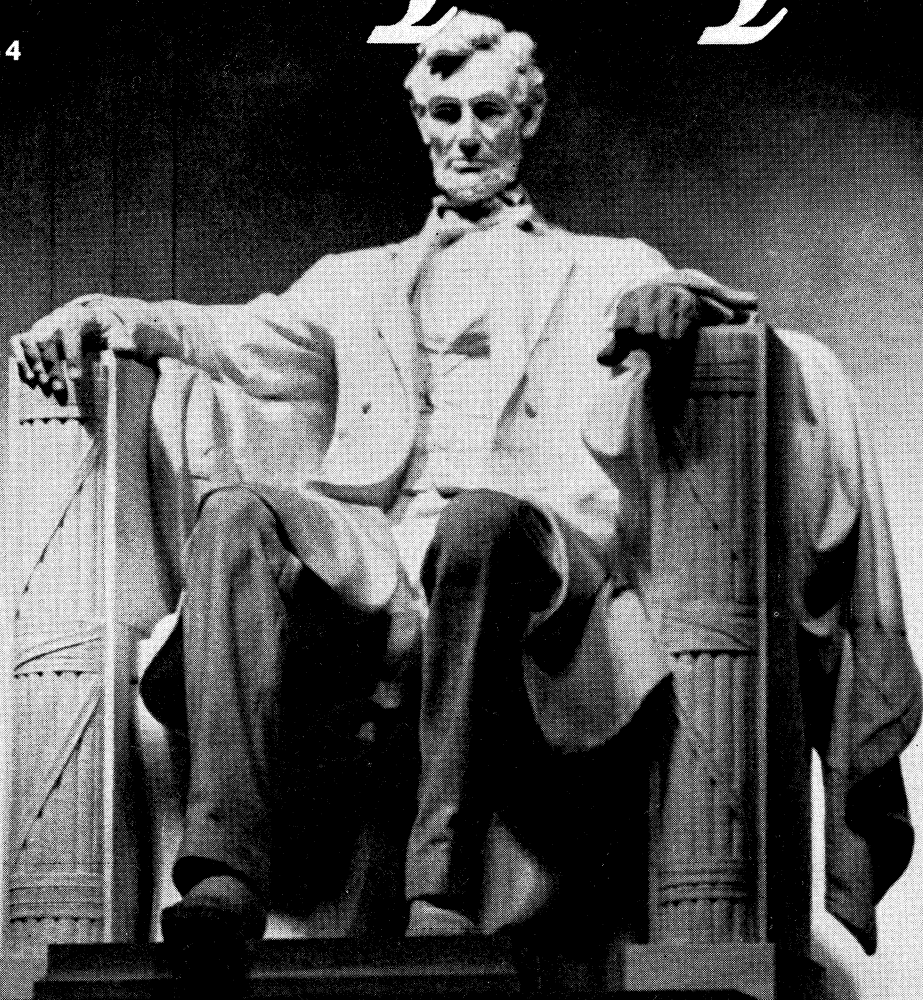


# Bread of Life

FEBRUARY 1964



## Outwitted

He drew a circle that shut me out —  
Heretic, rebel, a thing to flout,  
But Love and I had the wit to win:  
We drew a circle that took him in!

Edwin Markham

## GATHERED FRAGMENTS



EDWIN MARKHAM (1852-1940), the author of the poem which appears on this month's cover, is best known for two other poems, "The man with the Hoe" and Lincoln, the Man of the People." The last verse of his Lincoln poem has been widely quoted recently as equally applicable to President Kennedy:

*"And when he fell in whirlwind, he  
went down  
As when a lordly cedar, green with  
boughs,  
Goes down with a great shout upon  
the hills,  
And leaves a lonesome place against  
the sky."*

The particular autographed copy of "Outwitted," which is reproduced here, was written "Feb. 1930" for Wallace Fay Tenney, whom Markham called "that friendly book-man," who had charge of the religious book section of Goodspeed's Book Shop, Boston. (Mr. Tenney was the father of Merrill C. Tenney, teacher and author, whose articles have frequently appeared in BREAD OF LIFE.)

We selected "Outwitted" both because it is descriptive of Lincoln's method in dealing with his enemies and because it beau-

tifully states one of the great truths of Christianity.

\* \* \*

Many of our readers will be interested in the *Text for 1964* given to the Ridgewood Pentecostal Church:

*"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification"—I Thes. 4:1-3a.*

\* \* \*

During the annual weeks of prayer, held at the beginning of the year in Ridgewood, the Holy Spirit gave these exhortations as *guiding lights for 1964*:

*"Take it to heart when I tell you that this is to be a year of power, a year of opportunity for every one of My children who desires to be ready when I come."*

*"And if I talk about a year of opportunity I am also speaking about the present moment—even at this time I am in your midst and you have felt My presence. Children of Mine, come, rise in faith. Let Me have My way with you."*

*"Don't make such a hard job out of seeking your Lord, for I am seeking you. And I'm extending My hand of power to everyone of you. Come on. Clasp your hand in Mine and you'll find yourself lifted tremendously and marvelously."*

The Pentecostal Fellowship of North America, representing 16 Pentecostal church bodies, reports that it "now represents a combined constituency of approximately two million members." Inasmuch as there are a number of groups and independent churches not included in this Fellowship and number, it is safe to say that there are well over two million Pentecostal believers on the continent of North America.

\* \* \*

According to the 1964 *Yearbook of American Churches*, which includes church and synagogue statistics for 1962, "117,946,002 Americans are members of churches, synagogues, or other places of worship, which represents 63.4 per cent of the total population." Of this number 64,929,941 are Protestants, while 43,847,938 are Roman Catholic. The largest single Protestant denomination is the Southern Baptist Convention with 10,191,303 members followed closely by the Methodist Church with 10,153,003. However, if the various Baptist groups are counted together, they have a large lead by several million over all other denominations. Unfortunately Sunday school enrollment—let alone attendance—has shown a steady decline in the past three years.

## Bread of Life

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# *This Blessed Moment*

By ALICE REYNOLDS FLOWER

"TODAY is yesterday's tomorrow"—so a preacher succinctly expressed it recently. Rather a startling statement, making one sharply aware of the rapid passing of time. Take the same thought as it applies to each hour, each moment. Time approaches, is here, then gone. Two days, someone has said, we need not be concerned over—*yesterday* and *tomorrow*. What we are unavoidably responsible for is the present NOW.

Our important consideration then is this day, this hour, this moment. This priceless moment—this blessed moment if we make it such. It is a moment of unmeasured possibility bringing an immediate call to heed the prompting of the Holy Spirit for some ministry great or small—perhaps a telephone call, a prompt visit, a note, a contact whose accomplishment can only be realized this moment. This ripe moment, God-prepared for a fruitful outcome! Delayed obedience can fail so utterly of the appointed end.

