

## What Is Your Occupation?

By HANS R. WALDVOGEL

**T**O BE INTERESTED in Jesus is very different from being interested in blessings. When it is Jesus you need, when it is Jesus you want and Jesus you find, you have all His blessings constantly with you.

Most people who call themselves Christians are raw heathen: they know all about the Bible and they know all about the anti-Christ, but it is a very different thing to know Jesus. This knowledge cannot come by way of flesh and blood; it comes to hearts that are wholly surrendered, hearts that want Him. And hearts that want Jesus certainly find Him. You couldn't help but find Jesus and love Him if you really are surrendered to Him. When you want Him, you are not going to give up until you have discovered Him, until you have found Him. And when you discover Him, you will discover Him in your heart, you will find out that He is the very Source of Life and that He is a great King, a King Who wants to reign supreme, without a rival, in your heart.

The bride says, "Draw me; we will run after Thee." What does she mean by that? When the Bridegroom draws, He draws your heart. And when He draws your heart, everything, all your ransomed powers, come into fellowship with the Son of God: your mind, your memory, your thoughts, your feelings, your heart's attention, everything becomes subservient to that wonderful light of Jesus.

Strange to say, most of God's people never find these things out. Very strange! And *you* never will find them out until you prove to God that you really want Him. That is why the Bible says, "The Lord knoweth them that are His." How does He know them? Because they make a holy face? Because they shout and speak in tongues? Because they tell everybody how much they pray and fast? Oh, no, God is looking after something entirely different. He is looking upon the heart. That is how He knows them that are His — He searches the hearts.

Solomon says that the heart cannot cease loving. Isn't that true? If the heart does not love Jesus, it will be captivated by something else, and usually that something else is not so nice. How bad we are when we allow little corners of our hearts for something else. We do not know God very well, we do not love Him very much *until He has our whole attention*; and then our hearts will be in love with Him and He will be revealed more greatly.

What does the Bible say? "After all these things do the heathen trouble themselves." What things? "What shall we eat and what shall we drink?" But how many people are occupied with those things entirely—things that keep them out of the kingdom of God. Jesus says, "Don't." But most people do, and they feel very righteous both-  
 ering about what they will eat and what they

(Continued on page 11.)



COME, let us anew our journey pursue,  
 Roll round with the year,  
 And never stand still till the Master appear.  
 His adorable will let us gladly fulfil,  
 And our talents improve,  
 By the patience of hope and the labours of  
 love.

CHARLES WESLEY.



## A Happy New Year!

By JOHN ALEX DOWIE

"No word from God shall be void of power." LUKE 1:37.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—MATT. 4:4.

"The words that I have spoken unto you are spirit, and are life."—JOHN 6:63.

THE SCRIPTURES are of the utmost value, for they are the inspired Word of God to us, His children. They contain His plans for us and what He wishes us to be, in our daily life here on earth, and our future life with Him in Heaven. In them He gives us the promises, through which, if we accept them by faith, we will be enabled to fulfill all that He has in His wondrous mercy planned for us.

The Old Testament relates the experience of His children long ago, and God's dealings with them. It shows the happiness and prosperity and wonderful blessings resulting from obedience to God, and the sore troubles and cruel bondage and terrible curses which followed disobedience.

The Old Testament was the only Scripture which Christ had, and so it is endeared to us, since it was so loved by Him. Often in His teachings He appealed to God's Word: "Is it not written?" "What saith the Scripture?" "Have ye not read?" In it He found the answers with which to

put to flight the devil when he tried to tempt Him in the wilderness. He rebuked the Sadducees who came to Him questioning, by saying, "Ye do err, not knowing the Scriptures, nor the power of God." His answer repeatedly to the criticizing Scribes and Pharisees was, "Have ye not read that which was spoken unto you by God?"

He found the mission which He was to fill on this earth foretold in the prophets, and opened His ministry at Nazareth with the beautiful quotation,

"The Spirit of the Lord is upon Me,  
 Because He hath anointed Me to preach good tidings to  
 the poor:  
 He hath sent Me to proclaim release to the captives,  
 And recovering of sight to the blind,  
 To set at liberty them that are bruised,  
 To proclaim the acceptable year of the Lord."

In it He found the strength to endure the final suffering, the terrible agony on the cross, that all things might be fulfilled which were written concerning Him. He lived, and died, and rose again, that the Scripture might be fulfilled.

The New Testament is especially precious to us, for it contains the life and words of our dear Saviour while here on earth. It tells us of the lives of the early apostles as they followed in the footsteps of their Master, and the beginning of the Christian Church, its formation and manner of working. Here we enter upon the dispensation of the Holy Spirit, who descended in power after Christ's ascension, to enable His followers to accomplish the mission which He gave them to do.

