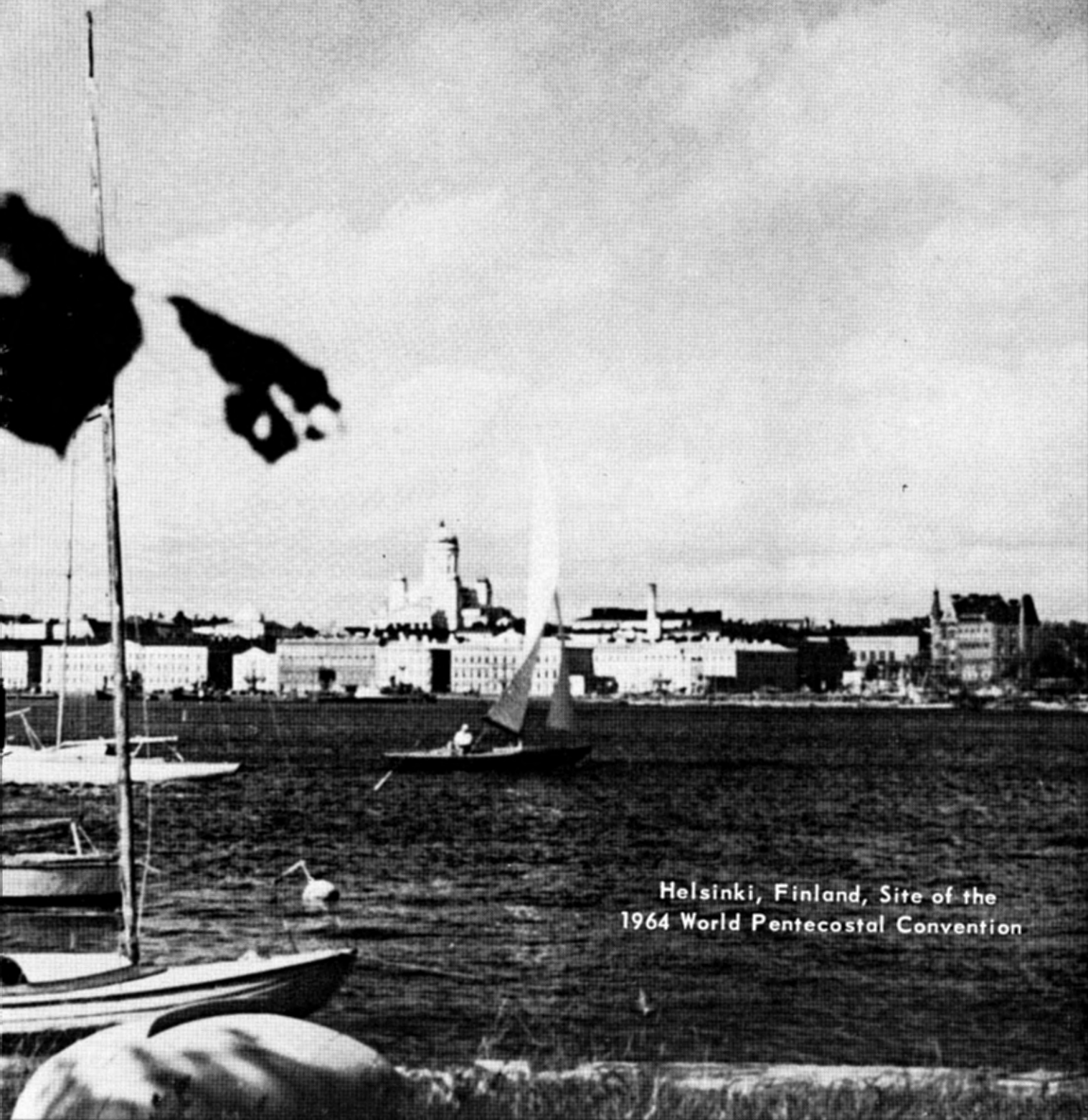


# *Bread of Life*

JUNE 1964



Helsinki, Finland, Site of the  
1964 World Pentecostal Convention

## God's Call

[T IS TO KNOW JESUS, belong to Jesus, be filled completely with Jesus, be reigned in by Jesus, be guided step by step by Jesus; do every single thing, small or great, *just for Jesus*; to be *led* by Him in all things.

God's call is to *have Jesus*. He calls you to *begin* in Jesus and to *end* in Jesus. He calls you to *know* Jesus as the First, and to *know* Him as the Last. To whatever work or service you are called, it is, first of all and last of all, that Jesus shall be always before your face. You are to live every moment unto Him. And you are to do everything you do, just for Him and unto Him.

*God's call* is for you to let Jesus Christ have and possess the very last remnant of all you *are*, and of all you *have*, and of all you *know*, and of all you can *do*, and of all you *want*.

God's call is given on Calvary, by Calvary, from Calvary. Why do you intrude so very many things of your self into it? You tend so often to turn to your own ways and to try to settle for a hope that God will bless your self-inspired efforts. It is not God's plan that you begin in Jesus, proceed with your own works, and end hardly knowing where Jesus is, or what He is, or what He wants of you.

You spend so much precious time—wasted time—trying to be the head. But you are *not* the head. Jesus is the Head. You are a member of Christ. Consider it fully: you are *not the Head*. That is eternal truth. Are you then truly a member of Jesus? Do you in everything seek Jesus as Head, honor Him as Head, obey and exalt *only Jesus*, as "Head over all things" to you and in you?

The Holy Spirit is sent to you from Heaven to take the things of Jesus and show them to you. The Holy Spirit comes to you to reveal Christ Jesus *in* you. He comes to make you God's temple of the indwelling Jesus. The Holy Spirit is given you to make it eternally real within you that no longer "I" live, "but Christ lives *in* me."

God calls you so that you may *call* Him and *want* Him as the First and Last of everything. We can so love, and so want, because He "first loved us." He first loved you that you might fully love *Him*. He first wanted you so that you might want *Him* as He wanted you. How will you find Jesus as The Last and as The Ending, if you do not *want* Him so and utterly want Him so?

There is no question or doubt about His call and His desire. Why not purge your heart, by His precious blood and the power of His Word, from all your lukewarmness and congealing love, and want *Jesus Himself*? For He has called you and wants you.

The cry that you may have Him means that He has given long ago on Calvary the call, "I want you."

—Martha Wing Robinson

---

## Bread of Life

VOL. XIII

NO. 6

JUNE 1964

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y.  
Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel.  
Art Editor: Eleanor Perz. Circulation Manager: Nancy Strano. Photoengraver: Bingham Photoengraving Co. Printed in the U.S.A. Second class postage paid at Brooklyn, N. Y.

Address all correspondence to P.O. Box 11, Brooklyn, New York 11227. Make all subscriptions payable to Frank G. Posta, Treasurer. Photo cover: Courtesy of the Finnish National Travel Office

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

## *An Ebenezer for Kirchheim*

THE CONVENTION held at Kirchheim, Germany, April 12 to 26, was, according to Pastor Hans Waldvogel, “really a great event in that God again visited Kirchheim in old-time power and was a testimony to the transforming power of the gospel.”

