

# *Bread of Life*

SEPTEMBER 1964



The Arch of Constantine in Rome, Italy—  
See this month's chapter from "The History  
of Christianity."

## *The Practice of Prayer*

...If the value of prayer were but known, the great advantage which accrues to the soul from conversing with [God], and what consequence it is of to salvation, everyone would be assiduous in it. It is a stronghold into which the enemy cannot enter. He may attack it, besiege it, make a noise about its walls; but while we are faithful and hold our station, he cannot hurt us. It is alike requisite to dictate to children the necessity of prayer as of their salvation. Alas! unhappily, it is thought sufficient to tell them that there is a Heaven and a Hell; that they must endeavor to avoid the latter and attain the former; yet they are not taught the shortest and easiest way of arriving at it. The only way to Heaven is prayer; a prayer of the heart, which every one is capable of, and not of reasonings which are the fruits of study, or exercise of the imagination, which, in filling the mind with wandering objects, rarely settle it; instead of warming the heart with love to God, they leave it cold and languishing. Let the poor come; let the ignorant and carnal come; let the children without reason or knowledge come; let the dull or hard hearts which can retain nothing come to the practice of prayer and they shall become wise.

—*Madame Guyon*

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*Bread of Life, September, 1964*

# Let Me See the King's Face

By Alice Reynolds Flower

**A**CTUALLY, Absalom had returned from his self-inflicted banishment; he was back in the city of the king; he had access to his friends as well as the privileges allotted to the king's sons. But he had not seen the king's face. There was no personal communication with his father David, no face to face relationship. Hence rose his urgently expressed request, "Therefore let me see the king's face" (2 Sam. 14:32, 33).

Everything else paled to insignificance — friends, privileges, luxuries - Absalom must see the king, his own father David, and thus be fully assured of his complete favor. The analogy need scarcely be defined; it is so apparent. Dwelling near is not sufficient; association with members of "the royal family" is not enough; the warmth of Christian fellowship alone cannot suffice. There must be that personal, precious, peculiar intimacy with Jesus who, to the believer even now, is King of kings and Lord of lords.

*It was Christ, the lowly Jesus,  
Who once walked in Galilee;  
Now the ris'n triumphant Jesus  
Who had thus brought sight to  
me.*

*Brighter shone the sun above me,  
Sweeter seemed the birds to sing;  
All the earth took on new beauty  
When mine eyes beheld the King.*

*"Day by day He's walking with me,  
Holds my hand and guides my  
feet;*

*Ever in my ear He whispers  
Words of comfort wondrous sweet.*

*Do you wonder I'm rejoicing,  
Wonder that I shout and sing?  
For I'm living in His presence,  
And I still behold the King."*

There has been such unfortunate substitution here by many dear Christians. Take the matter of our service, our labor for Him. It can become so all-absorbing, so demanding, even so perfunctory that our "religious busyness" deters us from those vital audience seasons in His presence, beholding and worshipping our King. While intensely active, our activities can become sadly barren and unfruitful. "Abiding in Him" is the requisite for fruitful living and ministry of every sort. And abiding in Him implies a constant "looking upon His face".

"Look to Him, and be radiant; so your faces shall never be ashamed" (Psa. 34:5 R.V.). Here is the strength for every area of service; wisdom for difficult problems; guidance for hours of uncertainty; light for encompassing darkness; compassion for troubled multitudes; patience for all the irritating annoyances. All comes by definitely looking unto Jesus, "the Author and Finisher of our faith." May we constantly re-

member "Moses endured by seeing Him who is invisible."

No situation can become a subtle snare more quickly than being content merely to fellowship the "dwellers in Jerusalem", the so-called "members of the royal family" apart from personal seasons in the presence of the King Himself. A dear old saint told me years ago — "One can lose out with God on a camp ground very easily". And why? The temptation is strong to so delight in the gracious association of kindred minds and hearts; to actually revel in the heart-warming, social mingling with believers that one neglects to draw apart alone with God.

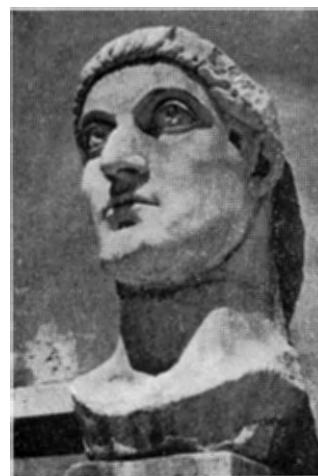
True Holy Ghost fellowship is enriching to everyone's life, and especially encouraging to timid ones and new members in the church family. Jesus had such seasons with His own disciples and close followers. But He also had the mountainside trysts with the Father as well as the intercession of the Gethsemane olive-yard. Our Lord looked up into the Father's face alone; He heard His voice; He moved in unison with God. This is why He could boldly say "the words I speak", and "the works I do" all emanate from the Father.

Such inspiration does not

(Continued on page 13.)

# *Momentous Events from The History of Christianity*

Constantine—The Banner of the Cross Unfurled



The Emperor Constantine

By J. S. C. ABBOTT

Edited by G. P. GARDINER

AT THE COMMENCEMENT of the fourth century, Christianity had made such rapid progress that there were flourishing churches in all parts of the Roman world and spacious temples of worship in all the principal cities. Indeed, in about one century after the death of Jesus Christ, Justin Martyr wrote:

*"There exists not a people, whether Greek or Barbarian, or any other race of men, by whatever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents or wander about in covered wagons, among which prayers are not offered up in the name of a crucified Jesus to the Father and Creator of all things."*

Persecution had not been continuous but spasmodical, at times raging like a tempest and again dying away into a transient calm. If any thing went wrong, pagan superstition attributed it to the displeasure of the idol gods. All calamities were considered as the punishment which the gods were inflicting upon the people because the Christians were causing the shrines of the idols to be deserted. Tertullian, an earnest Christian pastor in Carthage, wrote:

*"If the Tiber overflowed its banks, if there were famine or plague, if the season were hot or dry or scorching, whatever public calamity happened, the universal*

*cry of the populace was, 'To the lions with the Christians!'"*

When Diocletian abdicated (305), he, as already noted, divided the empire into halves, placing Galerius as emperor in the East and Constantius in the West.