It was the daily aim of Jesus to have His life exactly correspond to what He found in the Scriptures it was the will of God that it should be. At this beginning of a New Year, shall we not resolve to search the Scriptures prayerfully, and diligently, that we may learn in them God's will concerning us, and make it our daily aim to pattern our lives after the model set before us, through the power of the Holy Spirit working in us? Only by believing and obeying can this Word become a living Word to us.

With the earnest desire to assist in the study of God's Word we have included in this issue an article by George A. Mitchell giving suggested methods of Bible study. These have been tried by many people who have testified to the great enrichment derived from following them. So we commend this article to our readers for their careful and prayerful consideration.—G. P. G.

## Bread of Life

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## Eternal Life

By JAMES SALTER

IT TOOK place on Sunday night, September 16th, 1907. Previous to that time I had lived a B.C. (before Christ) life. I was religious but not regenerate. It all began as I was coming out of church. A young man tapped me on the shoulder and said, "I wonder if you would come with me to an open-air meeting?"

"What kind of a meeting is that?" I asked.

"Oh, it is a religious meeting held out of doors," he replied.

"But," said I, "why outside a church? Do they not have one? Why do they not come here to ours? We have lots of room. Besides I have had enough of meetings today. I have been to Sunday school twice and to church twice."

"But," he persisted, "this open-air meeting is of a different kind." I countered this by answering that I could not go as I must be home by nine o'clock, for our family had supper at that time and it had already turned eight o'clock. "Oh, come along," he urged; "I will see you home by nine o'clock."

So putting his arm through mine we went off to that street meeting. We did some "jay-walking" and soon we were on the fringe of a huge crowd of folks all eagerly listening to what someone in the center of the big ring was saying. Soon I was as interested as any of them; so much so that I found myself pushing through the crowd to get nearer to the speaker who was preaching. Yet he was not a bit like our minister. He was not dressed in clerical attire of any kind; his appearance was not at all smart and his language was the positive brogue of the county. Yet

his words were barbed. They appeared to meet everybody's needs.

But it was his theology that raised opposition in me. "Yes," he repeated, "you can be saved just where you stand and *know* it. You can have a present assurance of sins forgiven and enjoy pardon and peace *now*."

"Wait until he has finished," I told myself, "and then I will correct his doctrines."

As soon as he left the center of the ring and returned to the inner circle of those who were conducting the meeting I made my way to him and said, "Young man, you did wrong in telling this crowd of people what you did. No one on earth can be saved so how can they know it? And until you get to heaven you have to do the best you can and wait until you get there to find out if you have been good enough, and if you have not, well, you will not be allowed to stay there. So how can you have eternal life now? And you certainly cannot know it *now*. Our minister says these things, and *he knows* for he has been to the university. You have not."

He listened calmly to all I had to say and agreed with some of it, for he said, "Yes, you are right; I have not been to the university, but," he hastened to add, "I have been to Calvary." And handling his pocket Bible he said, "You are taking the word of a man."

I retorted, "Yes, but a good man, a minister of the Church of England." And again he agreed but opening his Bible deliberately at a page which seemed as though it had been opened there many times before

he read, "If we receive the witness of men," and then he stopped and looking straight at me he said, "That is what you are doing," and resumed reading, "The witness of God is greater." He then flung at me a question which made me really angry. "Do you wish to make God a liar?"

I, a religious young man straight out of church—one who had been baptised as a baby and confirmed by a bishop of the Church of England—I who went to church every Sunday and to the Holy Communion at the least once each month—did I wish to make God a liar? Why, the very word "liar" was revolting to me and to use it of God was to me rank blasphemy. My wrath went right down to my feet and as a keen footballer I felt strongly impelled to kick him. Finally I got control of myself and managed to answer a gruff, "NO."

"Very well," he confidently replied. "Shall we continue?" He went on to read, "He that believeth in the Son of God hath the witness in himself. He that believeth not God hath made Him a liar because he hath not believed the record that God gave of His Son."

Here I interrupted him to repeat, "Yes, that is so. We have to be as good as we can; do the best we can and then when we die and go to heaven, if we have been good enough, we can stay there; but if not, we are not allowed to remain but must go elsewhere. But we have to wait until we die to find out." My temperature was rising all the time, and the young man's coolness only added to my heat.

"Very well," he answered,

*Since I'm in my Savior's fold  
I have peace and joy untold;  
For my Shepherd gently leads me  
In His pleasant pastures feeds me  
Guides me by the waters still,  
Saves and keeps me from all ill.*

*In the straight and narrow way  
He doth lead me day by day;  
Though it be through many a testing,  
Enemies my soul molesting  
Yet I fear no ill nor harm  
Safely guarded by His arm.*

*In the presence of my foes  
He His "bread and wine" betows,  
Fills my cup with brimful measure;  
Gives to me the hidden treasure  
Of the Spirit's joy and might,  
Makes me victor in the fight.*

*Sheltered thus beneath His wing  
I can only praise and sing.  
All my days His love will guide me,  
With all needed grace provide me  
And I shall, when life is o'er  
Dwell with Him forevermore.*

Gottfried A. Waldvogel.

