

Bread of Life

Vol. IX

January 1960

No. 1



Two Views of Life

First Traveller in the Valley

THE way is long and rough and dark.
I tread the weary path alone,
While far and near, from out the gloom
There comes the sound of sigh and moan

Or bitter plaint, or strife of those
Who go the way and bear their load,
And all about are stumbling feet
Or fallen forms and drops of blood.

From distant hill and mountain top,
Instead of music's charms to cheer,
I hear the voices on the heights
In cruel scorn or careless jeer.

I stumble o'er the broken path
To fall and rise, to fall again;
And no one gives a helping hand
Or cares to soothe my bitter pain.

The way is long and rough and dark.
I know not what before me lies;
I hate my life so filled with gloom;
I hate the blackness of the skies.

I stumble in the dust again—
No help is near, no pitying eye;
There is no refuge for my soul,
I hate to live and fear to die.

Second Traveller in the Valley

The way is long and rough and dark,
But then I do not walk alone;
A Friend is by; He holds me, lest
I dash my foot against a stone.

And all about are helpless ones
Who stumble o'er the broken road;
With Jesus' strength I help them up
And tell them HE will bear their load.

Because no music here is heard
My soul is filled with sweeter song,
And knowing life is dark to them
I sing it for the listening throng.

And from the distant mountain tops
I hear victorious shouts of men;
I'm glad to know they've reached the heights
And listen and rejoice with them.

The way is long and rough and dark—
I do not know what lies before,
But JESUS knows and leads the way,
And I will trust Him evermore.

And what is this great world to me
But for a place to do His will?
And does it matter which I tread,
The gloomy vale or sunny hill?

I know the good Lord knoweth best.
I know as bright my light may shine
Within the vale as on the hill
To show the love and power divine.

And well I know the long dark path
Leads but to realms of endless day
Where Christ has made a house for me,
And I shall live with Him always.

—MARTHA WING ROBINSON.

Bread of Life

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JANUARY 1960

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My Refuge and My Portion

By EDWIN H. WALDVOGEL

*"I cried unto Thee, O Lord: I said, Thou art my refuge and my portion
in the land of the living" (PSALM 142:5).*

THERE ARE so many wonderful things in the Word of God that we are told about our Lord—the way we can experience Him. And here we read just these two expressions that the Psalmist gives as he pours out his heart unto the Lord—"my refuge . . . my portion." I wonder if we have all experienced Him like that, or are experiencing Him, because he says here, "In the land of the living." That means it's for *now*, for *this walk on earth*, for *this earthly pilgrimage*. How good it is to have a refuge! And that the Lord, Himself, will be our refuge. That is a wonderful truth, isn't it? Where can we hide? Where can we go? We realize the value of a refuge.

Here David was hiding. He was pursued by the enemy—by Saul, who was after his life. In the preface to this Psalm it says he was hiding in a cave. But still more than that—he had taken the Lord as his hiding place and as his refuge. He needed a hiding place. He realized that there was danger on every hand, as he said, "There is just a step between me and death." But here he found a refuge.

You and I also need a refuge, every one of us. These two things are brought out in the Old Testament in different places.

We think of the story of the

Passover. You remember how the lamb was slain. That night, the angel of death was going through Egypt, and he was to slay the firstborn in every family. But God provided a refuge for His children. They took the lamb; they killed it; and they sprinkled the blood on the doorposts and above the door. Inside they were safe. And inside they were feasting on the lamb.

There you have these two truths brought out to us in a different way. They were safe under the protection of the blood of that sacrifice, and while the angel of death was going through the streets of Egypt, God had provided a refuge for them under the blood. And He also provided a feast for them. While there was danger and crying and great despair on every hand, they were safe, feasting upon the Passover lamb, waiting for the summons to leave Egypt.

How many of us have found Jesus Christ as our refuge? How many of us have come to Him and found that His precious blood cleanseth us from all sin? Our colored friends sing:

*O my lovin' brother, when the world's
on fire,*

*Don't you want God's bosom to be
your pillow?*

*Oh, hide me ever in that Rock of
Ages,*

Rock of Ages, cleft for me.

Thank God, there is a refuge

for us. We realize that the world lieth in the wicked one, and men and women are subject to the enemy of their souls. They are bound by him; he is a hard taskmaster, and the end of his servitude is death. Thank God for Jesus. Thank God for that Rock of Ages, cleft for you and for me, and that we can come to Him and find in Him deliverance, find in Him forgiveness, find in Him a place of safety, a place where we can live and serve the God Who created us and Who sent His Son to redeem us. Have you come to Jesus Christ? Do you know Him as your refuge? We sing in a song:

*The sinner's refuge here alone,
Under the blood, under the blood,
Here Jesus makes salvation known
Under the precious blood.*

Dear friend, if you haven't found this refuge that God has provided for us, for everyone, you are in a dangerous position. The Bible says, "The wrath of God abideth upon him." But thank God for salvation through our Lord Jesus Christ.

