

# *Bread of Life*

JULY 1964



## *A Welcome Awaits You*

....at Pilgrim Camp, Brant Lake, New York. Pictured on our cover this month is the House of the Interpreter—the Camp office.

Opening on June 27 for its nineteenth season, Pilgrim Camp is a vacation home for young and old alike. It is located in New York State (250 miles north of New York City) in the heart of the Adirondack Mountains and is situated directly on Brant Lake.

For boys and girls ages 6 to 8, there is Cherub Inn—a home away from home. For this age group there are four vacation periods: July 2-15, July 16-29, July 30-August 12, and August 13-26.

Newly built Plymouth Village is open to boys and girls ages 9 to 15. The boys have two periods—one from July 2-15 and the other, July 16-29. The first period for the girls is July 30-August 12 and the second, August 13-26.

Pilgrim Camp is for adults, too. There are accommodations available at Pilgrims' Rest and the Boathouse and also cabins.

On September 5-7 (the last weekend of the season) there will be a special Labor Day Conference for ministers and Sunday school teachers and officers.

For additional information, write to:

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Brant Lake, New York

Cover illustration by John Munsinger

### **Bread of Life**

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# God's Greatest Gift to Man

By A. W. TOZER

*This is an abridged version of the last sermon Dr. Tozer preached in the Avenue Road Church in Toronto, May 5, 1963.*

PAUL said he was made a minister according to God's dispensation, given to him to fulfill the Word of God and to preach the mystery which had been hid from ages and generations—a mystery which not even Abraham knew, nor David, nor Isaiah, but is now made manifest to His saints, to whom—to the saints—God would make known what is the riches of the glory of this mystery among the Gentiles.

What was this mystery? Simply this: *Christ in you, the hope of glory*—Christ, "whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:27, 28). And Paul said he labored and worked at it according to the working of God in him mightily.

What happens to the man who is converted to Christ—that's all I'm interested in—what he has not that he used to have before he was converted and what he has that he didn't have before he was converted and what he may expect that he could not expect before he was converted.

Now these are chiefly three. What he has not that he used to have is the sin and the record of his past offenses. Police say about a man that he has no record—nothing they can pin on him. The truly converted Christian has no record. He has been justified. Then, what

he has that he didn't have before is eternal life and a perfect standing before God; and what he may expect that he couldn't expect before is heaven and the presence of God at last.

But these things are not the most precious treasures that God gives to a converted man. What is the supreme benefaction, the gift and treasure above all others which even God can give?

A little child gives you a gift. Maybe it's a homemade pot-holder or some little thing. It's not worth much, but it's worth a lot to you. That's all a child can give. Or suppose you get a present from a relative. That present is according to two things: the love which the person feels for you and his ability our ability.

to give. We give according to

Now when the great God Almighty, who owns heaven and earth, wants to bestow upon one of His creatures that which is above all other gifts, a gift worthy of its source, a gift worthy of the One who gives it, He gives Christ to be in our nature forever. If you are false Christians, then Christ is not in you; but "know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" (2 Cor. 13:5).

This is God's supreme and final gift. Not the pearly gates, not the golden streets, not heaven, not even the forgiveness of sin, although these are God's

gifts too, such as a king might give to his queen—a dozen gifts, and then the supreme, final gift worthy of royalty. So, not a dozen, or two dozen, or a thousand, but countless hundreds of thousands of gifts God lays before His happy people, and then bestows this supreme gift. He makes us the repository of the nature and person of the Lord Jesus.

Now, who is this that God gives to His people as the best that He can do? Nothing in heaven is higher than this. All the earth scraped together and all its riches would not be as high as this. All the celestial heavens and the astronomic heavens rolled together would not be as much as this. Not all those strange and mysterious beauties we read about in heaven and see by the eye of faith—not all of these things together would be as much as this: *Christ in you, the hope of glory*.

What is the answer? Well, you go back to God, as everything goes back to God. God, the one true God, exists in three Persons; this is what the Bible reveals. "Hear, O Israel, the Lord thy God is one Lord." God is one—He is one in nature, one in substance, one God in His unitary being, but He exists in three Persons—if I might use the word, all rooted in this one Being; so there are not three Gods, but one God. There are not three substances, but one. Not three divine na-

tures, but one divine nature—only one God.

This one God is in three Persons: the eternal Father, out of whose heart the eternal Son was begotten—not created, for God did not create the Son out of anything external to Himself. He was born out of the heart of God, equal to God, Himself God, never having had a beginning. There is also the Holy Spirit: Father, Son and Holy Spirit; the first Person of the Trinity, the second Person and the third Person.

Now a step further. This second Person of the Trinity, Himself, God, never created, who has all the attributes of the Godhead dwelling in Him fully—this second Person of the Trinity assumed human nature in the incarnation. Assumed human nature, I repeat. Now, how could this be? How could the uncreated God assume to Himself nature that was created, for the nature Jesus assumed to Himself one time was not and then it was, by the fiat of God. When God said “Let it be” it was, and man was created, and man’s nature was created.

Now how could it be that this eternal God who had no creation, no beginning, no origin—this mighty God—how could it be that He could assume to Himself the nature that He had created? It is simply this: human nature was originally made in the image of God it because human nature was made in the image of God it is therefore appropriate and consistent that the divine nature could assume the human nature: because the human nature was made like the divine nature.

Now when God decides to do it, the second Person of the

Trinity can take to Himself human nature once made in His image and He can be born of a woman, be a human being, a man, and lose nothing of His deity. His deity gains nothing, for deity can’t gain anything. But what deity did in Jesus, in the eternal Son, was to take our human nature into itself. He retained all of His uncreated attributes, and yet He was a normal and true man.

Christ can enter a regenerated man’s nature because man’s nature entered God and was taken up to God and united to God in the incarnation. And because human nature entered the divine nature, now the divine nature can enter human nature; and when the Scripture says “Christ in you,” it doesn’t mean Christ in your head; it doesn’t mean Christ in your rib cage; it doesn’t mean Christ in your blood stream; it means Christ in your *nature*.

It is the nature, the human nature, He came to save. Man, with all the man he is, the human nature that makes a man a man, that makes a human being a human being. It is this that enters us—the nature of God. Because God took the nature of man into Himself He can now give the nature of God unto man. This is the supreme gift of God to mankind.

When A.B. Simpson was an old man and about to give up his pulpit in New York, an old gentleman who had been an usher for twenty years in Dr. Simpson’s church said, “Well, Brother Simpson has had only one sermon in twenty years.” Wherever Brother Simpson began, he always ended up in this, “Christ Jesus in you, the hope of glory.”