The first week was primarily for the benefit of the local assembly, while the second week was especially for ministers. Some 120 brethren took the fiftieth birthday of Walter Waldvogel, pastor of the Kirchheim assembly, as the occasion to gather for this time of fellowship. Completely surprising “the birthday child,” they came from all parts of Germany, Switzerland, Austria, and Yugoslavia, thereby giving testimony to the blessing which God has been able to minister through His servant. The birthday celebration seemed to fit right into the spirit of the conference and

completed it. Certainly this time was an Ebenezer for both pastor and assembly.

“We had been praying for a long time for the meetings of the conference,” reports Brother Walter Waldvogel. “We had a feeling that God wanted to do something special at this time, and we were not at all disappointed. Our people prayed very earnestly in the morning worship weeks before already that God might pour out His Spirit, and especially that He would use the Word of God as the Sword of the Spirit in convicting hearts and cutting away things that needed to be done away with. And I believe that God did just that in these meetings. I don’t remember ever hearing the Word of God more clearly and more sharply brought, and I could also see how people were receiving and

accepting that which God was saying.

“In the testimonies one could notice how people were being broken, how they were being cut by the Sword of the Spirit, and how God was doing a deeper work especially among visiting ministers. God convicted and brought many into a deeper light, making them to see that they needed to pray more and seek Him more. And so I believe that this time of meetings is going to have far-reaching effects.

“The Lord surprised us a number of times by pouring out His Spirit right at the end of a meeting in a very special way. Sometimes we were just held by the power of God so that we couldn’t close the meeting for a long period of time. Now, the interesting part was that nobody seemed to be in a hurry to go home, as is very often the case even in con-



**“Deine Dankbaren Brueeder” — Your Grateful Brethren**

*Ministers gathered for the Kirchheim Conference during which the birthday of Pastor Walter Waldvogel, seated with his wife in center of picture, was celebrated.*

ference meetings. People seemed to want to stay to seek the Lord. And there was a very rich spirit of prayer and of worship that God gave us. And we believe that very much of this is due to the prayers that you, dear ones over there in America, were praying for us. We are thankful that you do that and we ask you to continue to pray with us and for us that God's holy will might be done.

"It is a wonderful thing to see how people from here and there are becoming hungry and interested in the work, and how God is bringing about a hunger all over for a real move of the Spirit of God. Let's pray together that God will send more workers into His harvest field to take care of these places.

"One minister, who had never been here before, came to me with tears in his eyes and said: 'Oh, I want to bring a couple of my brethren here just as soon as I can, because I want them to get into such meetings.' A minister who came from the East Zone recently testified that he had never seen anything like these meetings before and thanked God for at last bringing him into something where he could feel the moving of the Spirit and the reality of the call of God in his life. This minister got on his knees and prayed for several hours after that meeting. And many were touched and moved to seek the Lord as we have not seen before. And so we believe that God's hand was very specially in this time of meetings and that God is moving in a special way. And so you pray on there and we will pray on here, and we will believe God to do the work that He wants to do over here in Europe."



## ***You and Your House***

By HELEN WANNENMACHER

I FOR ONE shall be forever grateful for the example of my dear father, for his noble life, his courage in standing true to his convictions, his steadfastness in believing and serving God. But above all, I am thankful for his life of prayer. Oh, how he prayed! I was one of those for whom he prayed. I had been aware of my need of a Savior for a long time, but I had plans of my own for my life, so I carefully avoided every time the Savior called. But one cannot forever resist a father's love and his earnest prayers. Each morning as I went into his room to make his bed, I would see the large brown pillow before his chair, where I knew he knelt, spending many hours in prayer for me. At last his love and prayers prevailed, and I gladly fell at the Savior's feet and yielded up my all to Him. But what if he had not remained steadfast in prayer and in pointing me to the cross? Only God knows what might have happened to me.

There is a beautiful picture God has given us in the story of the Passover (Exodus 12:21-

28), which depicts the father's responsibility in the saving of his child from the destroying angel. God chose to set apart each family for Himself, where He could reveal through them His holiness and His power. He chose the father to be the priest of his family, that He might show to him and through him His great salvation, for it was the father who was commanded to place the blood of the lamb in faith and obedience upon the two side posts and the upper door post of their house, thus placing in the hands of the father the destiny and the safety of the whole family. When the blood was seen upon the door, the death angel passed over their home. How important it is for each father first of all to apply the precious blood of Jesus by faith to his own heart and then to lead his own family into the saving knowledge of Jesus Christ.

What a difference it would make in homes across the nation if the boys and girls could look up to Dad for inspiration and leadership in the things of God: Fathers, do take time to counsel with your children, answer their questions, show them the difference between right and wrong, and give them reasons from the Word of God. Above all, pray with them and read God's Word. Someone has said, the Word of God in *daily doses* is the best antidote to unbelief, temptation, and worldliness, and the greatest Bible school in the world is a father reading the Bible to his family.

Dear father, let your boy and your girl see God in your life. Be such an example that they will desire to follow the Master whom you serve.

# *The Fighting Elder*

## Conflicts in the Narrow Way

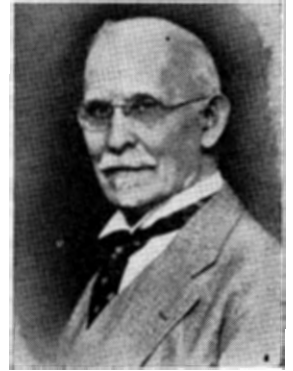
As Experienced in the Lives of Elder and Mrs. Eugene Brooks

By GORDON P. GARDINER

### P A R T XIII



*In this installment we conclude the testimony of Sara Leggett (1866-1949) prior to her marriage in 1900 to Eugene Brooks (1856-1954). Born near Chesley, Ontario, Canada, Mrs. Brooks was converted when sixteen. As the result of an injury she became a helpless invalid in 1897. In the latter part of that year she received the light that Christ is the Healer of sickness and began to seek Him to that end. Early in 1898 she became interested in the ministry of John Alexander Dowie of Chicago through reading his weekly periodical, "Leaves of Healing."*



"During this time as I was reading in the *Leaves of Healing* of the sick being healed and of devils being cast out by the power of God, I was seized with an intense longing to be in Chicago. Lydia and I prayed to know the mind of the Lord regarding this step. We were both deeply impressed that this was the Lord's will.

"I then spoke to my mother about it who said she believed I would be healed if I were there, then added, 'But you could not get there.'

"I answered, 'If God wants me to go, He will get me there.' We also spoke to my father and my brother Will. Although they could not agree to it, being fearful, they gave us no opposition. Three weeks before we left, we began to prepare to go. My brother Will made a cot for me, notwithstanding his fear of the consequences of my taking this journey.

"From the 24th of May, I had been growing weaker, and about the 1st of July became very weak. It seemed as though the enlargement which the doctors had called a 'tumor' was getting larger. There was a strong pulsation in it which corresponded with every heart-beat. There was at times an intense burning and aching sensation, and it seemed to be sapping all my vitality. I felt that soon the crisis must come, and that soon God would manifest His power.

"To attempt the trip to Chicago in my own strength would have meant to rush into the jaws

of death, for a slight jar in moving me or arranging my bed had often brought me near to death. But now I felt that God's command was to go forward, and I dare not consider the consequences.

"On the morning of July 12 I wakened scarcely able to speak, and that not above a whisper. I told my sister to ask the rest of the family to be in prayer. As the day wore on I became stronger. This was only two days before the time set to start, and the thought of traveling five hundred miles seemed a mockery.