David, here, found that he was safe, trusting in the Lord. Listen, that is the only place of safety today, safety for our souls—to come to Jesus Christ as we are—to put our trust in that precious blood. There you will find a hiding place. There you will find a refuge. How we love to thank Him and praise

Him that we can be under that precious blood—as we like to put it. We can live under the blood, and there we find that He stretches out His hand over us and keeps us. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”

The Bible also talks about it in another way. God provided cities of refuge where people who had committed a crime, accidentally, or were accused of crimes and were hunted by the avenger of blood, could run to. There they could be safe from the avenger of blood.

Thank God for the precious Saviour, our Lord Jesus Christ. Thank God, that we have found in Him a hiding place—a place of refuge. And although the world lieth in the wicked one and we see around about us sin and destruction—men and women who are bound by the enemy of their souls and who are going down into a grave without Christ and are living without Him—thank God for a refuge!

Can you say, “Thou art *my* refuge?” Have you come to Him? You will find that not only does He forgive sin, not only does He take us into His keeping and care, not only does He protect us and keep us from the evil one, but He satisfies the deepest longing of the soul.

In every one of our hearts there is a longing for God. We may not realize that and may seek to satisfy our desires by pleasures of this world—the good things that life has to offer. You may even be seeking the very best, but I want to tell you that you can know the Lord as your portion. God will be your portion. God wants to reveal Himself to you. He wants to satisfy your heart completely. He wants to fill you with the Holy Ghost. He wants you to have such fellowship with Him that as Jesus says in John 6, “He that eateth Me shall live by Me.” You cannot explain that

—you have to experience it. You have to taste it, yourself. But God, the living God, the eternal God wants to be your portion and my portion. He wants to satisfy my heart. He wants to lift me into fellowship with Himself. And He will do that for everyone who will come to Him. God is not a respecter of persons, but *you*, too, can have the experience that we read of here, that David had: “Thou art my refuge and my portion in the land of the living.”

What does Jesus mean to you? Oh, I know there is much more for us in the Word of God, but isn't it true that perhaps it is just a further experience of knowing the Lord as our refuge and as our portion? He is everything to us. He wants to be all in all to you, too, and *in the land of the living*. You do not have to wait until after death to really enjoy the Lord. Some people have that opinion, but I am glad that here we taste of the powers of the world to come. Jesus is real and precious to us. We feast upon Him. We live for Him.

The world cannot understand that. They think, “Well, they're just a little odd” (or maybe, very odd). “They're just too extreme.” But there is a day coming—a day of testing and a day of judgment coming for every one of us. We read that men in this world will cry unto the rocks and to the mountains, “Fall upon us. Hide us from the face of Him that sitteth on the throne.” They hadn't found Him as their refuge and their

portion when God gave them opportunity. But now we have the Word of God and His invitation. He says, “*Now* is the accepted time. Today is the day of salvation.” God has provided a refuge for us. God has provided a Lamb for us. He wants to be your portion and my portion in the land of the living. And if we can look up into the face of our Lord Jesus Christ and from our hearts say, “Lord, Thou art my refuge and my portion in the land of the living,” we are privileged people. What could be more wonderful than that? If you do not know Jesus Christ like that, open your heart to Him and give Him a chance.

My friend, I would like to warn you. I would like to plead with you in the name of Jesus Christ, my wonderful Lord. He loves you and gave Himself for you. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not *perish* but have everlasting life.” God wants to make Christ *your* refuge and *your* portion. He wants *you* to be able to look up and say, “Lord, You are my refuge. You are my portion.” It says here, “in the land of the living,” but I am so glad that throughout the ages to come, Jesus will be our portion, our all and in all. But the door is open for us all today. What David experienced in the Old Testament has been brought to us today through the preaching of the gospel of the Lord Jesus Christ. Everywhere men and women have come and have found that Jesus Christ is their refuge and their portion. They have found that there is a place provided for us where sinners can come and can be forgiven and where they can dwell safely with the Lord and enjoy Him. And God wants *you* to experience Him just like that, too. Jesus is our refuge and our portion, and He wants you to be able to say that from the very bottom of your heart.

THE WILLIAMSBURGH PENTECOSTAL CHURCH

*announces the dedication of its
new house of worship*

674 METROPOLITAN AVE.
BROOKLYN, N. Y.

on Thursday, Jan. 7, 1960

at 8 P.M.