That’s what it means to be a

Christian, that Christ can dwell in your nature. It doesn’t mean to be saved from cigarettes, though that will drop off. It doesn’t mean to be saved from beating your wife and playing cards, but no Christian does either; it means infinitely more than that. And that’s why I get sick to my stomach when I find whole groups of Christians who never get beyond the simple matter of “I used to be a bad boy and now I’ve quit it.” Of course; but what’s important is that God made you a Christian, and when He made you a Christian He honored you above angels and seraphim and cherubim and archangels.

Peter said it in simple language: “By these promises we became partakers of the divine nature.” This is the greatest benefaction God gives to man. The greatest gift that salvation bestows is the nature of God in the nature of man: *Christ in you, the hope of glory*. This is the Christian’s hope of glory. You are united with Him.

But you say, “I don’t feel it.” He didn’t say that you would feel it. He said it was so. But you’ll feel it all right, after a little while, because the same Peter who said we had the nature of God also said it was joy unspeakable and full of glory.

Now, we’re united to Jesus Christ not as a husband is united to the wife, for it says the two shall be one flesh; and if one of them dies the other is free to marry again, for the union was physical. But we are united to Him with our natures. He in us and we in Him: “I in them, and thou in me”—Oh, those wonderful words of John 17. We are joined to Him forever and He is ours and all that He has is

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# Ministering the Word

By MARGARET MICHELSEN

*Missionary to India*



ABOUT ninety youngsters two and a half years of age and thirty juniors and teen-agers were there to greet us as we arrived at the Children's Home in Bhogpur for meetings. (All of the children in this home have leper parents, though the children themselves are free from the disease.) We were not strangers, for a number of times previously we had been there. The missionaries in charge were in prayer for a move from God. There had been some difficulty in their midst, and the results were still in evidence. The meetings with the younger group were very precious. In fact, this time God seemed to come to them more sweetly than at other times. The children were more attentive, more responsive. I remember the day we spoke of being bound by the chains of sin. We demonstrated with a real chain and a boy! A look of fright came upon his face but such a look of joy when he was freed.

After that a number prayed for God to unlock the chains of sin from their hearts.

With the teen-age group it was quite the opposite—at least in a few meetings. A spirit of defiance was prevalent. Never had I felt this there before, and our hearts were burdened. Thank God, in answer to prayer, this defiance was broken down in a measure at least. These teen-agers are bumping up against anti-Christian, anti-missionary elements and are finding it hard. Not having an experience of their own, they know not how to face this. Though we didn't see any outward manifestations of His workings, we are confident that they were stirred and made to think. They did come to us with questions and some of their problems. We need to hold them up in prayer.

My time in Muzaffarnagar was a new experience and a blessed one. I lived with the Indian family in charge of the

high school there. The principal is also pastor of the church there. Here we had two meetings a day, one with the lower classes and one with the older group. As the medium of teaching in this school is English, our meetings were in English. Believe it or not, I found it difficult to shift gears! For the life of me, I couldn't think of appropriate choruses to teach the children. They always want to learn at least one new one. So I quickly sent up an S.O.S. The answer came—for the little ones we sang "Jesus is the Shepherd" and "Jesus loves the little ones like me, me, me." How they took to these and soon sang them lustily! For the older ones we sang "I am Feeding on the Living Bread." In giving the message, more than once I found myself wanting to speak Hindi. With the younger ones it was good to use both as then we were sure they were understanding the Word.

Of this school group 98% are



## The Graduating Class at the Mission School in Orai

*"Our graduating class—19 boys and 19 girls—was the largest we have ever had.....We thank God for the opportunity we have had in giving them the gospel, and we trust the Lord will continue to use His Word in speaking to them."*



non-Christian. So it was a challenge, to say the least. Two of the staff are Hindus, but I believe I've never spoken to a more attentive group and with such freedom. At first I thought these older boys would show their lack of interest and not approve of such meetings. We were delightfully surprised and rejoice in His faithfulness. After the meetings some came to us and expressed their interest. The Hindu teachers also came and said how glad they were for these meetings. (Both came to the Sunday evening service also.) We believe God has started a work in their hearts. Since my return from there, I have received an invitation to return in October for another series of meetings. Truly the Lord wants fruit from this group.

The Sunday morning I was in Muzaffarnagar, I had an opportunity to go along with the pastor to a meeting in a leper colony. This colony is a private affair, managed and kept by the lepers themselves. The lepers we meet on the railroad platforms and on the streets begging are usually dirty, unkempt individuals. I did not know what a pleasant surprise awaited me.

I walked into a clean "village." The people were clean. All was in readiness for the meeting—a table, two chairs, even flowers. The men had their musical instruments, and how they did play and sing! One elderly man—the head man—though fingerless and should I say "handless"?—wasn't stopped by this from "clapping his hands" and making a joyful noise unto the Lord. He clapped his stumps and waved them in the air as he sang lustily. Truly it was a

sight to behold. The anointing of the Lord came upon us, and we had a precious time ministering to them. We trust all shall come to a saving knowledge of Christ. Thank God for those who know they have been born again.

After our return to Orai, the Lord laid it upon our hearts to have special meetings for our 4th and 5th classes. Our meeting room was the garage, and the meetings were held during school hours. Twice after the message, we had a blessed time of prayer. The children, on their own, one after another stood up, acknowledged their sin—naming the sin—and asked God for forgiveness. A few thanked God for Jesus and asked Him to set them free from Satan's clutches. Mind you, these are Hindu and Muslim children! So we trust the work He has begun in these hearts will go on. We long for fruit from this group also.



**Shanti and Khushnud**

*"Shanti is a Hindu girl who comes to our Sunday school. She is already married but as yet has not gone to live with her husband and in-laws. Her grandmother has been a Christian, and so we trust that Shanti will come to know Jesus as her Savior also.....Khushnud not only comes to Sunday school but attends morning prayers and the meetings. On Sunday evenings he, along with his Muslim mother, comes to our song service."*

(Continued from page 4)

ours. It's a shame that we Christians sit around in poverty the way we do. Why should the children of a king go mourning all the day? Why should the princes and princesses of the royal palace sit in the corner and suck their thumbs? Why should we, because the devil peeks in the window and frowns, hide under the bed and say, "I'm afraid, I'm scared"?

I'm not afraid of the devil. The devil can handle me—he's got judo I never heard of. But he can't handle the One to whom I'm joined; he can't handle the One to whom I'm united; he can't handle the One whose nature dwells in my nature. If he hears me say it I remind him and you that when that One walked about the devil saw Him and fled. But Christ went up to the right hand of God and made captivity captive and gave gifts unto men, and from His high throne of God He is ours and all that He has is ours.

