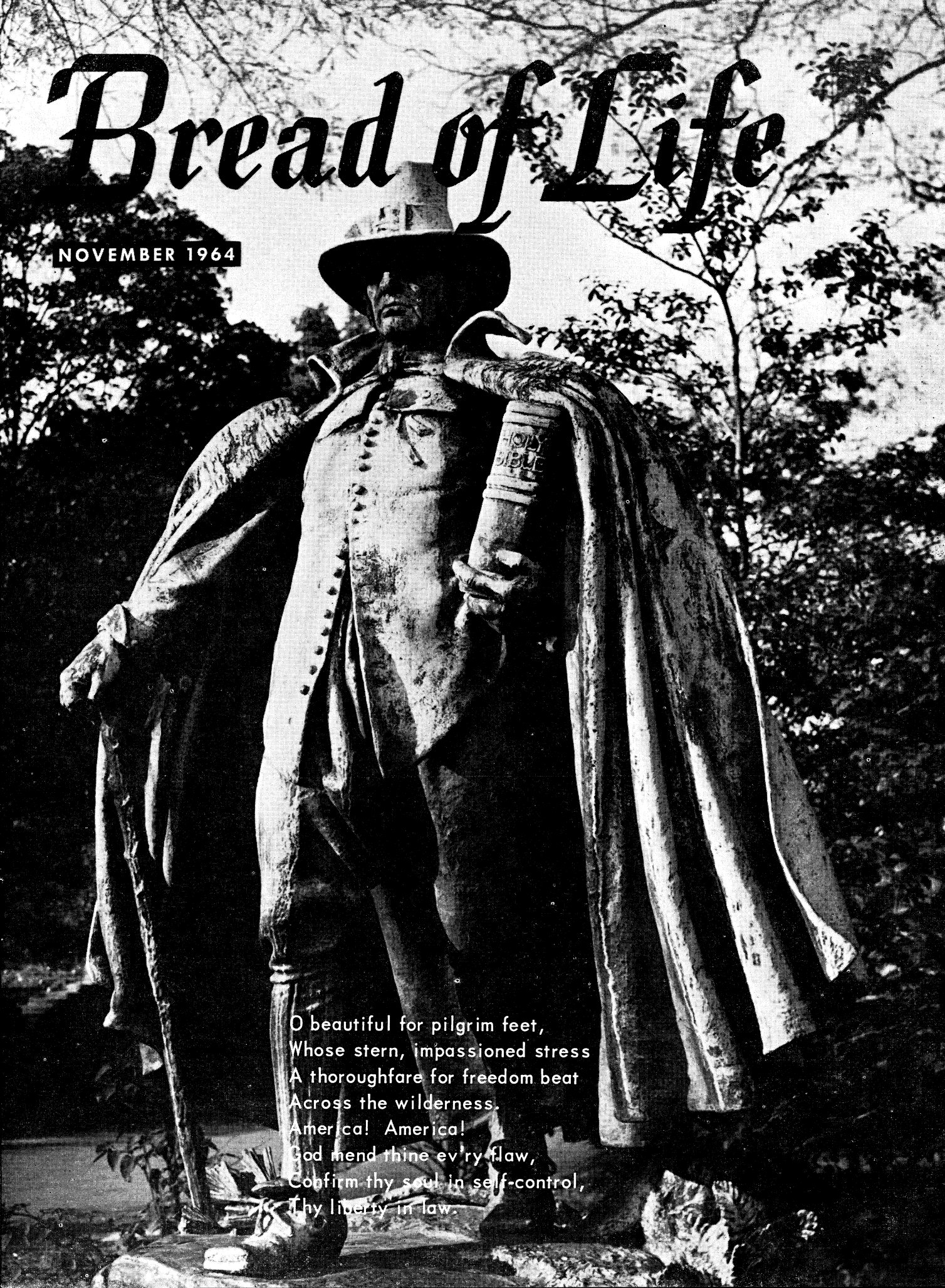


Bread of Life

NOVEMBER 1964



O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness.
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self-control,
Thy liberty in law.

The First Step of Obedience

WE CANNOT FUNCTION as members in the body of Christ unless we present our bodies a living sacrifice. You know what that means—not to be slaughtered and quartered, not to be put on a fire and burned, but to burn with the fire of the Holy Ghost. Don't you know why God baptizes us in the Holy Ghost? Because He wants our bodies. He wants this body to be a channel through which He can pour forth His life. That is what my body is for.

Jesus Christ received of God the gift of the Holy Ghost and gave gifts unto men that He might dwell among them, and these gifts function in this human body. Therefore He says, "Present your body a living sacrifice unto God." He purchased it. Don't you know that your body is the temple of the Holy Ghost? Don't you know that you have been bought with a price and that you are not your own? All of the members of your body are to be members of the Lord Jesus Christ. Oh, to feel the power of God in every atom of your body! Oh, to feel that the Spirit of God has control of your legs, and your toes, and your hands, and your feet, and your tongue, and your mind!

Beloved, Jesus Christ purchased a church with His own precious blood, that it might be His whole and own possession. We believe that all the angels are His. He maketh His angels spirits and flames of fire, and they do His will, Psalm 103 says, like lightning. But you and I, beloved, are to be His bride—members of His body!

The power of the Holy Ghost fully received in this body does not leave you alone—it works in you. This Lord, this Master, requisitions your body and your spirit and your being, and He works in you.

I marvel at the people that hold back from obeying God. I marvel at people that can do as they please. Listen—your eternal damnation is sure! How many people are called—called unto the Marriage Supper of the Lamb, to be the bride of Christ, to be united to the Son of God, to be partakers of the heavenly calling, who do not answer the call! Oh, today, if you will hear His voice, harden not your hearts as they did in the wilderness. They were called, and ten times they refused to do God's will, and so He says, "I swear in my wrath they shall not enter in." Did God swear over you in His wrath? But He swore that He is going to take you through if you follow Him.

And to what does He call me? "Write," He says, "these words are true and faithful. Blessed are they that are called unto the marriage supper of the Lamb." Have I heard Your voice, Jesus?

Until we *present* our bodies unto God, our bodies control us. As long as you claim one part of it, the devil will be there. He will defy you. He is doing that right and left with men that are called into the fellowship of the Son of God. They play with religion. They play with the call of God. Even after God baptizes them in the Holy Ghost, what do they do with that talent? They bury it like a dog buries a bone. How many would be mighty through God if they would follow God, but God calls them to be *crucified* with Christ. But that's not "nice."

What kind of a service does God have in mind for me? I have no choice in the matter at all. When the Spirit of God possesses me, I am a member of the body of Christ. I have a Head, and my joy is to present myself to Him and not to be conformed to this world. Many of us play with religion. We like the blessing. We like to talk about it. We like to imitate others that are blessed and that have power. We don't imitate Jesus Christ in His crucifixion. We don't follow the Lamb whithersoever He goeth. It never happens if we don't take the first step of obedience—if we don't follow Him when He calls us. — H. R. W.

The Great Neglect

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him (Colossians 3:17).

Continue in prayer, and watch in the same with thanksgiving (Colossians 4:2).

By Helen Wannenmacher

IF THERE IS one thing above another which seems to have been neglected in most Christian lives, it is giving thanks unto God. There is little enough of prayer in the world, but there is still less of thanksgiving. The reason is that our utmost needs drive us in prayer to God, but it is love alone which leads us to give Him thanks.