My New Year's Gift

By ELSIE KLAUS

THE MOST thrilling, satisfying, and lasting experience that I have ever had in all my life was when the Lord filled me with His blessed Holy Spirit. I had just been saved very recently, and this in itself brought heaven down into my heart. Jesus, the wonderful Sin-bearer had become my own personal Savior.

Just about a half a year prior to this, I had never even heard that one could receive the baptism in the Holy Spirit in this present age. This was an entirely new teaching to me, although I had been going to church faithfully and regularly as far back as I can remember. I, therefore, went to the Word of God and made diligent search whether those things were so. I discovered how blind I had been through ignorance of the Scriptures and that the promise of the Holy Spirit had been given over two thousands years ago by the Prophet Joel.

As I read the Gospel, I found that Jesus also had many things to say on this subject. One verse that blessed me in particular at that time is found in Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" When I came to the Book of The Acts, I was astounded and completely overwhelmed at the workings of the Holy Spirit through the apostles and the church. Dispelled were all my doubtings, and I was no longer in darkness. The promise was for me, and I was going to have it, at any cost.

The more I read His Word,

the more hungry I became. I realized that God fully intended me to have this infilling, and furthermore that I *must* have it if I were to live victoriously. I could no longer get away from it, and it became the prayer of my heart by day and by night. The urgency and necessity of it were deeply impressed upon me. So intense was my hunger for God that at times I had no desire for my daily food. Almost ravenously I imbibed the Word and claimed the promise in John 7:37, 38: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water."

I was a freshman in high school at that time, and although provision was made for transportation to school and then back home again, I preferred to walk in order to be alone with my Heavenly Father. Every step of the way, I would be praying: "Fill me now," and the mighty presence of Jesus was flooding my soul. I was so fully convinced that I expected Him to fill me at any time He chose, because I had persistently asked Him to, and *He did*.

The promise of the Father came upon me in a very inconspicuous and insignificant way from a human view point. However, from God's view point, it was most marvelous and majestically divine. *The Holy Ghost had come*.

It was on a Saturday night, on the first day of January, 1927. The previous night we had had a most wonderful

Watch Night Service. The Holy Spirit was being poured out in the meeting, but it did not fall upon me. "How unsearchable are His judgments, and His ways past finding out."

At that time it was very difficult for me to attend the Pentecostal meetings, as my family, my relatives, and the pastor of my church, were very much against it. Many times I would slip away from home, unnoticed, to spend some time in prayer in the Pentecostal Church, as my hunger for God was getting unbearable.

This particular night happened to be one of those occasions. About half a dozen teenage girls gathered together for the sole purpose of seeking God. They already had the baptism so they united to pray for me. I had never before heard such intercessions, such groanings in the spirit, such calling upon God, as they with one accord made supplication for me.

Little did I realize at that time that this seemingly unimportant meeting was going to change the whole course of my life. Neither did I know of the volcano that was on the verge of erupting in my own family and the terrific storm that was going to rage for the next seven years. However, my Jesus knew all about it, and He arranged for me to be at that prayer meeting, where He fortified me for the battle. This had a great impact upon my life and taught me never to despise the day of little things. "Fear not, little flock; for it is your Father's good

(Continued on page 10.)

The Kingdom of God

By MRS. R. H. GARDINER

THE KINGDOM is where God reigns and is obeyed. The Kingdom of God is where God rules on earth in the hearts of men. It is a spiritual Kingdom.

1. *"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost"* (Romans 14:17).

Individuals reign in the Kingdom when they are fully yielded to God in spirit, soul, and body.

2. A. The Kingdom of God is entered through repentance.

"Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14-15).

B. The Kingdom of God is entered through conversion.

"Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

C. Ye must be born again to see the Kingdom.

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3).

D. Ye must be born of water and the Spirit to enter the Kingdom of God.

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

3. The Kingdom of God is not in word, but in the power of the Holy Spirit.

"For the kingdom of God is not in word, but in power" (1 Cor. 4:20).

4. Jesus preached the Gospel of the Kingdom.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel" (Mark 1:14-15).

5. Jesus gave the constitution of the Kingdom of God in the beatitudes. The Sermon on the

Mount in the 5th, 6th, and 7th chapters of Matthew are the requirements of the Kingdom of God. All the commands, precepts, and principles given here will operate in our hearts before we can reign with Christ in His kingdom on earth. Seek first the Kingdom.

"But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

6. The Kingdom is inward first.

"And when He was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

7. Not those that profess Christianity, but those that do the will of God will enter the Kingdom of God.

"Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matt. 21:31).