Some of you are in the depths of gloom. Things have happened and you wonder if you can ever get out. Jesus Christ is God and God took humanity into His heart and then He gave that Man back to us as ours forever. He has given His nature to us and all that He has is ours. He made Him to be heir of all things; and if He is heir of all things, then you are heir of all things. Everything the Father has the household has, and everything that Jesus Christ our Head has, we have.

Some of you have trouble in your business and you're worried. Why do you let your business get you down? God Al-

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# *Momentous Events from The History of Christianity*

The Decian Persecution—250 A.D.

By J. S. C. ABBOTT

Edited by G. P. GARDINER

THE FIRST general persecution of Christians throughout the Roman Empire was begun under the Emperor Decius in 250. Two years before this he had been sent by the Emperor Philip to take command of the Roman legions on the Danube which were endeavoring to check the onward march of the barbarian Goths against the Roman Empire. Temporarily successful, Decius won the support of his army so that they chose him emperor in 249. Philip, upon hearing of this rebellion, quickly marched against the usurper.

The two rival armies, under their several sovereigns, soon met near Verona, and engaged in terrible mutual slaughter. Both sides were equally bad. God left them to scourge and torture and devour one another. It is thus that he often punishes wicked nations, by leaving them to destroy themselves. Philip's soldiers were routed. They turned upon him, cut off his head, and joined the conqueror. Decius marched triumphantly to Rome, where the senate and people welcomed an emperor who could enforce his title with so many glittering swords.

The Emperor Philip is reported to have become a Christian in the latter part of his reign—"manifesting in his conduct a genuine and pious fear of God." Therefore, upon the entry of Decius in Rome, he commenced persecuting the Christians on account of his hatred of Philip. As a special object of his vengeance he executed Fabian, the bishop of Rome in January, 250.

Evidently persecution of Christ-

ians had already broken out in other parts of the empire, especially in Alexandria whose residents were known as "excitable" and "riotous", quickly stirred to tumult at the slightest provocation.

Dionysius, bishop of Alexandria, related the sufferings of a number of his flock in a letter to his friend, the pastor of the Church at Antioch:

"They seized first an old man named Metras, and commanded him to utter impious words. But as he would not obey, they beat him with clubs, and tore his face and eyes with sharp sticks, and dragged him out of the city and stoned him.

"Then they carried to their idol temple a faithful woman, named Quinta, that they might force her to worship. And as she turned away in detestation, they bound her feet and dragged her through the entire city over the stone-paved streets, and dashed her against the millstones, and at the same time scourged her; then, taking her to the same place, they stoned her to death.

"Then all with one impulse rushed to the homes of the pious, and they dragged forth whosoever any one knew as a neighbor, and despoiled and plundered them. They took for themselves, the more valuable property; but the poorer articles and those made of wood they scattered about and burned in the streets, so that the city appeared as if taken by an enemy. But the brethren withdrew and went away, and 'took joyfully the spoiling of their goods', like those to whom

Paul bore witness. I know of no one unless possibly some one who fell into their hands, who, up to this time, denied the Lord.

"Then they seized also that most admirable virgin, Apollonia, an old woman, and, smiting her on the jaws, broke out all her teeth. And they made a fire outside the city and threatened to burn her alive if she would not join with them in their impious cries. And she, supplicating a little, was released, when she leaped eagerly into the fire and was consumed.

"Then they seized Serapion in his own house, and tortured him with harsh cruelties, and having broken all his limbs, they threw him headlong from an upper story. And there was no street, nor lane open to us, by night or day; for always and everywhere, all of them cried out that if any one would not repeat their impious words, he should immediately be dragged away and burned. And matters continued thus for a considerable time."

In June, 250, Decius published a bloody edict against all the Christians and sent it to the governors of all the provinces. All citizens were required to sacrifice to the emperor and state gods under pain of death. From the same letter of Dionysius we learn of the increased persecution of the Alexandrian Christians which followed the arrival of the decree of Decius. After telling of a number who did sacrifice and so denied the faith, he continues, "But the firm and blessed pillars of the Lord being strengthened by him, and having received vigor and might suitable and appropriate to

the strong faith which they possessed, became admirable witnesses of his kingdom. The first of these was Julian, a man who suffered so much with the gout that he was unable to stand or walk. They brought him forward with two others who carried him. One of these immediately denied. But the other, whose name was Cronion, and whose surname was Eunus, and the old man Julian himself, both of them having confessed the Lord, were carried on camels through the entire city, which, as you know, is a very large one, and in this elevated position were beaten and finally burned in a fierce fire, surrounded by all the populace. But a soldier, named Besas, who stood by them as they were led away rebuked those who insulted them. And they cried out against him, and this most manly warrior of God was arraigned, and having done nobly in the great contest for piety, was beheaded.

"A certain other one, a Libyan by birth, was strongly urged by the judge to recant; but as he would not yield, he was burned alive. After them Epimachus and Alexander, having remained in bonds for a long time, and endured countless agonies from scrapers and scourges, were also consumed in a fierce fire.

"And with them there were four women. Ammonarium, a holy virgin, the judge tortured relentlessly and excessively, because she declared from the first that she would utter none of those things which he commanded; and having kept her promise truly, she was dragged away. The others were Mercuria, a very remarkable old woman, and Dionysia, the mother of many children, who did not

love her own children above the Lord. As the governor was ashamed of torturing thus ineffectually, and being always defeated by women, they were put to death by the sword, without the trial of tortures.

"The Egyptians, Heron and Ater and Isidorus, and with them Dioscorus, a boy about fifteen years old, were delivered up. At first the judge attempted to deceive the lad by fair words, as if he could be brought over easily, and then to force him by tortures, as one who would readily yield. But Dioscorus was neither persuaded nor constrained. As the others remained firm, he scourged them cruelly and then delivered them to the fire. But admiring the manner in which Dioscorus had distinguished himself publicly, and his wise answers to his persuasions, he dismissed him, saying that on account of his youth he would give him time for repentance."

"Many others, in cities and villages, were torn asunder by the heathen, of whom I will mention one as an illustration. Ischyrius was employed as a steward by one of the rulers. His employer commanded him to sacrifice, and on his refusal insulted him, and as he remained firm, abused him. And as he still held out he seized a long staff and thrust it through his bowels and slew him.

"Why need I speak of the multitude that wandered in the deserts and mountains, and perished by hunger, and thirst, and cold, and sickness, and robbers, and wild beasts? Those of them who survived are witnesses of their election and victory. But I will relate one occurrence as an example.