Constantius had married a Christian lady, Helena. Though not himself a Christian, he was so far influenced by his pious wife as to greatly befriend them. In fifteen months after the enthronement of Constantius over the Western Empire, he died. The crown descended to his son Constantine, then thirty-two years of age. This was in the year 306. Constantine was not a Christian; but he was a humane, intelligent man, who revered the memory of his pious mother. His father Constantius, like Agrippa, had been almost a Christian. Like many other such men now, he had great respect for religion. There were many Christians who were inmates of the palace. He even appointed Christians as chaplains, and listened to their daily prayers in his behalf.

Helena, the mother of Constantine, was so consistent in her Christian character that her family were constrained to recognize superiority, and to admire her spirit. It was doubtless her example which mainly influenced her illustrious son to embrace the gospel. Through her long life she was the munificent friend of the Christ-

ians,—travelling from place to place to aid them with her money and her personal influence. She died at the age of eighty years, a true mother in Israel.

Nothing now could arrest the dissolution of the old Roman world, crumbling beneath the weight of its own corruptions. The dogs of war were soon unleashed. Rival emperors again appeared. While Constantine was in Britain, a general by the name of Maxentius raised the standard of revolt against him in Italy. At the head of an army of a hundred and eighty thousand foot, and eighteen thousand horse, he bade defiance to Constantine.

The emperor, roused to the highest pitch of indignation, impetuously crossed the British Channel, traversed Gaul, surmounted the Alps and descended into the plains of Piedmont. He was within four hundred miles of Rome before Maxentius was aware that he had crossed the British Channel. In accordance with the barbaric customs of the times, Constantine, as he approached Rome, ravaged the States which had sympathized in the revolt of Maxentius, and made slaves of all the people. The number of captives so increased, that hundreds of smiths were constantly employed in hammering the swords of the vanquished into fetters.

Maxentius was an inveterate pagan. In preparing for the conflict with Constantine, he had supplicated the aid of the Roman gods by

the most gorgeous ceremonies and the most costly sacrifices. This led Constantine to feel that he must appeal to the God of the Christians for support. The following remarkable narrative is recorded by contemporary writers as given by Constantine himself.

Just before the final battle, Constantine was earnestly praying in his tent to that God whom his mother had revealed to him. While engaged in this act of devotion, he observed a remarkable appearance in the heavens; when there emerged, in wonderful distinctness and effulgence, a cross with this inscription,—*"In hoc vinces"* ("By this thou shalt conquer"). The miraculous apparition was seen by the whole army.

While Constantine was pondering the significance of this sign, night came on. In a dream, Christ appeared to the emperor with the same cross which he had seen in the heavens, and directed him to cause a banner to be made after that pattern, and, beneath that banner, to lead his armies to victory over their pagan foes.

However we may explain this event, whether we regard it as a miracle or as the effect of the excited imagination of the emperor, this seems to be certain, — that Constantine himself made repeated and solemn declarations that he had seen this vision. He certainly did raise the banner of the cross,—the first time that banner was ever raised over his army. He taught his troops, pagans as most of them were, to seek the aid of the God of the Christians.

Eusebius, pastor of the church at Nicomedia, one of the most eloquent preachers and able writers of the age, records that he had this story of the miraculous appearance of the cross from the emperor himself, and that the emperor, conscious of the great importance of the statement, substantiated the narrative by the solemnity of an oath. Constantine could have had no motive to perjure himself; neither was such a crime in accordance with his character.

Constantine, much excited by the dream of the night, which enforced the remarkable vision of the day,

rose with the earliest dawn, summoned his principal officers into his presence, and informed them of the standard which he wished to have immediately constructed.

A slender cross was then made, —a long pike-staff being traversed by a cross-bar. This was gilded and incrustated with the most precious gems. A crown of gold and diamonds surmounted the staff. To this there was attached a small silken banner, richly embroidered with gold and jewels, and containing the monogram of Christ. Above and beneath this silken standard were images in gold of the emperor and his children. In addition to this imperial banner which rose over the tent of the emperor, there were other similar banners on a smaller scale constructed, one for each division of the army. The emperor had also imprinted upon his helmet an image of the cross, and one also upon the shield of every soldier. He summoned several bishops, or pastors, to his presence, that they might instruct him respecting the character of Jesus, his mission and his career. He obtained copies of the Sacred Scriptures, and read them with great care.