Long centuries ago God spoke to Abraham in Ur of the Chaldees bidding him to depart out of his country for a land unknown to him. Without a hesitating moment the record says, "So Abram departed as the Lord had spoken unto him." Instant obedience despite all that was involved. Think deeply of the myriads blessed because of

that unquestioning obedience. And our good Brother Paul wrote of one critical moment in his life, "Immediately I conferred not with flesh and blood" (Galatians 1:16).

This is a blessed moment for standing victoriously in a hard place of severe testing. Instead of fretting, resenting, complaining, just accept this situation as God designed you should from the beginning. He purposed it should be a time for realizing His sufficiency and that thus His grace, His patience, His strength, His glory might be manifest in you under the pressure of the untoward circumstances.

Who else but the much-harassed Apostle Paul wrote, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17,18). To which we add Frances Havergal's lovely word—

*"What will thine afterward be, O Lord,  
I wonder and wait to see?  
What peaceable fruit may be ripening now,  
Ripening fast for Thee?"*

Our growth in grace actually depends on our attitude in the

fire, under the pressure, through the valley. Yieldedness to God now, acceptance of whatever cross is involved, permits the Holy Spirit to work in us that abundance of grace that can flourish in our lives no other way. No testimony without a test; no victor's psalm without a "good fight of faith." This is the blessed moment for the recognition of how completely God can make us "more than conquerors" *now* in spirit, even before the actual accomplishment in outward matters.

This may be the blessed moment of cross-bearing right in your home, your work, your school; and perhaps among foes, even relatives. There is misunderstanding, criticism, unkindness involved, bringing the strong temptation to escape, evade, retaliate. Of our precious Saviour it was written, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23). It was all a part of the Calvary accomplishment. And now for those who follow in His train there may be like suffering, self-denial, crucifixion.

Can such moments be called blessed? Ah, yes, for only in such moments is the wonder and beauty of divine grace revealed in lives possessed by God. Friends, foes, the world, the church take knowledge of those

who can suffer sweetly under such provocation. Such is the blessed moment of suffering with Him and thus being identified with Him in "the fellowship of His sufferings" which many so commonly shrink from today. But there is a stirring record of many who have so endured down through the years. And what a testimony they have left!

Did you ever hear anyone say—"How I failed God in that situation, that moment of testing! If only I could go through it again, what a different attitude I would take." The blessed moment of truly exhibiting Christ has gone, and forever. A wonderful chance to reveal the Lamb spirit has passed—a blessed moment of showing His love, His meekness, His forgiving grace, His unmeasured compassion. How often we fail to "glorify God in the fire!"

*"We follow in His footsteps,  
What if our feet be torn?  
Where He has marked the pathway  
All hail the briar and thorn!  
Unseen, unheard, unreckoned,  
Despised, defamed, unknown  
Or heard but by our singing,  
On pilgrim, ever on."*

Then what about the important moment for intercessory prayer—the prompting of the Holy Spirit to prevail in prayer for some needy soul. There should be instant obedience whether the closet of secret prayer is entered or the heart is lifted in the round of required activities. Just recently a missionary in Togoland, Africa, was deeply burdened to pray right then for his former pastor here in America. He responded immediately, then wrote to know what the need was at that particular moment. The pastor was suffering a severe heart attack but — thank God — recovered.

What deliverances, healings, salvation of souls, Holy Ghost revivals have been granted because certain individuals fulfilled their blessed moment of intercession! Or consider the hindered victories because of delayed response to God's call!

Can a serious emergency be a blessed moment? Truly so. Witness the Hebrews at the brink of the Red Sea—a dire emergency for them. But that dire emergency became a glorious moment for the manifestation of God's power, the testimony of which spread far and wide throughout the land, even to Jericho. The God of Israel was exalted through the showing of His sufficiency to meet the need of His people in that desperate moment. Again witness Daniel, although his blessed moment continued all that night.

But what a testimony came to all the Babylonians therefrom!

And your emergency now? To you the same God speaks, "Stand still and see the salvation of the Lord which he will shew to you today," even perhaps this blessed moment. Look beyond your Red Sea's lapping waters, forget the approaching Egyptians; recognize this to be your blessed moment to see some new and gracious unfolding of His power—the undertaking in your behalf by the God "who only doeth wondrous things."

Love outpoured marked the measure of the cross. This is the love shed abroad in our hearts by the Holy Ghost that enables us to value each moment, whatever its import, making of it God's blessed moment for time and eternity.

## God's Call

**W**HO OF YOU people were called to love deeply and holily and to fill the place God had arranged for you, and are not going on because you waste your time, and are not real enough? We don't live so close to Jesus, today and tomorrow, and the next day, that we unconsciously fall into the place God is calling us to.

*And just as sure as you rest in the Master's hand, the Lord God Almighty will take that vessel and set it into its place in His kingdom. Just as sure as God has appointed this or that one to do just the thing appointed, and it must be done, He is just as earnestly interested and earnestly calling on you and you to KNOW HIM, and let Him take you and make you the vessel meet for His use and in His service. As God ordains, He will put you where He wants you to be.*

*And it is a call to your soul to be more earnest and more vigilant and more lowly. And if you will come where Jesus is, you will find victory.*

—MARTHA W. ROBINSON.

# *Momentous Events from The History of Christianity*

## **The Destruction of Jerusalem and The Domitian Persecution**

By J. S. C. ABBOTT

Abridged and Edited by G. P. GARDINER

THE ROMAN SENATE which had deposed Nero, and consigned him to death, immediately proclaimed Galba emperor. He was comparatively a worthy man, seventy-two years of age, and childless. But the last thing that the army desired was a virtuous sovereign. The soldiers, accustomed to plunder and license, desired a ruler who would gratify all their fierce and luxurious desires. They were exceedingly dissatisfied with the restraints which Galba imposed upon them. They wished for a tyrant who would trample down the nations, and who would allow the army to share in the plunder. Consequently, the soldiers were ripe for insurrection.

There was a man in the army named Otho. He was one of the vilest of the vile; and had been so intimately the friend and accomplice of Nero, that he had ardently hoped for adoption. Otho formed a conspiracy in the army against Galba. At the appointed time, the soldiers, with clashing of weapons and loud huzzas, raised Otho upon their shoulders, and declared him to be their emperor.

Tumultuous thousands of the Roman soldiers, with oaths and imprecations, rushed from their encampment into the city to the palace of the emperor. Galba had left the palace and was on his way to the Forum. Galba was seized. As the assassins gathered around him, he looked up, and calmly said: "If you wish for my head, here it is. I am willing at any time to surrender it for the good of the Roman people."

Scarcely had he uttered these words ere a sinewy soldier, with one blow of his heavy broadsword, struck off his head, and it rolled upon the pavement. Another soldier seized it by the hair, and thrust a pike into the palpitating flesh; and, with the shoutings of tumultuous thousands, the gory trophy was paraded through the streets. Such were the scenes which were witnessed in pagan Rome while the disciples of Jesus were preaching in obscurity, but with invincible zeal, from house to house, the gospel of love to God, and love to man.