"now let us see what God says." Continuing to read from the place where I had stopped him he calmly went on, "And this is the record that God *hath given to us eternal life* and this life is in His Son. He that hath the Son *hath life* and he that hath not the Son of God hath not life" (I John 5:11-12). "That is what God says," he urged. "God hath given and you can have eternal life *now*. That is the message of God's Word." Although I felt deflated and knew that I was defeated I refused to give in and stubbornly retorted, "But you told the people that they *could know it*. You cannot find that in the Bible."

But he could and he did. He allowed that he had not been to a university but he evidently had sat under a good Bible teacher and he knew the Word of God. Without turning over the page he continued, "These things have I written unto you that believe on the name of the

Son of God; that ye *may know that ye have eternal life* and that ye may believe on the name of the Son of God." Then he read, "Beloved, *now* are we the sons of God."

Still unyielded and thinking that he had some special kind of version of the Scriptures I challenged him to let me look at his Bible. "Is it a King James version?" I demanded. Deliberately he placed it into my hands. Yes, it was. "But why did not our minister tell us these things?" I said.

"Let us leave your minister out of the question," he replied. "You have seen that this is an Authorized Version copy of the Word of God and that in it God says you can have the gift of eternal life *now* and *know it*. You can be saved *now* and have as a present gift this eternal salvation. That is what the Book says. But," he said, very emphatically, "so long as it stays in the Book it will not help you.

It is not food in the store but food in the stomach that keeps us alive."

"But," I protested, "what do you mean?"

"Do you want this eternal life?" he pertinently asked.

"I do," I answered, "but you see, I cannot stop to get it. I must be home before nine o'clock."

"You can have it and be home before nine o'clock," he urged. Holding out his Bible he asked, "Whose book is this?"

I replied, "It is yours."

"But if I offered it to you as a free gift and you took it, whose then would it be?"

"Why, of course, it would be mine," I said.

Then he slowly repeated, "The free gift of God is eternal life! God is offering it to you here and now. Will you take it?"

"If it is so simple as that," I said, "I certainly will take it *now*." Putting one hand in his and the other on the promise of God we stood bareheaded in that Market Square and that young man prayed while I asked for and received pardon and peace and the free gift of God. I was saved then and I *knew* it.

Then the young man who had taken me to the meeting put his hand on my shoulder saying, "The time is up," and he hurried me right to the door of our house. It was a few minutes to nine o'clock when I rang the door bell and on entering the house my aunt (with whom I lived as I had lost both my parents while still quite young) said, "Supper is ready in the dining room." I replied, "I do not want any supper, thank you. I am saved now. Good night!" I passed her to go upstairs to my room and she followed me with an amazed look.

I had always said my prayers and never got into bed any night without repeating those I had learned as a child. But somehow as I knelt by my bedside

(Continued on page 10.)



Sara M. Brooks

**H**UMILITY is something the Lord wants every one to have who names the name of Christ. Humility is the greatest victory that any person can attain to—real heart humility, where you love one another, where you do not care what anyone thinks of you, where you have no thought that you are worthy of anything at all from God or man. You have come to the place where you have seen yourself as one who does not deserve even the things that God gives you and who does not deserve any place here or hereafter. We need to be delivered from this flesh; we need to be delivered from this mortal to gain immortality.

There is something in every human mind and every soul and every human body that is contrary to the will of God and that thwarts the purpose of God and keeps God from having His will done in the lives of His people—this thing that says, “I, I, I . . . I am the one. . . . I am going to do what I please.” That belongs to every human heart and every human soul that has not already refused it and received the victory of Jesus Christ within. That thing has got to be uprooted and cast out in order for us to attain to the glory that Jesus Christ has purchased for us. And just so far as we are open to receive it, we can have this humility.

Not one of us wants to really submit ourselves so truly and utterly that we can come down. The Lord is continually telling

# Divine Humility

By SARA M. BROOKS

us to come down. He is humble. He is humility itself, and He is altogether lovely. When He calls us to come down, He wants us to come down where He is. He would not say it if He could not do it for us, and He wants us to see that that is our great attainment—humility, lowliness, meekness, long-suffering, just like Christ Himself.

“Come down where I am into the valley of humiliation. Stay with Me and I will take you through these wonderful portals of divine love, divine faith, and glory, and I will show you those things pertaining to the kingdom of God.”

You cannot come down yourself. Of course, you could refuse a good many things that would bring you down. Every time you want to be up, just call on God and He will enable you to come down. We do not know the way, but He will show us the way. He will let things come into our lives, and they will come right along without our wanting them, and before we know it we will be getting down. He wants to get our wills subjected. He wants to come into our hearts and lives so that He can reign supreme.