"Our minister, Rev. Mr. Dobson, in the previous Sunday night meeting, had of his own accord announced that he would hold a prayer meeting at our home Tuesday evening, July 12. He did not know of our plans, for we had told nobody of our intentions of going to Chicago except the immediate household and the Turners, who were in perfect sympathy with our going. He came an hour early, and I felt I should tell him of our going to Chicago on Thursday. When I did, he turned pale and was very troubled, but said very little. I was sorry for him, but I must obey God. I was strained by this talk with him and felt very exhausted.

"My sister, knowing my condition and remembering that no prayer had as yet been answered, felt that her faith was being tried to the utmost. Falling upon her knees by my bed, she asked that we might be given 'some little assurance





**The Chesley Railroad Station**

*It was from this station that Sara Leggett, a dying invalid, accompanied by her sister Lydia, left on a stretcher for Chicago, July 14, 1898.*

now' that God was really leading us and going with us to Chicago; if He were, that He would strengthen me just then, that I might have a good night's rest, and that I might be stronger in the morning.

"Before she had risen, though I knew nothing of her prayer, a quiet, rested feeling stole over me. My heart began to beat naturally, and I was strengthened. When I told my sister of this, she rejoiced, knowing that God had heard and answered. I slept well, and next morning felt very much stronger.

"We had made arrangements to arise at 4 o'clock the morning of our departure, July 14th, for we knew that I had to be handled carefully. However, we over-slept—the whole family—until 5. When we wakened, a gloom had settled over the home and everybody in it. There were long faces and sorrowful looks. Lydia came to me and said, 'It's so late, I'm afraid we won't be able to get to the station on time. Do you think we'd better go?'"

"I replied, 'Yes, I'll go if I die on the way.' It stirred me a little, even though the gloom had settled some over me also, to see and feel what the devil was trying to do to hinder the Lord's will. James Turner had staid with us all night in order to assist us that morning. He also, although he had been very happy and joyful in the whole proceeding, believing that I would surely be healed, came to me and I said, 'How do you feel about it?'"

"He answered, 'I have nothing to say,' and looked gloomy.

"The folks hustled around and got ready. At last they lifted me on the stretcher and all stood

around my cot, and I said, 'Now, pray. I have no strength to go to Chicago. Pray that God will give me strength.' A word of prayer was offered, and I was carried out.

"As I was being carried out of the door, the glory of the Lord fell, transfiguring my face so that when my brother got into the carriage and looked on my changed face, he exclaimed, 'Oh, it's all right. It's all right,' and began to praise the Lord.

The road was rough, and I was jolted and knocked about in a way that struck terror to the hearts of my friends, who well knew my weakness and that stillness had been my only safety. But now nothing hurt me. Instead of driving slowly, as we thought we would have to, my brother drove as fast as he desired. He was so happy over the victory he saw in my face that he said the whole of creation changed to him. Everything seemed so much more beautiful than it ever had before. As we drove along, we sang and praised the Lord.

"When we got to the station, we had plenty of time, and there were more people at the station in Chesley to take the train that morning than I had ever seen there before. Someone remarked, 'She looks happy.'

"When the train arrived, my cousin lifted me and the stretcher and placed it on the train on the back of the seats. Lydia accompanied me. As the train moved out, my heart began to beat wildly and I had a sinking spell, but I turned to the Lord and said, 'This is not my responsibility; it's Yours, Lord, and I have nothing to do with it.' So saying, I forgot all about it, and when I thought of it again, I was perfectly free from it, and the Spirit said, '*Nothing shall by any means hurt you.*' This was spoken in my soul over and over again throughout the day.

"At London, Ontario, we had to change trains. I was placed in the baggage car, it being the only available place. The trainmen were very interested and kind and hoped I would come back healed.

"We had thought that it would be necessary to have a cool day for the journey, for from the results of a sunstroke, I had suffered for years with sick headaches when exposed to heat. I had had several attacks shortly before this, but though the weather was oppressive, the thermometer registering ninety-five degrees, I was kept and perfectly healed of this trouble. I have never had a headache since that time. One time,

three or four years later, I was tested with the symptoms of a headache, on an extremely hot day, but I refused it, saying, 'I was healed of that and can never have it again.'

"Words fail to describe the unspeakable peace which accompanied us all that day. The presence of the Lord was glorious! How sweet it was to know that we were obeying God and in His perfect will. The healing had already begun.

"When we arrived in Chicago, the trainmen arranged for an express man to take us in his wagon to Zion Home. All the way over there, this driver cursed Dr. Dowie and wanted to take me to a hospital. Upon our arrival in Zion Home at ten o'clock in the evening we sensed the great presence of the Lord and exclaimed with awe, 'God is here.' I was just as fresh when we arrived as I had been in the morning when I left. The trip did not injure me a bit. The fact that Dr. Dowie was across the Lake and would not be back until Sunday did not disappoint us. We were too satisfied with the Lord and what we knew He was going to do for us.

"Friday morning I was carried down for the ten o'clock Divine Healing Meeting in the Assembly Room. Dr. Dowie was supposed to have the meeting, but he did not get there till twelve o'clock. Then he taught the Bible for about two and a half hours. But no one minded the length of his talk, except the waitresses who were waiting to serve dinner. His talk was so tremendously interesting and helpful; it inspired faith. He used the Scripture a great deal; for he had learned the secret of inspiring faith in his hearers, especially the sick and afflicted. 'For faith cometh by hearing and hearing by the word of God' (Romans 10:17). One of his favorite chapters was the eighth of Matthew. He could talk on that every day, and no one would tire of hearing him.

"This day he seemed to talk directly to me. At the end of his discourse, he prayed with the sick. He came to me first and asked me some questions and then, 'Are you willing to do what I tell you?'

"I answered, 'Yes, I believe that I am.'

"Then he took me by the shoulder and said, 'In the name of the Lord, get up and walk.' This I did and with his help walked back and forth several times. Then he set me down in a chair and asked, 'How long is it since you have walked like this?'

"I replied, 'About a year.' He then told my sister to take me out to dinner. I was like a shipwrecked mariner. My hunger was so great that I ate all I wanted of everything on the table. I had not eaten like that for thirteen months.

"From that time I gained rapidly in strength and was soon able to attend the public meetings at the Tabernacle, four blocks distant. The enlargement in my side soon disappeared entirely, and after a little all the effects of the disease wore away.

"We had left home with enough money to enable us to stay two weeks and for our return fare. At the end of the two weeks we felt we must go home, though in my heart I felt it wasn't time and that I ought to stay longer if it were possible. My sister went to say goodbye to Dr. Dowie and to tell him that we were going in the morning. He said, 'Don't go. Sara is not ready to go yet. She is not ready to go either spiritually or physically.'

"She said, 'But our funds are run out.'

"He said, 'Never mind that. Stay and I'll take care of you.' So we stayed.

"At the end of the third week, she again went to him, saying we had to go in the morning. He said, 'Don't go. Stay.' So we stayed for five weeks altogether, knowing that the Lord was in it. On our return from Chicago, the same conductor and brakemen were on the train and were very pleased that I had received my healing.

"When we arrived home and I walked into the house, my folks, although they had known I was coming home well, were startled and shocked to see me walk again and to look perfectly well.