The piteous cry of the ten lepers came from their hearts—"Jesus, Master, have mercy upon us"—but when the miracle was wrought and the nine went on in their selfish joy to show themselves to the priest, only one, just one, and he an outcast Samaritan, when he saw that he was made clean, went back and with a loud voice, glorifying God, fell on his face before Jesus and gave thanks. Even Jesus was amazed at such ingratitude, for He said, "Were not ten made clean, but where are the nine? There are not found that returned to give glory to God, save this stranger!"

But let us ask ourselves, have we not all been guilty of the same ingratitude? Has God not showered our lives with the copious blessings of His love and grace, saved us, helped us and filled us with His blessed Holy Spirit, delivered us from our strong enemy, yet we so often

refuse to give Him the glory due His Name by neglecting to return, as did the nine lepers, to give Him our humble thanks.

It seems ingratitude is such a despicable thing, even among men. How much more is it when we show it to God! There is so little we can give to Him *but* our love and our thankfulness, but the wonder of it is, *that little* is the very thing that satisfies His loving heart the most, for He treasures our love and our gratitude. "As we lift our hearts to Him in joyful praises and adoration, we are drawn into a closer, dearer fellowship with Him" on earth, which is but a foretaste of our life of praise and thanksgiving in Heaven. As Faber tells us: "Our hearts are enlarged while we are magnifying God, and when our hearts are enlarged, we run the way of His commandments. Where we have only walked or crept before, we feel a secret force in overcoming obstacles and despising fears, and altogether a liberty in well doing which we used not to feel before, and all because thanksgiving has made us measure the height of God's goodness and the depth of our vileness; so nothing looks too much or too hard where the glory of God is concerned."

But there is another phase of this grace of giving thanks, David tells us in the 107th Psalm and the 22nd verse—"Let them sacrifice the sacrifice of thanksgiving, and declare His works with rejoicing." In other words—we are to praise God and thank Him when we do not feel like it. I am sure Paul and Silas did not have much to be thankful for, outwardly speaking, for their feet were bound by the stocks and their backs were bleeding with the wounds. But at midnight, as they prayed and sang praises unto God, suddenly God sent His earthquake which changed everything—for lo, their chains were loosed, their wounds were washed by the keeper of the prison, and he himself became a believer in God with all his house. Oh, how wondrous are the works of God and His ways past finding out. Is He not worthy of our thanksgiving?

At one time during the early years of our work in Milwaukee we prayed very earnestly, for a good length of time, that God would "break through" in a mighty soul-saving revival and in healing the sick and baptizing in the Holy Ghost. But there seemed to be no great answer to our earnest prayers, though the blessing of God was in our souls,

DEATH TO SELF AND CRUCIFIXION *are not to take trials and disappointments from God just because we think they will crucify us. But to so love Jesus, and seek Him, and follow Him, that wherever He tells us to go and to do, we will be delighted to go there, and do that, because we will find Jesus as He wants us to have him.* — Martha W. Robinson

—until God impressed my husband that he was to begin to give Him thanks that He was saving souls and healing the sick and baptizing with the Holy Ghost elsewhere in the world and that the revival fires were burning brightly! As soon as he began to give heartfelt thanks to God that He was thus working so wonderfully, God began to work among us in a very marked way. Sinners came in and were saved, the sick were healed, and believers were filled with the Holy Ghost, so much so that on several occasions the people on our street ran together into our little mission inquiring, "What is the meaning of this?" "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men—and let them sacrifice the sacrifice of thanksgiving, and declare His works—with rejoicing."

We have among us in our church today a precious sister who learned the priceless lesson of offering unto God the sacrifice of thanksgiving. Through a

tragic accident her two beautiful daughters were suddenly killed, and also her only brother. She herself was terribly injured and lay for months scarcely able to move. When she returned to consciousness after the accident, they told her of her sad loss, but it was then God so graciously gave her a vision of the three of them—singing the praises of Jesus up in heaven. The comfort of His presence and the sight of her loved ones so beautifully happy lifted her out of her sorrow and the deep sense of her loss so that she was able to offer unto God the sacrifice of thanksgiving,—also her love and her yielded will. Our testimony of her is that she is a continuous praiser and one of our most wonderful intercessors.

There are manifold reasons found in the Word—for our giving thanks. David's Psalms are replete with them—Psalm 3:3: "Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head." Isn't it wonderful when He gently lifts up our heads, perhaps when we have

failed in some undertaking—and our heads and hearts would like to droop—we look up and behold His glory!

Psalm 23—blessed words of comfort: "The Lord is *my Shepherd*"—and as the little boy said, "What more shall I want!"

He is the Restorer of our souls, and His goodness and mercy do follow us all the days of our life. He has promised to walk with us through the Valley of the Shadow,—and then afterwards,—as Jude tells us, verse 24,—"He will present us faultless before the presence of His glory with exceeding joy."

William Law writes so wonderfully for our encouragement and help: "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself, to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into blessing. Could you therefore work miracles, you could not do more for yourself than by this thankful spirit; for it heals and turns all that it touches into happiness.

"It is not he who prays or fasts most: it is not he who gives more alms or is most eminent for temperance, chastity or justice: but it is he who is always thankful to God, who wills everything that God willeth, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it." Amen!

Bread of Life

NOVEMBER 1964

VOL. XIII No. 11

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y. Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel. Art Editor: Eleanor Perz. Circulation Manager: Nancy Strano. Photoengraver: Bingham Photoengraving Co. Printed in the U.S.A. Second class postage paid at Brooklyn, N. Y. Address all correspondence to P.O. Box 11, Brooklyn, New York 11227. Make all subscriptions payable to Frank G. Posta, Treasurer. Cover Photo: H. Armstrong Roberts.

Annual Subscriptions: United States and Canada \$3.00; Foreign \$3.25. Single copy—25c.

The Fighting Elder

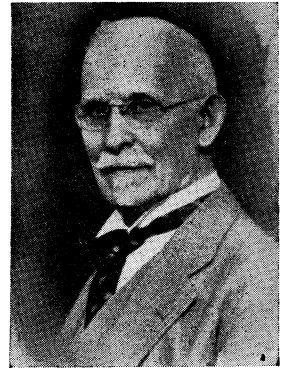
Conflicts in the Narrow Way

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

PART XVIII



FOR TWELVE YEARS *Elder Eugene Brooks* (1856-1954) was a successful minister in the Disciples of Christ or Christian Church before he became affiliated in 1898 with John Alexander Dowie as the result of having been healed when in a dying condition. Two years later he was married to Sara Leggett (1866—1949), a minister in her own right, and together they labored in Victoria, British Columbia, and later in Toronto. In January, 1906, Elder Brooks was sentenced to prison when a woman to whom he ministered died. This period proved to be a time of great spiritual blessing to him, for during it, he himself said, he “learned to pray.”



ELDER EUGENE BROOKS had learned more, however, than “how to pray.” He had also learned that a minister’s devotional life must be given first place. Never again in the more than forty years of active ministry which remained to Elder Brooks did he allow his service for the Lord to crowd out or to take precedence over his communion with the Lord. His experience at this time and in the months following had such far-reaching effects that it marked a great turning point in him and his ministry. In the previous twenty years of his ministry, his preaching and his service had been paramount. He had been instrumental in the salvation of many souls, in building churches, in multiplied activities. God had blessed his efforts as this record of his life attests, but he came to feel that so much of this work had been quite shallow, judged by the standard set forth in the New Testament, both for the Christian and the minister. Henceforth Elder Brooks was to emphasize the importance not only of being saved but also of obeying the Master’s command, “Come, learn of Me, for I am meek and lowly in heart.” It was a radical change, but one that grew out of his own experience.