8. We must be simple as a child to enter the Kingdom of God.

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

9. How hardly shall the rich enter the Kingdom of God.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:23-25; Luke 18:24-25).

10. The people who enter the Kingdom must be willing to give up earthly possessions. God has promised those who give up earthly ties and property manifold more in this present time and in the world to come, life everlasting.

- "And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29, 30).*
11. Flesh and blood cannot inherit the Kingdom of God.
"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (I Cor. 15:50).
 12. Twenty-seven sins that exclude from the Kingdom of God. 1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:4, 5.
Fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revellings, whoremongers, filthiness, foolish talkings, jesting.
 13. The Kingdom comes in answer to prayer.
"Thy kingdom come, thy will be done in earth as it is in heaven" (Matthew 6:10).
 14. The Kingdom is given to the little flock.
"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).
 15. Jesus will not drink of the fruit of the vine, until that day when He drinks it anew in the Kingdom of God.
"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:29).
 16. *"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 8:11, 12).*
"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:28, 29).
 17. Some will not taste death until they see the Son of Man coming in His kingdom.
 18. The keys of the Kingdom were given to Peter.
"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).
Peter used his keys on the day of Pentecost.
 19. The occupants of the Kingdom of Heaven must do the will of God.
"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).
 20. The Kingdom of God is a united kingdom.
"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:25-28).
 21. The poor are heirs to the Kingdom.
"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).
 22. Sin is excluded from the Kingdom.
"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).
 23. Believers have been delivered from the kingdom of darkness.
"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:13).
 24. In this Kingdom Jesus Christ is King and rules in righteousness.
"But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:8).
 25. At the present time the King is invisible to most people, but He is manifested and His own may see Him.
"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (I Tim. 1:17).

26. The Kingdom was preached by:

John—Matt. 3:2

Jesus—Mark 1:15

The Twelve—Luke 9:2

The Seventy—Luke 10:9

Was preached after the resurrection by

Philip—Acts 8:12

Paul at

Lystra—Acts 14:21, 22

Iconium—Acts 14:21, 22

Antioch—Acts 14:21, 22

Ephesus—Acts 19:8; 20:25

Rome—Acts 23:21

It is also spoken of in many places in the Epistles and in Revelation.

The wholly consecrated have an inheritance. The Kingdom of Heaven belongs to the humble. *"Blessed are the poor in spirit; for theirs is the kingdom of heaven"* (Matt. 5:3). The meek inherit the Kingdom. *"Blessed are the meek; for they shall inherit the earth"* (Matt. 5:5).

It looks as though in the following passages the terms are interchangeable. Where Matthew has the Kingdom of Heaven, Mark and Luke have the Kingdom of God.

Kingdom of

Heaven

Kingdom of God

| | | |
|-------------|---|------------------------------|
| Matt. 5:3 | — | Luke 6:20 |
| Matt. 8:11 | — | Luke 13:28 |
| Matt. 10:7 | — | Luke 9:2 |
| Matt. 11:11 | — | Luke 7:28 |
| Matt. 11:12 | — | Luke 16:16 |
| Matt. 13:11 | — | Mark 4:11; Luke 8:10 |
| Matt. 13:24 | — | Mark 4:26; Luke 13:18 |
| Matt. 13:31 | — | Mark 4:30 |
| Matt. 19:14 | — | Mark 10:14-15; Luke 18:16-17 |
| Matt. 19:23 | — | Mark 10:23; Luke 18:25 |

The Kingdom of Christ is another name for the Kingdom of God, for God rules in the hearts of men through Jesus Christ our Lord. The Kingdom must first come in our hearts before it can come in the world visibly. The Kingdom of God is not of the world. *"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence"* (John 18:36).

The words "Kingdom of Heaven" are found in Matthew about thirty-two times. As far as this age is concerned, it appears to be identical with the Kingdom of God. The Kingdom of Heaven shows Christ as the Ruler, and heaven shows the character of the rule on earth. If the will of God

is come in an individual as in heaven, it must be heaven and earth are united in obeying the same laws with the same Kingdom, for the occupants of the Kingdom must do the will of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

This kingdom must be preached in all the world.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The true overcomers are the real church of God, the body of Christ. He is their Head. The subjects of the Kingdom of Heaven or the Kingdom of God, or the Kingdom of Christ, must be born again, a separated people, wholly yielding to God, obeying all the New Testament in spirit; cleansed from all defilement of the flesh and spirit, perfecting holiness in the fear of God; filled with all the fruits of the Spirit; overcoming the world, the flesh, and the devil; and Christ in them ruling over the sin around them. These are the ones that will be ready for translation or to go and do anything Christ wishes. These principles apply to the true church, the body or bride of Christ.