How many have the life that is truly given, so that God moves, and leads, and subjects you? It is a lovely place to be.

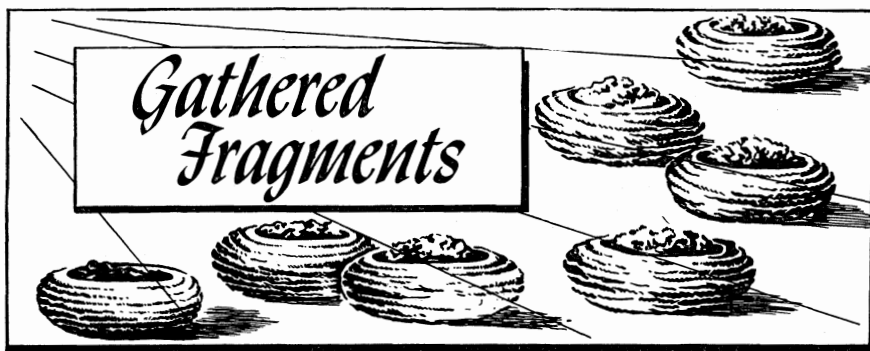
It is marvelous. The one who finds that wonderful place in Christ, who loses that high spirit, and comes into that place of subjection, that one must give up and let the other one have the place he thinks would be so nice for him.

There are so many passages of scripture to instruct us along this line, if we would seek them. But we are not so willing to be instructed, or to come down, unless we want Christ in a great way, unless we are desirous above all things to have Him rule our lives.

The Lord wants us to submit to one another as well as submit to God. These great truths are so wonderful, and we never find them in their entirety until we come down. Jesus loves to please His people; He loves to fold them in His arms and draw them close to Himself. He wants to teach us. He wants us all to come down into that lowly place, into the green valley, between the hills, where there are streams and grass and flowers—into humility, lowliness, meekness—giving ourselves to Him entirely and letting God rule in our lives, losing our identity in Him. Let us cry to God that He will bring us through, and let us do the things that will help to bring us down.

There are some who would have Christ cheap. They would have Him without the cross. But the price will not come down.

Samuel Rutherford.



Mrs. Sara M. Brooks, author of "Divine Humility" (p. 5), was the wife of Elder Eugene Brooks of Zion, Illinois. Together with her husband she had an extensive ministry in Canada and the United States for many years prior to her home-going in 1949 at the age of 83. Her husband is in his 98th year, mentally keen, and usually attends the Sunday morning service. On a recent visit with him, Elder Brooks told the editor of *Bread of Life*, "Everyone of us ought to be on his knees. The best of us all are too lean to pass through God's market."

\* \* \*

As we go to press word has been received of the sudden passing of Elder Brooks' sister-in-law, Mrs. William A. Brooks, better known as Aunt Lena to the thousands of guests who passed through the doors of the Faith Homes of Zion, Illinois, since they were opened in 1910. Many will indeed rise up and call her blessed, for she was indeed "well reported of for good works," having "lodged strangers . . . washed the saints' feet . . . relieved the afflicted . . . diligently followed every good work." But she was not only "a Martha"; she also knew how to pray earnestly and effectively for the interests of the kingdom of God. Active to the day preceding her death on December 21st, she died of a heart attack.

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"Eternal Life," the story of James Salter's conversion, was written expressly for *Bread of Life*. Brother Salter is now resident in England as the Home Secretary of the Congo Evangelistic Mission. He is the son-in-law of the late Smith Wig-

glesworth, a prominent Pentecostal evangelist who was greatly used of God in Europe and in this country.

\* \* \*

Rarely have we read a religious book which is so well-written, entertaining, informative and inspiring as *Queen of the Dark Chamber* by Christina Tsai. An autobiography, it tells of life in an old, wealthy Chinese family whose father was a high government official. The story of her conversion and subsequent life of soul-winning is most challenging. In addition to many outsiders, Miss Tsai writes, "In all, fifty-five of my relatives, adults and children, have become God's children and expressed their faith in Jesus. I have never been to college, or theological seminary, and I am not a Bible teacher; I have only been God's 'hunting dog.' I simply followed at the heels of my Master, and brought to His feet the quarry He sent me after." Recently we had the privilege of meeting Miss Tsai, and in spite of the fact that she has had to be in a black room for the past twenty-two years, due to malaria of the bone, we found her jubilant and radiant, Queen of the Dark Chamber indeed, still finding ways of witnessing.

\* \* \*

We are happy to include an article by W. Ernest Oldfield, pastor of the Canarsie Full Gospel Chapel, Brooklyn, "Giving Thanks—For Trials." Born in China of missionary parents, Mr. Oldfield, together with his wife, has served Canarsie for ten years.