“It was indeed a glad day when I left that Central Prison for my home and for the mission,” recalled Elder Brooks. “We had a kind of jubilation in the first meeting.

“But this was by no means the end of our trials. The church building we were using was sold, and we had to seek other quarters. Therefore, we moved to Toronto Junction, after we had stored such furniture as we did not need and had rented two tents, a large one for meetings and a smaller one for our living quarters. Here we opened revival services.

“During our moving there we received a most remarkable answer to prayer. The clouds were threatening rain so that Mrs. Brooks and I prayed that God would not let it rain because, as yet, we had been unable to erect the living-tent. God really held off that rain until late the next day. All this time, however, the clouds were most threatening, and it seemed as if they would burst, but we were trusting the Lord. When the tent was finally up and we had just dragged the last article in, there was such a down-pour as you never saw.

“We had not been preaching long in this tent

until trouble began. Our preaching on divine healing stirred up the devil and set the 'baser sort' agog. A sister came to us one morning and told us she had heard about forty men planning to cut down our tent and to mob us that night. She advised us to get police protection, but we preferred to get our protection from heaven.

"We then gave ourselves to prayer, but 'the coming events cast their shadows before them.' And we were much depressed by these shadows, for they increased as the time of meeting drew near. In our last prayer, before going into the tent of meeting, we got down and committed our babies to God, not knowing whether we would ever see them again, and went into that meeting with a very sad and heavy heart.

"However, when we entered the meeting, the glory of God fell upon us, and we had a wonderful service. The tent was filled, and there was a crowd on the outside, as the plot against us had gotten out. Mrs. Brooks gave a detailed account of her healing, and so the devil was the one who got mobbed.

"On a later night, however, the ropes of the meeting-tent were cut. As it was falling, a revolver was fired, and a policeman was on the scene in a minute and charged us with shooting someone. The next day we were taken to court, but inasmuch as nothing could be proved against us, we were set free.

"In October (1906) we went to Virginia for a vacation. The Sunday before we left, I could not get any subject for my sermon. Consequently, I went off in a corner and prayed desperately, 'God, give me some message.' At once I got 'Acts Two.'

"I preached a real Pentecostal sermon, not knowing one thing about Pentecost, and closed with the words, 'We are going to Virginia to get our Pentecost.' This was wholly prophetic, though we did not understand it ourselves."

When before their marriage, Elder and Mrs. Brooks sought the Lord for healing from their respective incurable sicknesses, they prayed intensely and at great length. As a result, the Holy Spirit revealed to them many truths in the Bible which were new as far as they were concerned and brought them into some rather unusual spiritual experiences. After their healings and marriage, however, they became lax in their prayer life. To be sure, they prayed, but not with the intensity as when it was a matter of life and death. Those prayers had been answered, and now that

they had no such pressing physical need and felt no special spiritual lack, there seemed to be no need for earnest protracted prayer. They were very busy in the kingdom as has been seen by their multiplied activities and the blessed results which followed their labors. But the fact was that although, like the Ephesian Christians, for His name's sake they had "laboured, and not fainted," they had left their "first love".

The logical result was, as Mrs. Brooks expressed it, "A dearth came in my soul." Then, as time went on, they perceived that they were in need of a mightier endowment with power from on high if they were to be what God would have them to be as ministers. "As we went on in our work in Victoria," recounted Mrs. Brooks, "we came to a realization of our need of God and power for service. This led us to pray a good deal: 'We are not sufficient for this work. God, come and take possession, put us out of the way, and do the work Yourself.' I thought if only God could do it Himself, the work would be done right, and the people would be blessed.

"In Toronto we were busier than in Victoria, and at first were content with the experiences we had already received. But as time went on, we became more and more dissatisfied with our spiritual experience, and no longer were we satisfied with what we were receiving in Zion. We began to pray together for the Lord to give us the Holy Spirit. This went on for about two years before we received the light on the baptism of the Holy Spirit.

"This light came to us while we were on a vacation in Virginia in the latter part of 1906. My sister Lydia wrote us from Zion City to the effect that the baptism of the Holy Spirit had come there, and some had received it and had spoken in tongues, etc. She wrote enthusiastically, and we felt we ought to find out what this new doctrine was, so we searched the Scriptures for the teaching of the Word of God on this subject. As we did this, I remembered that my sister and I were shown the time we were praying for our healing that the baptism of the Holy Spirit ought to be a present-day experience.

"At last, we were both perfectly convinced by the light the Holy Spirit gave us on the Word that this experience should be for all God's children, 'even as many as the Lord our God shall call.'

"We went home from Virginia to Toronto and found that the Spirit had fallen in the East End

Mission.* We went there to hear and to see what God was doing. The power of the Lord was very great in the meetings. Many people had already been saved, healed, and baptized in the Spirit, although the mission had been open only a few weeks. When we went there, we heard for the first time the Lord speak in tongues, interpretation, and prophecy in a marvelous way, manifesting the great presence of the Lord. It was an unspeakable blessing to us and to the other people. People would fall prostrate upon entering the door of the mission, God's presence was so powerful.

"One thing we could not understand was the shaking and other, sometimes violent, manifestations. Why should we have questioned, though, when God put His seal on these things by answering their prayers in saving and blessing so many people? The Word of the Lord, as it went forth, brought conviction to both saint and sinner, and all went down before God in a great cry for purity and the baptism in the Holy Spirit which meant the incoming of God Himself into their lives."

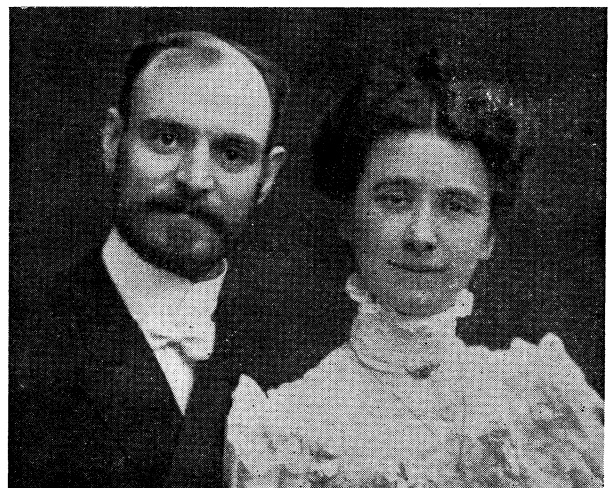
Continuing the narrative of these momentous days, Elder Brooks wrote: "Just about this time there came a Pentecostal preacher from Zion City, and I asked him to preach. We were still in Zion, but while we had been in Virginia, we had written our people about Pentecost insomuch that they too were hungry and were eager to hear this new doctrine. He preached a wonderful sermon on the baptism of the Spirit. He was against manifestations, and that suited me.

"We then decided to rent a downtown hall and have this minister hold some meetings for us. These meetings continued for three weeks, and the speaker virtually took the work over. At the end of that time, he had to leave and suggested that we get some outside minister to continue these meetings as some five or six other Pentecostal missions had united with us during these services, and if I or any other of these ministers took charge, the others would be jealous and leave."