The senate, overawed by the army, was compelled to ratify this foul assassination, and to declare Otho emperor. We have now reached the year of our Lord 69.

There was at this time an ambitious but able general, named Vitellius, in command of a powerful Roman army upon the Danube. He had secured the good-will of his fiendlike troops by the plunder which he allowed them, and the license in which they were permitted to indulge. He refused to recognize Otho as emperor; and, raising the standard of revolt, by a vote of the army caused the imperial dignity to be conferred upon himself. Vitellius, at the head of his army, marched upon Rome to wrest the sceptre from the hands of his rival. Otho advanced to meet him. At length, the legions of Otho were utterly routed and dispersed. Dismissing most of his attendants, the ruined adventurer fell upon his own sword, and died.

Vitellius, who at once compelled

the senate to proclaim him emperor, was not by nature a tyrannical man; but he was luxurious and dissolute in the extreme, surrendering himself to every possible form of self-indulgence. There was little in the character of such a man to excite either respect or fear. A conspiracy was soon formed for his overthrow.

There was quite a distinguished general, named Vespasian, in command of the Roman army in Judaea. He had acquired celebrity in the wars of Germany and Britain, and, having been consul at Rome, had many acquaintances of influence there. Vespasian entered into correspondence with the conspirators. It was not difficult to induce his soldiers to proclaim him emperor.

Vespasian, remaining himself in the East, sent his army, under his ablest generals, to Rome. A terrible battle was fought beneath its walls and through its streets, during which the beautiful capitol, the pride of the city, was laid in ashes. The troops of Vespasian were triumphant, and the opposing ranks were utterly crushed. Vitellius, as cowardly as he was infamous, hid in the cabin of a slave. He was dragged forth, and paraded through the streets, with his hands bound behind him, and with a rope round his neck. After enduring hours of ignominy, derision, and torture, he was beaten to death by the clubs of the soldiers. His body was then dragged over the pavements; and the mangled mass, having lost all semblance of humanity, was thrown into the Tiber.



The obsequious senate immediately united with the victorious army in declaring Vespasian emperor. While these scenes of tumult and carnage were transpiring, and the whole Roman empire was desolated with poverty, oppression, and vice, Christianity was making rapid and noiseless progress among the masses of the people in many remote provinces of the empire too obscure or distant to attract the attention of the emperors. The teachings of Jesus were alike adapted to one and to all, to every condition, and to every conceivable circumstance in life. The doctrines of the cross came with moral guidance and with unspeakable consolation to all who would accept them, —to millions of bondmen; to the despised freedmen; to the soldier; to centurions, governors, and generals; to the members of the imperial palace.

The Jews in Judaea took advantage of these civil discords to rise in rebellion against their Roman masters. Vespasian organized an army, which he placed under his son, Titus, to quell the revolt. When Jesus was crucified at Jerusalem, the Jews said, "His blood be upon us and on our children." It was a fearful imprecation, and terribly was it realized. Christ had minutely foretold the utter destruction of Jerusalem, so "that not even one stone should be left upon another."

*"When ye shall see Jerusalem," said Jesus, "compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles" (Luke 21: 20-24).*

It was in the year of our Lord 70. Vials of woe were poured out upon the doomed city. Human nature has perhaps never before nor since endured such woes. It is im-

possible for the imagination to conceive more appalling horrors, or sufferings more terrible, than were then experienced, scenes of rage, despair, and misery, minutely detailed by the pen of Josephus.

Probably the disciples of the Saviour, warned by their divine Master, had all fled from Jerusalem and Judaea, conveying the tidings of the gospel wherever they went in their wide dispersion. Our Saviour had urged them to a precipitate flight.

*"When ye therefore shall see," said he, "the abomination of desolation, spoken of by Daniel the prophet" (referring to the Roman armies), "stand in the holy place, then let them which be in Judaea flee into the mountains; let him which is on the housetop not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes: for then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. And, except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened" (Matt. 24: 15-22).*

The siege lasted six months. The city was entirely demolished. A million of Jews perished by the sword, pestilence, and famine. A hundred thousand who were taken captive were sold into slavery. All Judaea was thus brought again into submission to Rome. Titus, laden with the spoils of the city, and accompanied by his long train of captives, returned in triumph to Rome. He was received with universal acclaim. The signal victory he had achieved strengthened the throne of his father. In commemoration of the event, a triumphal arch was erected,—the *Arch of Titus*. This massive structure remains almost perfect to the present day. It still attracts the thoughtful gaze of every tourist in Rome.

Vespasian proved one of the best of the Roman emperors. With great energy and wisdom, he devoted himself to the welfare of his wide-spread realms. It was during his reign that the world-renowned Coliseum was reared,—the most gigantic amphitheatre in the world. It furnished seats for eighty thousand spectators, and standing-room for twenty thousand more.

It was in the arena of this vast edifice that subsequently so many Christians, with a hundred thousand spectators gazing mockingly upon them, endured the pangs and won the crown of martyrdom.

But under Vespasian there was no persecution. It is said that he died on the 24th of June, A.D. 79, after a prosperous reign of ten years.

His son, Titus, succeeded his father on the throne. In early years, this young man was exceedingly dissipated; but to the surprise of every one, he abandoned all the vicious practices of his youth, separated himself from all his dissolute companions, and commenced a life of integrity, of purity and benevolence. With devotion hitherto unexampled, he consecrated himself to the welfare of his realm, and to promoting the happiness of those around him. One of his remarks, illustrative of his character, has survived the lapse of nineteen centuries. It will continue to live in the hearts of men so long as earth shall endure. At the close of a day in which no opportunity had occurred of doing good, he exclaimed sadly, "Perdidi diem,"—"I have lost a day." This truly Christian sentiment is beautifully versified in the words:

*"Count that day lost whose low-  
descending sun  
Views at thy hand no worthy  
action done."*

It was during the reign of Titus, in A.D. 79, that the cities of Herculaneum and Pompeii—as corrupt in all conceivable abominations as Sodom and Gomorrah could possibly have been—were buried beneath the lava and ashes of Vesuvius. They were discovered early in the eighteenth century. The remains of these cities, so wonderfully preserved, and now being brought to light, reveal much of the habits and social customs of those days.

The reign of this good man was short. Titus had a brother Domitian, an utterly depraved young man. He was to Titus as Cain to Abel. Anxious to grasp the sceptre, it is said that he poisoned his brother Titus when he had attained the forty-first year of his age and the second of his reign.

The wretched Domitian ascended the throne. It is certain that he had heard of Jesus, of Christianity. The guilty are always suspicious. Knowing that the Christians regarded Jesus as their King, that they were looking for his second coming to reign as their Lord and Master, regarded Jesus as a formidable rival. Apprehensive that there might be some heirs of Jesus around whom the Christians might rally, he arrested a large number of the disciples, and had them brought before him for examination. Anxiously he inquired of them what money they had in their treasury, what territory they possessed, and when and where the reign of Jesus would commence. The disciples assured him that they had neither lands nor money. In proof, they showed him their hands, indurated by toil. They assured him that the kingdom of Jesus was to be, not an earthly kingdom, but a heavenly and angelic; and that his reign would not commence until the end of the world, when Jesus would appear in clouds of glory.

