! They do not actually belong to us. They are loaned to us by God, and we are His stewards. A steward is one who manages the affairs of another. God has committed to us a portion of His goods. How are we using them? For our own benefit, or for His service?

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (vs. 11).



"I AM the Lord that Healeth Thee"

By CHARLES N. ANDREWS

OUR LAST LESSON was in Isaiah 53, 57, and 58.

In the 53rd Chapter we have basic facts upon which we base our belief in the power and willingness of God to heal now, truths that are given over and over again throughout the Bible:

1. Sickness and disease are in the world because of sin, and is a judgment upon the world because of sin.
2. That Jesus bore our sins and the punishment for them on the cross.
3. That if we repent of our sins we will be forgiven immediately, because Jesus was punished for us.
4. So, if our sins are forgiven, we have a right to ask for and receive healing on the same basis.

Isaiah 57 and 58 show us that God does punish His people for sin, disobedience, putting the world and things of the world before Him, which is idol worship. And that He does not accept outward practices or forms of worship for the true worship of Him and doing of His will from the heart; and that He does not accept these outward acts in place of a true, heart repentance, that includes actual turning away from sin.

However, we see here that it is God who is seeking and desiring the repentance of those who are being punished, because He *wants* to forgive and *wants* to heal.

1. Read Jeremiah 6-8.
 - a. List the causes of the troubles and judgments that were coming upon the Jews.
 - b. Give a list of reasons to answer 8:22.
 - c. List the ways mentioned to get out of their troubles.
 - d. What is the duty of a prophet (minister) of God as seen in these chapters?
 - e. What did God have against some of the prophets?

2. Jeremiah 15:15-21.
 - a. Consider verses 18 and 19 as applying to simply a person's sickness, and give the two things given that will bring a restoration.
3. Jeremiah 17.
 - a. List what will happen to one who trusts in man rather than God.
 - b. List the blessings on one who trusts in the Lord.
 - c. In the light of Deuteronomy 28, write verses 5 and 6 putting the words sick, diseased, afflicted in place of the word "cursed".
 - d. Likewise write verses 7 and 8 putting the words healed, restored, strengthened in place of "blessed".
 - e. What verse shows where real, complete healing and salvation come from?
4. Hosea 5:13 - 6:3.
 - a. Who had smitten Ephraim (Israel)? Why?
 - b. To whom did they go for help? Did they find help?
 - c. What is shown to be the way of healing or deliverance?
5. Hosea 14.
 - a. What is the cause of "falling"?
 - b. What should one do to be healed—spiritually or physically?
 - c. Explain Verse 2.

ANSWERS TO LAST MONTH'S QUESTIONS

1. Isaiah 53:
 - a. Verse 3—"He is...a man of **pains**, and acquainted with **sickness**...."
 - Verse 4—"Surely He hath borne our **sickness**, and carried our **pains**...."
 - Verse 10—"He hath put Him to **sickness**" (made Him sick).
 - b. Wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, the Lord hath laid on Him the iniquity of us all, for the transgression of my people was He stricken, thou shalt make His soul an offering for sin, He shall bear their iniquities, he bare the sin of many.
 - c. Verses 4 and 5—borne our sickness, carried our pains, wounded for our transgressions, bruised for our iniquities, by His stripes we are healed.
 - d. Verses 4 and 5—show us that the cure of sickness is in the fact that Jesus bore our sickness and pain and that by His stripes we are healed.
 - e. Sickness is the result of sin. Jesus bore the punishment for our sins. Because of His stripes we have a right to be forgiven and healed.
2. Isaiah 57 and 58:
 - a. Spiritual adultery (idol worship), falsehood, covetousness, seeking pleasure on God's day, serving for personal benefit, strife, debate, putting others in bondage, pointing finger, speaking vanity.
 - b. God smote them (v. 17), made sick and lost comforts (v. 18), no peace to wicked (v. 21), darkness and sickness (58:8) prayers unanswered (v. 9).