When God created man, He gave him dominion over all things. Through disobedience, man lost this fellowship and the dominion over all things. Man became by disobedience separated from God, lost his fellowship, was ashamed and fearful and hid himself from God because of his sin. God wants man again to have dominion over all evil by perfectly obeying the Word of God.

The way we enter the Kingdom of God is through repentance, faith, being born again of water and the Spirit, by humbly obeying the Sermon on the Mount. The beatitudes are the constitution of the Kingdom of God and we find teaching of the Kingdom all through the New Testament. We therefore conclude all proud spirits, willful spirits, fearful spirits, spirits of worry, contention, criticism, fault-finding, judging, indifference, coldness, slackness, laziness, self-righteousness, envy, murmuring, complainings—everything that is not of the Kingdom of Christ—must go.

We have to press into the Kingdom of God through great tribulation, not by our own works, but by the victory of faith, looking unto Jesus, and letting Him change us from one degree of glory to another, until we are like Him, when we are filled with all the fullness of God, divine love. In order to enter the Kingdom of God we must have the mind of Christ, having every thought brought into captivity to the will of God.

Day by Day

By ANDREW MURRAY

"And the people shall go out and gather the portion of a day in his day"
(EXODUS 16:4 - MARG.).

THE DAY'S *portion in its day*: Such was the rule for God's giving of the manna. It is still the law in all the dealings of God's grace with His children. A clear insight into the beauty and application of this arrangement is a wonderful help in understanding how one, who feels himself utterly weak, can have the confidence and the perseverance to hold on brightly through all the years of his earthly course.

It was, without doubt, with a view to this, and to meet man's weakness, that God graciously appointed the change of day and night. If time had been given to man in the form of one long, unbroken day, it would have exhausted and overwhelmed him; the change of day and night continually recruits and recreates his powers. As a child, who easily makes himself master of a book, when each day only the lesson for the day is given him, would be utterly hopeless if the whole book were given him at once; so it would be with man if there were no division in time. Broken small and divided into fragments, he can bear them; only the care and the work of each day have to be undertaken—the day's portion in its day. The rest of the night fits him for making a fresh start with each new morning; the mistakes of the past can be avoided, its lessons improved. And he has only each day to be faithful for the one short day, and long years and a long life take care of themselves, without the sense of their length or their weight ever being a burden.

Most sweet is the encouragement to be derived from this truth in the life of grace. Many a soul is disquieted with the thought as to how it will be able to gather and to keep the manna needed for all its years of travel through such a barren wilderness. It has never learned what unspeakable comfort there is in the word: The day's portion for its day. That word takes away all care for the morrow most completely. Only to-day is thine; tomorrow is the Father's. The question: What security thou hast that during all the years in which thou hast to contend with the coldness, or temptations, or trials of the world, thou wilt always abide in Jesus? is one thou needest, yea, thou mayest not ask. Manna, as thy food and strength, is given only by the day; faithfully to fill the present is thy only security for the future. Accept, and enjoy, and fulfill with thy whole heart the part thou hast this day to perform. His presence and grace enjoyed to-day will remove all doubt whether thou canst entrust the morrow to Him, too.

How great the value which this truth teaches us to attach to each single day! We are so easily led to look at life as a great whole, and to neglect the little today, to forget that the single days do indeed make up the whole, and that the value of each single day depends on its influence on the whole. One day lost is a link broken in the chain, which it often takes more than another day to mend. One day lost influences the next and makes its keeping more difficult.

Yea, one day lost may be the loss of what months or years of careful labor had secured. The experience of many a believer could confirm this.

Believer! would you abide in Jesus? Let it be day by day. You have already heard the message, Moment by moment; the lesson of day by day has something more to teach. Of the moments there are many where there is no direct exercise of the mind on your part; the abiding is in the deeper recesses of the heart, kept by the Father, to whom you entrusted yourself. But just this is the work that with each new day has to be renewed for the day,—distinct renewal of surrender and trust for the life of moment by moment. God has gathered up the moments and bound them up into a bundle, for the very purpose that we might take measure of them. As we look forward in the morning, or look back in the evening, and weigh the moments, we learn how to value and how to use them rightly. And even as the Father, with each new morning, meets you with the promise of just sufficient manna for the day for yourself and those who have to partake with you, meet Him with the bright and loving renewal of your acceptance of the position He has given you in His beloved Son. Accustom yourself to look upon this as one of the reasons for the appointment of day and night.