Chaeremon, who was very old, was bishop of the city called Nilus. He fled with his wife to the Arabian mountain and did not return. And though the brethren searched diligently, they could not find either them or their bodies. And many who fled to the same Arabian mountain were carried into slavery by the barbarian Saracens. Some of them were ransomed with difficulty and at a large price; others have not been to the present time. I have related these things, my brother, not without an object, but that you may understand how many and great distresses came upon us. Those indeed will understand them the best who have had the largest experience of them."

Truly, except those days had been shortened, it seemed that no Christian would be saved, but God, the righteous Judge, caused vengeance to be meted out speedily not only against Decius but on the whole Roman Empire. The fierce barbarian Goths which Decius had temporarily checked at the Danube a few months before gathered fresh courage and renewed their attack.

In wolfish bands, savage hordes from the forests of the north came pouring across the Danube, plundering, burning, and putting to the sword all before them. Rome, weakened by division, was poorly prepared to resist such a foe. Decius marched timidly to meet the inrolling flood of barbarians. With hyena yells they rushed upon him, scattering his forces as wolves scatter sheep. Scaling the walls of Philippopoli, they slaughtered in cold blood the whole population, amounting to a hundred thousand souls. This was the first successful irruption of the barbarians into the Roman empire. This momentous event took place in the year of our Lord 251. No tongue can tell the dismay which thrilled all hearts in Rome as the appalling tidings reached them that the barbarians had conquered and annihilated a Roman army, and were on the triumphant march to the capital.

Decius was slain: his body, trampled into the mire of a morass, was never found—exactly one year after he had issued his infamous decree—June, 251.

#### A MORNING PRAYER

**I** PRAY THEE to make me as Thou dost want me to be, a vessel in Thine own hand. Don't let me think my own thoughts; don't let me feel my own feelings. Let me have the indwelling lights of God, the will of God, the purposes of God, the words of God and the desires and the plans of God.

—Martha W. Robinson



# *The Fighting Elder*

## **Conflicts in the Narrow Way**

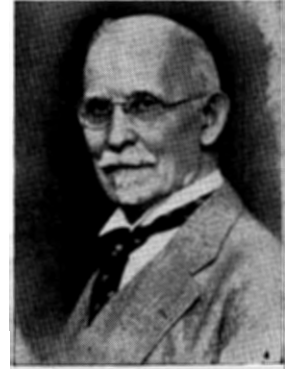
**As Experienced in the Lives of Elder and Mrs. Eugene Brooks**

*By* GORDON P. GARDINER

P A R T XIV



*Eugene Brooks (1856-1954), a Virginian by birth, was a successful minister in the Christian or Disciples of Christ Church from 1885 to 1898. At that time he became affiliated with "Zion," the work of John Alexander Dowie of Chicago, and held charges under him in Ohio and Victoria, British Columbia. In 1900 he married Sara Leggett (1866-1949) of Ontario, Canada, who had been miraculously healed of a tumor when in a dying condition.*



ELDER AND MRS. BROOKS remained in Chicago, Illinois, for about three months after their marriage in February, 1900, residing in Zion Home which was the headquarters of the church. During this period Elder Brooks assisted in the ministry of the church and had some rather unusual experiences, especially as he visited the sick. Quite a number of the church members lived in the neighborhood of the Home, and some of these opened their homes to those seeking healing.

One day, as Elder Brooks was passing the Moulton home, Mrs. Moulton called him in to pray for a woman who had cancer. He was told that a number of the elders and even Dr. Dowie himself had prayed for her but that she had had no relief. He then went into the room of the dying woman and had quite a long, straight talk with her, not thinking, however, that he was severe. On leaving the room, the maid or nurse followed him out, shut the door, and then asked, "Brother Brooks, did you know this woman before?"

"No, I have never seen her before."

"Well, you read her pedigree today." Then she proceeded to tell him that the woman was so cantankerous and disagreeable that she couldn't stay with her any longer.

"I returned to Zion Home," recalled Elder Brooks. "That night after eleven, when I was partly undressed for bed, Mr. Moulton came for me all out of sorts. He said that the woman

I had prayed for was dying. He had been sent to get me although he thought it was no use, for he expected she would be dead before we could return. When he told me this, something said to me, 'She will not be dead; it is the devil.' (She had had seven spasms that evening.) I went up that street in a divine rage. My intention was to finish the job where I had left off.

"But when I went in, I found her acting as crazy as any mad person. She was rolling her head from side to side and making a hideous noise with her tongue. I stood by the bed nonplussed, not knowing what to do. Presently she turned her snaky eyes, looking like the devil, and wagged her tongue at me. With a voice of thunder I said, 'STOP!' She cooled right down and said, 'Oh, I am so sorry.' I saw she was not quite delivered but did not know what else to do. Then she slowly began the same performance when I thundered again, 'STOP!' She at once came to herself and was perfectly normal.

"I went home not knowing the devil had gone out and that she was healed. Later, when we had been in Victoria awhile, one of the ladies who was living in the Moulton home at the time of this incident wrote me that the woman I had prayed for was completely healed of her cancer and was up in Michigan on a farm working every day. This taught me a great lesson—I saw that that woman's trouble had come from

her bad disposition; by continually yielding to her temper, she had let the devil in, and that devil had brought the cancer."

On another occasion Elder Brooks was asked to visit a young man who was having spasms. As he climbed the stairs to the sick room, the lady of the house met him. At the same time, the door to the young man's room opened, and Elder Brooks noticed "a young lady tenderly ministering to him." "Is that your daughter waiting on the young man?"

"Yes."

"Is she a little 'sweet' on this young man?"

"I guess so," she replied with a smile.

That gave the Elder his cue, and after talking to him a little while, he asked him, "Do you know what is the matter with you?"

"No," he answered sickly.

"You have played the hypocrite, pretending to be sick in order to have this girl sympathize with you; and you opened the door for the devil to come in. It's the devil who is giving you these spasms. Get right up, go back to school, and don't you ever have another."

The young man obeyed, and he never had another spasm. As for Elder Brooks, it was a concrete object lesson showing "the danger of a hypocritical pretense," for this is one of "various ways by which we can give the devil an advantage in our bodies."

In May, Elder and Mrs. Brooks left for Victoria, British Columbia, to continue the work he had conducted before his marriage. During his absence, the flock had been cared for by Elder and Mrs. R.M. Simmons, shepherds of the Zion Church in Vancouver. Between these two couples there was the greatest harmony and a very close friendship. Evidence of this is found in Elder Simmons' report of their united activities as published in the *Leaves of Healing*, September 29, 1900:

Our esteemed co-laborer, Eugene Brooks, has shown his good sense by taking to himself one of Zion's devoted and accomplished daughters as a helpmate. And a helper indeed she is, as we can testify from association in the work....