- c. Possess the land...inherit My holy mountain; will dwell with, will heal, lead, restore comforts, light break forth, health spring forth, call and be answered, be guided, satisfy soul in draught, make bones fat, like a watered garden, and like a spring that fails not.
- d. Trust in the Lord, be contrite and humble, repent, loose bands of wickedness, undo heavy burdens, give bread to hungry, take care of poor, take away putting forth of finger, and speaking vanity.
- e. No.
- f. Verses 18 and 19 indicate confession and repentance.
- g. Turn away from sin and live to please God by loving and helping one another.

The Fighting Elder

(Continued from page 6.)

was one of the ways God chose to teach me some needful lessons.

"Soon after I got in prison, the light came to me, 'When you get right, these doors will open.' We had done all we could to obtain my release; these efforts had amounted to nothing. This trial had come to me just because the Lord wanted to get me down. I had been a busy city pastor. I had had so many visits to make, so many letters to write, so many phones to answer, that I had not given myself to prayer as I should. I studied my Bible a good deal, but I didn't do much praying.

"*But I prayed now.* When I got that light from the Lord, I got to business. After I had been praying about two months and a half, the Lord put a real test to me.

"Oh, how wonderfully the Lord arranges everything! There was only one whipping-rack in the prison, and that rack was right before my cell. It was a rule of the prison that prisoners were not to speak to each other. If they did, they were put in a dark cell and fed bread and water for three days. If the offense was repeated, they would be put in that rack and whipped. If there was anything the prisoners feared, it was that.

"Well, as I prayed, I was getting desperate. I called upon the Lord and said, 'I'll do anything You want me to. Show me what's the matter, Lord.'

"The Lord said to me, 'Will you talk to these prisoners?' I kicked at that. Now I knew that the Lord didn't want me to preach to them, but just to talk to them personally. I told the Lord what would happen to me if I did. But the Lord paid no attention to my objections.

"All I could see was that rack in front of my cell, and I knew that if I ever was put in that, I would never come out alive. (The rack was

iron with clamps which fitted around the waist, the arms, the legs, and the wrists of the person to be beaten. Such an one was bent in stooping position, and a man with a flail gave from ten to forty lashes on the naked back.)

"I went on praying, 'Lord, what's the matter? I'll do anything.'

"Then the Lord presented the same proposition to me.

"That thing continued until in desperation I promised I would do it. And when I did, I felt I had sealed my death warrant—I was sure I would die in that rack, for I saw no way of getting out of it. I knew the warden could not grant me privileges not accorded to other men.

"What I knew the Lord wanted was for me to write the warden and ask the privilege of talking to the prisoners. But when the Lord put before me the possibility of his denying my request, and asked me the question, 'Now, if he refuses, what are you going to say?' then the Lord told me what to say, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for I cannot but speak the things which I have seen and heard.'

"I wrote the warden, but received no answer. After waiting three or four days, the thought came to me 'Silence gives consent.' It so satisfied me that I wasn't afraid and went ahead. However, it wasn't the prisoners the Lord was after, it was me.

"I went to speaking with the men, especially with the man in the next cell. He was convicted, and we made an agreement to pray every night at nine o'clock—he in his cell and I in mine. He was converted the first night. However, the conversion of this man was not the main thing God was after. Rather, God was after my consecration to do His will at the cost of my life. This was very real to me, but God wanted me to obey Him and trust Him to take care of the results.

"Only a few days from the time I made this consecration, I was released. The thing that was real to me and a blessing was the last thing that happened. On Sunday, at the time when our people were praying in the mission and I was praying in my cell, the Lord said to me, 'Arise, go in peace; your faith hath saved you.' Then the information came to me that I was free. I can't tell you how; it was an element of divine knowledge, something which I have had in a measure ever since. But I knew at once I was free. This was Sunday afternoon.