While ministering in Zion City, this evangelist had been deeply impressed with Mr. and Mrs. Henry Robinson. Mrs. Robinson before her marriage was Martha Wing next to whom the Brookses had roomed while residing in Zion

Home in the summer of 1902. Three years later she had married Mr. Robinson, a minister, and together they had gone to Detroit, Michigan, to work for the Lord. It was while Mrs. Robinson was visiting her mother and sister in Zion City in the fall of 1906 that the Pentecostal outpouring occurred and that she received the truth of the baptism of the Spirit. Not long afterwards Mr. Robinson also accepted this teaching. Then they resigned from the church as it did not accept this doctrine or experience. The result was that they were without a pastorate and, consequently, without support. The evangelist saw in them very capable vineyard workers who were unusually versed in the Word and whom he felt would afford the Toronto work a balanced, solid leadership, the ideal people to continue the work he had begun. Therefore, he wired an invitation to them, and they came immediately, about February, 1907, and took charge of the work.

Up to now, Elder and Mrs. Brooks had continued as Zion ministers and pastors of the Zion Gathering there. Now that their church had refused the teaching of the baptism of the Spirit, they had to decide what they would do. In reality it had been decided once twenty years before when Elder Brooks had entered the ministry of the Disciples of Christ or Christian Church. The "one principle alone" upon which that church had been organized was "where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." Elder Brooks had wholeheartedly accepted that principle for himself, and from that day forward lived by it. As a result, he had had to leave the Disciples when he saw that the Bible spoke of Divine Healing. Now that he saw that the Bible spoke of the baptism of the Spirit he



Henry and Martha Wing Robinson

*This mission was conducted by Mr. and Mrs. James Hebden and consequently was often referred to as the Hebden Mission, as Mrs. Brooks does later in her account.

would speak it, too, no matter what the consequences. Therefore, regardless of his personal affection for Zion—an affection that had regarded that church almost dearer than life itself—there was only one course of duty. And once he saw it clearly, without hesitation he pursued with his wife. They severed their connections with Zion even though this step meant that they were cutting off their regular salary, the support for themselves and their two children. The fact that most of their congregation also resigned from Zion at the same time as they did is indicative of the great confidence which the flock had for their shepherds. Many of these followed them into Pentecost.

There was more implied in this action than has yet been stated, for along with their acceptance of the teaching of the baptism of the Holy Spirit came the firm conviction that inasmuch as they had not received their personal baptisms, they had no right to minister in any capacity at all. After all, was not this the clear teaching of the Book of Acts? Were not the Apostles, men who had spent three years with Jesus Himself, commanded to tarry until they had been endued with power from on high before going out to witness in Jerusalem, Judaea, Samaria, and the uttermost parts of the earth? Was not the clear implication, then, that if this was the case, with the very Apostles themselves, how much more so with any one else who would presume to minister! Therefore, Elder and Mrs. Brooks, not people to do things by halves, went a step further and followed their convictions all the way: they gave up all active ministry and resolved they would not minister again until they had received their baptisms. In keeping with this decision, they even took themselves off the platform and sat in the audience just like others.

Whatever one may think of the theology of the Brookses, he cannot but admire their consistency and courage in acting implicitly according to their convictions. Furthermore, when one considers the previous phenomenal success and popularity of Elder Brooks—five hundred additions to his church in two years in one pastorate alone—one cannot but marvel at the honesty and humility of the man in taking his seat with his wife in the congregation alongside his erstwhile parishioners.

Now the Brookses gave themselves to *just one thing*: tarrying until they would receive their baptisms. Meanwhile, they regularly attended the meetings conducted by the Robinsons—as ordi-

nary members of the congregation. They continued to seek, but they did not receive. February and March wore on and passed in this way, their cry unanswered. "There was one outstanding thing in the way—our prejudice against manifestations," Mrs. Brooks explained in later years. "Because of this prejudice we had not gone to the Hebden Mission very many times because manifestations were very prevalent there. As long as our prejudice remained, we were unable to get to God and receive the baptism."

"At last I could stand it no longer. My heart had been melting, and my spirit had been coming down before God by much prayer. Therefore, one Sunday morning in April I said to my husband, 'I want to go down to Hebden's.' He mildly objected to this, for he was fearful of my going because he felt these manifestations were wrong and was afraid I might receive a wrong spirit. However, he consented reluctantly to my going after he had warned me to be careful."

"As I felt the Lord was leading me to go, I went. I enjoyed the meeting very much. Next Wednesday there was a tarrying meeting in the afternoon and also a meeting at night. I again went to both meetings."

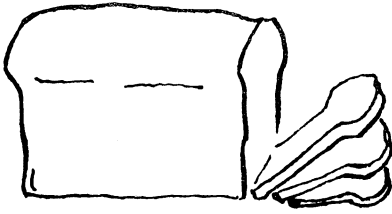
"In the afternoon meeting my heart bowed low before God. I repented of my former attitudes, telling the Lord that I did not care what they did, I wanted Him. I sang over and over, softly to myself,

*Oh, to be but emptier, lowlier,
Mean, unnoticed, and unknown;
And to God a vessel holier,
Filled with Christ and Christ alone.
Naught of earth to cloud the glory,
Naught of self the light to dim.
Telling forth the wondrous story,
Emptied, to be filled with Him.*

Then my arm began to shake, ever so gently. I knew I didn't do it myself. The Lord came very near to me in that afternoon meeting.

"In the evening service there was a great outpouring of the Spirit. When the altar call came, I quickly rushed forward. After praying a short time for myself, I began to enjoy the experience and to pray for one beside me who was getting the baptism. Then I suddenly looked up to the Lord and said, 'O Jesus, bless me also.' Instantly a bolt from the sky (so it seemed) struck my head and pierced my very soul. The power of God had come upon me."

(Continued on page 10)



Food for Growth

By ROBERT D. KALIS

WHAT IS your hobby?" I was surprised to find this question on an application for employment some time ago. "What did they want to know that for?" I thought to myself. It seemed irrelevant to my qualification for the job for which I was applying. But was it?

What we do in our spare time has a great effect on the rest of our life. A visiting minister to our tent meetings years ago made this statement, "What you do with your spare time is a very good indication of what kind of Christian you are." Our hobbies can help or hinder our growth as Christians.

Music is a hobby which the Lord has used throughout the years to help His children to grow in grace. We read of young David that he was a cunning player on the harp. This skill brought him into the king's household. Through the years many others of God's servants have come into the king's household through the instrumentality of music.

Needless to say, there are many other hobbies which can further our growth. Photography, nature studies, and many other interests, if consecrated to God, will certainly further God's working in us.

Two interests of mine have

greatly directed the course of my life. At the start of my high school years, I presented my life to the Lord in a new way. I was told that beginning that year a permanent record of all my grades and activities would be kept which would follow me through life. This gave me an added desire to do better than I had ever done before. As a result, I was more thoughtful about the subjects and activities which I chose. Previously I had followed my friends.

These friends were mostly members of the dramatic club in school. They expected me to belong, too. Somehow God gave me a desire to join a completely different group. I had no desire at all to be the star or even an extra or understudy in the yearly dramatic production. Instead, my interest turned to the projection club where I learned to splice, edit film, and run many different types of projectors. Also at this time I developed a great desire to

play the trumpet. When I was refused a trumpet at school, because they needed trombones, I collected scrap paper and sold it until I was able to purchase a trumpet for fifty dollars. My parents had the old horn renewed.

Both of these interests met with immediate blessing. I was elected the president of the Projection Club, and in three months I was playing first trumpet in the school band. Best of all, several years later, when I had the opportunity to travel with Pastor Hans Waldvogel in Europe, it was these very two qualifications that fit me for the job. I played the trumpet in the tent meetings and made a film portraying the European work.

It would be a good thing for all of God's young people to trust the Lord for guidance concerning their hobbies and other outside interests. It is relevant. Choose your hobby wisely.