With the help of Elder and Evangelist Brooks and Mrs. Simmons we held a meeting in New Whatcom, Washington, from August 27th to September 6th....Two meetings were held daily, besides street meetings. Much literature was distributed.

The ladies [Mrs. Brooks and Mrs. Simmons] were left in charge of the Sunday services, and until my return Tuesday. On Monday evening they took the little organ on the street, sang up a crowd, and talked to them in true Zion fashion before going into the hall.... Twelve persons were baptized during the meetings,

several applications for fellowship received, and much gospel seed sown, which, we trust, will bear fruit after many days....

At one of our street meetings, in addition to the testimony of Mrs. Brooks, Mrs. Simmons and myself to God's healing power, which was listened to with profound silence, we presented one taken from their own midst—Isaac Morgan, a member of Zion in New Whatcom. A year ago when, with Elder Brooks, we first opened the mission there, this man was given up by many doctors to die with a complication of diseases. He had spent nearly all his living on doctors and then was given up to die. He attended the meetings, accepted the teaching, was baptized, prayed with, and joined Zion. This year we found him working hard on the street....

Brother George Reheberger, the present leader of Zion's Gathering there, had not been able to work for a long time. He, too, came and saw and conquered. Obedience to God in baptism and the laying on of hands brought healing, and he has been working ever since. Sister Reheberger, too, has great reason to bless God for the day Zion came to New Whatcom with the teaching of full obedience. A year ago she was a helpless rheumatic; had been a sufferer for fourteen years from asthma, but for five years had been helpless and without hope, suffering untold agonies. Truly she was an object of pity, full of pain and fear. Elder Brooks patiently and faithfully taught her God's way of healing. She put away all human props and promised to trust God fully. He laid hands on her and prayed. The asthma was perfectly healed, the rheumatic pains cast out, and from that hour she has steadily grown better.

The previous issue of the *Leaves* carried a report from Elder Brooks himself which gives an idea of their energetic activities at this time:

In obedience to our Lord's command, we have been "going into the streets and lanes of the city" and compelling them to come in. We have been, by His Holy Spirit's power, making disciples. We hold four street meetings weekly. These, with Zion Tabernacle services, give us nine services a week. We also conduct missions in various places outside of Victoria.

A few weeks ago we went to Nanaimo, British Columbia, and held a five days' mission. While the immediate results were not great, the seed sown has borne fruit. A letter from there says: "We trust you will soon visit us again. Your last sermon decided several, and they desire to be baptized."....

We have just returned from a street meeting where we preached, alone, surrounded by a mob of several hundred, who would have done violence but for the timely interference of the police.... At our street meeting yesterday (Sunday) evening, while we were hurling the judgments of the first chapter of Isaiah at sin and Satan, a woman ran out of the crowd and called for us to pray for her. She had come from a neighboring town to bring her niece for an operation, but, like the woman of Canaan, she was in greater need....

For a year we have prayed God to help us reach the five thousand Chinese here. A few months ago the Lord sent us a young Chinese brother—Ernest Lowe. He needed sifting, and we had to wait until now. A few

weeks ago we began street meetings in Chinatown with our Brother Lowe as interpreter. He also speaks, and from what he tells me afterwards, he gives it to them pretty straight. God has most signally blessed him.

The first meeting we held was on Friday evening. Early Sunday morning the Chinese minister for the English Church came to our Tabernacle and asked our Brother Lowe to ask me not to preach Divine Healing anymore in Chinatown. He said the Chinese were not able to understand it, and it only caused trouble. He asked me just to preach salvation—they understood that. We learned that some of these Chinese Christians had gone to him and said, "Why you not pleach gospel same like these men? Him pleach gospel much power. Him like oiled machine—him move, him do something. You no pleach power." When this ecclesiastical limb of Divine Law tried to explain it away, the simple-hearted celestial responded, "Yes, but me look in Bible and him say just same like them say." This, of course, gave this Chinese Demetrius some concern for his shrines. Hence these tears and this visit....

Almost invariably God's great grace follows close upon the heels of the devil's great disgrace.

Right after the devil had made so much noise, our good Father came as silently as the dews of Hermon and wonderfully healed the sprained arm of Brother and Sister Rogers' little girl. Our brother told, Wednesday afternoon, what a time they had the Sunday before in dressing the little one, owing to the intense pain. They brought her to church. I prayed with her. When I went to pray, she began to cry and draw back, fearing I would touch her sore arm. As I prayed, I slid my hands down on the sprained wrist, took it from the sling, and let it hang down. When she got out of the door, she wanted to put it back in the sling, fearing it might begin to pain again. But her father told her it would be all right now, and put the cloth in his pocket. At supper she was pretty hungry and forgot her wrist. She grasped her chair with both hands, and to her surprise it did not hurt. Then she said, "See! I can use my sore hand." It was not two hours from the time of prayer until she was using that sprained wrist without pain.

These things do not "happen so." To our God be all the glory.

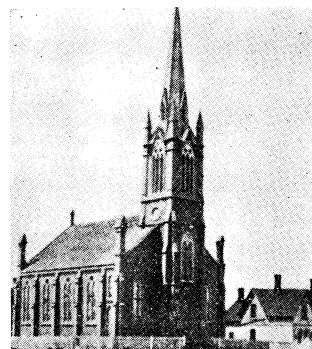
Ernest Lowe later returned to China where for many years he preached the gospel until his death. As for the Rogers family, Elder Brooks' life was to be closely and dramatically intertwined with theirs in the months ahead!

Toward the end of November, 1900, Elder Brooks was called by Mr. and Mrs. Maltby, members of the church, to pray for one of their children who was ill with diphtheria. He did so, but for some reason healing was not given, and the child died without having been attended by a doctor. When this was voiced abroad, "a great hue and cry" arose in which "the press speedily joined." The result was that both Mr. Maltby and Elder Brooks were arrested for manslaughter.

The authorities waited until night and then

### Zion Tabernacle Victoria, B. C.

*"One night a crowd gathered outside of our church and began throwing stones. The mob broke eight windows. One stone grazed my nose and made a dent in one of the seats...."*



arrested Elder Brooks on the street. Immediately he wired Chicago, and then wrote a letter giving the vivid details:

I write this in the common prison.

I was cast into the inner prison last night, and was denied, I might say, the courtesies of the vilest convict, for some of them were permitted to come in with matches, tobacco, and a deck of cards, while I was stripped of even toothpicks.

I was cast into a cell reeking with filth and vermin.