Domitian was by no means satisfied with these replies. It was the general belief of the Christians, that Christ, in his second coming, might appear at any time. This was appalling tidings to Domitian. Such a dethronement was more terrible than any other which could be thought of. He hated the Christians, and wreaked indiscriminating and pitiless vengeance upon them. Many were driven from their homes into exile. They carried with them into the remotest provinces of the empire the glad tidings of the gospel. Many suffered death, accompanied by all conceivable tortures.

The aged apostle John, being then in Rome, was, by the order of Domitian, thrown into a caldron of boiling oil. Miraculously he escaped without injury. He was then banished to the Isle of Patmos. It was there that he was favored with that wonderful series of visions recorded in the book of Revelation. In these mystic pages, so much of which is still enigmatical, the apostle represents what was to happen in succeeding ages,—particularly that the Church should suffer persecution; the punishment of its persecutors; the ruin of Rome, where idolatry reigned; the

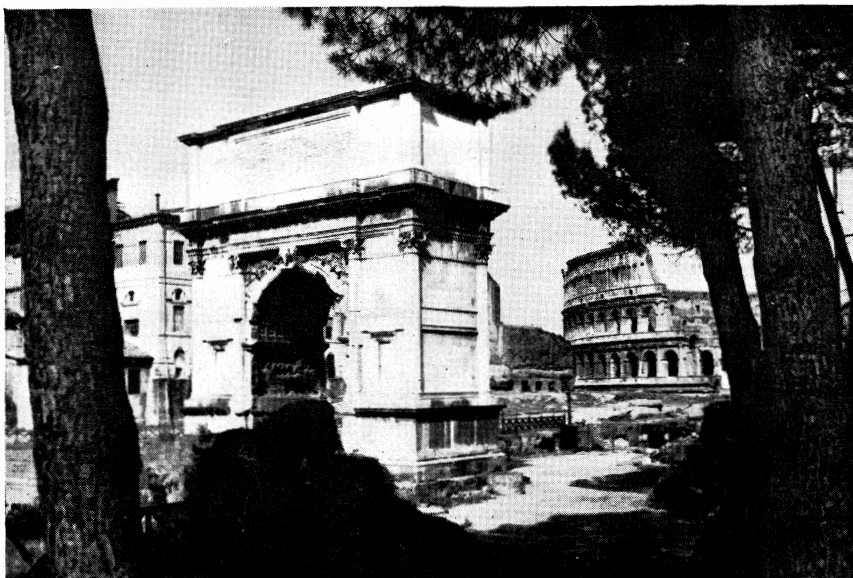


Photo by courtesy of the Italian Travel Office.

### The Arch of Titus and The Coliseum

*The Triumphal Arch of Titus holds special interest for Jews and Christians alike because of its interior bas-relief which depicts the seven-branched, golden Candlestick, the Table of Showbread, and the sacred trumpets which Titus took from the Temple at Jerusalem when he destroyed the city. Thus we know exactly what these objects referred to in the Bible looked like.*

destruction of idolatry itself, and the final glory of the triumphant Church.

Sin and insanity are closely allied. Domitian wished to enjoy the splendors of a Roman triumph; but he had never won a victory. He was no soldier. Still he got up a magnificent civil and military display, and with streaming banners, and pealing music, and the tramp of armed legions, entered Rome, charioted like a conqueror returning from the most triumphant campaign. A large number of slaves, disguised as captives of war, were led in the train to grace a triumph which exposed Domitian to universal ridicule and contempt. He assumed divine honors; reared statues of himself in gold and silver in conspicuous positions, and required his subjects to address him as a god. Any who were suspected of being unfriendly to him were mercilessly punished with torture and death.

The tyrant kept a tablet, upon which he wrote the names of those whom he had doomed to die. His infamous wife Domitia, for some cause suspecting him, got a peep at the tablet while her husband was

asleep. To her consternation, she found her own name, with those of several others, on the fatal list. She immediately entered into a conspiracy with them for the assassination of her husband. One of the conspirators approached the emperor under the pretence of presenting him a memoir disclosing a conspiracy. Assuming that his right arm was crippled, it was hung in a sling. As he presented the memorial with his left hand, he suddenly drew a concealed dagger, and plunged it into the heart of the tyrant.

Thus died Domitian, as is reported, on the 17th of September, A.D. 96. He was but forty-five years of age, and had reigned fifteen years. This wicked world of ours has produced many monsters. Among them all, it would be difficult to find any more execrable than Domitian. In his character, not a redeeming trait could be found to mitigate the hatred and contempt with which he was universally regarded. The tidings of his death were hailed with joy throughout the empire. His statues were demolished, and his name consigned to infamy.

## You and Your House

By HELEN WANNENMACHER

SINCE February is the month for lovers, we shall have a talk with those young people who might be looking forward to some day having their own home where they will "live happily ever after" with the partner of their choice.

God, the Great Lover, has wonderful plans for the ones who will love Him supremely and are willing to be led by His dear Hand. "You mean God is interested in the one I shall marry, and is able to bring it about?"—"Yes, I mean just that." Do you remember the story of Isaac and Rebecca? Read it over again soon, in the twenty-fourth chapter of Genesis. Both of these lovely characters feared God and were willing to follow on where He was leading.

It was Eliezer, Abraham's faithful servant, and type of the Holy Spirit, who did all the manipulating and the arranging for this marriage, and, as we read the story, we marvel at how perfectly in order were the incidents that followed, and how exact were their timing, 'til they culminated in one of the most beautiful love stories this world could ever produce.

Just as surely as Eliezer led these two from distant lands to their happy meeting place, so will the Holy Spirit, with tireless certainty, bring about the meeting of dear young people whom God has meant to be for each other. I have observed with wonder how God can so easily bring two lives together,

one from some distant land to find its mate—perhaps in the heart of America, there to blend their lives in happy usefulness and love.

It would be difficult to imagine Rebecca with anxious fears concerning her future as I have heard expressed by some—"Perhaps I've missed my man," or "The years are passing swiftly by and I am still single. I can rather think of her as an obedient daughter in father Bethuel's household; a friendly, "outgoing" person, hospitable and kind, but above all, being careful to fill her place in a busy household.

God has wonderful laws that govern His kingdom, too. And if there would be one verse above another that illustrates my thought, it would be found in Matthew 6:33—"Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you."

The law of putting God first in our lives always brings His special attention and blessing, and He gives His best, far beyond our hopes and dreams, to those who do. And if we are consecrated followers of God, we shall be satisfied with whatever He chooses for our lives—whether it be marriage or not—knowing that His choice is best.

Shall we not therefore seek Him, love Him, serve Him with all of our hearts, entrusting to His wise guidance and care all that pertains to our future days and years?