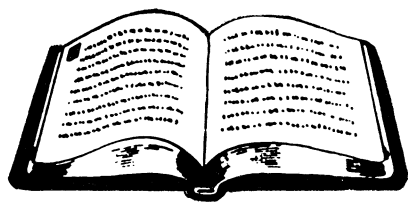
With Pastor Waldvogel

THE BLESSING of the Lord was unusually upon the meetings held in Bremen, Germany, from September 28 to October 4, and during the previous week in Hamburg under the ministry of Pastor Hans Waldvogel. God willing, Pastor Waldvogel will be in Formosa for about six weeks beginning the first part of November. There he will be ministering with Sisters E. Lindau and P. Young in Taipei.

Ministers at Bremen Conference

Left to right: Hans R. Waldvogel, Oscar Lardon, Alfred Pieper, Ludwig Eisenloeffel, Rolf Tepper, Walde-mar Sardaczuk, Richard Breite, Peter Mueller, Erwin Wendland, Wilhelm Hintz.





"I AM the Lord that Healeth Thee"

By CHARLES N. ANDREWS

IN JEREMIAH 17:7 AND 8 we are told, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

These verses and many more throughout the Bible show us the benefits and importance of "trusting in the Lord," and when we consider them in connection with verses 5 and 6, we see the *necessity* of a child of God learning to put his trust in the Lord for *everything*. So trusting the Lord for the healing of our bodies is more important than the healing itself, for in our dealings with sickness, we can always see how much real faith we have, and so take steps to build up our faith. We can learn how to pray effectively, how to claim the answers to our prayers, and not to give up until we have the victory manifested.

1. Begin reading in Matthew.
2. Write down the scripture reference for every healing and everything about healing, putting next to each one to what it refers (leper, blind man, etc.).
3. In each case write the following:
 - a. Cause of sickness if given directly or indirectly.
 - b. List the things the person did to get healed.
 - c. List what Jesus did or said.
 - d. In each case give what you think was the outstanding thing done or required without which there would have been no healing.

1. Jeremiah 6—8

- a. Oppression, violence, spoil, did not hear nor delight in Word of the Lord, covetousness, false dealing, refusal to walk in God's ways, stealing, murder, adultery, swearing falsely, worshipping idols, refusal to hear and answer, walked in counsels and imagination of their evil hearts, went backward, hardened their necks against God's Word, disobedience, refused corrections, no truth, put idols in God's house, burned sons and daughters in fire, held fast deceit, refused to return, no repentance, prophets saying "peace" when there was no peace, unashamed.
 - b. They were not healed: because of refusal to repent, to hear the Lord and obey Him.
 - c. "Ask for, look for, the old paths, the good way, and walk therein." Humble yourselves and mourn (for your sin), amend your ways, execute justice, oppress not, nor walk after other gods. "Obey my voice." "Walk in all the ways I have commanded."
 - d. Speak the truth; should not give people the idea everything is all right when it isn't.
 - e. They soothed the people rather than showing them the reason for their trouble.
2. Jeremiah 15:15-21
- a. Return (repent); get rid of the bad things.
3. Jeremiah 17
- a. Will be cursed; he will be dry and barren as a shrub in a desert.
 - b. Will be like a well-watered tree, not overcome by heat (persecution, trouble, etc.), not worried or troubled in hard times, and will bear fruit.
 - c. Sick, diseased, afflicted "be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (and verse 6).
 - d. Healed, restored, strengthened "is the man that trusteth in the Lord, and whose hope the Lord is" (and verse 8).
 - e. Verse 14.
4. Hosea 5:13-6:3.
- a. God. Because of their sin.
 - b. To man (a heathen king). No help.
 - c. Repenting and returning to the Lord.
5. Hosea 14.
- a. Sin (iniquity).
 - b. Confess, repent, ask God to "take away all iniquity."
 - c. When afflicted because of sin, make a full confession and repent, and then pray to be cleansed from sin.

The Fighting Elder

(Continued from page 6.)

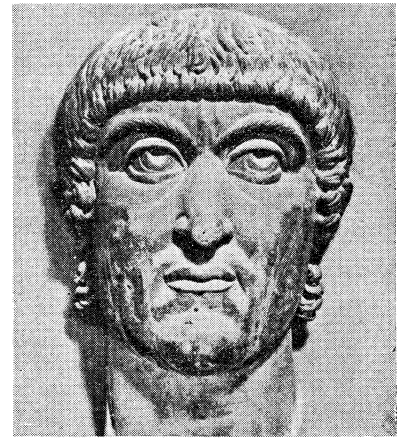
"I fell forward on my chair and remained prostrate for a time when suddenly peals of heavenly laughter came from my innermost being, and after a few minutes of that great laughter, I began to stammer in a foreign language. This continued for about an hour.

"It was then time to go home, and I was obliged to get up. I staggered like a drunkard (see Acts 2:12-18) and had to be led by others and taken home in the street car because I couldn't speak a word of English. When I arrived home, I went into Mr. Brooks's room to let him know that I had received my baptism. When I told him the good news, he did not seem as appreciative as I had expected him to be. His manner seemed to grieve the Spirit; instantly the power lifted from me, and I no longer spoke in tongues, and my baptism was not completed until the following November."

(To be continued)

Momentous Events from The History of Christianity

Constantius and the Barbarians



Constantius

By J. S. C. ABBOTT

Edited by G. P. GARDINER

THE PALACE is a dangerous place for the education and the training of children. Constantine had three sons, who bore severally the names of Constantine, Constantius, and Constans: they were all dissipated. Upon the death of their father (337), the empire was divided between them. The eldest son, Constantine, who was twenty-one years of age, had assigned to him Spain, Gaul (now France), and all of the territory west of the Alps. Constantius, who was but twenty years old, took Asia and Egypt. Constans, who had attained but seventeen years, received, as his share, Italy and Africa.

Constantine the father, with his vigorous arm, had held the barbarians in check. God had apparently heard his prayers, and had given him the victory over his enemies. His death was the signal for a general war. Constantius, in the East, was soon struggling against an inundation of Tartar tribes. The usual scenes of blood and misery ensued, as the hostile armies, now in surging waves of victory, now in the refluent billows of defeat swept the doomed land.

While Constantius was thus engaged struggling against the barbarians on the plains of Asia, Constantine was plotting an expedition against his brother Constans, who was a mere boy, proud, conceited,

and incompetent. But the race is not always to the swift. Constantine, with a large army, crossed the Julian Alps, and invaded Italy to wrest that kingdom from his brother. But Constans, whom Constantine had despised, had able generals. They lured Constantine into an ambush, routed his army, killed him, and annexed all his realms to the Western empire.

Soon after this, a young general, Magnentius, formed a conspiracy in the army, killed young Constans, and was proclaimed emperor by the soldiers. All the Western and Central realms acknowledged him.

Constantius, from the East, put his veteran army in motion, and advanced from the plains of Mesopotamia to make war upon Magnentius and to avenge his brother's death. The whole then known world was thrown into commotion by this strife, which was to decide who should be master of this world. War and woe held high carnival. There were famine, pestilence, and death, smouldering towns, blood-stained fields covered with the slain, and despairing shrieks of widows and orphans.

The hostile armies met in vast numbers on the River Drave, not far from its entrance into the Danube. It was one of those battles which was to decide the fate of the world. Constantius, aware of the

military ability of his antagonist, wisely, but not heroically, retired to the tower of a church where he could overlook the field. He left the conduct of the day to one of his veteran generals.