So "alive" was his cell that the prisoner in the cell opposite to him said, "*Pal*, you'd better not sleep in your clothes tonight!" He took them off and put them up where they would not be contaminated and then lay down on his bed—bare boards, and covered himself with a thin blanket.

His greatest hardship, however, was that he "was not even allowed a scrap of paper to write my wife telling her what had happened."

It was Mrs. Maltby who broke the news. "The Elder has been arrested." The shock to the eight-months' bride was tremendous.

The next day they were bailed out. They had applied for bail but had been denied it on the seriousness of the charge. Later in the day, however, the City Solicitor told the judge that he had no fear of their disappearance, and the judge then granted bail in the sum of \$2,000 each. At the preliminary trial we were both held for manslaughter. The case was then appealed to the highest court in the province after six months, and they were both acquitted.

Nothing daunted by his imprisonment and trial, Elder Brooks continued his ministry to the sick and his bombardment of the world, the flesh, and the devil, regardless of the consequences. Some of the dramatic events of the next months are best described in the Elder's own language:

"I always thought in those days that I had to preach at every opportunity I had. The Queen's Birthday, May 24, is a great holiday in Canada, celebrated in somewhat the same way as the

Fourth of July is here. One year I went downtown for a purpose, and when I saw that great crowd, gathered for the celebration, I thought it was my opportunity which I could not let go by. I began to preach; a crowd of hundreds gathered.

"As I spoke, one of the crowd yelled out, 'Now, we've got you.' With sure reliance on the Lord and the confidence which results from such faith, I answered, 'I'm in the hands of the eternal God, and I'm not afraid of any of you.' Then some fellow made a push so as to cause a confusion, and in the confusion they intended to grab me. Instead, an officer whom I hadn't noticed, seized the fellow. So again the Lord delivered me.

"Because of such disturbances the chief of police came to me and said, 'I will have to stop you from preaching on the streets.'

"I said, 'You can't do it, for I am on English soil, and England permits free speech.' I simply bluffed him, for he could have stopped me, having a city ordinance to that effect.

"Then he said, 'I'm getting phone calls and notes and messages from people every day saying that if I don't stop you, they will kill you.'

"I replied, 'Leave that with me. I'll be responsible.'

"After this visit from the chief of police, one night a crowd gathered outside of our church and began throwing stones. The mob broke eight windows. One stone grazed my nose and made a dent in one of the seats. The church was only a stone's throw from the police station, but in all that mobbing not an officer showed up. God certainly protected us.

"I realize that much of the persecution which we went through I brought on my own head and was needless. I deserved what I got. Nevertheless, God in His great mercy protected and delivered us time and again. The Lord also blessed us in our work, and it thrived in spite of the opposition."

*To be Continued*



## "I AM the Lord that Healeth Thee"

By CHARLES N. ANDREWS

### Lesson VI

1. Read Psalm 84.
  - a. Write out the "Blessed" verses, and under each one give the *cause* and *result* of the blessing.
  - b. What verses could apply to sickness and/or healing?
  - c. What is your understanding of verse 6?
2. Read Psalm 91.
  - a. List all things that could apply either to healing or being kept from sickness.
  - b. Write out the three things given that result in this care and protection.
  - c. Read Romans 10:9-10, and find a verse in Psalm 91 that shows us what to say with our mouths in time of need.
3. Read Psalm 107.
  - a. As stated definitely in one verse, what is the purpose of this Psalm?

- b. List the ways in which God shows his lovingkindness.
  - c. What causes are given for God sending affliction and trouble?
  - d. What is shown to be the way of getting delivered?
  - e. What is the way in which God sends deliverance?
4. Read Psalm 119.
    - a. The Psalmist speaks, in a number of verses, of being afflicted.
      - (1) What did he do *before* he was afflicted? After?
      - (2) What does he consider to be a sign of God's faithfulness?
      - (3) Where did he look for help?
      - (4) List some of the things he says he was doing *with* the Word, in his trouble and what he expected from the Word.

### ANSWERS TO LAST MONTH'S QUESTIONS

1. A. Wait patiently and rejoice. B. Many wonderful thoughts to us.
2. Continue to pray, go to the house of God, and remember Him. People will say, "Where is thy God?"
3. A. Very present and a help. B. Not fear. C. (1) Cry aloud and shout—Isaiah 12:6 (2) Speedy deliverance D. Be quiet and confident.
4. A. He permits great trials that His people may be greatly enriched. (1) Great blessing—spiritual riches (2) The one who goes through will receive a crown of life. B. Make promises to God conditional upon deliverance. C. If a person is committing known sin wilfully, he cannot expect His prayers to be answered.
5. A. Seek the Lord. Remember past blessings, meditate on these things and talk about them to others. When we complain, our spirits become increasingly discouraged.
6. They provoked the Lord primarily by their unbelief, their dissatisfaction with God's provision, their disobedience to His commands, their idolatry.

YOU MAY have heard of the visitor from France who came to discover what made America so great. He visited some of our finest cities and great universities and said this is what makes America great. He walked through "the narrow canyon of New York's great financial district" and said this is what makes America great. He went to Washington and stood under the dome of the Nation's capitol and viewed the paintings of the Presidents and Statesmen, and he said, "These are what made America great", until he went to a farm in Ohio. At noon the old dinner bell rang, and from the barn two stalwart sons of the family came and washed at the old pump in the yard. At the end of the table sat Mother and Dad, but before anyone partook of the sumptuous meal, the old Dad reached for his Bible and in solemn reverent tones read the 90th Psalm, and then he prayed. As the visitor drove out of the yard and down the lane, he said, "Ah, *this* is what makes America great."

S. D. Gordon once said, "A father and mother living together with their children, tender in love, pure in their lives, strong in their convictions, simple and orderly in their habits, and daily leading their family to the throne of God in worship, do infinitely more than Presidents or Governors, legislators and clergymen can do in making a strong nation."

Christian parents, we must awaken to our God-given privilege and responsibility in the training of our children for God. This must be done lovingly and carefully *each* day, not just once in a while, but let it be the normal, natural thing to talk about God, as a family, of



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

By HELEN WANNENMACHER

His loving care and provision over our lives, of His greatness and His power, and of His precious Word which instructs us in our daily walk and which must be obeyed.

The children of Israel were commanded (see Deut. 6:4-8) to teach their children diligently and to talk of God's Word as they sat in their houses, as they lay down, and as they rose up. In other words, God wanted them, His chosen people, to make Him first in their lives, to be loved and honored and obeyed by them at all times. Can it be that we, His redeemed ones, should give Him less love and honor and obedience, living as we do in this the day of His grace?