"On Monday morning I packed what things I had in a basket, preparatory to leaving, without knowing anything further than the light I had received, in spite of the fact that I still had three months to serve.

"I went down to the gate where I had been working, opening and shutting the gate for the guard. The guard greeted me, saying, 'Good morn-

ing sir. You're a free man.' I didn't say anything, but I knew it before that.

"But I didn't come out with all I went in with, for those rascals stole a dozen silk handkerchiefs and other things I had. They were a set of thieves, the whole bunch of them. BUT I HAD LEARNED TO PRAY."

(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 October

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

1. *Never Alone. John 16:33.**

*Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid.*

2. *No Fear. Isa. 41:10.**

*I'll strengthen thee, help thee, and cause thee to
stand,
Upheld by My gracious, omnipotent hand.*

3. *The Kingdom Within. Col. 1:27.**

*I belong to Jesus; He is Lord and King;
Reigning in my inmost soul.*

4. *A Rock Foundation. Psalm 20:7.**

*I have found a balm for every sorrow,
Oil to calm the waves of every sea,
Help availing for today, tomorrow;
I am trusting, fully trusting Thee.*

5. *Friendship with Jesus. Prov. 18:24.*

And this is a great fact. Whoever you are, wherever you are, whatever you are: He is your friend if you will yield to His friendship. If a sinner, red as crimson, He will cleanse you; if a saint, He will perfect you and present you spotless before the presence of His glory.

6. *A Highway. John 16:33.*

Through the wilderness we must go, enduring temptations common to all men, but Christ has gone before. "Having been tempted in all points as we are", He has prepared a shining way through, providing all things pertaining unto life and godliness for His own. "Let not your heart be troubled! Believe in me!"

7. *Fountains. Rev. 21:6.*

It is God's command to me to be filled with His

Spirit. It is His provision for me that rivers of living water shall issue forth from me. If I am not filled, it must be my fault. His remedy is: Drink! Yea, drink abundantly, my beloved!

8. *Hiding Place. Psalm 36:7.*

In time of war, shelters are provided for the threatened population. Spiritually the need is greater. Jesus complained: "How often would I have gathered you, but ye would not." There is provided a shelter safe and sure, the secret place of the Most High, the presence of Jesus. "He that abideth in Him sinneth not."

9. *Psychology. Psalm 86:4.*

"He restoreth my soul." David had complained: "Why art thou cast down, O my soul?", but he knew what to do. Lifting up his soul unto the Lord was putting it into the masterful hand of Him who made it. "The joy of the Lord is your strength."

10. *Seekers, Finders. Psalm 9:10.*

Anyone honestly and earnestly seeking God will discover that in reality He is the one being sought. "He saw me plunged in deep distress and flew to my relief." The shepherd goes after the lost. His call to seek Him is really the call of the Good Shepherd: "Come unto me, all...I will give you rest."

11. *Showers of Blessing. Isa. 44:3.*

They have been falling copiously since Jesus was glorified and have been made available to all who claim the blessing by faith. "The promise is unto all." Get under the shower! Get filled with the Spirit!

12. *Made New. II Cor. 4:16.*

"They that are after the flesh do mind the things of the flesh", earthly things; "their God is their belly". "But our conversation is in heaven," "looking for the coming of Him who will change this vile body," "who is able to subdue all things unto Himself."

13. *Glorious Kingdom. Rev. 19:16.*

Here is a king who knows how to reign over a land, who has power over all. The Gospel of the Kingdom is God's call to all to repent, to turn from sin and self, and to submit to the reign of Christ. A glorious King! Repent and believe the gospel, and ye shall receive the gift of the Holy Ghost!