## The Threshing Floor

CORRECTION: Due to a typographical error the word, "a," was left out of the second paragraph of the answer to the question in the January issue. It should read, "Notice the verse does not say, 'in a meeting.'" Of course, the Apostle Paul is discussing what happens *in meeting*. But the point is that he does not limit *a single meeting* to two or three messages in tongues.

QUESTION: *I have read that the next item on the prophetic calendar is the appearing of Elijah. What is the scriptural teaching about this?*

The scripture which has been taken as the basis for this delusion is found in the last two verses of the Old Testament, Malachi 4:5-6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Jesus answered the question categorically in Matthew 11:13-14, and Matthew 17:11-13: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist."

John the Baptist was, of course, no reincarnation of Elijah. The prophecy of Gabriel (Luke 1:17) to Zacharias concerning the birth of his son explains this. "And he shall go before him in the *spirit* and *power* of Elias to turn the hearts of the fathers to the children." Note also that the prophecy contains almost the same words as Malachi.



# *The Fighting Elder*

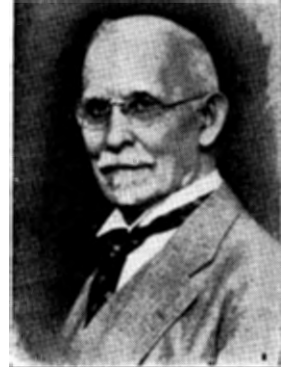
## Conflicts in the Narrow Way

As Experienced in the Life of Elder Eugene Brooks

By GORDON P. GARDINER

### PART IX

●EUGENE BROOKS (1856-1954) was a minister of the Disciples of Christ or Christian Church from 1885 to 1898. Although a very successful pastor, he suffered from a complication of diseases from which he could get no medical or surgical relief. Then in 1896 God brought to him the truth that Jesus Christ is the Healer of the body, with the result that he was perfectly healed himself and was given a ministry of healing to others. Subsequently he became affiliated with John Alexander Dowie whose organization was generally referred to as Zion. The weekly publication of this church which figures prominently in this installment was *THE LEAVES OF HEALING*.



AFTER MR. BROOKS had labored in and around Findlay for about a year, Dr. Dowie transferred him to Victoria, British Columbia, Canada. When he arrived there in May, 1899, he found a little band numbering seventeen. The Lord so blessed, however, that by October he was able to report that sixteen more had been added to the group. In addition to this, as a result of his ministry in other places in this vicinity, about the same number were brought in as had been in Victoria proper.

Some little while after Mr. Brooks had been in Victoria, he picked up a copy of the *Leaves of Healing* which had on its front page a picture of Miss Sara M. Leggett of Ontario, Canada. As he looked at her picture, he thought, "That's a beautiful girl." Beside her picture was the synopsis of her testimony of healing:

"The young woman whose calm, clear-cut face is pictured on this page was dying of an aortic aneurism\* on July 12, 1898, and on the morning of July 14, two days afterward, began her long journey of five hundred miles from Canada to Zion.

"She was carried five miles, over rough roads, at the very beginning of her journey, and although, up to this

time, a slight jar of the bed on which she lay would almost cause death, she reached Zion Home, into which she was carried on a stretcher, at ten o'clock in the evening, feeling stronger than when she started.

"Even in her weakness she was one of the happiest guests who ever entered Zion Home, and on the following Monday morning, when Dr. Dowie laid hands upon her, she arose instantly from her couch in the presence of scores of guests in the Assembly Room, healed by the Great Physician.

"Two weeks later thousands of witnesses . . . heard her tell the story in Zion Tabernacle, where her stretcher now hangs on the wall, as part of God's Hand-writing in Zion."

Eugene Brooks proceeded to read the testimony, one of the longest ever to appear in the *Leaves of Healing*—about three and a half large pages, double column. When he had concluded the fascinating, remarkable narrative, he said, "She's got brains if nothing else." He continued to admire her picture—"especially her beautiful hair," and finally showed it to the woman in whose house he boarded. She thought her a beautiful woman, to be sure, but added, perhaps a bit mischievously, regarding her hair, "But it's probably red."

\*A tumor on the large artery of the heart.



Sara Leggett Brooks  
February 8, 1866 -  
November 15, 1949

This was the picture  
which accompanied  
her testimony of  
healing.



Sarah Leggett and her sister Lydia had prayed much about that picture and the writing of her testimony, "That God would be glorified and people would be blessed thereby. Having felt the great darkness that was over the land about these truths of divine healing and holy living," she later stated, "I longed for the light to come to God's children everywhere. God answered this prayer in a marked way, and I received many indications from far and near, by letter and otherwise, that God had used my testimony for His glory."

Among the many letters which Miss Leggett received was one which came in the early fall. Postmarked "Victoria, British Columbia," from the moment it came "it seemed different from any other." "It was a very simple letter" from Eugene Brooks "just asking if we would like him to come and hold some meetings for us, if the Lord willed." "I took it to the Lord," recalled Sara, "kneeling down and doing as Hezekiah did, spreading it before Him and asking Him to shew me if I were to answer it. As I prayed, the heavens seemed to open above me and the glory of the Lord fell upon me so that I knew I must answer the letter and invite him to come to hold meetings for us."

"After a decent wait"—to quote Elder Brooks—Miss Leggett "answered that they would be very glad if someone would help them." The fact is there was a thriving Zion Gathering in that community as a result of her miraculous healing and testimony. And just a little before Mr. Brooks' letter had come, a Zion minister had held a week's meeting in Chesley, the town nearest where the Leggetts lived. On the last Sunday afternoon thirty-four were baptized in the mill pond on the Leggett farm while literally hun-

dreds watched the proceedings. Weekly these believers gathered for worship and fellowship, some driving as much as ten miles—quite a distance by horse and buggy—even though they had no pastor. Consequently, they most certainly welcomed the prospect of a Zion minister coming to strengthen their hands in God.

It was not convenient for Mr. Brooks to leave Victoria at once. Furthermore, he must secure Dr. Dowie's permission to do so and to make the Chesley visit. When he finally wrote Dr. Dowie in January of 1900, he received an immediate reply by telegram with the terse command, "Come at once," and one hundred dollars for the trip.

Eugene Brooks was now forty-three and had been aptly described by one of the famous preachers of the day as "one of the most genial bachelor preachers in the brotherhood." Many a young woman in his various congregations and acquaintance would like to have married this dashing, witty, successful southern Christian gentleman and minister. And throughout the years, he had briefly considered one or another prospect. In each case, however, it amounted only to a passing fancy, and the relationship was quickly severed "with a conscience void of offence toward God and man." In the matter of the selection of a wife, Eugene Brooks, along with most Christians, thought that this was a matter which the Lord left up to the individual to decide for himself according to his personal taste and best judgment, and this could be ascertained only by the usually accepted methods of dating and courtship. That the Lord Himself might like to select the partner and arrange the details of the marriage according to His own plan did not figure very largely, if at all, in his thinking.