\* \* \*

"Look upon Him, as upon the true Serpent of brass, till the fever and the poison of your sin be healed," is but one of many striking and grip-

ping sentences to be found in a splendid devotional book recently reprinted, *Beyond Humiliation* by J. Gregory Mantle. Of this book Miss Pearl Young, frequent contributor to *Bread of Life*, says, "This book has probably been a greater blessing to me than any other book outside the Bible."

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THE November issue of *Christian Life* carried an article:

"Christianity, USA:  
New York City

WORLD'S GREATEST  
MISSION FIELD"

which gives an excellent cross-section of religious life and the great need of this world metropolis. With a population of over eight million—"one out of every twenty of all U.S.A." lives in New York City—there are over two million Catholics and over two million Jews and only "approximately a half-million Protestants."

An estimate based on figures recently released by the Protestant Council gives a total Sunday school attendance for the entire city as approximately 167,000, and this includes a large percentage who attend Sunday schools where the Bible is not held to be the inspired Word of God and the gospel of Christ is not preached. And New York which does so many things "in a big way" has only a few Sunday schools which reach the three-hundred mark, though Trinity Lutheran, a Norwegian church, "aggressively evangelical," located only a few blocks from where *Bread of Life* is printed, has over 1,000.

\* \* \*

"In Chattanooga, Tennessee, many students from City and Central high schools pray instead of play before morning classes," according to *The Alliance Weekly* (Oct. 21). "They gather three mornings weekly to ask God's blessing on their school activities and to pray for others. The prayer sessions began during the Billy Graham evangelistic crusade last spring."



The same issue of the *Alliance Weekly* reports that "Protestant membership in the Philippines has gone up from zero to 1900 (when the United States assumed control) to today's total of 400,000 to 500,000 persons."

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Our special thanks are due *William Schuetze*, professional photoengraver, who gives his services monthly to *Bread of Life* as a thank offering for what God has done for him. A native of Germany he was captured by the Russians in the siege of Berlin and placed in a concentration camp. After a year and a half he was discharged because of sickness. Returned to his home he became a policeman, and in the course of duty met a woman who before the war had attended the Ridge-wood Pentecostal Church. She brought to him and his wife the message of salvation. In 1952 he was able to come to this country and gave his heart to the Lord. After a few months' time he was joined by his wife and now together they are happy in the Lord, exceedingly grateful for all God's goodness. Much art work on the part of Mr. Schuetze went into the production of the Pilgrim's Progress cut on the back page of this issue.

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*Miss Marie Dilger* arrived home on furlough from Kenya, Dec. 16, flying via Scandinavian Airlines, with stops at Athens, Zurich, Oslo, Gothenburg, and Copenhagen—all at no extra charge. In Zurich she visited with *Miss Olga Weber* and spoke at meetings in Zurich and Schaffhausen. In Oslo she was met by *Miss M. Johannsen*, missionary to India. *Miss Martha Schoonmaker*, en route to India, had not yet arrived in Norway due to the fact that the rudder of her ship had been lost crossing the Atlantic. That was some experience!

# Methods of Bible Study

By GEORGE A. MITCHELL

IF you desire to broaden a little in the reading of the Word, we suggest the following plan:

Begin at the Gospel according to Luke, and read it; then read Acts; then read Paul's Epistles in this order: viz., I and II Thesalonians, Ephesians, Colossians, Philemon, I Timothy, Titus, and II Timothy. Now turn to the Old Testament and read the Psalms. Then, beginning at Matthew, read Matthew, Hebrews, James, and Jude. Next read Isaiah. Then read Mark and I and II Peter. Now read Jeremiah. Coming back to the New Testament read the Gospel according to John, and I, II, and III Epistles of John, and Revelation.

While reading, make a note of the references to some subject, such as "Belief," "Faith," "Love," etc. Also, while reading the New Testament follow up the references given in the margin of your Bible to passages in the Old Testament, and while reading in the Old Testament follow up the marginal references in your Bible to New Testament passages. This will give you a more extended knowledge of the connection between the Old and New Testaments.

There is yet another method:

Take the Bible and find out just what is said, and all that is said about how *you* (make it personal, "I") *should think*—thoughts proceed both from the mind and heart. Next find out

just what the Bible says about how *you should feel*. Then find out all the Bible says about how *you should act*.

Take the fifth chapter of Galatians and spend one week on it, from the thirteenth verse to the end of the chapter.

Take the fourth chapter of Philippians and spend many days on your knees over it, especially from the fourth to the eighth verses, and from the eleventh to the thirteenth verses.

Follow this with the third chapter of Colossians, more days on your knees.

Then take the thirteenth chapter of I Corinthians and spend weeks on your knees over this chapter.

If this list is not enough, there are many more chapters in your Bible that you can treat in the same way.

Your prayer while you are doing this should be something like this: "Lord Jesus, help me to know Thy will for me in this portion of Thy Word, and help me to carry it out in my life."