A fiercer battle than that which ensued was perhaps never fought. Roman and barbarian legions were intermingled, blending in the fight. The air was darkened with stones, arrows, and javelins. Clouds of horsemen, glittering in their polished armor, swept the field like moving statues of steel, trampling the dead and wounded beneath iron hoofs. Night terminated the conflict.

The army of Magnentius, overpowered by numbers, was almost annihilated. Fifty-four thousand were left dead upon the field. They sold their lives dearly. A still greater number of the troops of Constantius lay drenched in blood by their side. Over a hundred and twenty thousand perished in this one battle. Thus did Rome, in civil strife, devour her own children. Thus was the way opened for the irruption and triumph of the barbarians.

In the darkness of night, Magnentius, throwing aside his imperial mantle, mounted a fleet horse, and, accompanied by a few friends, attempted to escape through the Julian Alps. He reach-

ed the city of Aquileia, at the head of the Adriatic Sea, not far from the present city of Trieste. Here, amidst the pathless defiles of the mountains, he rallied his surviving troops around him, and made another stand.

But city after city abandoned his cause, and raised the banner of the victorious Constantius. He then fled to Gaul. Constantius vigorously pursued him. At length, hedged in on every side, the wretched Magnentius, in despair, terminated his life by falling upon his own sword. He thus obtained an easier death than he could have hoped for from his foe.

Thus was the whole Roman world again brought under the sway of a single sovereign. Constantius, the son of Constantine the Great, reigned without a rival, from the western shores of Britain to the River Tigris, and from the unexplored realms of Central Germany to the interior of Africa. But over these wide realms there was nowhere happiness or peace.

The Goths, in merciless bands, were sweeping over Gaul, leaving the path behind them crimsoned with blood, and blackened with smouldering ruins. Germanic tribes, pitiless as wolves, were flocking across the Danube, darkening the air with the smoke of burning villages, and rending the skies with the shrieks of their victims. From the vast plains of Tartary, bands of shaggy monsters, fierce as the beasts which roamed their wilds, came rushing across the eastern frontier into the war-scathed empire. There was peace nowhere.

The ancient city of Rome, no longer the capital of the empire, was now crumbling to decay. Constantius, from curiosity, visited it. He found the population still immense, and was received by the inhabitants with great enthusiasm. The imperial palace which he occupied had entertained no royal guest for thirty-two years. After spending a month in the city, admiring the monuments of genius and art which were spread over the seven hills, he was suddenly recalled to meet an appalling irruption of the barbarians from the Danube. They were ravaging that wide and beautiful valley with every conceivable atrocity, and had already

captured many thousand Romans,—men, women, and children,—whom they were carrying as slaves into their inaccessible wilds. Among these prisoners were men of the highest rank and ladies of refinement and beauty.

Constantius placed himself at the head of a veteran army and pursued the barbarians with such vigor as to compel them to drop many of their captives and much of their plunder, and to retreat in confusion to their forest-glades. He then turned his legions towards the east, and hurried along by forced marches towards the River Euphrates. Here a barbarian chieftain, called Sapor, was ravaging Mesopotamia with an army of a hundred thousand savage men from the wilds of Tartary.

The Roman emperor was prosecuting with great vigor this arduous campaign when he heard the tidings of a revolt in Gaul and that the army there had proclaimed its general as emperor. Burning with rage, he commenced a rapid march with his legions towards the west when he was seized with violent sickness which arrested his steps. While languishing on a bed of pain, with the sceptre of imperial power crumbling in his hands and death staring him in the face, the sins of his life rose appallingly before him. It soon became manifest that his earthly career was drawing to a close.

Constantius had been politically in favor of Christianity as the religion of the state. He regarded the pagan party as his political enemy. Destitute himself of the spirit of Christianity, he commenced the unrelenting persecution of his pagan adversaries, confiscating their property, and sending them to the rack, the dungeon, and the stake.

It is remarkable all through history, how, under the government of God, there seems to be developed a system of retribution. We ever meet that principle in the biography of individuals, and in the vicissitudes of nations. The pagans had persecuted the Christians with cruelty which demons could not have surpassed; and now God allowed a bad man, a Christian in name only, to torture the pagans with the same weapons which they had so pitilessly wielded. It is a

fact, which every Christian will read with pleasure, that the true disciples of Jesus remonstrated against this retaliation. Athanasius, Bishop of Alexandria, earnestly expostulating, wrote,—

“When men resort to persecution, it is evident that they want confidence in their own faith. Satan, because there is no truth in him, pays away with hatchet and sword. The Saviour is so gentle, that he only says, ‘Whosoever will, let him be my disciple.’ He forces none. He knocks at the door of the soul, and says, ‘Open to me, my sister.’ If the door is opened, He goes in. It is the character of true piety not to force, but to convince.”

The emperor was influenced by political considerations only. He regarded the pagan party simply as his antagonists who sought to overthrow that they might grasp the reins of power. In co-operation with his court, he ordered the demolition of their temples and directed all the energies of fire and sword to the demolition of the idolaters. Thus the flames of persecution, which once consumed the Christians, now blazed almost as fiercely in wrapping the pagans in their fiery folds.

Such was the condition of the world towards the middle of the fourth century. Christianity had undermined all the temples of idolatry and was enthroned as the established religion of the Roman empire. Ambitious men rallied about it as a great political power. Wicked men nominally embraced it as an essential step to worldly advancement. Christianity had thus, perhaps, more to fear from favoritism than from persecution. Unprincipled men, grasping at wealth and power, embraced Christianity merely as an instrument for the promotion of their own temporal aggrandizement. They hated its spiritual teachings and endeavored to make it a religion of dead doctrines and of pompous ceremonies rather than a rule to govern heart and life. They crucified Christianity while crowning it.

Lured by hopes of court favor and preferment, many who were still in heart pagans had hypocritically professed Christianity. Corruption thus crept into the

Church. To conciliate the ignorant idolatrous populace, and to lure them into the Christian churches, the pomp and pageantry of pagan rites were introduced to supplant the unostentatious and simple ordinances of the gospel. Hence the origin of those theatric shows which are still the prominent features in the worship of the Church at Rome.

The death-bed of Constantius was that of an awakened and despairing sinner. He had been a wicked man. He had known his duty; for he had enjoyed the teachings of a Christian father. He had also heard the faithful preaching of the gospel.

As the moment drew near when his spirit, leaving the body, was to be transported to God's bar, he trembled, and cried aloud for mercy. He gathered the most devout of the clergy around his bedside, and entreated them to pray for him. Professing heart-felt repentance, the dying monarch implored that the rite of baptism and that of the Lord's Supper might be administered to him. He received both of these ordinances and still found but little peace. Trembling, hoping, despairing, the imperial sinner passed away into the vast unknown.

The three sons of Constantine the Great were now dead. Neither of them left a male heir. Constantius had two cousins, of whom, during his whole life, he had always stood in great dread, lest they should aspire to the crown. He had caused them both to be arrested and imprisoned. Though thus held as captives, they were bound, as it were, with golden chains. A magnificent palace was assigned them where they were provided with every luxury. They were, however, closely guarded, not being allowed to leave the spacious grounds of the palace. They were permitted to see such company only as the emperor would admit to their presence.

At length, Constantius had appointed Gallus, the elder of these brothers, viceroy of the Eastern empire. Gallus took up his residence at Antioch, and immediately released his brother Julian and received him at his court. Constantius, in a fit of jealousy and rage, caused Gallus to be assassinated.