For some time before this, Mr. Brooks had had a feeling that he should get married. Dr. Dowie had felt similarly and had encouraged him to do so, for he believed that every minister should be married. Up to the present, however, although Mr. Brooks had given definite consideration to the matter, he had found no one to suit him. As for Miss Leggett, though he admired her, he still had no notion of anything serious at all. "I merely wanted to go and see her." Dr. Dowie, however, felt an immediate response to the slight interest which Mr. Brooks showed in Miss Leggett and was positive that their union was the will of God.

When Mr. Brooks arrived in Chicago, en route to Chesley, Dr. Dowie called him in for a private

interview and said to him, "Now, Brooks, Sara Leggett is all right. You go up and bring her down here and get married on the anniversary." (February 22nd was the anniversary of the organization of the church and was celebrated by a large conference.)

"But, Doctor, I had no notion of that at all. I can't."

"No. You go get her and get married the twenty-second." (That would be less than three weeks away.)

While Eugene Brooks had the highest respect for Dr. Dowie's judgment in spiritual matters and had unconditionally surrendered his independence as far as his ministry was concerned, his private life was another matter. He had no intention of marrying anyone at the command of another, no matter how great or spiritual he might be. After all, *he* would have to live with the woman. "I couldn't think of it," said Mr. Brooks. "I didn't doubt that she was all right, but, I thought, 'She might have red hair!'"

Sara's sister Lydia had been in Chicago since the previous September and was to have returned home for Christmas but had been delayed and had arranged to leave the sixth of February. That proved to be the same day that Mr. Brooks was scheduled to leave Chicago. Before they left, Dr. Dowie called Lydia into his office and told her: "You tell Sara that Brooks is all right. He's rash, but he's good man. She is to come back with him!"

"Although I had no notion of marrying Sara, I started out with Lydia," recalled Elder Brooks. "That night on the train I was taken with a severe attack in my body. I prayed but got no answer. I prayed again and still no relief. This was strange, for since my healing I had always been accustomed to get quick answers to prayer. Then I began to ask, 'God, what is the matter?'"

" 'Will you marry this woman?'"

" 'But Lord, I don't know if I love her.' The Lord didn't argue with me, and I continued to suffer. I went on praying; I got desperate. I asked the Lord again, 'God, what's the trouble?'"

"The question with me was how I could promise to marry a girl I had never seen. I couldn't do that. I was so afraid I would promise something and then get into trouble. Finally the Lord put this thought in my mind, 'Lord, I'll ask her to marry me, and if it isn't Your will You make her say, "No."'"

"At last I said to God, 'Now, God, I'll ask her

to marry me and will look to You in definite faith to take care of the results.' As soon as I made that promise every bit of pain left me. My trouble was just something which God permitted in order to bring me to terms."

Years later Elder Brooks explained why the Lord had had to deal with him so drastically and in such a most unusual manner. Early in life he had been deeply in love with a young woman in Virginia and had gone with her for a long period. To him she was ideal, and he had taken it for granted that they would journey through life together. Then, most unexpectedly, she abruptly terminated their relationship—and married another. Eugene Brooks was heartbroken. He had loved and lost. In his heart he had given himself to her and her only, and he felt no one could ever take the place of his "Beatrice." Therefore, throughout the years, he had never been able to bring himself to surrender his heart to another. He would go just so far and then renege time and again. (Years later, when he witnessed the end of his natural choice, he was profoundly thankful that God had kept him from a tragic choice.) Undoubtedly this was the method which the Lord employed to keep Eugene Brooks from marrying anyone until He brought across his path the woman of His choice.

But had God not dealt with him exactly as He did en route to Chesley, Eugene Brooks was positive that his encounter with Sara Leggett would have ended exactly as every other one had since he parted from "Beatrice." There would have been a time of pleasant fellowship, and then he would have passed on—and so have missed God's appointment for his life.



The Remains of the Leggett Mill Pond and Dam



The Leggett House

"When we reached the Leggett home, Sara came to the door," related Elder Brooks. "I knew it was she: there was the face and the hair—and it wasn't red; it was black. But she had her head turned in what seemed to me an affected way. That made me disgusted, and I determined, 'I'll never marry her unless God makes me.'"

And strange as it may seem, the instant Sara saw Eugene she vowed in her heart: "I'll never marry that man unless God makes me."

Shortly after Mr. Brooks and Lydia arrived, she proceeded to tell Sara "the orders that were given her." When Sara heard them, she declared, "I'll do nothing of the kind."

"My lady, you'll do the will of God," replied Lydia.

"I know I'll do *the will of God*, but I don't believe *that's* the will of God." Sara acknowledged that Doctor Dowie *might* be led of the Lord in this matter, but she remarked later, "I had to know the Lord's will for myself. Besides, it was an unheard-of thing to be in such unseemly haste about such a matter."

That evening, in spite of his complete aversion to Sara Leggett, Eugene Brooks conscientiously kept his promise to God. In almost impersonal, businesslike fashion, he approached her, "You know why I am here," he said. (He knew Lydia would tell her.) Then he told her what Dr. Dowie had said and then concluded, "Now, I'll leave this to you, and when you have your answer, come and tell me." With that he withdrew, and her conflict began.

"When I was about seventeen years old I had definitely asked the Lord not to let me marry anyone but His best choice for me," recalled

Mrs. Brooks. "Thus I was kept and always knew God's will for me when any young man desired my company. Now I waited only for God's will to be revealed, but there was a spiritual fight in my inner being, for I was not at all attracted to Mr. Brooks. For days the Lord dealt with me, but it was not until the Thursday of the following week that He made His will plain to me. I awoke on that morning with certain knowledge that I was to marry Mr. Brooks. With this realization came an inward rest and peace which nothing could disturb. After breakfast I told Mr. Brooks, and from then on it seemed the most natural thing in the world for us to get married."

And together they decided to be married the next week in Chicago. "Such haste," declared Mr. Brooks, "was contrary to all *my ideas* of courtship. In Virginia it was considered only proper that a man court a woman at least three years before marrying her, and here our wedding was to be in less than two weeks. Our courtship was like that of Rebecca and Isaac of old. It was simply a question of obedience to the will of God. Yet after speaking to her I was perfectly at ease and satisfied. When she said she "would go with this man" God wrought a miracle in our lives and so filled us with divine love for each other that I believe no couple has ever lived more tenderly or affectionately together.

"This experience has made me know that much of what is termed courtship and marriage is nothing but animal magnetism or worse still, just wicked lust. In so many cases it is just some cabbage-headed boy and some smiling-headed girl with puppy love, and the devil is the author of the union.

"The marriage relation is one of the most sacred and holy ordinances of God. It is compared in the Sacred Scriptures to the marriage with Christ, and next to that union of the soul with Christ is the selection of life companions. It is so sacred and important that no one, neither man nor woman, should ever enter into such a relationship without a definite and direct permission from heaven.