Children are so simple in their faith and are so easily won for Jesus when they see the things of God exemplified before them, but we cannot convey to others that which we do not possess ourselves. Jesus must be real to us, and His word lived out in our own lives, before our influence can affect the lives of those about us. "Character is caught not taught." This is brought about in every phase of our home life; as we go about our daily tasks, as we walk or as we pray or sing or go on hikes together

or whatever our activity may be, as Paul tells us in I Corinthians 10:31, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

One most beautiful and important phase of every family's life is their family altar, where together they recognize Christ as the Head of their home, where each one, from the oldest to the youngest, has his or her share in the reading of the Word, in the singing and the praying, or whatever else takes place. It should be simple and sincere, and well suited to the needs of each one present — it should never be neglected or pushed aside for want of time, or for other seemingly more important matters. There could never be anything else nearly so important as this daily time of family fellowship with God and with each other.

There are certain sweet memories which linger still in our own hearts, though it has been many years now since our children were all at home. We recall with pleasure the happy times spent together at our family altar; it was there the first childish prayers were lisped unto God, and where God's Word was read and explained, each one taking his turn in reading two or five verses (according to their age) and patiently aided by Dad. Phil still declares it was there he learned to read, but above all else, it was there we grew to love and appreciate God and His precious Word more and more — yes, and it was there, too, where we were bound closer together in love and in appreciation one for the other.

As the Psalmist says, so we repeat,—"Blessed is the man whose delight is in the Lord, and in His law doth he meditate day and night."





## Attend to Reading

(I Timothy 4:13)

If you have read and reread the Book of Ruth and feel that you have "gleaned" all there is to be had from it, may we suggest that you read Philip Mauro's *Ruth: The Satisfied Stranger*.

This recently reprinted book (available from Reiner Press, Swengel, Penna.) not only reviews the historical significance of Ruth leaving the land of Moab to go with her mother-in-law to Bethlehem, a strange land and a strange people, but it also shows the great similarity between Ruth and the child of God. He, too, has forsaken all, to follow the Lord Jesus Christ, and by faith he becomes heir to great riches in Christ, even as Ruth came to great wealth and blessings by leaving the land of Moab.

A rich experience awaits you as you read about Ruth's kinsman-redeemer Boaz and our Kinsman-Redeemer, the Lord Jesus Christ, whose wealth and redemptive work far exceed that of Boaz.

This 220-page book is a treasure worth much more than its price of \$1.75.

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Reiner Press has also performed an excellent service to the people of God in republishing another of Philip Mauro's books, *The Gospel of the Kingdom* (258 pp., paperback, \$1.95). When it was originally published (1928), none other than G. Campbell Morgan commented, "It is unanswerable."

A few paragraphs, indeed, are outdated, and we would not endorse every sentence and conclusion of the author. The main argument of the book, however, is one of the most scriptural expositions of one of the most important subjects of the New Testament. Of great value to an understanding of the Bible as a whole and to the Old Testament in its relation to the New, in

particular, are the chapters, "The Kingdom Foretold by the Prophets." And the closing chapters do much to clarify the confusion which has resulted from some current prophetic teaching which is what the Apostle Paul warns against as "Jewish fables."

## God's Greatest Gift

(Continued from page 6)

mighty can take care of your business. There are a thousand Christian businessmen in Ontario alone who could stand up here one after another and say, "When I turned my business over to the Lord Jesus Christ and stopped worrying about it, it prospered."

Some of you have trouble in your home. And because Christianity to some of you is that peculiar, degenerate kind of Christianity that never knows a thing about what I'm talking about here, you wonder if you can get along. Sure you can get along. There isn't anybody in the world but can live for Christ anywhere. As Dr. Leon Tucker said, "If you can't live for Christ anywhere, you can't live for Him anywhere."

You say, "But, Mr. Tozer, I live with a grindstone. That wife of mine just grinds me raw." Brother, Jesus Christ endured the cross, and the shame and the spitting, and they plucked out His beard, but for the joy set before Him He endured it. Jesus Christ is able, if you are united to Him and He to you. He that was Victor in Joseph's new tomb can be Victor in your home. God never made you to be a posy under glass. He made you to be a soldier and sent you out there and said, "Now I'm joining Myself to your nature."

Suppose I came up against a man who weighed two hundred pounds and every inch—

what wasn't bone and ligament—was muscle, and he just came out of training three weeks, and he threatened me on the sidewalk. Would I run? Yes, I would run, unless the nature of Sonny Liston could come into me and as I stood there on the sidewalk I suddenly took on the attributes of Sonny Liston; and I'd say to him, "You and who else? You bother me, and I'll dust you off." Because I could do it. If I had in me the nature of Sonny Liston, I'd be another Sonny Liston.

Now let's get that silly illustration down and turn it over and dust it off. What do I mean? I mean that in that home of yours you've got an adversary. All right, the devil says to you; "Now listen, that adversary will get you; you can't be a Christian and live there." You can't if *you* have to do it. But suppose the nature of God should enter into you by the Holy Ghost—you could do it then, couldn't you? Exactly, sir. Well, He is ours and all that He has is ours.

Some of you have personal bad habits and you've fought them for years. You don't have to have them. Sin can be broken instantly and forever because Christ is in you.

Now, do we know this in experience? That is all I'm asking in closing. Do you know this in experience? Christ in you, the hope of glory. If I did not want to be filled with the Holy Spirit for any other reason I'd want to be for this reason, that I might know more of what this means, to be converted, to have the nature of God in Christ Jesus in my heart, joined to my nature forever. "The Son abideth ever."

—Alliance Witness

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 July

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

### 1. For A Safe Landing. I Tim. 6:11.

The pilot follows carefully the lights provided to guide him safely to the runway. Here God provides such guiding lights, and in following them an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ.

### 2. Calvary Assures. Psalm 62:7.

Salvation, glory, strength, and refuge are only in God. Why seek elsewhere when a new and living way has been provided out of my shameful failure and loss into the glorious gain of the cross? "No man cometh unto the Father but by me," Jesus says.

### 3. A Two-Way Lovership. Psalm 18:1,2.

"Love God and then do as you please", says St. Augustine. But Jesus says: "He that loveth me keepeth my words." Give your heart's love to God, and He will possess all of you. Love God, and you will possess all of Him.

### 4. Dedication. Psalm 111:1.

Praise is the highest form of service because it requires the whole heart.

*My heart an altar*

*And thy love the flame.*

"All that is within me bless His holy name." A praising heart is like an open window letting in the sunshine of His love.