"When my neighbors saw that I was looking well and that I was well, they became interested and began to enquire about this matter. Some of these came to the meetings of the Zion Gathering, conducted by Mr. A. Turner. These meetings were held in several of our homes. God very greatly blessed us, and the report of my healing drew a number of people to the meetings.

"I had been in attendance at the Christian Endeavor of the Presbyterian Church before my illness. Some little time after I came home, I was asked to take my turn in being the speaker at the meeting. This I felt led to do and the afternoon of the meeting went to my room to pray and prepare my talk. I got down before the Lord and was held there, just waiting on the Lord and looking at Him without

any words on my part, just a soul communion. I was not even allowed to look at the lesson. In this position I remained for two hours. Then I got up from my knees with perfect rest in the Lord that He would take care of the meeting.

"When the time came for me to speak, I walked to the front without one thought or one idea in my mind as to what I would say, and the Lord fulfilled His promise, 'Open thy mouth wide, and I will fill it.' As I talked the audience was much moved, and I knew that God Himself had inspired the message to the hearts of the dear young people. This was the first experience of this kind I had had and seemingly was a foretaste of future blessing of the Lord in my ministry.

"On New Year's Eve (1898-99), the members of our Gathering met for an All Night with God! The presence of the Lord was greatly felt. Our meeting lasted from eight o'clock in the evening until seven the next morning (Sunday) with a short intermission at one o'clock for refreshments. No one got tired because of the great manifestation of the power of God.

"On Sunday afternoon we had a meeting at Turners' at which I spoke. After this meeting Lydia went home with some friends who were at the meeting to stay a few days. That evening when I got home, I felt very weary and lay down to rest after supper. When I rose to retire, I felt strangely tired.

"In the morning when I awoke, my heart was feeling very bad, and I thought it wasn't safe for me to get up. What should I do? I turned to the Lord and asked Him, 'What shall I do?' He put right into my soul this part of a verse of a hymn:

*To pluck from His hands  
The weakest, trembling soul,  
It never, never can be done.*

With that I got out of bed and dressed, still feeling the extreme weakness. While getting the breakfast, I had to go in the name of the Lord, feeling that at any time I might fall. Being Election Day and the day we celebrated New Year's Day, we had much company. I had to get dinner and do the necessary work in the home. All this while this exhaustion continued.

"I was supposed to meet some people at a neighbor's house to talk to them of divine healing in the evening. My father, being deputy-returning officer at the poll three miles away, I had to get the horse and cutter and go after him, no one else being available for that purpose. It

seemed impossible to do this, but as I went, God kept me.

"That evening, I wondered how I could possibly go to preach divine healing while I was in this present state. So I prayed to know if I should go, and the Lord showed me I should. Before I reached our neighbor's home, I was perfectly well. The devil had to flee because I would not accept or give in to his symptoms for a moment. No one knew I was feeling like this; it would have spoiled what God wanted to do for me had I told it.

"In the spring of the same year (1899), I again had a test of a similar kind which lasted for three days. Again my sister was away. I was wakened in the morning, as before, very weak and my heart giving me trouble. I did as I had done before—went right along with my work, knowing that God could not fail me. Day after day the fight went on until the third day when I said, 'Now, I'm going to houseclean.' I went upstairs to a large bedroom and cleaned the room, all the time feeling as if I would fall, but God never failed me.

"The next morning I still could hardly walk around, but of my own volition I went to the barn and milked the cows. When I was through, the enemy had fled and I was well as ever. If I had allowed the enemy to put this thing upon me, I might have had some real difficulty, but faith and resistance through the power of the Holy Spirit brought victory.

"In September of '99, Elder J.T. Wilhide and wife of Zion came to our home to help in our meetings for a week. These meetings began Monday night and lasted over the next Sunday. We had the week meetings in the town hall in Chesley. Elder Wilhide was a spiritual man and a good speaker. He declared the gospel of divine healing and holy living with no uncertain sound but in real wisdom. But the town was already stirred up against divine healing because so many of us had left the churches and affiliated ourselves with Dr. Dowie whom they hated. Before the week was over, the rabble of the town determined to mob the meetings and especially the preacher. This they did on the last night of the meetings in town.

"The last two meetings were in our home on Sunday. In the afternoon, there was to be a baptism in the millpond on our farm. There was a great crowd gathered to manifest their displeasure again. My father, who was a magistrate—not being fully sanctified at the time

(Continued on Page 12)



# Pentecost in Finland

PERHAPS due to the peculiarity of the Finnish language, the Pentecostal Revival found its way here not before four or five years after it had reached the other northern countries. True, already in 1907, the daily papers reported about the new religious phenomenon that took place in our neighbouring countries. It was at that time when the Swedish-speaking Finlanders had their first contacts with the movement. However, the predominant Finnish-speaking population remained unfamiliar with the movement until 1911.

The Norwegian revivalist, Albert Lunde, was invited by the Finnish Missionary Society, the representative body of our state church for missions, to conduct revival meetings in our country. The churches of our capital city were filled to capacity. A deep spiritual thirst resulted all over the country. This was how God prepared the way for a Norwegian former Methodist pastor, T. B. Barratt, originally an Englishman, who had visited the United States and in the fall of 1906 in New York City had experienced a mighty baptism of the Holy Ghost with signs following. He was actually the first torch-bearer of the new world-wide Holy Ghost revival to Europe and also to Finland.

The campaign in our country started in the fall of 1911, first in the city of Turku and then in our capital. Hungry souls flock-

*In this article Eino Manninen, pastor of the Salem Church, Helsinki, Finland, tells when and how the Pentecostal Revival began in Finland, the site of the Seventh Pentecostal World Conference to be held, God willing, June 23-28, 1964.*

ed to the meetings all over. The meetings were attended also by some who were greedy for sensation when they saw in the daily papers scornful reports about this "ecstatic movement."

The power of God came down on the meetings, so that even during the sermon many were filled with the Holy Ghost and were speaking with other tongues, while others were inspired to prophesy about the mighty deeds of the Lord. Sick people were constantly healed, but no special publicity was made of the healings.

There was another Norwegian brother, Gerhard Smidt, a former Salvation Army officer, who came to Finland in 1912, and he also was a powerful instrument in the spreading of the revival, and gradually our own preachers from various denominations, even from the state church, joined the movement. The fire was now in full blaze, and no opposition, no reviling nor disparagings of the revival by the religious world could quench the fire, of which our Saviour Himself had said: "I am come to send fire on the earth; and what will I, if it be already kindled?" (Luke 12:

49). The answer to our Lord's request came even to our cold northern country.

During the First World War in 1914-1918 some Russian marines that served in the still czar-dominated Finland were converted in the Pentecostal meetings in Helsinki, a fact which was much disliked by the Orthodox priests. The Pentecostal meetings were banned and the movement went underground in the capital city and in the other big cities. But the fire was not quenched, even though some prominent leaders were put to jail and afterwards released when they discovered that their activities were not criminal or illegal in nature.