He also re-arrested Julian and confined him for seven months in a castle at Milan where the imprisoned prince daily expected to meet the doom of his brother. Through the intercession of Eusebia, the wife of Constantius, the life of Julian was spared. He was sent into honorable exile to the city of Athens.

Julian had from childhood developed unusual scholarly and philosophic tastes. In the groves of the Academy at Athens he had devoted himself assiduously to the cultivation of Greek literature. When Constantius set out on his military expedition to the Euphrates, he named Julian as his heir to the throne and also directed him to take charge of an army to beat back the barbarians who were ravaging the Valley of the Danube and the Rhine. As Julian, the man of books, the bashful, retiring scholar, received this appointment, he exclaimed, "O Plato, Plato! what a task for a philosopher!"

Julian, enamoured of the classic literature of Greece and Rome, had become an actual worshipper at the idolatrous shrines of the pagans. He loved poetic dreamings, and revelled in the wild mythology of his ancestors. He was just one of those men whom we now politely call *conservative men*, or, more irreverently, *old fogies*. He clung to ancient superstitions and rotten abuses and was quite opposed to the innovations and reforms which Christianity would introduce.

But suddenly he developed traits of character which surprised every one. He entered the camp, shared the coarse food and the hardships of the meanest soldiers, and developed military ability of the highest order. At Strasburg on the Rhine, in command of but thirteen thousand men, he assailed, and after a terrific battle put to flight, thirty-five thousand of the fiercest barbarians of the North.

He crossed the Danube with his heroic troops, and advanced boldly into the almost unknown regions of the north, cutting down the German tribes mercilessly before him. He liberated, and restored to their homes, twenty thousand Roman captives who had been carried off as slaves into these wilds.

Julian, on his return from this successful expedition, repaired to

Paris for his winter quarters. Three centuries before this time, Julius Caesar had found this now-renowned city a mere collection of fishermen's huts on a small island in the Seine. It was called Lutetia which signified *The Place of Mire*. Since then the wretched little village had gradually increased. The small, marshy island had become entirely covered with houses. Two wooden bridges connected it with the shore. Julian was much pleased with the place and built him a palace there.

Constantius was at this time in the Valley of the Euphrates, contending, as we have mentioned, against Sapor. He became jealous of the renown which Julian was acquiring. To weaken him and thus to prevent his gaining any more victories, he ordered a large portion of his army to be withdrawn from Gaul, and sent to the Euphrates. Julian easily induced his soldiers to refuse to go. Clashing their weapons, they rallied around their commander, and, with loud huzzas, declared him to be their emperor.

Constantius, foaming with rage, put his army in motion to march to Gaul for the destruction of his rival. He had but reached Tarsus in Cilicia, the birthplace of the apostle Paul, when he died.

Such was the history of Julian before his assumption of the imperial diadem. He was at the head of his army, just entering the defiles of the Alps, hurrying to meet Constantius in battle, when he heard the welcome tidings of his death. Julian was then thirty-two years of age. With great eagerness he pressed on to Constantinople where he was crowned emperor on the 11th of December, 361.

This extraordinary man now resolved to restore paganism and to abolish and utterly annihilate Christianity. Publicly, and with imposing ceremonies, he made a renunciation of the Christian religion, and committed himself to the care of the pagan gods. As the conversion of the Emperor Constantine was one of the most signal events in the history of the Church, so was the apostasy of the Emperor Julian one of the memorable events in the history of mankind. A bolder act of infidelity and atheism has perhaps never been recorded in the annals of our race.

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 November

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

1. The Unspeakable Gift. John 10:10.

Does He apologize for bringing the stupendous sacrifice? Does He have to explain the great mystery of His becoming man? "How shall we escape if we neglect so great salvation?" How could we apologize for not accepting the unspeakable gift? Ho, every one that thirsteth! Come, and be made partaker of Christ!

2. Overcoming. Romans 12:17, 21.

Darkness is not dispelled by remonstrating against it but by bringing a light. "Let your light so shine..."—"Sons of God, without rebuke, in the midst of a crooked and perverse nation", shining "as lights in the world."

3. A Song of Victory. Psalm 40:3.

This song was preceded by a cry for deliverance. Whosoever shall call shall be delivered. When they had been brought through the Red Sea, they took up this song: "I will sing unto the Lord, for he hath triumphed gloriously." When the Lord turned our captivity, our tongue was filled with singing.

4. Come to the Feast. Rev. 22:17.

To find out the worth of any book, read the last page. It will give you a resumé of its contents. Thus the Bible issues on its last page the great call of the King: "Come, for all things are ready!" Whosoever will! The glorious gospel calls the beggar to the marriage supper of the King.

5. How Firm a Foundation. Numbers 23:19.*

*Upon Thy promises I stand;
Trusting in Thee,
Thine own right Hand
Doth keep and comfort me.*

6. What a Fellowship. Rev. 17:14.

They that are with Him—they are the overcomers. Here is a glorious appointment: "Whether we wake or sleep, to live together with Him." This is salvation and inevitable overcoming.

7. Great is Thy Faithfulness. Romans 8:28.*

*Every joy or trial falleth from above,
Traced upon our dial by the Son of love.
We may trust Him fully all for us to do;
They who trust Him wholly find Him wholly true.*

8. Never Alone. Psalm 34:15.

"Thou, Lord, seest me." What an inspiration for practising the presence of God. "Thou, Lord, wilt hear my cry." What an inspiration to faith and to praying in faith.

9. The Way of Life. Rev. 22:14.

No more shall the flaming sword bar the way to the tree of life. Jesus, Who is the Way, the Word sharper than a two-edged sword, has accomplished what the law could not do, making us the righteousness of God in Him.

10. His Commands Are His Provisions. II. Cor. 13:11.

The new Covenant, a new heart, His law in your hearts, working in you, making you perfect in every good work to do His will. Surely His commandments are not grievous. "I will be a Father unto you, and ye shall be my sons and daughters."

11. The Shining Path. Psalm 18:28.

He hath shined in our hearts by giving us the glorious gospel, the New Testament. "He that followeth me shall have the light of life." "Light is come into the world, and men loved darkness rather than the light." Let us "walk in the light, as he is in the light."

12. I Cried - He Answered. Psalm 34:17.

The law of the Spirit of life commands me to bring all my needs by prayer and supplication and thanksgiving to God and guarantees the answer. "Whatsoever ye ask in my name, that will I do." In place of my troubles, the peace of God keeps my heart and mind.

13. What Is Your Answer? Luke 18:8.

Yes, Lord, You will find some because some must enter in. "They entered not in because of unbelief." Let us therefore fear, lest we should come short, but keep in the love of God by praying always that we may be accounted worthy to stand before the Son of man. There is but one way: As the elect of God, cry to Him day and night.

14. Wonderful Word of Life. John 5:24.

"Life was manifested unto us." To have life one must receive it. "The words that I speak unto you, they are Spirit, and they are life" creating life within. As mysterious as is the growth of seed in the ground, so is this seed of the kingdom, the gospel. Hearing and believing is having!

15. Follow the Captain! II Tim. 2:3.

"Overcome even as I also overcome", Jesus says. For as Christ suffered for us in the flesh, arm yourselves with the same mind. Consider Him, Who endured such contradiction against Himself, lest ye be wearied and faint. "Put on the whole armour of God!"