The 28th of October of the year 312 arrived. Constantine had with him but forty thousand troops; but they were veterans, and were inspired with the utmost confidence in their leader, who was one of the ablest of generals. When within nine miles of Rome, the emperor

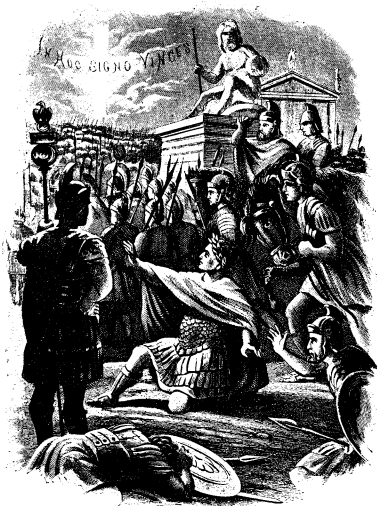
encountered the army of Maxentius strongly intrenched. A terrible battle ensued, and Maxentius was utterly routed with awful slaughter. In endeavoring to escape across the Tiber by the Milvian Bridge, he was crowded by the fugitives into the river. From the weight of his armor, he sank like lead. The next day his body was dragged from the mud; and the soldiers, having cut off his head, paraded it on a pole while Constantine entered Rome in triumph.

Maxentius had been terribly cruel. Even while the battle had been raging outside the walls, a mutiny had been excited against him in Rome. The senate, and all the people, and even the routed soldiers of Maxentius, received the conqueror with great enthusiasm. An arch of triumph was reared to his honor, which remains with its costly ornaments and flattering inscription to the present day. A statue of Constantine is placed in one of the public squares of Rome with a cross instead of a lance in his hand.

Licinius was now the emperor in the East. Constantine negotiated a matrimonial alliance between his sister Constantia and Licinius. The nuptials were celebrated in Rome. The emperor easily influenced Licinius to co-operate with him in issuing the following decree from the city of Milan:—

*"I, Constantine the august, and Licinius the august, desirous of promoting in every way the public peace and prosperity, have deemed it one of our first duties to regulate the worship of Deity. We do therefore grant to Christians and all others the liberty to embrace such religion as each one may choose, that we may draw down the favor of Heaven upon us and upon our subjects. We have resolved not to deny to any one the liberty to embrace the Christian faith or any religion which to him may seem best."*

All over the empire the officers of government were ordered no longer to molest the Christians, but to protect them. The property which had been wrested from them was restored; their places of worship, which had been closed, were re-opened; and they were rendered



Constantine's Vision of the Cross



eligible to all the officers of honor and emolument in the empire.

Licinius had established his capital at Constantinople, then called Byzantium. While he was absent at Rome to obtain his bride, Maximian in Asia crossed the Bosphorus with a powerful army in the depth of winter, and, after a siege of eleven days, captured Byzantium. Licinius, at the head of seventy thousand troops, marched to regain his capital. The two armies met about fifty miles west of the city. Maximian made a solemn vow to Jupiter, that, if he would give him the victory, he would put every Christian man, woman, and child within his domains to death, and thus extirpate the Christian name.

The night before the decisive battle, Licinius dreamed that an angel appeared to him, and called upon him immediately to arise, and to pray with his whole army to the supreme God, promising him the victory if he should do so. Licinius did as he was directed with the result that the zeal of the army and its confidence in victory were greatly augmented.

The battle took place on the first day of May in the year 313. The two hosts met upon a wild and barren plain called Campus Serenus. The soldiers of Licinius, upon a given signal, threw down their shields, uncovered their heads, and, raising their arms to the skies, repeated simultaneously the prayer which all had been taught to pray by Licinius. Three times the prayer was repeated, the emperor and all the officers joining in the supplication.

The hostile army, drawn up at a little distance, heard with astonishment the confused noise of their voices, like the rush of many waters.

The soldiers of Licinius replaced their helmets and shields. The war-trumpet sounded; and with waving banners and shouts of onset, the two armies rushed at each other. The slaughter of the army of Maximian was such as had scarcely ever been seen before. The soldiers of Licinius seemed endued with supernatural strength. They struck down the opposing ranks as the mower sweeps the grass with the scythe. Maximian, terror-stricken, threw aside his purple robes, and,

dressing himself in the clothes of a slave, escaped across the strait. He fled with such precipitation, that in twenty-four hours he entered Nicomedia, a hundred and sixty miles from the battle-field. There he soon died, tortured by misery, pain, and remorse, after having in vain endeavored to kill himself.

Constantine now joined Licinius; and they re-issued in the East the same decree in favor of the Christians which they had already published in the West. Constantine even entreated the Christians to rebuild their churches. Thus wonderfully was persecution brought to an end. The Christians were astonished at these marvels of divine power. They were inspired with new energies. Large and beautiful churches rose upon the ruins of those which had been destroyed. The people, influenced by the imperial decree, crowded the churches.

The emperor wrote letters in favor of the Christians, invited the pastors to his table, and treated them with great distinction. He contributed liberally to the building and the ornamentation of the churches. The widows and orphans of the martyrs were regarded with especial favor. He gave dowries to the young girls and married them to wealthy and distinguished men.

It was at this time that Eusebius, Bishop of Caesarea, the most learned man of his age, wrote his celebrated defence of Christianity, entitled *Demonstratio Evangelica*. In it he showed that the law of Moses was intended for a single people, occupying a limited territory, and that it was by no means applicable to the whole world; but that this law of Moses invited the world to a new alliance, which was to be formed of all the peoples, under the gospel of Jesus Christ. He argued the vast superiority of Christ to Moses, declaring that the purity of His life proved that He was not an impostor, and that His miracles proved that He was not a mere man. He showed that no man could doubt the reality of these miracles, when one considered the simplicity of the disciples, their good faith, their disinterestedness, their perseverance even unto death, and the impossibility of imagining any motive

they could have had to deceive the world.

He showed clearly that the Christians had not received the religion of Jesus through a blind faith and a rash credulity; but that, after serious examination, they were fully persuaded by substantial reasons, and were influenced by a well-founded judgment, to abandon the paganism in which they had been educated, and to embrace the gospel of Jesus Christ. Eusebius also wrote a history of the Church, from the birth of Christ to that time. These works of this distinguished man have been invaluable to succeeding generations.