(To be continued)

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ACKNOWLEDGEMENTS: Some of the information and material in this and subsequent installments comes from *The Leaves of Healing*, weekly periodical edited by J. A. Dowie. The pictures of the Leggett house and mill pond were taken (1963) expressly for this story by the courtesy of Bruce A. Krug of Chesley, Ontario, Canada.

## **“I AM the Lord that Healeth Thee”**

### **A BIBLE STUDY**

*By* CHARLES N. ANDREWS

**L**AST MONTH we gave Lesson No. 1 on the general subject of healing with the purpose of seeing where sickness comes from and why, and what God's way of healing is. Here is Lesson No. 2:

1. Read Deuteronomy 28; Galatians 3:1-14.
  - a. Make a list of all the diseases, sicknesses, etc., mentioned in Deut. 28.
  - b. What is the cause of all of these?
  - c. What is the cure as seen in Gal. 3?
2. II Kings 4:8-37.

Describe the means used by Elisha to raise the boy from the dead.
3. II Kings 5.
  - a. Upon what did Naaman's healing depend?
  - b. What was almost the cause of his not getting healed?
  - c. Was his healing gradual or instantaneous?
  - d. Would you attribute the healing to the water? Or the mud? Or what?
  - e. Could Gehazi's disease have come from natural causes? Why?
  - f. What two sins were responsible?

#### 4. II Chronicles 14, 15, 16.

- a. How many men did Asa have in his army in the beginning?
- b. How many did the Ethiopian army have?
- c. What did Asa do, and what statements did he make about God?
- d. List the various statements and promises made concerning “seeking the Lord” in Chapter 15.
- e. Considering 16:9 with 16:8 and the rest of these three chapters, what do you think 16:9 means? (In your own words.)
- f. Give three foolish things done by Asa, and give reasons why.
- g. What does 16:12, 13 seem to indicate?

#### 5. II Chronicles 26.

- a. What sin brought about Uzziah's downfall?
- b. What wrong things did he do?
- c. Could the leprosy have come from natural causes? Why?
- d. Why, do you think, Uzziah and Gehazi were not healed of their leprosy?

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**Answers to last month's questions:** Heb. 11:6-1. that He is; 2. rewarder of them that diligently seek Him.

1. Obedience to God's will. 2 a. She criticized Moses; b. Instantly; c. Confession and prayer. 3 a. Murmuring; b. Atonement. 4 a. Complaining; b. Dissatisfaction with God's way and provision; c. Moses' prayer, faith and obedience. 5 a. Partaking in idol worship and fornication; b. Balaam's advice to Balak.

### **TAKE HEED . . .**

what ye hear.—Mark. 4:24  
how ye hear.—Luke 8:18.  
that no man deceive you.—Matthew 24:4.  
that the light which is in thee be not darkness.—Luke 11:35.  
that ye despise not one of these little ones.—Matthew 18:10.  
that ye do not your alms before men.—Matthew 6:1.  
of the leaven of the Pharisees . . . hypocrisy.—Matt 16:6; Luke 12:1.  
of covetousness.—Luke 12:15.  
lest your liberty become a stumblingblock to [the] weak.—I Cor. 8:9.  
lest there be in any of you an evil heart of unbelief.—Hebrews 3:12.  
lest he that thinketh he standeth fall.—I Corinthians 10:12.  
unto a more sure word of prophecy.—II. Peter 1:19.  
to yourself, lest that day come upon you unawares.—Luke 21:34.



# *The Power of the Word of God*

By MARGARET MICHELSEN  
*Orai, U.P., India*

RAM DUN lives in a village some distance from Orai. Through contacts with a missionary and a national worker, he became interested in the Bible. He began to read it, and as he came into our midst from time to time, it was evident he had been reading it much, for he entered into the meeting and often referred to some passage of scripture. (Back in 1961 he mentioned that he had read the Bible through eighteen times!) As he read faith came into his heart, and he believed upon Jesus as his Saviour. Then he desired his family to accept Jesus. Faithfully he witnessed to them, asked prayer for them, and brought them to the meetings as he was able.

One day, about two years ago, Ram Dun came to us bringing his daughter-in-law with her dying child. By one look at the baby we knew that unless God healed her, she would die in a few days. They wanted us to pray for the child, stating they knew Jesus would heal her if we prayed. Today, she is a healthy active child. The mother was not a well woman herself, but Jesus touched her also.

This year the entire family, including Ram Dun's son, were here for a time. Oh, the joy of the Lord on their faces! To look at them—so happy in Jesus—was enough to rejoice our



**Ram Dun, His Daughter, Daughter-in-law, and Grandchildren**



**"Prayer is Powerful"**

hearts. The daughter-in-law, daughter, and son had all accepted Jesus and were now reading the Bible, praying, yes, and testifying to His salvation and goodness.

In July twins were born to this family—a boy and a girl, ever so tiny! One day while I visited the mother in the hospital, she said to me, "Teach me to pray. I do want to know how to pray." Right then and there we had a time of prayer. After she came out of the hos-

pital, the family read the Bible and prayed together daily.

The twins were not very strong so that we despaired of their lives at times. One evening the little girl had a raging fever. They requested prayer, and we prayed during the mid-week service. The following morning we asked how the baby was. "She's well," the mother replied. "Didn't you pray last night? Prayer is powerful." Needless to say, our hearts were touched by their faith and convicted for such lack of faith on our part.

As it was impossible for them to reach their village because it was the rainy season, they remained with us for a few months. What an inspiration it was to have them in our midst—so radiant, so eager to learn more of Jesus! We rejoice in God for this work of His own Spirit: a family living so far from us that they can come only rarely, yet as they have read the Word of God, the Holy Spirit has taken that Word and made it real to them. Light along many lines has been given to them: not to retaliate, to take losses cheerfully, trusting Jesus to make everything work together for good. Do pray that a lighthouse may be established in their village, a place that will be dedicated to the ministry of the Word.

## DAILY MANNA FOR FEBRUARY

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

### 1. Come! All! Matt. 11:28

As a loving mother embraces her troubled child, kissing away its grief, so God, beholding His troubled world, opens His compassionate heart in Jesus our Saviour to all who will come.

*"I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a resting place,  
And He has made me glad."*

### 2. Sunrise. Psalm 30:5.

Jesus said: "Ye shall weep and lament but your sorrow shall be turned into joy, and your joy no man taketh from you."

*"The long, long night is past,  
The morning breaks at last."*

The Comforter has come and will abide with you forever.

### 3. A Sure Salvation. I John 3:2-3.

As the natural birth is the beginning of an earthly life, so is the new birth the beginning of a heavenly life.

*"We are sons of God.  
We have a living hope.  
We shall be like Him.  
We do purify ourselves even as He is pure."*

### 4. A Full Supply. Psalm 34:10.

Lions seek food and fail to find it. Men dig broken cisterns and fail to quench the thirst of their immortal souls. Thanks be unto God for his unspeakable gift—Jesus.