The principal thing is to be regular in reading and prayer, that is, do not let a day pass—unless something out of the ordinary happens—without taking time to read the Word and pray. In reading, remember that the Bible is the Word of God to us as individuals and that we should measure our lives by what we read.

## Missionary Prayer Guide

*Monday*  
**India**

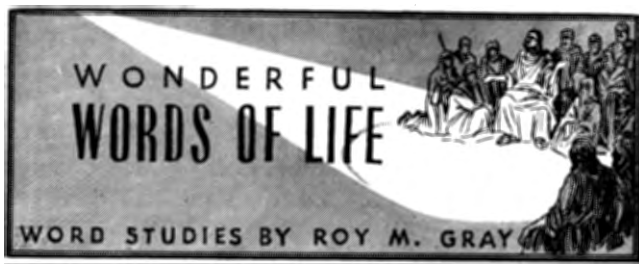
*Tuesday*  
**China and Japan**

*Wednesday*  
**Latin America**

*Thursday*  
**Europe**

*Friday*  
**Africa**

*Saturday*  
**United States, Canada**



## More Abundantly

"I am come that they might have life, and that they might have it *more abundantly*" (John 10:10).

"More abundantly" in the Greek is one word. It comes from a root meaning "exceeding some number, more than necessary." The same word is used in John 6:12 where it is translated "remains." The disciples were told to gather up the fragments of good that "remained" after the feeding of the five thousand. There were twelve baskets full that "remained" after all had eaten. In this case the word indicates that there was more than enough. And so it is with the "life" which we can have "more abundantly." There is more than enough for us. There need be no lack or shortage of this life. The life is not only "abundant," but it goes beyond the abundant stage—there is "more than enough." This life is Jesus Himself! When I once see that, eternal life has begun.

## House and Household

"But if any provide not for his own, and especially for those of his own *house*, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the *household* of God" (Eph. 2:19).

When we read these two verses in the Greek and see that the English words "house" and "household" are both translations of the same Greek word *oikeios*, we get a real thrill. *Oikeios* means "of the same family, or kin; of the family of." In the one verse we are told that we are no longer strangers and foreigners, but "fellow-citizens with the saints, and of the household of God." That is, we belong to the same family as God. Surely the head of a family is part of the family. Is not this wonderful? Now what does God tell the earthly heads of families to do? He says in Timothy that if any provide not for his own, and specially those "of his own house (household) he hath denied the faith, and is worse than an infidel." Now, do you think God will do less for His own household than He asks mere man to do for his? Are not our unrest and worry and fear about the things of this life, the eating and drinking and wearing of clothes, a sign of terrible unbelief? Ah, let us read these two verses over again and sigh with relief. We be-

long to God's household—if indeed we are born again, born of God, new creatures in Christ Jesus, partakers of the divine nature—where there can be no care, no want, no worry. Our Father is able to supply the needs of His great family, and is hindered in doing so only by our unbelief.

"If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

## Death and Resurrection

By F. B. MEYER

THESE are the two poles of Christian life—Death and Resurrection. That which was true in the history of our Lord must have its counterpart in our own experiences. That Jesus died and rose again is not only the dual basis of justification, but it is the dual basis of sanctification. Did He die? Then we must arm ourselves with the same mind. The crucifixion was not finished on Calvary; it has continued through all ages, and will continue unto the end; not in its mediatorial and atoning aspect, but with the view of each man denying himself and taking up his cross to follow daily. So also we are perpetually leaving the things of time and sense where Christ left his grave-clothes, and are pressing up and on in the wake of his resurrection and ascension.

It is a solemn question, how far we are participating in this daily dying and daily rising. "Be not conformed to this world; but be ye transformed. Mortify your members which are upon the earth; seek those things which are above. If one died for all, then all died; that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."

It is not that the old nature dies, but that we die to it. As a matter of experience and walk, the results will be very similar from either of these ways of stating the fact. But it is true to Scripture and experience also to speak of reckoning ourselves to be dead indeed unto sin—that is, the root-principle which so often fruits in sins. Reckon that the grave of Christ lies between thee and the solicitations of the world, the flesh, and the devil. Deem thyself dead to thyself. All this, however, is only possible through the Holy Spirit.

Every meeting ought to be an event where Jesus reigns, where He unsheathes His sword and the enemy is defeated.

If people would use their brains as much as they use their tongues, and their tongues as little as they use their brains, they would come out just about right.



## Giving Thanks — For Trials

WHEN we give thanks we usually think of those things which seem to benefit us. We may enumerate our material blessings, or we may refer to our spiritual gifts and privileges. We miss the truth, however, unless we are thankful in *every* thing. Even the chronic grumbler is usually thankful once in a while, but that kind of experience is completely unsatisfactory.

How is it possible to have a life of continual joyfulness? One way is to learn to give thanks, not only for blessings, but also for trials.