God thought of our weakness and sought to provide for it. Let each day have its value from your calling to abide in Christ. As its light opens on your waking eyes, accept it on these terms: A day, just one day only, but still a day, given to abide and grow up in Jesus Christ. Whether it be a day of health or sickness, joy or sorrow, rest or work, or struggle or victory, let the chief thought with which you receive it in the morning

thanksgiving be this: "A day that the Father gave; in it I may, I must become more closely united to Jesus." As the Father asks, "Can you trust me just for this one day to keep you abiding in Jesus, and Jesus to keep you fruitful?" you cannot but give the joyful response: "I will trust and not be afraid."

The day's portion for its day was given to Israel in the morning very early. The portion was for use and nourishment during the whole day, but the giving and the getting of it was the morning's work. This suggests how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. If the first-fruits be holy, the lump is holy. During the day there come hours of intense occupation in the rush of business or the throng of men, when only the Father's keeping can maintain the connection with Jesus unbroken. The morning manna fed all the day; it is only when the believer in the morning secures his quiet time in secret to distinctly and effectually renew loving fellowship with his Saviour, that the abiding can be kept up all the day.

But what cause for thanksgiving that it may be done! In the morning, with its freshness and quiet, the believer can look out upon the day. He can consider its duties and its temptations, and pass them through beforehand, as it were, with his Saviour, throwing all upon Him who has undertaken to be everything to him. Christ is his manna, his nourishment, his strength, his life: he can take the day's portion for the day, Christ as his for all the needs the day may bring, and go on in the assurance that the day will be one of blessing and of growth.

And then, as the lesson of the value and the work of the single day is being taken to heart, the learner is all unconsciously be-

ing led on to get the secret of "day by day continually" (Ex. 29:38). The blessed abiding grasped by faith for each day apart is an unceasing and ever-increasing growth. Each day of faithfulness brings a blessing for the next; makes both the trust and the surrender easier and more blessed. And so the Christian life grows: as we give our whole heart to the work of each day, it becomes all the day, and from that every day. And so each day separately, all the day continually, day by day successively, we abide in Jesus. And the days make up the life: what once appeared too high and too great to attain, is given to the soul that was content to take and use "every day his portion" (Ezra 3:4), "as the duty of every day required."

Even here on earth the voice is heard, "Well done, good and faithful servant, thou hast been faithful over few, I will make thee ruler over many: enter thou into the joy of the Lord." Our daily life becomes a wonderful interchange of God's daily grace and our daily praise: "Daily He loadeth us with His benefits;" "that I may daily perform my vows." We learn to understand God's reason for daily giving, as He most certainly gives, only enough, but also fully enough, for each day. And we get into His way, the way of daily asking and expecting only enough, but most certainly fully enough, for the day. We begin to number our days not from the sun's rising over the world, nor by the work we do or the food we eat, but by the daily renewal of the miracle of the manna, — the blessedness of daily fellowship with Him who is the Life and the Light of the world. The heavenly life is as unbroken and continuous as the earthly; the abiding in Christ each day has for that day brought its blessing; we abide in Him every day, and all the day. Lord, make this the portion of each one of us.

My New Year's Gift

(Continued from page 5.)

pleasure to give you the kingdom."

As we continued praying, I was at the receiving end, as I had already prepared my heart by seeking the Lord. Suddenly, like a rushing mighty wind, the Spirit of God descended and filled His temple. Human words fail to express the exuberance and ecstasy of joy that filled me at that moment. I tried to find words to extol and magnify the Great Baptizer, and failing to do so, I burst through in other tongues as the Spirit gave utterance. I was under the power for several hours glorifying my wonderful Jesus, who had sealed me with His Holy Spirit of Promise and given me an earnest of my inheritance.

I am very thankful for the sound teaching I received, not to seek good feelings, or tongues, or manifestations of any kind, but to seek Jesus Himself. (Those things came spontaneously.) I obeyed that admonition, and that is what I received — *Jesus Himself*.

How changed my whole outlook on life became. The baptism in the Holy Spirit gave me a supernatural strength and purpose in life which I formerly did not possess.

It gave me a Companion to walk at my side. No earthly joy has been comparable to the companionship I have had with Jesus. Often when my youthful steps were prone to falter, He was there to sustain and uphold me with the right hand of His power.

It gave me a divine love for my enemies. I know I did not possess it, but when the blessed Comforter came in, He lived out His own life in me. How I had resented being called holy roller by my cousins. I felt very much like James and John did when they saw that the Samaritans did not receive Jesus and ex-

claimed, "Lord, wilt thou that we command fire to come down from heaven and consume them?" Now, however, that was immaterial. Instead of hatred and resentment, there was the love of Jesus and a prayer for their salvation.