14. *All in All. Gal. 3:26-29.**

*Thou of life the fountain art;
Freely let me take of Thee;
Spring Thou up within my heart;
Rise to all Eternity.*

15. *Partakers of Christ. I Cor. 1:30.**

*Faith finds in Christ whate'er we need
To save and strengthen, guide, and feed.
Strong in His grace it joys to share
His Cross, in hope His crown to wear.*

16. *His Gift. John 20:19.*

"Not as the world giveth, give I unto you." Here is an inheritance eternal, undefiled, for His church in the midst of this evil world—peace with God, "the peace of God that passeth all understanding", and finally the God of Peace making His abode with His own.

17. *Jerusalem the Golden. Psalm 27:1.**

*No need of sunlight in Heaven, we're told,
The light of that world is Jesus.*

18. *Passing Knowledge. Eph. 3:19.**

*For Thy love my soul is yearning,
More and more its power impart;
I have heard Thy tender pleading,
Come and dwell within my heart.*

19. *Rest for the Soul. Matt. 11:28-30.**

*Weary heart, He calls you, "Come to Me and rest;"
Does the path grow rugged? Yet His way is best.
Leave the unknown future in the Master's hands;
Whether sad or joyful, Jesus understands.*

20. *My Hiding Place. Prov. 13:10.*

Here is the secret place of the Most High with all its wonderful provisions. "In my name," Jesus says, "ye shall receive all." "Whosoever shall call upon the name of the Lord shall be delivered." Wonderful hiding place! "Abide in Me and I in you."

21. *A Sure Anchor. Psalm 38:15.*

This hope maketh not ashamed. It is an anchor of the soul, both sure and steadfast, because it entereth into that within the veil, where Jesus maketh intercession for us and guarantees the answer to our prayers.

22. *The Full Gospel. Romans 8:35.*

Romans 8 opens with the declaration of God: "There is now no condemnation to them that are in Christ Jesus", and finishes with this glorious cry of triumph: no possible separation from the love of God.

23. *A Shining Path. Eph. 5:1,2.*

The way that leadeth to perfection is still the same upon which Abraham found the blessing: "I am the

Almighty God; walk before me." He leadeth me, the great Shepherd, by working in me His good pleasure. And what a way—a way of love.

24. *Looking unto Jesus. II Cor. 4:18.*

This is how Moses found the way into the promised land: by faith, "as seeing Him who is invisible." The way of the ungodly shall perish, for they mind earthly things and the world passeth away. But we look unto Jesus, the Way, the Truth and the Life.

25. *My Rock of Ages. Psalm 18:1-3.**

*No power on earth, or power below,
Can tear me from His side,
If 'neath the sheltering wing of love,
Dear refuge, I abide.*

26. *My Defence. I John 2:14.**

*"God's grace is in His Holy Word;
We need it every day;
In all our conflicts this the sword
Our every foe to slay."*

27. *A Lamp unto my Feet. II Tim. 3:16.*

Like the pillar of cloud by day and the pillar of fire by night guiding the Israelites safely through the waste and howling wilderness, so God provides a sure guide for His own pilgrims through this world: the Bible. His Word is truth, able to make thee wise unto salvation.

28. *Life Insurance. II Cor. 5:1.*

Get the full grasp of it—the blessing of being born again unto a living hope! What the world calls death will be the exchange of this mortal for the eternal, of walking by faith into the presence of Jesus—no regrets, no loss, but the receiving of an inheritance incorruptible, undefiled, and that fadeth not away.

29. *The Seal of the Living God. II Tim. 2:19.*

The Lord acknowledges them that are His by giving them the Holy Ghost as He did to the apostles on the day of Pentecost, by dwelling in them—"And these signs shall follow them that believe."

30. *Redeeming the Time. Luke 12:34.*

"Let us labor for the Master from the dawn till setting sun." He is our treasure; we live unto Him who died for us and rose again. And thus our heavenly treasure is increased.

31. *Ready for the Take-Off. Luke 12:35.*

While the bridegroom tarried, they all slumbered and slept. A near tragedy. God has given us His Spirit to keep us awake and to get us ready for the great event, the coming of our Lord. We need to heed His call to all: "Watch and pray always to be accounted worthy."

**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.*