A nominal Christian emperor was now upon the throne at Rome. Paganism had received its death-blow. But a system, the growth of centuries, interwoven into poetry, eloquence, statuary, and all the manners and customs of life, could not die easily. It lingered still for ages in its dying struggles, and made several convulsive efforts to obtain a new lease of life.

But the conversion of Constantine, a Roman emperor, to Christianity, was one of the most important events in the history of the Christian Church. It invested the new religion, in the eyes of the community, with dignity. It emboldened the timid, and inspired the resolute with new zeal. The pagans complained that nearly all were forsaking the worship of the gods, and joining themselves to the Christian party.

Constantine manifested a noble spirit of toleration. He made no attempt to suppress the rites of paganism by force. "Those," he said in one of his edicts, "who are desirous of continuing slaves to the ancient superstition, have perfect liberty for the public exercise of their worship."

Very resolutely he protected the Christians from outrage. Several Jews became converts to Christianity. The Jews persecuted them with vituperation and abuse. The emperor issued a decree, that any persons who should in future be guilty of a similar crime should be burned at the stake.

*To be continued*

# *The Fighting Elder*

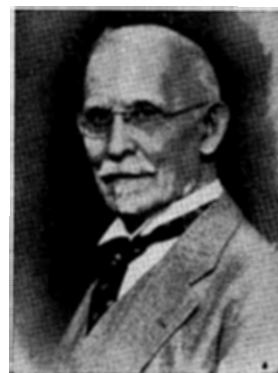
## Conflicts in the Narrow Way

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

By GORDON P. GARDINER

### P A R T XVI

**EUGENE BROOKS** (1856-1954) and his wife **Sara Leggett** (1866-1949) both experienced outstanding healings, and so wherever they ministered they did not fail to proclaim that Jesus would not only deliver from sin but also from sickness. In Victoria, British Columbia, where they labored after they were married in February, 1900, the Brookses met with many trials there because of their strong stand on divine healing. Among other things, Elder Brooks was sentenced to three months in prison for the death of two children from diphtheria, which was really due to carelessness on the part of the mother and negligence on the part of a doctor. Mrs. Brooks's first child was stillborn as a result of these trials and she was overcome with grief at this loss. God delivered her from the spirit of mourning and enabled her to capably carry on the work of the church while her husband was in prison.



**F**OR SOME YEARS John Alexander Dowie had desired to build a city which would be "a city of Refuge to God's people—a refuge from the rising tide of sin and shame and godlessness in the world." Here the will of God was to be done on earth as it is in heaven, for the absolute rule of life and conduct would be that will. This city would also be the headquarters of his church and the principal place of residence for its members. Once established, from it missionaries and ministers were to be sent out to the ends of the earth with the message of salvation, healing, and holy living.

At length, in 1899, 6,500 acres of beautiful farm land located about forty miles north of Chicago, directly on Lake Michigan, was secured for this purpose, the place to be called Zion City. It will be remembered that on the day of their marriage Elder and Mrs. Brooks had participated, as the personal guests of Dr. Dowie, in the excursion of several train-loads of people who went from Chicago to view Zion City Site. The following July the land was formally consecrated, and a year later (1901) the gates of the city were opened to eager, zealous pioneers. Dr. Dowie now urged the members of his church who were scattered throughout the world to come and live there. Among the very first to

respond to this call were Mrs. Brooks's brother, James Leggett, and his family together with her aging parents and a large number of the Zion Gathering near Chesley, Ontario, Canada. Many others from various parts of the United States, England, Ireland, Switzerland, Australia, New Zealand, and other countries began to turn their faces and their feet towards Zion.

Intensely loyal to and wholehearted in his support of his leader and his plans, Elder Brooks inspired a like loyalty and interest in the members of his congregation. Little wonder then that before long about forty of the church in Victoria, British Columbia, left for Zion City. And here it might be recorded that it was observed that many of the finest and most solid citizens of Zion City came from Elder Brooks's Victoria congregation and from his flock in Toronto to which he later ministered.

Although Elder Brooks wholeheartedly approved of this large exodus, it left the assembly so small that Dr. Dowie deemed it advisable to place that work under the supervision of Elder and Mrs. Simmons of Vancouver and to transfer the Brookses to another field of labor. Preparatory to this, they went to Zion City in June of 1902, where they remained for four months. It was during this time that Mrs. Brooks's father

died, August 13, as the age of seventy-six.

Almost simultaneous with the arrival of the Brookses in Zion City, a large hotel was formally opened which was to serve the same function as Zion Home had in Chicago. Here the sick seeking healing came, some prospective settlers resided until their homes were built, and the ministers of the church awaiting appointment sojourned. It was in this place with its 345 bedrooms — reportedly the third largest frame hotel in the United States — that Elder and Mrs. Brooks lived during their stay in Zion City, and here it was that they made one of the most important contacts of their lives which was to have unforeseen and far-reaching results. They met Miss Martha Wing who occupied the room next to theirs.

Three years before, Miss Wing had been miraculously healed after she had been given up to die by her physicians. One of the testimonies which had especially inspired her faith was that of Mrs. Brooks which she read in *The Leaves of Healing*. After her own healing Miss Wing ministered extensively with marked success in Davenport, Iowa. A few months before this, Dr. Dowie had requested that she come to Headquarters where she became secretary to the General Manager of the Zion Lace Factory, the leading industry of the rising city. In addition, she engaged in abundant spiritual labors both publicly and personally. Elder and Mrs. Brooks had little association with Miss Wing even though they lived next to each other during the summer of 1902. But about five years later and hundreds of miles distant, their paths were again to cross under far different circumstances, and thereafter they were to be very closely associated for the remainder of their lives.