16. *Following Him. John 12:26.**

*I walk with Jesus, tho' His pierced feet should lead
Where waves and shores of sorrow meet.
I walk with Him and find my joy complete,
For the way is filled with glory.*

17. *The Pursuit of Happiness. Psalm 16:11.*

Life, fulness of joy, pleasures forevermore—surely God has picked out a wonderful way for His own. Jesus Himself is the Way, the Truth, the Life, the real glory road.

18. *Our Daily Bread. John 6:33.*

Man did eat angel's food. This bread is far better. They are dead, but "moment by moment I've life from above" by letting His Word abide in my heart. All of His commands and promises are offers of His divine nature. We are made partakers of Christ if we hold fast.

19. *The Sweetest Word. John 6:37.*

"Come!" It was spoken by Him Who is able to save to the uttermost all them that come. None need be ashamed, for "though your sins be as scarlet, they shall be white as snow."

*Just as I am, Thou wilt receive,
Because Thy promise I believe."*

20. *Sweet Will of God. John 6:40.*

Hezekiah said, "He hath spoken, and He also hath done it." Paul says that God, Who cannot lie, promised eternal life before the world began. See the price He had to pay to make the gift of life available to all. He died that we may live!

21. *A Living Hope. Romans 15:13.*

"Be not moved away from the hope of the gospel!" It is our goal. We are saved by hope. "And every one that hath this hope in him purifieth himself." Paul's earnest expectation and hope are mine too that I shall not be ashamed.

22. *Friendship Divine. John 15:9-11.**

*O that all might know His friendship!
O that all might see His charms;
O that all might have beneath them
Jesus' everlasting arms.*

23. *A Fountain of Godliness. I Tim. 4:8.*

God calls Himself the Fountain of Living Waters. And all the history of God's people is a living testimony to the fact that there is no substitute for godliness. When they forsook God, judgment and death moved in.

24. *Our Hope. II Thess. 1:11-12.*

Oh, for such a ministry which will not let the flock of

God perish in the wilderness but will by earnest intercession present every man perfect in Christ Jesus.

25. *God's Way of Holiness. I Thess. 3:12-13.*

It is the way of love "That ye love one another as I have loved you." And He, Who is love, offers to increase us in it. "Purify your souls through the Spirit unto unfeigned love of the brethren." No other brand will pass!

26. *The Finished Product. I Thess. 3:13.*

Only He who hath begun will be able to produce the finished product. He must work in me to will and to do. My part is to cooperate with fear and trembling by making room for His working. He is able to present you spotless.

27. *Abandonment. Psalm 3:5.**

*In Thy strong Hand I lay me down,
So shall the work be done;
For who can work so wondrously
As Thou, Almighty One?*

28. *The Mystery of the Kingdom. John 6:48.*

"Unto you it is given to know the mysteries." The Word was made flesh unto us. Life was manifested. "If a man love me, He will keep my words, and I will manifest myself unto him."

29. *The Door. John 15:10.*

Keeping His commandments means receiving Him. "If any man hear my voice and open the door, I will come into him and sup with him." It is all so simple and so glorious. "The words that I speak unto you, they are spirit, and they are life."

30. *A Peculiar People. John 15:19.*

We are in the world but not of it. We have been saved out of this present evil world according to the will of God our Father. "Come out from among them..., And I will be a Father unto you!"

**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.*

ON SUNDAY, October 11, the fourth radio broadcast under the auspices of Pastor Hans Waldvogel was begun. This one is in Albany, N.Y., Station WABY, 1400 k.c., each Sunday evening from 6:45 to 7:00. Currently the Chicago broadcast goes on the air Sunday afternoon at 2:00, 1330 k.c., over WEAW. This is the sixth year of continuous broadcasting over WHOM, 1480 AM and 92.3 FM, New York City, each Sunday evening from 6:00 to 6:15. And from Radio Luxembourg the gospel goes out each Monday morning from 6:20 to 6:35.

Let Us Be Thankful

A Thanksgiving Meditation

LET US BE THANKFUL for all the effectual accomplishment of Calvary. We have been made partakers of His grace; we have drunk from the fountain of life and healing; we have known the surging joy of acceptance in the Beloved, our names written in the Lamb's Book of Life. Wonderful certainties of divine salvation! But the fullness of His atonement is still unexplored, and there are possibilities of divine love for us to know. Thank God, we have not exhausted His resources, and, like Paul, we can reach out to apprehend that for which we are apprehended in Christ Jesus.

LET US BE THANKFUL for all God's "exceeding great and precious promises" made available to us in the Word of God, hundreds of them available to us through our Lord Jesus Christ. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1:20). There are promises to cover every need—spirit and body. Here are promises for unsaved and saved alike. There are promises for every present need; promises to assure us clear progress through the future days until we are granted an abundant entrance into His eternal habitation. Granted there are conditions attached to these promises, but we are confident of God's enabling as the Author and Finisher of our faith—our mighty, covenant-keeping Father? "Forever, O Lord, thy word is settled in heaven" (Psalm 119:89). Hallelujah! From eternity to eternity God's promises are sure.

LET US BE THANKFUL for all God's tender faithfulness! This is where Israel sadly failed. They forgot the way God had led them—the high-handed deliverance from Egypt's bondage; the victorious march through the Red Sea on dry ground; the thanksgiving jubilation on the further bank. They forgot the gushing forth of fresh water from the smitten rock and the daily supply of heavenly food properly balanced and vitamized to meet their physical requirement adequately. They forgot the tabernacling cloud of God's presence to illumine, to guide, and to protect them on that rugged wilderness march. They forgot God's manifold benefit, all along their pilgrim way, and this was the very thing concerning which God had warned them through His servant Moses. What about us today? Are we not in grave danger of similar forgetting with the resultant lack of praise to Him whose mercies are following us continually on our pilgrim journey?

LET US BE THANKFUL for the hours of testing, the nights of weeping, and the days when we stood alone. No human support; no place to look but up into the face of our Lord. But He gave a song in the night; He upheld the halting footsteps and brought His dear child through the waters of affliction "more than conqueror." From those days of trial a testimony reached others as they beheld God's grace and strength manifest in His trusting child. What a wealth of patience, of love, of understanding, of tenderness comes through such trying times in every life. Be sure to give God thanks for each bitter cup that brings new sweetness and grace.

LET US BE THANKFUL and even "leap for joy" if we are tasting a bit of persecution. This is what Jesus told us to do when men speak evil of us (Matt. 5:11, 12). Note carefully the "all manner of evil" must be spoken falsely. In Luke 6 Christ adds to this by saying, "Woe unto you, when all men shall speak well of you." Peter adds much on this subject with these comforting words, "If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts." Sometimes the world can only see the Christ within the believer when he is under the fire of opposition and undeserved criticism. No recrimination, no retaliation, just humbly counting it all joy that one is esteemed worthy to suffer with Christ.

LET US BE THANKFUL for the moving of God's Spirit in many new areas today. Hungry, thirsty souls are pressing through to the Fountain of Living Water; and as they drink, the promised rivers are flowing forth in new directions from lives overflowing with His love. May God's people be willing in the day of His power! With rejoicing let us heed the exhortation of Zechariah, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give rain, to every one grass in the field."

LET US BE THANKFUL that our Lord is soon to appear. The blessed, comforting, purifying hope of His return should mean more to us now than ever before. Portents on every hand, distress of nations, confusion over the whole world, sea and waves roaring, evil seducers waxing worse and worse—these signs and more disclose the exact set-up of which Jesus warned us in speaking of His certain return. And what else did He tell us? "Look up and rejoice, for your redemption draweth nigh." Fear on every side; but for His yearning, watching Bride, there is glad expectancy. "Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19).

— Alice R. Flower