*"Life would be worthless without Him—  
All things in Jesus I find."*

### 5. The School of Prayer. Mark 11:24.

Our textbook: The New Testament. Our teacher: The Holy Ghost. Our lesson: His exceeding great and precious promises. Our homework: Praying in faith, nothing wavering. Our reward: Himself shall reward you openly.

### 6. Einstein and Abraham. Matt. 19:26.

Einstein's equation reveals the fabulous resources of nature, but they are limited. Abraham discovered unlimited resources in God who raiseth the dead and calleth the things that be not as though they were. He waxed strong in faith giving glory to God.—Have faith in God and find in Him your all in all.

### 7. The Reward of Abiding. Isaiah 49:2.

Absolute safety: He hath hid me! "He that abideth him sinneth not." Great fruitfulness: "He that abideth in me bringeth forth much fruit."

### 8. Abounding Grace. II Cor. 9:8.

The leper said: "If thou wilt thou canst . . ." His willingness is unquestioned: He that spared not his own Son but delivered Him up for us all. His ability is proven by the resurrection of His Son, Who was delivered for our transgression and was raised again for our justification.

### 9. Endurance and Patience. James 5:11.

"Happy landing," we say after a perilous journey. Trusting God under difficulties worketh experience. He makes a way of escape. He that endureth unto the end shall be saved. We are of them that believe to the saving of the soul.

### 10. A safe Guide. Psalm 25:9.

Thou art my pattern day unto day. "I am meek and lowly in heart. Take my yoke upon you and learn of me." As a yokefellow of Jesus, I cannot lose my way, for He is the way.

### 11. A Strong Refuge. Deut. 33:27.

Dark is the wilderness, earth has no resting place. "He we have no continuing city" but God opens wide His arms of love to fold His weak lamb in His bosom. Now "heaven and earth may fade and flee"—"I am His and He is mine."

### 12. The Secret of His Presence. Psalm 46:10.

Not in the strong wind, not in the earthquake nor in the fire but in the still small voice Elijah recognized the presence of his God. Not in the noisy outer court but in the silence of the holiest of all did God make Himself known. Enter thou into thy closet and when thou hast shut the door, pray; and God who is in secret will reward thee.

### 13. A Song in the Night. Psalm 57:7.

Read the whole psalm—an expression of implicit faith in God amid great trials. Paul and Silas might have been singing this very psalm in prison. They sang praises unto God. Their answer was fixed and God fixed their enemies.

### 14. God's Masterpiece. I Thess. 5:22.

As a maker of fine jewelry, I remember when the Christmas presents had to be finished for the holidays. No matter how difficult or expensive, they had to be presented as gifts. He is able to present you spotless at the coming of our Lord Jesus Christ. He is the maker, we are His workmanship. He made the appointment. He calleth you and will also do it.

15. *Practical Religion. I John 4:21.*

We sing: "I can never tell how much I love Him." You don't have to tell. Your treatment of your brethren tells it all. Every child of God I meet presents a challenge and an opportunity to practice my love for Jesus.

16. *My Bodyguard. Psalm 91:11.*

Costly and exhaustive precautions are made these days to protect dignitaries from assassins. But think of the precautions God makes for my protection—giving his angels charge to keep me in all my ways, if I abide. His Son waived the protection of twelve legions of angels to make this blessing available to me.

17. *The Comforter Has Come. Is. 61:1.*

"He maketh the rebel a priest and a king." To these for whose sins He was slain, He opens the fountain of cleansing in His own blood. The beggar He lifts from the dunghill of sin, reconciles him to God by His death and raises him to sit together with Him in heavenly places. This God of all comfort is my God.

18. *Perfect Peace. John 14:1.*

The heathen may rage, the mountains may be removed, men's hearts may fail from fear and looking for the coming judgement. But the city of God, the heart of the child of God, shall not be moved. God is in the midst of her. Ye shall know that I am in My Father and ye in Me and I in you. This is the blessing of the Baptism of the Spirit.

19. *A Checkup. Psalm 139:23-24.*

Your car needs it. Physicians recommend it. But the heart of man, deceitful above all things and desperately wicked, who can know it, must have the searching checkup of the Holy Ghost. The scripture, which is a discernor of the thoughts and intents of the heart, is given for reproof, correction, instruction in righteousness that the man of God may be made perfect.

20. *A Neglected Beatitude. James 1:12.*

Without a cross there can be no crown. We must through much tribulation enter the kingdom. The way is straight and narrow but it leadeth unto life. Though now, if need be, ye are in heaviness through much temptation, ye rejoice with joy unspeakable, receiving the salvation of your souls.

21. *The New Testament. Psalm 51:10.*

"Behold, I make all things new." And He begins by giving me a new heart. This is the exceeding great and precious provision of the new covenant. Claim it and enjoy Christ dwelling in your heart by faith, working in you His good pleasure.

22. *Never Alone. Isaiah 41:10.*

Moses prayed: "If thy presence go not with us, lead us not up." And God said: "My presence shall go with thee and I will give thee rest." There is a rest

for the people of God. David said: "I will not fear for thou art with me." The three Hebrew children were saved in the midst of the fire, the Son of God walking with them. Fear thou not, for He hath said: "Lo, I am with you to the end of the world."

23. *Practical Godliness. Matt. 7:12.*

An exercise so simple a child can practice it, yet it constitutes the fulfilment of the law and the prophets. You need not go to California nor elsewhere to receive a degree. Practice this command of Jesus and you will have a distinction with God.

24. *The Source of Life. Hab. 3:17-18.*

All that I want is in Jesus. He satisfies! As long as you depend on the fig tree or the vine or the riches of earth to satisfy, you will be disappointed, but seeking the Lord you will find all things added to you. "The Lord is my shepherd, I shall not want."

25. *Sabbath Rest. Isaiah 58:13-14.*

Jesus is Lord of the sabbath, and when He works in us that which is well pleasing in His sight our thoughts, acts, feelings, words will be under His control. When I cease from my own works, I shall have entered into His sabbath rest. Remember seven days and keep them holy!

26. *My Daily Program. Rom. 12:12.*

Getting there is half the fun, travel agencies tell you. But I have started for the city of God and the way God has opened for me is exceedingly precious. Jesus is the way. He is our hope, He is the God of all patience, and He maketh intercession for the saints of God.

27. *A Shining Path. Cor. 13:4.*

God is love, and abiding in love assures me of His indwelling. I will walk in them and be their God and they shall be my sons and daughters. Be followers of God, as dear children, and walk in love as Christ has loved us.

28. *A Vessel Unto Honor. Job. 23:14.*

It is His choice for me—now I can choose to be what He has appointed me to be. Wholehearted obedience and implicit trust will do it. "Faithful is He who calleth you, who also will do it."

29. *Freedom From Fear. Psalm 56:11.\**

Solomon says: The fear of man bringeth a snare. David was a man after God's own heart not only because he had asked and obtained a pure heart, but because he had trusted fully in the Lord and found Him wholly true.

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\*There was no verse for February 29 in Mrs. Robinson's compilation. Therefore, this verse was taken from another selection of verses by her.