At length, Dr. Dowie assigned the Brookses to the work in Toronto. Before they left, they had a conference with him about their new field of labor. Upon leaving his office, Elder told his wife about something strange that had happened during their interview. As they talked to Dr. Dowie, it seemed to him that he saw his head growing larger and larger until it appeared gigantic in size. After he had told his wife, she said she had had an identical experience. The truth was, as they later perceived, that by this "sight" the Lord was evidently trying to show them that Dr. Dowie had become lifted up with pride. For the present, however, they were so loyal to him, really loving and respecting him,

that they would not entertain such thoughts but in peremptorily brushed them aside.

In the latter part of October (1902), the Brookses assumed their pastoral duties of the flock in Toronto. There was already a faithful although small gathering there which met in the heart of the city at the corner of Queen and Victoria Streets. Five months after their arrival in Toronto, Elder Brooks was able to report: "Our first audience has doubled itself three times. Our offerings have doubled four times . . . We cannot begin to respond to all the requests given or sent to us to visit the sick. If there were twenty elders instead of one, we would be kept busy, for calls are also coming from various gatherings around Toronto to visit them..."

"One remarkable thing has been the goodness of our God in answering prayer for those who know little or nothing of Divine Healing. It has convinced us that we make His love too narrow by false limits of our own...My first experience was with the son of a Baptist preacher. I had visited the widowed mother who said, 'I do not think much of you people.' That streak of honesty made me think more of her. I visited her son Monday. He was to have been operated upon the following Wednesday. The vertebrae of his back were decaying and had produced a running sore of six years' standing. He was not a Christian and could not see Divine Healing. I went back to the mother and said, 'Your son does not see Divine Healing nor does he seem to care about God, but God will hear and answer our prayer.' We prayed that God would not let the doctors put a knife into his body, and they never did. The next time I saw the mother, she said she had asked the doctors why they did not operate, and they said, 'Something seems to be growing over the bone, a formation is growing and we do not wish to run any risks.' The last time that I saw the young man he told me that the sore in his back was almost entirely healed. There was certainly a great change in his manner, but still he seemed unconscious that God had done anything for him. The same was true of the mother for a while, but it finally dawned upon her, and she wept very bitterly over her unbelief.

"Another case even more marked occurred in December. I saw a young man getting along on crutches with great difficulty. He was badly afflicted with rheumatism. He told me that he had been down once before for six months with

(Continued on page 11.)



# A Week to Remember

By ELEANOR PERZ

**T**ORTOLA, the capital island of the British Virgin Islands, is a one-and-a-half hour boat trip from St. Thomas, one of the American Virgin Islands. As my friends and I disembarked at Road Town, we felt like explorers of old, for we had landed in a new world. Immediately we wondered at the many dark faces in front of us. Why were all these people standing out on the pier? Were they customs people we had to see, or were we to them a strange phenomenon that had appeared on the island? We discovered later that one of the native pastimes is to meet the boats as they come in, but it was still with relief that we saw, at the edge of the crowd, some familiar faces, those of our missionary friends, Ruby and Gordon McKinnon and their children Gloria and David.

The largest island of the British Virgin Islands, Tortola, is approximately ten miles long and about five miles wide at its widest point. Tortola has a population of 6,500, 1,500 of which reside in Road Town, the capital of the islands, where the government offices are located.

Although Tortola is very scenic, it is also a place filled with contrasts. In Road Town you can see an air-conditioned taxi station wagon whiz by, followed, slowly of course, by a man on his donkey. You can also see people loading their purchases in cars or jeeps while others

are carrying things as they have for years—in baskets or pails on *top of their heads!* You can also find some roads that are paved and as smooth to drive on as a highway in the United States, but there are also ridged, rocky, hairpin-curved roads that provide a never to be forgotten experience. Perhaps the greatest contrast of all is the great beauty of the island—the ever-present mountains, the beautiful blues of the surrounding Caribbean, the brightly colored, sweet-smelling flowers—against the very sad faces of the people, the lives given over to witchcraft and all kinds of sin.

The first meeting we attended was Sunday school at Sea Cow Bay. The room was filled with children and young people (a larger building, now nearing completion, will soon be available and rented for the Sunday and weekly services). Hearing these young folks sing was alone worth the trip. Their singing just seems to vibrate.

Sunday night we attended another service at Sea Cow Bay. It was a thrill to hear the testimonies and even more thrilling to learn the various backgrounds of these dear folks. One woman stood up and thanked

God for saving her soul. Later on we learned that at one time she had to prepare her testimonies on paper beforehand, but things were different now—her testimonies came from within and didn't need to be labored over!

Another woman got up and thanked God for what He had done for her. She had been given to cursing before she came to Jesus, but here again, things were different now. Her friends could not help but notice that her lips now belonged to Jesus. We also learned that this woman's parents have not approved of her stepping out to follow Jesus and day and night curse and swear at her. Notwithstanding the difficulties, she is undaunted and has already told the McKinnons, "At the next water baptism, I want to be the first one!"

Just recently three of the young people at Sea Cow Bay were baptized in water, and this raised quite a storm on the island. A few of the denominational ministers warned their people to stay away from the Pentecostal meetings, and attendance took a drop. But it is building up again and still climbing. As the Word goes forth, souls are being drawn to Jesus.