There are three reasons why we can thank God for our trials. First, because He has promised that they will not be too great for us. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

Perhaps the test through which we are passing seems too severe. The pressure of it bears down upon us until we feel we can never rise again; it is just *too* much. Yes, it may *seem* to be more than we can bear. But not so. It cannot be. God has promised. He is faithful. There is a way of escape. Let us thank God for it. He knows our capacity and powers of endurance, and in the midst of the fiery trial we may cry out with Job, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job. 23:10).

A second reason to be thankful for our trials is that they are good for us. There is no chance or accident about them.

God has permitted them. The devil may be the direct agent involved, but God is using him for His glory. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Ps. 76:10).

It was most cruel for Joseph's brothers to sell him into slavery. It was utterly unjust when Potiphar had him thrown into prison. It was bitterly disappointing when Pharaoh's butler forgot all about him, and he was left to suffer in silence for two more years. But if it had not been for these trials, which must have probed the very depths of Joseph's nature, he would never have been in a position to save his family from starvation, and countless thousands besides would have perished. All these apparent misfortunes were included in the great providence of God. They were good for Joseph. And our trials are good for us.

But sometimes we cannot *see* any good in them. And that brings us to the third reason why we should always give thanks for our trials. It is this. Even when there seems to be no good in them, we know that they are *working together* for good, for "we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

There are many things that we can never understand in this life. That does not matter. We have God's Word. And His Word is Truth. Whether we ever perceive God's purpose or not in the situation which confronts us, we know that in the wise judgment of the Almighty it is part of the great plan which He is working out to cause His will to be done and His name to be glorified. So like Paul on his way to Rome, let us thank God and take courage.

### One Thing

#### ONE THING—

— have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.—Ps. 27:4.

#### ONE THING—

—is I needful; and Mary hath chosen that good part which shall not be taken away from her.—Luke 10:42.

#### ONE THING—

—I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

# Eternal Life

(Continued from page 4.)

that time it was all so different. That night I *prayed*. The affection and love I had lost by the early death of my parents left me love-hungry, but that night God came to me as both father and mother, and my whole being was bathed in the sunshine of enduring love, and like a child I seemed to leap onto the knee of an affectionate parent and my heart burst in gratitude. Heaven, the love of God, and the presence of God bathed my whole being. I must have been speaking loudly for I was disturbed by someone at the foot of the stairs calling my name. I rose and looking down the stairs saw my aunt. She called out, "What is it?"

"Oh," I said, "I am saved now." She replied, "Come downstairs at once"; which I did.

"Where have you been?" she demanded.

"Why, I have been to church," I replied.

"Yes, I know that; everybody in church knows that; for our pew is in the chancel of the church, because your uncle is the vicar's warden. But where else have you been?"

"I have been to an open-air meeting in the Market Square," I answered.

"An open-air meeting!" she scornfully repeated.

"Yes," I said. "I went there after the church service and I got saved—received the gift of God which is eternal life."

For a few minutes I had to undergo the lashings of religious venom as she informed me that the Church of England was good enough for my father and my mother, and who was I that I should want to change my religion?

It was impossible to placate the dear soul. I could only tell her that I had not changed my

church but had exchanged my religion for salvation. That house ceased to be home to me and after my baptism in water the door was locked on me.

About ten years later when I was home on furlough from the Belgian Congo, I was making an appeal in one of my Sunday night gospel services when among the uplifted hands I thought that I recognised one of them. It was that of my aunt. That night she too accepted the gift of God, eternal life as a present possession, and we were happily reconciled in the mutual joy of this so great salvation.

More than forty-six years have passed since that Sunday night when I received the gift of God. During that time I have traveled the five continents and sailed their seas; have lived among all kinds of people including cannibals, have been lost to them and left by them to die, have faced death many times, but God has proved Himself a present help in every time of trouble. He has never let go my hand. To Him be all the praise!

## Fellowship With God

By GERHARD TERSTEEGEN

GOD invites us to His lovely fellowship.

He purposes preparing our spirits for His habitation and temple, and in this inward sanctuary we shall see the beauty of the Lord. Oh, what a mercy! If, then, the overflowings of the love of God towards our unworthy souls are so exceedingly abundant, we ought also to be very liberal and not withhold ourselves in any respect from this eternal Good which seeks to have us solely and wholly for Himself.

To be entirely God's is the true secret of the inward life of

which people form such strange and frightful ideas. There is nothing more simple, safe, pleasant, and influential than this life of the heart, which is not the result of reading or mental exertion, but is thoroughly known and experienced by dying to the creature and love to the Creator.

It is consequently more the work of the Spirit of Jesus in us than our own work. He leads the soul more and more profoundly into an abandonment of all created things, and of itself also, and into an unreserved resignation to God. He does not require this with legal severity, but leads the obedient soul into it and gives her a supernatural central inclination, which makes her willing, in spite of self, and causes her to follow the Lamb whithersoever He goeth. God alone becomes the sole and complete treasure of the soul and glorifies Himself in her at His pleasure. The new inward life is nothing new or particular. It is the ancient and true worship, the Christian life in its beauty and form.