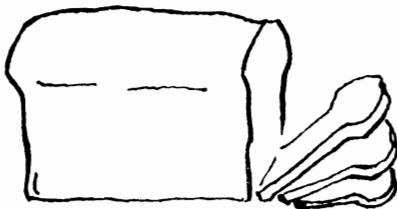
Brother Vilho Pykkänen, a missionary to China, had experienced the baptism on the other side of the globe while still in his field. He returned to Finland, and he was a God-given leader in the newly started revival. The revolution in Russia in the year 1917 brought us freedom, and in that year two priests from the state church joined the movement. In other respects, too, that year was a signpost in the history of the Pentecostal revival in Finland. That was the year when even this writer experienced salvation in his own home, and all over the country Finnish men and women joined the ranks to proclaim the Good News to the sinners and to declare victory in the power of the Holy Ghost to all whom the Lord has called.

Now we have about 200 local churches with a total membership of about 40,000. Our missionary program is in full swing with about 150 missionaries working all over the world. Our free local churches do not have any official body over them to unite them to a denomination, but each local church operates her financial and other legal activities through a locally registered association. Still, we have co-operation with each other, and the unity is maintained through country-wide meetings twice a year.

The Finnish people are independent, due—perhaps—to the many wars and sufferings while under foreign powers, but this has steeled us and given us perseverance, the famous Finnish “sisu.” Characteristic of the Finnish people are also our minor songs, very commonly in use here, and very often they are expressions of our great joy, for when we are happy, we often shed tears of joy.

Ninety-five per cent of our nation are members in the Lutheran State Church, a fact that is felt everywhere, even in the daily life. A strained condition between the state church and the Pentecostal movement exists all the time, because we have given up the infant baptism and because most of our members have severed from the state church and are now registered in the civil register. In spite of this strain, honest believers on both sides recognize the genuine work of God in each other's camp even though due to the differences in the doctrine we are not able to work together. Our churches do not mingle with the party politics, because we have to win souls from all parties and ideologies.

I have here attempted to present a broad outline of the Pentecostal Movement in Finland. Through these words I greet all brothers and sisters in all parts of the world and extend our heartiest welcome to the Seventh Pentecostal World Conference in 1964.



## Food for Growth

By ROBERT D. KALIS

I SAW a motto the other day on a bookcase that read:  
*“A book a week, if wisdom you seek”*

We have a very great treasury of reading material available to us in the Christian world. The greatest of these is, of course, the Word of God itself. The Bible declares that faithful reading and meditation of its words bring growth and spiritual prosperity. We also have a legacy of very fine books of every type and description to teach, inspire and even entertain us.

When I was a young boy, we had a daily morning worship in our home during which we read a chapter from the Old Testament and a chapter from the New Testament. This daily reading of the Bible from beginning to end became a real foundation for my faith. I soon had several favorite books and chapters that I loved to read and reread. Today, as I look back over those youthful years, I can't thank God enough for the

love of the Bible that was instilled in my young heart.

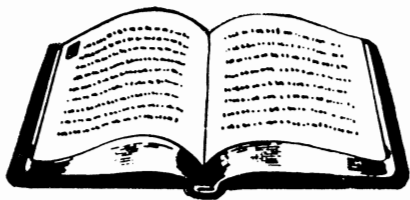
There also fell into my hands good wholesome books, which also did much to encourage me in the way. The first book that I remember using was an illustrated copy of *Pilgrim's Progress*. From then on books were like gems to me. I still have many of the books that were given to me as a boy. They were kept and treated as treasures.

Several other wholesome stories also gave me good reading material for a while. Among them were *Tip Lewis and His Lamp* by Pansy; *The Big Fisherman*, by Lloyd Douglas; and *Darkness and Dawn* by F. W. Farrar. These books were not only entertaining but informative as well, for most of them were based on history.

The first biography that came into my hands was that of George Mueller of Bristol, England. Oh, how his simple godly trust inspired me! I treasure the biographies in my bookcase as a legacy handed down from enriched forbears.

While speaking at a youth rally recently, I was shocked to find that not a single person present had read the story from our leading monthly reading magazine that I used for an illustration. Later, my wife gave a lovely illustrated book to a young girl, who took one look at it and flung it aside with the words, “I seen it on television.”

There is an awful trend to turn away from this profitable habit of reading. Great corporations look for executives that read. Scholars gain much of their learning through reading. “Send me a man who reads,” has become a familiar slogan. The Kingdom of God needs young people who will “give attendance to reading.”



## "I AM the Lord that Healeth Thee"

By CHARLES N. ANDREWS

1. Read Psalm 40.
  - A. What two things are given here that we should do while crying to the Lord and seeking Him?
  - B. What is said about the Lord's thoughts towards us?
2. Read Psalm 42.
  - A. List as many things as you can find here that show what to do when seeking the Lord and He doesn't seem to help immediately. Also, what might we expect some people to say?
3. Read Psalm 46.
  - A. Where and what is God in a time of trouble?
  - B. What must we refuse to do in a time of trouble?
  - C. Note verse 5 and marginal reference.
    - (1) What should we do to have this experience?
    - (2) What does the last phrase indicate as shown in the margin?
  - D. In verse 10, what two things are we to as shown in the margin?
4. Read Psalm 66.
  - A. In verses 10-12, what does God do or permit to be done to His people sometimes? Why?
    - (1) What is the result of going through our trials?
    - (2) Note also James 1:12.
  - B. Note verses 13 and 14. What do people sometimes do in time of trouble?
  - C. What does verse 18 mean?
5. Read Psalm 77.
  - A. List as many things as you can find to do in time of trouble or sickness when tempted to feel God has forgotten or cast you off.
  - B. What happens when we complain?
6. Read Psalm 78.
  - A. List several verses here that tell the main

thing or things that provoke the Lord.

Anyone who begins to seek the Lord and to trust him for salvation or healing will soon realize that he has an enemy of his soul who would like to hinder or keep him from getting help from the Lord. So we need to fill our hearts with the Bible.

In the Bible we are taught that we have a Saviour who is greater and more powerful than the devil, a Healer who has all power in heaven and earth, and we are taught to come and keep coming to Him for all our help. But the Bible also shows us how to seek and receive this help. We are shown the necessity of being patient as we seek, for the answer may be delayed either from a lack of knowledge as we seek or a lack of faith, or simply because of the enemy's opposition. But God never fails those who trust him wholly.

We also are shown in the Bible that *we should rejoice*, for the greatest hindrances are worry and fear; and that complaining will cause us to be overwhelmed. Rejoicing and giving thanks helps to defeat those enemies. In this connection we see the necessity of guarding our minds to keep from thinking wrong thoughts and our hearts from receiving wrong attitudes or feelings; and our tongues from speaking unbelief or doubt or complaints, or criticism, or judging, or bitter words about circumstances or people.

Jesus in inviting the heavy laden to come to Him for rest says, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls." Jesus never fails. His Word never fails. We will not fail if we learn how to *trust him wholly*.

We are constantly encouraged in the Bible to seek the Lord, for we are shown that He greatly desires to bless us and help us. "His thoughts toward us (for good) are more than can be numbered." And we are commanded to come boldly and "obtain mercy and find grace to help in time of need."