One of the girls who was baptized has been facing strong opposition in her home, while another girl was forced to leave

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her home because she was determined to be true to Jesus and be baptized. One Sunday morning her mother hid some of her clothes to try and discourage her from going to Sunday school (and ultimately from being baptized), but when she discovered that her daughter had hidden a dress to wear to church, she almost doused her with water to keep her from going. But nothing could keep her home, so while the girl was in Sunday school, her mother burned most of her clothes and some of her books. Later she told Brother McKinnon, "I'll beat her into hell before I let her be baptized!" She was baptized anyway and is still serving God.

On Tuesday evening we attended a meeting at Carrot Bay. One of the "features" of most of the buildings on Tortola is that the windows are not screened or paned (there are shutters, but only for closing up). These open windows provide a good vantage point for "outsiders," and this particular night there were probably more looking in from the windows than there were in the meeting room! To see them drop their offering in the offering plate *through the windows* was also interesting to watch.

One man who was present was there for the very first time. He had been sick for a long time, but the McKinnons have been visiting him and encouraging him to look to Jesus and to trust His Word. His faith had been quickened, especially by the word in Mark 11, "Have faith in God," and so he came and testified that he believed Jesus would see him through this test in his body.

There was one boy who wasn't at the meeting in Carrot Bay because there was no more



Sunday School at Sea Cow Bay

room for him in the jeep. He was disappointed, but he didn't show it the next day when he brought the McKinnons a gift of mangos (a favorite fruit on Tortola.)

We also had an interesting experience that proved so clearly that "all things work together for good to them that love God." While on a trip to Cane Garden Bay, the trusty McKinnon jeep gave way—the clutch, that is. We were so thankful that nothing had happened on any of the sharp curves we had taken, and we were also thankful that there was a Baptist minister nearby who offered to drive us back to Road Town.

That night, instead of going by jeep as we usually did, we began to walk the distance from our hotel to the McKinnon home. I might add at this point that a British frigate docked at Road Town the day before



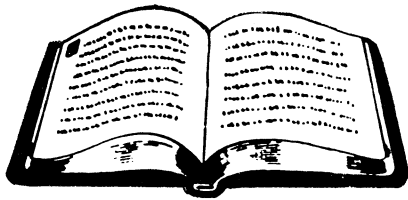
The McKinnons

with 200 men aboard. As we were walking along the road, we met one of these British sailors who asked us if we were "the three Methodist missionaries"! The owner of the hotel where we were staying had spread the word that we were missionaries, and somehow some sailors had added the "Methodist." We told the sailor that we were neither Methodists nor missionaries but that we were Pentecostal. When he heard that, his face broke into a broad smile, and he said, "Well, praise the Lord, I love the Lord too." We were surprised beyond words and then learned that David was the only Christian aboard the British ship and that he had been looking for a church where he could meet with God's people.

That evening, as we prayed and read the Word of God together, we sensed that Jesus was very near. Our hearts were all united in worshipping Him Who is always present where two or three are gathered together in His name.

The time came to leave, and David, with tears in his eyes, told the McKinnons he was "all filled up." At one o'clock the next morning his ship pulled up anchor and sailed on, but we all knew hours before that God had allowed the jeep to break down so that we would meet David and have that precious time of Christian fellowship together. How the Lord loves His children, and how tenderly He cares for them—not one of them is forgotten or forsaken.

The week in Tortola soon came to an end, but it was certainly an exciting week, more exciting by far than a week in New York City. It's surely going to be a week to remember!



## “I AM the Lord that Healeth Thee”

By CHARLES N. ANDREWS

1. Read Isaiah 53 and Matthew 8.
  - a. Write out the portion of each verse that has the words *sorrow* and/or *grief*, putting *pain* in place of sorrow; and *sickness* in place of grief.  
(This is legitimate because the Hebrew words translated *sorrow* and *grief* may also be translated *pain* and *sickness*. That this was the intent of the Holy Spirit and the interpretation of the Apostles is verified by a comparison of Isaiah 53:4 with Matthew 8:17.)
  - b. Make a list of all the phrases used in various verses speaking of Jesus being punished for us.
  - c. What does this chapter (Isaiah 53) show about the relation of sickness and disease to sin and punishment? List each instance.
  - d. What does this chapter show the cure of sickness to be? List each instance shown.
  - e. Sum it all up by writing in your own words what you might tell someone who is seeking to know the truth we believe about sickness and healing.
2. Read Isaiah 57 and 58.
  - a. List all sins spoken about in these chapters.
  - b. List the results of these sins.
  - c. List all promises given.
  - d. List all things upon which the fulfillment of these promises were based.
  - e. Does the performance of outward religious duties make amends for sin?
  - f. Note particularly in Chapter 57 what is the basis for getting healed as in verses 18 and 19.
  - g. What is required if we are to live with well and healthy bodies, etc.?