Let us therefore only abide with the Lord and commit ourselves to Him more sincerely, for He is very gracious, even in the trials of those that love Him. He is eternally all-sufficient for our spirits!

### SOME PARENTS SAY

"We will not influence our children in making choices and decisions in matters of religion." Why not?

The ads will!  
The press will!  
The movies will!  
The neighbors will!  
The politicians will!  
The forces of sin will!

Shall we ignore our own children?  
God forgive us if we do!

—Selected.



## ABANDONMENT

WHEN I first began to seek the baptism of the Holy Spirit, I was a bundle of nervous, impatient restlessness. I wanted my blessing so quickly. . . . The more other people got their blessing around me, the more positively did I pray and seek and agonize and wonder and get anxious and upset. I went from meeting to meeting. And when the meeting went wrong and Satan seemed to be permitted to hinder, I chafed and rebelled in spirit, feeling I was losing time.

One day a quiet little German woman said to me, "Sister, you have too restless a nature. You need to get still. You don't stay *put*. Instead of getting quiet before *God* you wait for influences about you to get into the right attitude. You come into a meeting and if the speaker doesn't please you, you slip out. If you feel like prayer and there is speaking or testimony, you fret in your spirit. You need to give yourself more over to God and when you go to a meeting look for a blessing, but take it in *God's* way."

This opened my eyes. I saw I was running myself. I determined to give God a better chance to work out His will with me. From that time I endeavored to *abandon* myself in a meeting to the will of God. It took time to learn the lesson, but I learned it.

This abandonment is necessary in a meeting in order to get blessing. In a meeting where there is liberty of the Spirit, there are many things our *flesh*, until it is brought into subjection, will rise against.

I objected heartily in the beginning to emotionalism. I could not keep my mind, eyes, nor disapproval off of manifestations about me. I have always been acutely susceptible to peculiarities of speech or manner in others. Satan took pains I should remain so. I had my own pronounced, *very* pronounced, opinions of the way things should be done. One by one God helped me to lay all these things down, to give my spirit

up to Him, to rivet my thoughts on Him, and not to feel ruffled, or disturbed by any unfortunate turn in the meeting, any unwise testimony, any extreme and perhaps really fleshly emotionalism, any absurd prayer.

All these things are bound to come into meetings from time to time, and until we can realize that the *Lord* is quite able and sufficient to care for His own work and overrule anything the flesh or the devil may bring it, we will permit Satan to have the triumph of accomplishing one of the very purposes for which he has introduced these things, that is, distraction of our thought, or a rebellion of spirit that preclude all possibility of blessing. The ability to sit in a high, sweet calm *above* the mistakes and vexations is of inestimable blessing in a meeting where all are unitedly seeking God.

The lesson I had to learn in the meetings has been steadily impressed on me all the way along, until the tendency to "run" other people, to put my hands on God's work, to carry responsibilities that are not mine, has been gradually more and more eliminated. I realize we carry many burdens God never gave us to carry, and that we have no right to carry; in fact, that we presume upon God's goodness when we attempt to carry them. How much slower we would be with our advice, our assistance, our pushing in to straighten out mistakes, if we could see things as God seems them, and stay just where God puts us.

## What Is Your Occupation?

(Continued from page 1.)

will drink. Oh, the trouble, the worry, the fretfulness, the carefulness that occupy their hearts and their minds and give them sleepless nights! What is it? Is it a hunger for Jesus? No, it is "What shall we eat? what shall we drink, and wherewithal shall we be clothed?" The whole world is swallowed up by these things.

Speak about practicing the presence of God to the average Christian and he does not know what you are talking about. God says, "Let the wicked forsake His ways and the unrighteous man his thoughts." Even our thoughts are unrighteous—think of it—"and let him return unto Me." God says, "My thoughts are higher than yours. I want you to think my thoughts." Yes, "The Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity." But we don't depart from iniquity until we want Him more than His blessings, His gifts, or anything else. For only He Himself is salvation.

*The Pilgrim*

Who would true valor see,  
Let him come hither;  
One here will constant be,  
Come wind, come weather;  
There's no discouragement  
Shall make him once relent  
His first avow'd intent  
To be a pilgrim.

Whoso beset him around  
With dismal stories,  
Do but themselves confound:  
His strength the more is.  
No lion can him fright,  
He'll with a giant fight,  
But he will have a right  
To be a pilgrim.

Hobgoblin nor foul fiend  
Can daunt his spirit;  
He knows he at the end  
Shall life inherit.  
Then fancies fly away,  
He'll not fear what men say;  
He'll labor night and day  
To be a pilgrim.

JOHN BUNYAN.

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