It gave me a spirit of prayer. I remember how deeply moved I was when for the first time I read Isaiah 59:16: "And he saw that there was no man, and wondered that there was no intercessor." Also the parallel passage in Ezekiel 22:30: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none." Right then and there, on my knees, I made a covenant with my God and gave Him my life, as an intercessor. It was a very small beginning and a prayer, prayed in much weakness and trembling, but how God has honored it. My whole life has become a perpetual prayer. What bliss and peace, as in Him we live and move and have our being.

It gave me a great hunger to study the Word of God which ordinarily I had thought was impossible. It became my spiritual food morning, noon, and night, and I could no longer live without it. I could say with Jeremiah: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

This wonderful, wonderful experience has stood the test for thirty-three years, and the beauty of it is that it grows sweeter day by day. Jesus has been my truest friend in the joys of life, as well as during times of trial and frustration. He replenishes my soul with fresh oil each day, insomuch so that at times I can hardly contain it in this tabernacle of my earthly house. It thrills me to know that it wasn't something that I received, but *Someone*—JESUS.

The Reckless Joy of Serving Jesus

By HELEN WANNENMACHER

"FOR THE SAME CAUSE also do ye joy, and rejoice with me." So what? It did not make a bit of difference to Paul what happened to him, for even then he was Nero's prisoner. He wasn't quite sure when his head would come off—or if it would or wouldn't. It didn't seem to matter to him.

I love that spirit. But God wants *us* to have it, too. Paul said, "For me to live is Christ and to die is gain." O God! give it to us.

You know when the soldiers enlist in Service, they don't just have everything so nice, either, do they? They cannot be fussy. Paul said, "Endure hardness as a good soldier of Jesus Christ." But I believe that the thing that impelled Paul was that everlasting, forever consecration that he had made unto God. It didn't matter what happened to him if only the gospel would be preached. But O God, help *us* to have the joy—the reckless joy of serving Jesus.

There is a joy in it. Did you know that? There is a joy in being expendable, shall I say? Poured out, reckless, feeling it doesn't matter what happens. You say, "Are you like that?" Well—I want to be! I have had joy in doing some of the things that we have had to do. People say, "Oh, you *did* go through, didn't you? You lived in that dump of a place on Winnebago Street, which really was the slums of Milwaukee." (Right behind us were, I suppose, one hundred fifty parts of automobiles all dumped up together. Then a little further over was the Schlitz brewery and the Miller High Life brewery place and oh, all sorts of places—and rats.) But as I look back on it, it doesn't matter. Praise God!

The thing that matters is—are we given to Jesus in that fashion? And Paul was. To him it didn't matter how the gospel was preached, just so it was preached. Some preached with envy, some with love and concern. Just so it was preached, that was all that mattered to Paul. Just so that the saints were built up—and that was his job—just so that Jesus was magnified in his body, by life or by death.

You know, the Communist young people would put our young people—would put our old people—to shame. Their consecration is a great deal sterner than ours. Their giving is a great deal more liberal than ours. They save just enough to barely get along—to make ends meet, as it were. And we perhaps begrudge even the little we give. I mean Christians in general. If they suffer a little bit—oh, my! how you hear about it. "I had to do this,"—"My, what I didn't have to do! It was terrific! You should have known!" But oh, that reckless, loving, wonderful, impelling force that makes us to do the things with great joy! And there is joy in that. There is joy and satisfaction in that recklessness of saying, "O Jesus, my life is yours." And what life is worthwhile if it isn't given like that? I think there is nothing in life that is so wonderful as to have and to live for some great, mighty purpose. And what could be more mighty, more wonderful than our lives yielded and given—given out, poured out—it doesn't make any difference how—for Him? The joy that He gives—Paul knew about it and we can know about it, too. And then God will fulfill in us with great victory and great glory.

Drawing Near to God

INWARD or spiritual prayer is an approach of the soul to God, in the name of JESUS, and an abiding in His presence.

In order to properly understand this approach and put it into practice, it is especially necessary, as an irreversible basis of the whole matter, that through grace we possess, cherish, and exercise a deep impression of the immediate presence of our God. We must reflect how near He has approached unto us in His loving kindness towards man in the name of His Son, Jesus Christ, and that this very approach of God unto us is the foundation and procuring cause of our approach to Him.