### ANSWERS TO LAST MONTH'S QUESTIONS

1. A few of the scriptures that can apply to sickness and/or healing:  
Prov. 1:23-33—Continued refusal to hear God's word can result in His refusal to hear us in times of trouble (sickness). (Also Proverbs 29:1.)  
2:1,2,16-19—Immorality brings death. Heeding God's word keeps one. (Also 5:7,8,11; 6:32,33; 7:24-27, 9:13-18.)  
3:1,2—Keeping God's law results in long life and peace. (Also 4:10,20-22.)  
3:7,8—Fearing the Lord brings health to the flesh.  
3:18—Wisdom brings life.. (Also 8:1,35,36.)  
3:33 (and Deut. 28, Gal. 3:13,14)—Curse (sickness) upon the wicked; blessing (healing) on the just.  
4:23—The heart (thoughts, feelings, desires, etc.) controls the health of body, soul, and mind.  
9:10,11—The fear of the Lord adds many days and years to one's life. (Also 10:27-29; 14:27, 19:23.)  
10:2—Right living keeps from death. (Also 12:28.)  
10:17—Taking teaching leads to life.  
10:21—Fools die for lack of understanding.  
11:17—Cruelty troubles one's own body.  
11:31—Reward to righteous, judgment to wicked in this life (as well as the next).  
13:3—Keeping one's mouth will save his life; much talking brings destruction. (Also 18:21.)  
14:30—A good, peaceful heart makes a healthy body; envy brings disease.  
17:22—A joyful heart heals like a medicine.  
23:29,32—Continued drinking of strong drink brings trouble to soul and body.  
28:27—Refusal to see need of poor can bring many a curse (trouble, sickness, etc.).
2. Fear of the Lord:  
Proverbs 1:7,29—Gives knowledge; must be chosen.  
8:13—Makes one hate evil.  
9:10—Beginning of wisdom (Job 28:28)  
10:27—**Prolongs days.**  
14:26,27—Strong confidence, **fountain of life.**  
15:33—Brings instruction in wisdom.  
16:6—Causes one to depart from evil (also Jer. 32:40)  
19:23—Tends (leads) to life and satisfaction and freedom from evil.  
22:4—Riches, honor, and life.  
Psalm 19:9—Is clean, enduring for ever.  
Psalm 34:11-14—Keep tongue from evil, depart from evil, do good; seek peace and pursue it; results in life and many good days.  
b. Proverbs 8:13.

## The Fighting Elder

(Continued from page 8.)

it, that he had just come to St. Michael's Hospital, and the outlook was gloomy. I gave him the *LEAVES* and visited him three times. The second time I went he was getting around on canes. The last time I went, both canes and crutches were gone, and he was walking around freely and the next day went home perfectly delivered."

In a letter written to Dr. Dowie, about a year later, June 25, 1904, Elder Brooks reported some of his recent activities which gives an idea of his indefatigable labors in the Kingdom:

"May 24th is 'Victoria Day' and a great day with Canadians. All railroads carry passengers at half-fare on that date. [We] took advantage of the cheap rates to visit Hamilton . . . We arrived at 9 o'clock and worked until half-past two,

had a short street service, and then went to St. Andrew's Hall at 3 P.M. where we held a service. We had a very pleasant day and God greatly blessed the work . . . We ministered to several sick families whom we found. One father promised to commit himself to God and trust Him fully, another family desires to come to Toronto to attend the meetings there.

"The next day we started on our itinerary. We first visited Kincardine, and while Satan hindered, we had some interested listeners at our meetings. Among these was a Baptist preacher who attended our meetings in the fall while we were there and has been preaching Divine Healing ever since. In one of his circulars handed me, I was pleased to note that the most prominent thing was, 'The Bible Doctrine of Divine Healing.' The people were urged to come weekly and hear about this scriptural teaching. . .

"The meetings in Ripley were crippled by a cold rain. However, we had the town hall fairly well filled at night, mostly by men, some of whom evidently came for other motives than to hear. But they became intensely interested...

"We next visited Wingham, which added yet another drop to her overflowing cup of iniquity by breaking, for the third time, her contract to let us have a hall. I can only think of Pergamos 'where Satan's throne is,' when I think of poor, church-ridden Wingham. We, however, conducted a meeting in the house of Brother Calhoun, which was a most effective and impressive service. At twenty minutes to twelve that same night we baptised a brother and sister in the river — the nearest approach to the baptism of the Philippian jailor I have yet seen. The night was most beautiful.

*'And thou, serenest moon, that with such smiling face  
Dost look upon the earth asleep in night's embrace  
Was flooding earth and water with the glory of thy  
borrowed light.'*

"[At] Palmerston, our next stop,...we had one of our best meetings... We were treated most kindly. The merchants had the large posters up in their windows, and the editor announced the meetings in his paper unsolicited and attended the services.

"Sunday and Monday we spent in Chesley... The afternoon meeting was quite largely attended, mostly by men. At night we had a perfect pandemonium from start to finish. No city officer was present, and we were simply given over into the hands of the mob, as we were

years ago... but God graciously protected us against any injury...

"We went from there to Wiarton and Southampton...The day I arrived men congregated in knots all over town, and if I had been Barnum's 'What is it', I could not have been more curiously observed. The prejudice against Zion is insanely bitter. A woman whose face I have never seen said to Brother Dugan, 'I would like to throw blue vitriol in his face; I pray he may get killed before he gets off the train.' But even though she was one of the most active workers in the Presbyterian Church, her prayers were not answered...

"Our second meeting Lord's Day we spent in Heathcote which is a little country village. Seats were prepared in a little grove, near the home of Brother Woodhouse. It was a beautiful spot with the river flowing among the trees. There were five hundred or more present, and we had one of our best meetings here, some coming a distance of twenty-six miles. At the morning service we consecrated fourteen children and administered the ordinance of the Lord's Supper; at the close of the afternoon service we baptised seven in the river."

The occasion of this meeting at Heathcote was the miraculous healing of a little boy between eight and nine years of age. The story is best told in Elder Brooks's own words: "Some three months before this we had received a wire from this boy's parents, 'Come at once.'

"We answered the call and arrived in Heathcote at 11:30 at night. The little boy was in a terrible condition. His abdomen was swelled so tight one could hardly make a dent in it, and it was so discolored it looked as if mortification had set in. He had eaten nothing for more than a week but thin soup. His parents had belonged to the church but were backslidden and had sent for the doctor. He had done all he could and then told them there was no hope for the boy; it was too late to operate. Then it was that they had wired us.