### ANSWERS TO LAST MONTH'S QUESTIONS

1. a. David, in fear, had fled from Saul to the king of Gath seeking safety. (1) They were distressed, discontented, debtors. (2) Bless or praise the Lord. b. Seek the Lord. c. Cry to the Lord. d. The angel of the Lord campeth round about and delivereth them. They have no want.
2. Keep thy tongue from evil, thy lips from guile. Depart from evil, do good, seek peace and pursue it. a. The same as the qualities of the fear of the Lord as in 2. (1) Evil speaking, guile, doing evil, making trouble or unrest would contribute to sickness, a bad life, and death. b. The eyes of the Lord are upon the righteous. He hears their cry, delivers them out of all their troubles, and keepeth all their bones from being broken. (2) Mainly by "believing on Him that justifieth the ungodly." c. (1) The Lord is nigh, saveth, dwells with, revives, will look upon such. (2) The humble, the contrite, the broken in heart, those who tremble at God's Word.

# The Fighting Elder

(Continued from page 8)

but being a good man—arose and said, 'Now, if any of you make any trouble or disturb the meeting in any way, I will swear in constables and have you arrested.' Whatever effect this may have had on them, they made no disturbance whatever, though hundreds were gathered on the bank of the pond and watched the proceedings while thirty-four people were baptized.

"After the Wilhides were with us, I felt the need of being perfectly led about my future. I told the Lord that if He wanted me to remain in my home and to keep house for my family, I was perfectly willing to do it all my life; but that if He had anything else for me to do to reveal it to me, for I had felt that God had work for me to do for Him."

It was shortly after Sara Leggett made this consecration that the letter, already referred to, came from Eugene Brooks in Victoria, British Columbia, which led to his visit and the special meetings in Chesley and the marriage of these chosen vessels in February, 1900.



**Some Members of the Chesley Zion Gathering**

Inasmuch as several in this picture are mentioned by name in the testimony of Mrs. Brooks we are giving the names of all in the group.

*Front row of adults* (left to right): Mrs. William Leggett Sr., (mother of Mrs. Brooks), Mrs. and Mr. A. Turner, Sara and Eugene Brooks, Mrs. and Mr. D. Campbell (parents of Jean Hall Mason), Mrs. and Mr. T. Allen.

*Second row:* Mr. and Mrs. J. Richardson, Mrs. and Mr. E. Thompson, Mrs. and Mr. James Leggett.

*Third row:* L. Allen, Stella Leggett, Agnes Turner, Jean Campbell (author of tribute to Elder and Mrs. Brooks in this issue) Ida Fiddis, Jennie Turner, Hester Campbell, Lydia Leggett, A. McNeil.

*Top row:* John Fiddis, Will Leggett, James Turner, D. Campbell, Jr., W. Bullard, N. Campbell, N. Turner, Unknown, J. Campbell.

One of those who was baptized on the Leggett farm and participated in the Chesley meetings was "Jennie" or Jean Campbell, then a girl of eleven. Some years later she was called of God into the work of the Lord and subsequently married L.C. Hall, a successful minister and the author of several hymns, the best known of which are "Jesus" and "Deeper in Thy Love." After Mr. Hall's death, she married Alfred Mason and continued active in the ministry until 1963.

From her pen comes the following tribute to Elder and Mrs. Eugene Brooks whom she knew so well for so many years:

"Sara Leggett Brooks was a woman of great spiritual strength and grace. It can be truly said that 'great grace' was upon her, 'the beauty of the Lord God' was upon her.

"I knew her from the time I was a child. Because of her healing under the ministry of Dr. Alexander Dowie, my parents became interested in the truth of healing, and my mother went from our home in Canada to Chicago to Dr. Dowie's Healing Home and was wonderfully healed of serious heart trouble. We lived about ten miles from the Leggett home which was quite a distance for horse and buggy. However, each Sunday afternoon we assembled with the Leggetts, Turners, the Cross family, and others in what we called the Zion Gathering. To this group Elder Brooks came, and public meetings were held in the Town Hall. My father whose responsibility it was to maintain order at the door was pelted with eggs until his long fur coat was a mass of eggs. Persecution did not dampen consecrated, unselfish, following her Lord in beautiful Church. Elder Brooks took back with him to Chicago Sara Leggett to be his wife; and when Zion City was opened in 1901, almost all of the members of the Canadian gathering moved there to make their homes.

"I remember her always as dignified, sweet, charming, consecrated unselfish, following her Lord in beautiful devotion. He was a southern gentleman with all the fervor and fire one could picture in him. He was a fighter for what he believed. I think he rather loved persecution; certainly he did not seek to avoid it. He was sharp in condemnation, but dear and gentle in the fields of grace. The years softened and ripened and sweetened him in God. He was strong and gifted in leadership. As a little child, I remember him teaching us the 91st Psalm, and God indeed satisfied him with 'long life and showed him His salvation.'

"Through the ministry of Elder and Mrs. Brooks in Zion and in the Pentecostal movement, many, many dear people have been saved, filled with the Spirit, healed, comforted, and strengthened to do the will of God. The influence of this godly man and woman has gone to the uttermost parts of the earth. 'The memory of the just is blessed' (Prov. 10:7)."

\*A brief autobiographical sketch of Jean Hall Mason appeared in BREAD OF LIFE, July '57, entitled "Thou Shalt Know the Lord." Mrs. Mason went to be with the Lord, Feb. 9, 1964.

# *Momentous Events from The History of Christianity*

The Martyrdom of Perpetua and Felicitas Carthage, Africa

By J. S. C. ABBOTT

Edited by G. P. GARDINER

IN 180 A.D. Commodus, nineteen years of age, succeeded to the throne of Imperial Rome. He was a demon. Nothing can be imagined in the way of loathsome, brutal, fiend-like vice, of which he was not guilty. He murdered one of his own sisters, and worse than murdered the rest. He amused himself in cutting off the lips and noses of those who incurred his displeasure. The rich he slew, to get their money; the virtuous, because their example reproved his vices; the influential, fearing lest they should attain too much power.

Under Commodus, the Christians were not exposed to governmental persecution, though there were occasional acts of the grossest outrage. One of his female favorites, who had great influence over him, became their protector. Conversions were rapidly multiplied. Many of the most noble and opulent in Rome embraced the Christian faith, which they could see presented the only hope for this lost world. One of these very distinguished men, Apollonius, an accomplished scholar, presented to the Roman senate a very eloquent appeal in favor of Christianity. The senate demanded that he should retract his opinions. As he refused, he was sent to the block and beheaded.

The outrages Commodus was perpetrating, and the executions he was daily ordering, at length became intolerable. His nominal wife, the same Marcia who had protected the Christians, finding, from a memorandum which she picked from his pockets, that he had doomed her with several others to die, gave him a cup of poison. As he was reeling under the influence of the draught, an accomplice plunged a dagger into his heart, and "he went to his own place."

The joy in Rome was indescrib-

able when the rumor spread through the thronged streets, on the morning of the 1st of January, 193, that the tyrant was dead. The senate and army placed Pertinax, mayor of Rome, upon the vacant throne. He was, for a pagan, a good man, but the army soon grew to hate him because he wished to introduce reforms in it. After a reign of but three months, three hundred burly wretches marched to the palace and cut off the head of Pertinax. Elevating the gory head upon a pike, the brutal soldiery gathered around it with yells and hootings, and offered the crown to the highest bidder. Of the four generals who vied for the prize, Severus became the emperor.

Severus was a thoroughly bad man; and yet he protected the Christians. A physician who had embraced the new religion had saved the life of his child. Severus gratefully took him into the palace, and treated him with the utmost kindness. Though unwilling to regulate his own conduct by the religion of Jesus, he so far appreciated the excellence of Christianity as to appoint one of its advocates as teacher of his child. When the fury of the populace at Rome rose against the Christians, Severus interposed to shield them.