God is essentially present with us, in a manner which is incomprehensible to us. He fills heaven and earth; in Him we live, and move, and have our being. He is also near our most secret thoughts, inclinations, desires, and intentions: in short, all our inmost soul lies open in His presence. But God, as a spirit, is more especially near to our spirits and to the most secret recesses of the heart. This spirit of ours does not belong to this world, nor to temporal objects; it was created for God alone, and therefore capable of enjoying true fellowship with Him. It may, and it ought to, be the temple and sacred residence of the Godhead. Its occupation is to contemplate, love, and enjoy this gracious Being and to repose in Him; for this end it was created; for this it possesses capacity. God, as a spirit, is near our spirits and can alone be sought and found there.

But this lovely and adorable Being is not only present with us as God, but also as our God in Jesus Christ, as God with us, as our Redeemer, Saviour, and our soul's true Friend, who careth for us, who remembers us in love, who, by His drawing, attracts us to Himself, who is willing to dwell in us and abide with us eternally, irrespective of our unworthiness and wretchedness, if we only open and surrender our hearts to Him. This is a great evangelical foundation truth, which we ought deeply to impress upon our mind and never to suffer ourselves to be deprived of it, because it includes in it the entire foundation of our redemption and salvation. This I will now briefly demonstrate.

Fallen man, as respects his inward part, lies bound in darkness and the infernal gulf. These he bears about with him during life, and these he finds at death, when dying out of Christ. God and His kingdom of love are, during this state, at a distance from him and strongly barred against him.

God, in His blissful eternity, had compassion upon him; which compassion, in His loving kindness, He made known in the incarnation, sufferings, and death of His Son. When Jesus Christ, our dear redeemer, shed His blood for us, the sluices of the tender mercy of God towards man were opened, so that God is now unspeakably near our hearts, in the name of His Son Jesus. By His death, not only has the veil been rent in the temple at Jerusalem, but the way to an eternity of peace and blessedness is now opened, so that the kindness, grace, love, and fellowship of God stand open in the hearts of the vilest sinners, if they will only come to Him. Yea, this near Friend of man even anticipates us. He stands at the door of our hearts and knocks in various ways; He waits for us and desires nothing more than that the sinner should turn unto Him and live. His message to us now is, "Repent ye, for the kingdom of heaven is at hand!" And thus in Hebrews X, the apostle invites us: "Having therefore boldness to enter into the holiest by the blood of Jesus,—let us draw near."

Now, in this approaching or drawing near, true spiritual prayer consists. I do not here allude to the first approach of a repentant sinner to God at his primary conversion, in which he turns, in a general way, to God, and devotes himself to Him with the sinner's determination to live henceforward alone unto Him who died for him and rose again. This preliminary, happy step I necessarily presuppose and do not speak of it here; but I refer to the persevering continuance of that approach, in a soul devoted to God.

Those who are in reality drawn by Him, and devoted to Him, cannot possibly rest satisfied with the general dedication of themselves which they made at their first awakening. Although they acknowledge this first conversion, when it has been genuine, as an eternal memorial of the infinite mercy of God, yet they cannot be contented with it, but observe, in process of time, a latent inclination by which they are more completely drawn away from all other things, and led and exhorted to set their affections upon God. They perceive that something noble, entire, and complete is required of them; their hearts tell them from God that He desires to have them solely and wholly for Himself. In some this feeling is found to be distinct and powerful; in others, weak, obscure, and general, according as the state of the mind is settled or confused. Happy is the soul that recognizes in her this divine and holy calling and surrenders herself to it, unconditionally, and in child-like simplicity!

This latent inclination, above alluded to, arises from the immediate proximity of God to us in the name of Jesus. For God, who is love itself, touches our spirits with His love as a magnet attracts iron. He draws us to Himself, and hence it is that our spirits feel such an impulse and tendency that they cannot rest satisfied with anything short of God. If we pay due attention to this, and continue inwardly collected, removing every obstacle out of the way of the Spirit by the exercise of self-denial, and follow this impulse by committing ourselves entirely into the hands of God, this principle, like an impelling power, lovingly leads the soul to God, even as a stream flows toward the ocean and a stone hanging in the air sinks down to the earth, its center of attraction. The exercise of inward prayer is the abiding by this fundamental inclination, and by this means approaching and committing ourselves to God in Christ Jesus, whilst denying and forsaking everything besides.

Our spirits then become the temples in which the glory of God, as in the Holiest of Holies, is near unto us. The altar is the name of Jesus; the sacrifice, our heart, our will, our all. The love of God which inflames our desires after Him by means of His secret operation, is the eternal fire; its flames, truth and sincerity.

I close with the beautiful words of David, Psalm LXV:4, when he thus eulogizes inward prayer: "*Blessed is the man whom Thou chooseth, and causest to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy Holy Temple.*"

—GERHARD TERSTEEGEN.