### 5. A Happy Discovery. Psalm 62:6.

Have you found Him? All else is like quicksand, and God will let people sink till they get wise and return to the Rock of Ages. St. Paul despaired of life in order to learn not to trust in himself but in God, who raiseth the dead. "God is my salvation; I will trust and not be afraid."

### 6. The Source Of Strength. Psalm 27:14.

No electrical equipment can function, no light bulb can shine except through contact with the power

station. "Without me ye can do nothing." "If ye abide in me, ye shall ask what ye will." He giveth power to them that wait upon Him.

### 7. A Lesson In Faith. Romans 14:4.

Are you burdened over the care of souls? "In nothing be anxious!" The prayer of faith alone brings victory. Cease to be troubled, but commit the care of your charge to Him. He is able where all others fail. Thus your intercession will give life to those in need.

### 8. Alpha And Omega. Psalm 138:8.

Jesus never fails! He would not have undertaken my perfection if He had not known from the beginning that he could carry me through. "Let not your heart be troubled." "I will not leave you comfortless."

### 9. The Author Of Faith. Psalm 145:18, 19.

He has commanded me to believe Him. He has also authorized me to come boldly unto the throne of grace. Prayer is His proposition, and answering the prayers of His own brings glory to the Father. How much more is His measure for fulfilling the desire of them that fear Him.

### 10. The Wings Of Faith. Psalm 50:23.

Prayer and praise are the wings that lift the soul into the presence of God. Clip one of them and you fail to soar. How inexpressive, and yet how acceptable whereby to glorify God. "His praise shall continually be in my mouth."

### 11. The Heavenly Vision. Acts 22:14.\*

*I have seen the face of Jesus;  
Tell me not of aught beside;  
I have heard the voice of Jesus;  
And my soul is satisfied.*

### 12. Our Living Hope. Rev. 1:7.

More than they that watch for the morning, do we look for Him. The very creation is groaning in travail waiting for the great day. Watch ye therefore, and pray always that ye may stand before the Son of man. "Your redemption draweth nigh."

### 13. Eternal Security. Romans 8:28.

So eternal is God's purpose toward those who love Him, He presses all of His domain into working toward their perfection. They are chosen in Him before the foundation of the world. He spared not His own Son, and with Him all things are mine.

### 14. Our Keeper. Psalm 121:3.

Going to sleep on watch-duty during war is punishable by death. God does not trust anyone with my care, but makes me His personal charge. "I will watch it every moment lest any hurt it." This is our confidence. "He careth for you."

15. *No Disappointment In Jesus. Psalm 62:5.*

How often we hear the complaint: What can you expect from so and so? What can I expect from God? His Bible is a declaration of the "all things" that are ours in Christ, unsearchable riches. I apply for them by waiting upon God. "They shall not be ashamed that wait for me."

16. *Beware! Psalm 141:3.*

This unruly evil which no man can tame is never harmless till taken care of by God through the power of the Holy Ghost. The safe way: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

17. *True Science. Psalm 143:10.*

Be filled with the Spirit! Sweet Teacher - He will teach you all things, will guide you into all truth. Unto us God has revealed the things which none of the princes of this world knew by His own Spirit.

18. *Hidden. Psalm 27:5.*

To Moses the Lord said; "There is a place by Me, and I will put thee in a clift of a rock, and will hide thee." The Rock cleft for me is the only safe hiding place for me. He will hide me when I fly to the Rock of Ages cleft for me.

19. *A Chain Reaction. II Cor. 1:4.*

Don't be afraid to follow your Shepherd through the valley; it will give you a fresh anointing and a knowledge of His faithfulness that will make you able to help others. David's Psalms were thus born out of his afflictions and God's deliverances.

20. *I called; He answered. Psalm 116:1, 2.*

"What is man that thou art mindful of him", is answered by the way God regards the prayers of His own. Through Jesus the way is opened into the holiest of all that whatsoever ye ask in His name He will give it you. When ye pray, say, "Our Father!" This is fellowship with the Father and with His Son.

21. *Instead Of Mercy Drops, A Wall. John 4:14.*

It all relates to the gift of the Holy Spirit. She asked for a drink and walked away with a well. So can you! "Ask and ye shall receive!" "How much more shall your heavenly Father give the Holy Spirit to them that ask Him."

22. *Another Beatitude. Luke 12:37.\**

*One little hour for watching with the Master,  
Eternal years to walk with Him in white;  
One little hour to bravely meet disaster,  
Eternal years to reign with Him in light.*

23. *Peace! It's Wonderful! Heb. 13:20, 21.*

Really—what the law could not do by its demands and commands, God did by bringing from the dead our Lord Jesus and making Him unto us righteous-

ness. Living by the faith of the Son of God means letting Him live out His own life in us. "The Lord is my Shepherd: I shall not want."

24. *The Price Of Redemption. Isaiah 1:25.*

There was no other way to effect this purging, only by the hand pierced for me. Only the blood of Jesus Christ cleanseth from all my sin.

25. *The Measure Of Faith. II Tim. 1:12.*

"O how you'll love Him when you know Him", we sing, but add, "O how you'll believe Him when you know Him!" This knowledge comes from hearing the Word of God which liveth and abideth forever.

26. *Called Unto Holiness. Eph. 4:1-3.*

Worldly religion seeks approbation from men: broad phylacteries, Dr. titles, trumpets to announce their alms, sounding brass and tinkling cymbals. God desires truth in the inward part: all lowliness, meekness, a quiet spirit, in the sight of God of great price. "So shall the king greatly desire thy beauty."

27. *New Tongues. Psalm 35:28.*

Here is a good occupation for this otherwise unruly, evil tongue. As ye have yielded your members instruments of unrighteousness, even so now yield yourselves instruments of righteousness unto God. Let God keep your tongue busy all the day.

28. *The Fountain Of Life. Psalm 69:32.*

"Seek Me and ye shall live!" God is not hard to find, for if thou shalt believe in thy heart that God hath raised Jesus from the dead, you shall be saved. The heart becomes His habitation, and this is life eternal.

29. *Satisfied. Psalm 73:25 (Martin Luther's translation).\**

*"Heaven and earth may fade and flee,  
Firstborn light in gloom decline;  
But while God and I shall be,  
I am His, and He is mine."*

30. *No Complaint. I Cor. 10:13.\**

*The Cross that He gave may be heavy,  
But it ne'er outweighs His grace;  
The storm that I feared may surround me,  
But it ne'er excludes His face."*

31. *What Price Salvation. I Cor. 6:20.*

The true value of any article can be gauged by the price it costs. Our bodies are bought not with silver or gold but with the precious blood of Christ. "Therefore glorify God in your body and in your spirit which are God's."

*\*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.*