But in remote parts of the empire, where the power of the crown was but feebly felt, persecution raged terribly.

In Carthage, Africa, twelve Christians at one time were brought before the proconsul, three of whom were females. They refused to abjure their faith, and were condemned to be beheaded. We have a minute account of the trial,—the questions and their answers. Upon being condemned to death simply for being Christians, they knelt

together, and thanked God that they were honored with the crown of martyrdom. Joyfully each one received the death-blow. It was at this time, and at Carthage, that Tertullian wrote his world-renowned apology for Christianity. It was so eloquent in its rhetoric, and so convincing in its logic, that it exerted a very powerful influence over all thoughtful minds.

The martyrdom of Perpetua and Felicitas at Carthage was one of the memorable events of this persecution. Perpetua was a Roman lady of exalted birth, and highly educated, who had become a Christian. Felicitas was a young Christian bride, about to become a mother. The parents of Perpetua were pagans, and also her two brothers. She was but twenty-two years of age, recently married, and had an infant child.

She was arrested, and thrown into prison. Her aged father, who loved Perpetua tenderly, prostrated himself upon his knees before his daughter, and, with tears gushing from his eyes, entreated her to save her life by sacrificing to the gods. She remained firm. The high social position of the captive caused a large crowd to be assembled at the trial. Her father came, bringing to the court her babe, and entreating Perpetua, for the sake of her child, to save her life. He hoped that the sight of her child would cause her to relent, and renounce Jesus. The public prosecutor, Hilarien, then said to her,—

"In mercy to your aged father, in mercy to your babe, throw not away your life, but sacrifice to the gods."

"I am a Christian," she replied, "and cannot deny Christ." The anguish of her father was so great, that he was unable to restrain loud expressions of grief; and the



brutal soldiers drove him off with cruel blows. "I felt the blows," says Perpetua in a brief memorial which she left of her trials, "as if they had fallen on myself." Perpetua was then condemned to be torn to pieces by wild beasts.

"When the day for the spectacle arrived," says Perpetua, "my father threw himself on the ground, tore his beard, cursed the day in which he was born, and uttered piercing cries which were sufficient to move the hardest heart."

Both Perpetua and Felicitas were doomed to the same death. The two victims were led into the arena of the vast amphitheatre, where, with the utmost ingenuity of cruelty, they were to be gored to death by bulls. The rising seats which surrounded the amphitheatre were crowded with spectators to enjoy the spectacle.

Let us, in imagination, descend into the dark, damp dungeons opening into the arena. Here in this den are growling lions, gaunt and fierce; and here is a den of panthers with glaring eyeballs. They have been kept starved for many days to make them furious. Here in this cell of stone and iron, which the glare of the torch but feebly illumines, is a band of Christians,—fathers, mothers, sons, and daughters. They are to be thrown to-morrow into the arena naked, that they may be torn to pieces by the panthers and the lions, and that the hundred thousand pagan spectators may enjoy the sport of seeing them torn limb from limb, and devoured by the fierce and starved beasts.

In one of these cells Perpetua and Felicitas were confined. In another were several wild bulls. It was a glorious summer's day, and the cloudless sun shone down upon the amphitheatre, over which a silken awning was spread, and which was crowded with many thousands of spectators. Here were congregated all the wealth and beauty and fashion of the city,—vestal virgins, pontiffs, ambassadors, senators, and, in the loftiest tier, a countless throng of slaves. Carthaginian ladies, affecting the utmost delicacy and refinement, vied with men in the eagerness with which they watched the bloody scenes.

In the centre of the arena there

was suspended a large network bag of strong fine twine, with interstices so large as to afford no covering or veil whatever to the person. Perpetua was first brought into the arena, young and beautiful, a pure and modest Christian lady. She was led forth entirely divested of her clothing, that to the bitterness of martyrdom might be added the pangs of wounded modesty. A hundred thousand voices assailed her with insult and derision. Brutal soldiers placed her in the transparent network. There she hung in mid-air, but two feet from the ground, as if floating in space. Then the burly executioners gave her a swing with their brawny arms, whirling her in a wide circle around the arena, and retired.

An iron door creaks upon its hinges, and flies open. Out from the dungeon leaps a very fierce cow, with flaming eyes, tail in air, bellowing, and pawing the sand in rage. She glares around for an instant upon the shouting thousands, and then catches a view of the maiden swinging before her. With a bound she plunges upon her, and buries her horns in her side. The blood gushes forth, and she is tossed ten feet in the air; while the shrieks of the tortured victim are lost in the hundred thousand shouts of joy.

This scene cannot be described: it can hardly be imagined. Lunge after lunge the cow plunges upon her victim, piercing, tossing, tearing, mangling, till the sand of the arena is drenched with the blood of the victim; until her body swings around, a lifeless, mangled mass, having lost all semblance of humanity. Felicitas in the meantime is compelled to gaze upon the scene, that she may taste twice the bitterness of death. In her turn she is placed in the suspended network, and in the same fiery chariot of martyrdom ascends to heaven.

Several other Christians perished at the same time, being torn by wild beasts, and devoured by half-famished bears, leopards, and wild boars.

"O most brave and blessed martyrs!" concludes Tertullian in his account of these faithful witnesses. "O truly called and chosen unto the glory of our Lord Jesus Christ Whom whoever magnifies, and

honours, and adores, assuredly ought to read these examples for the edification of the Church."



## The Threshing Floor

By W. ERNEST OLDFIELD

*Question:*

*What is the scriptural teaching concerning the doctrine usually referred to as eternal security?*

*Answer:*

Eternal security or the perseverance of the saints is a precious Bible truth when understood in its context. Unfortunately, many have run off with the theory, "Once saved, always saved," no matter how they live. John says, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11-12). This is no comfort to those who believe that by virtue of some experience in the past they now possess eternal life no matter what their present experience is. Present possession of eternal life is dependent upon present possession of the Son of God.

The strongest text used by those who believe in this doctrine of "Once saved, always saved," is John 10:28-29. But verse 27 goes with verses 28 and 29, and here the condition is clearly stated, "My sheep hear . . . and follow." Only those who are truly His sheep, and hear and follow Him, have eternal life.

There are many scriptures which warn us of the consequences if we do not continue steadfast in the faith. To cite just a few, we give the following: John 15:1-6, Col. 1:22-23, Heb. 6:4-9, Heb. 10:26-29, II Pet. 2:20-22, Rev. 22:18-19. There are at least 85 New Testament passages which indicate conditional security.

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

## Daily Manna for June

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

### 1. Always Near. Isa. 43:2.

The same flood that destroyed the ungodly carried the ark to safety. Through flood or flame, the victory is always: I fear no evil, for thou art with me. Why are ye fearful, ye of little faith?

### 2. Measureless Love. John 3:16.

Underscore the word *so*. Find its personal application in the whosoever. Then turn your faith loose, and find that all is yours and you are Christ's and Christ is God's.

### 8. Abundance. Isaiah 44:3.

They all drank of that Rock. So may you, for that Rock was Christ. If you would ask Him, He would give you living water. If you believe on Him, rivers of living waters will flow from your life.

*I'm so glad the promised Pentecost has come,  
And the latter rain is falling now on some.*

### 4. Divine Service. II. Cor. 6:16b.

"Washed in the blood, sealed by the Spirit true"—we who were vessels fitted to destruction have been made acceptable in Jesus and have become a habitation of God. Now my reasonable service is to present my body a living sacrifice, a vessel sanctified and meet for the Master's use.

### 5. The Fear Of God. Psalm 147:11.

This raised Abraham to be a friend of God. "Now know I that thou fearest God. By myself have I sworn to bless thee." "Then they that feared the Lord spake often one to another . . . And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." "The mercy of the Lord is upon them that fear him."

### 6. God's Way. Isa. 48:17.

His way is always the best way. He will teach me that it is more blessed to give than to receive. "Sell that ye have and give alms and follow me, and you shall have treasure in heaven." Godliness with contentment is great gain or profit.

### 7. Our Inheritance. Galatians 4:6.

Wonder of Wonders! Beloved, now are we the sons of God, and all by the blood of the everlasting covenant. He maketh the rebel a priest and a king. The spirit of adoption makes for effective praying. God within requesting, and God on the throne answering. "How much more shall your Heavenly Father give."

### 8. The Glory Gate. Psalm 107:8,9.

Thou shalt call thy gates praise. Are you up against a wall? Hang your own gates by praising the Lord. You enter into His courts with praise. Better to shout than to doubt. Let us offer continually the sacrifice of our lips, giving thanks to His name.

### 9. When God is Near. Psalm 46:10.\*

*No harm can come when God is near;  
His perfect love casteth out all fear;  
His smile, the darkest of nights can cheer;  
My Saviour, Christ the Lord.*

### 10. Your Reasonable Service. Romans 12:1.

It is to present to Him and for His use that body which He purchased with a great price. Once burning with shame, now a vessel for God's use, it is to be transformed by His working into the likeness of His glorified body. "He that hath wrought us for the selfsame thing is God who also hath given us the earnest of the Spirit."

### 11. A Safe Retreat. Ps. 9:9,10.

Jesus Himself - the Rock of Ages. Little is told about angels. God wants to be personally responsible for the safe-keeping of His own. "The name of the Lord is a strong tower."

*Rock of Ages cleft for me.  
Let me hide myself in thee.*

### 12. The Proof Of It. Matt. 5:44.

By their fruit shall ye know them. A dog barks and bites because he is a dog. A crow cannot sing like a canary because he is a crow. A child of God cannot but love even his enemies because he is born of God who is love. "Let your light so shine before men that they may glorify your father which is in heaven."

### 13. Power Station. Col. 1:11.

His power can make you what you ought to be, like Jesus in word and deed. He giveth power to the faint. How? According to His riches in glory by Christ Jesus. Find this contact by waiting upon the Lord, and He will renew your strength.

### 14. A Caretaker. Psalm 56:11.\*

*There's peace like a river because He is near,  
No trial but Jesus will share.  
His wonderful love brings me comfort and cheer;  
On Him will I cast every care.*

### 15. A Safe Guide. Ps. 25:4.

God said to Joshua, "Thou shalt meditate in this law day and night. Then shalt thou make thy way prosperous." "Thy word is a lamp unto my feet." To neglect it is to lose my way.

16. *A Spring of Joy. Psalm 28:7.*

Great as David's victories were, God has provided some better things for us. The least of New Testament saints shall be like David. The Lord, his strength and shield, has now become my indwelling life. "Though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

17. *A Wall Of Fire. Psalm 34:7.*

Angels are said to be ministering spirits, sent forth to serve the heirs of salvation, but the Angel of the covenant, our Lord Jesus Christ, camps round about His own. "Lo, I am with you alway." No enemy can break through this wall of fire. My safety lies in hiding in Him.

18. *Never Alone. Heb. 13:5.*

Friends may fail, and foes may mock. Heaven and earth may fade and flee. So long as I have Jesus, nothing matters, for He said it, and I believe it. "He will never leave me nor forsake me." Glory!

19. *The Way Of Life. Ps. 119:10.*

The same Psalm tells us that they who keep His testimonies are the wholehearted seekers. It is the only way to find the excellency of the knowledge of Christ Jesus. "To him that keepeth my commandments will I manifest myself." So simple a way, so majestic the goal - Himself.

20. *Telephone To Glory. Isa. 58:9.*

If your car won't run, the fault is either in the ignition or in the gas line. Check your spiritual life by the directions given in God's Word, and remove the obstruction. His ear is not heavy nor is His arm shortened. His compassions are new every morning. Keep the way clear, let nothing between.

21. *An Outfit For Your "Infit"! Col. 3:12, 13.*

Before you can put on the bridal garments, you must put off the old man with his deeds. But who would not gladly exchange his ashes for the beauty of holiness? All things pertaining to life and godliness have been provided. Come, get ready for the wedding supper of the Lamb!

22. *The Simplicity Of Christ. Micah 6:8.*

This is a summary of the Sermon on the Mount. He that heareth these sayings and doeth them is likened to a wise man who built his house on a rock, the Rock Christ Jesus, whose conversation is in simplicity and godly sincerity.

23. *The Ministry Of The Spirit. Eph. 3:16, 17.*

Prepare ye the way of the Lord! This is the purpose and victory of a Spirit-filled life, Christ dwelling in the heart, to present every man perfect in Christ Jesus.

*He's mine because He's in my heart,  
And never, never will we part.*

24. *His Choice. Isa. 64:8.*

"I will be a father unto you." Beloved, now are we the sons of God, and we know that we shall be like Him. Clay, worthless, powerless in the hands of a master potter, may confidently abandon itself into the hand that is shaping it. Let go! Let God!

25. *Unload. 1. Peter 5:7.*

As a father pitieth his children, as a shepherd who giveth his life for the sheep - even so! Why should I charge my soul with care? I mustn't - but cast all my cares upon Him. One of the exceeding great and precious promises: He careth for you!

26. *A Safe Way. Psalm 32:8.\**

*Thy way, not mine, O Lord,  
However dark it be,  
Lead me by Thine own hand,  
Choose out the path for me.*

27. *A Double Request. Psalm 119:108.*

Enter into His courts with praise! The proper introduction to any meeting of the saints is thanksgiving or glorifying God. Then we should hearken diligently to His Word.

28. *A Lesson To Learn. Ps. 37:7.*

The natural man is so infatuated with his own working, he thinks nothing is accomplished unless he fusses and labors. When Moses became discouraged, God said: Now you shall see what I will do. Cease from your own works, and wait patiently for God, and see what He will do for you.

29. *True Beauty. Psalm 45:13.*

After David had discovered his own inward corruption, he cried: "Behold, thou desirest truth in the inward part." "Create in me a clean heart, O God." This is the provision of the New Covenant. O for a heart that is whiter than snow! It is yours for the asking.

30. *The Unspeakable Gift. Ps. 27:1.*

"As many as received Him." All the religious professions known to man leave me wretched, miserable, poor, blind, naked, till I open my heart in real earnest to His voice, and Jesus Himself comes in. Light, salvation, strength, and life He brings that I may be rich in Him and by Him.

---

\*Martha Wing Robinson did not select a verse of Scripture for this day, but the poetry quotation. Therefore Hans Waldvogel has selected a Scripture to go with the verse of poetry.