"When we arrived, we just looked at the boy and then gathered that large family in the kitchen and went after them until two in the morning. The backsliders got back to God, and several of the children gave themselves to God. We then went in and dealt with the boy. He promised to live for Jesus. Then we prayed for him; in less than five minutes he was up

(Continued on page 14.)



## *You and Your House*

By HELEN WANNENMACHER

**E**VEN AS A CHILD, I do not remember that a doctor was ever called to our home because of sickness. Nor did we have what most every home has, a medicine cabinet. Fortunately we had a sure faith in God to heal us when we were ill and a simple trust that He would keep us from evil, as the wonderful 91st Psalm portrays.

Someone has called this Psalm "Moses' Medicine Chest". We know that he wrote it at the beginning of the forty years' sojourn of the church in the wilderness to comfort them as they met with the devious trials in the way—and I believe to inspire in them (and in all of us) a faith that if they would abide under the shadow of the Almighty, love and make God their refuge, He would "deliver them from the snare of the fowler and from the noisome pestilence"—He would protect them under His blessed wings—He would be their "shield and buckler"—"No evil would befall them, and no plague would come nigh their dwelling"—but "with long life would He satisfy them and show them His salvation". How mercifully God fulfilled His promises to them when they obeyed His Word.

Many years ago, my father received the message of divine healing through a very remarkable minister of God who taught that God desires to be the portion of His people—their Savior, their Healer, and their Preserver from all evil. The truths of the 91st Psalm, and other scriptures, as: Exodus 15:26, the 103rd Psalm, etc., became a living reality to us and to the households of the many who were under his ministry. So it was no wonder this Psalm became such a part of my thinking that even though I was only a nominal Christian, yet in times of need I turned to it. On one occasion, when quite a serious epidemic of scarlet fever broke out in the school where I was attending, I got down in prayer before my familiar Psalm and claimed its promise of protection. God kept me safe and in perfect peace.

I often said when my children were little, how wonderful to have Jesus, the Great Physician, so near us whenever we had need—so tender, so sympathetic, so able. And how natural it was, too, for each member of the family to pray for the dear afflicted one, and with what faith they prayed. There was never a doubt but that God would answer—of course He did. Once when my husband and I were away in special meetings, our little daughter became very ill with scarlet fever. Word reached us advising us to come home at once, which we did. We found her ill, indeed, with very high fever. This was Friday evening. Much prayer went up for her in the next few days, and by Monday morning when the nurse arrived to examine her, there was not a trace of fever or rash. She was completely healed by the Great Phy-

sician. Many instances of healing could be recounted, for in every family there are sure to be afflictions, big or little, but in every trial we called upon Jesus, who answered our prayers.

Let us continue to trust Him, more and more, for He has not changed — "His compassions, they fail not". He is now and ever will be, "Jesus Christ, the same yesterday, today and forever" (Hebrews 13:8).

## *LET ME SEE THE KING'S FACE.*

(Continued from page 3.)

come, even in "the Jerusalem crowd". If we are to fulfill God's highest purpose for our individual lives, the deep cry of our hearts must be, "Let me see the King's face." With the Greeks comes our expressed desire, "We would see Jesus". To these words David's cry adds its force—"I have set the Lord always before me; because He is at my right hand I shall not be moved" (Psalm 16:8).

*I have seen Him, I have known Him,  
For He deigns to walk with me;  
And the glory of His presence  
Shall be mine eternally.*

Where the Holy Ghost has unhindered sway in any life, there comes a cleavage from much that is pleasing to the flesh but hindering spiritual development — over-indulgence in merely social relationships. These can bring a declension of holy vigor and power. More important than human gratification even in legitimate things is to know the increasing glory and reality of the King whose exaltation is the particular office of the third person of the Trinity. How He magnifies our blessed Saviour! How He causes our hearts to glow and burn with the love of Jesus! How



our lives take holy form, seeing Him in His holiness, His humility, His beauty!

This should be the distinguishing sign of every Spirit-baptized believer—a Christ-directed gaze that always brings its own hall-mark to the believer's life. Fishermen some of his disciples had been, most all of them unlearned; but the hall-mark was there, for their opposers "took knowledge of them that they had been with Jesus."

*From the holy mount of blessing  
have you come with power divine,  
Glorifying Him in all you say and  
do?*

*Does the light of heaven's beauty  
from your face each moment shine;  
Is the image of the Saviour stamp-  
ed on you?*

*Is the glory of His grace shining  
from your radiant face,  
Are you sealed to Him your Royal  
friend and true?*

*Does the world see in your face  
heaven's touch of saving grace;  
Is the image of the Saviour stamp-  
ed on you.*

Was it true once in your life? Has your vision been dimmed by over-emphasis on various activities, ensnaring social entanglements, material desires, ambitious objectives? Jenny Lind, the Swedish nightingale, reached this place, and finally gave up her operatic career when she realized the plaudits of her listening crowds were intoxicating her to the point of dulling her vision of her Risen Lord. What a courageous choice! What new power came

to her as she sang afterward the words made immortal by her glorious voice—

*"I know that my Redeemer lives,  
And because He lives, I too, I too  
shall live."*

Is He really coming — our King! Ah yes, unto them that look for Him He shall appear without sin unto salvation. This then is our hour to look up for our redemption draweth nigh; the hour to lay aside every weight and the sin which doth so easily beset us; the hour to desire the sacrifice of everything that would hinder an unobstructed vision of the Altogether Lovely One. Each of us should eagerly cry, "Let me see the King's face—my King Jesus."

## The Fighting Elder

(Continued from page 12.)

and asking for something to eat.

"His mother came to me and said, 'He wants something to eat.'

"I said, 'Well, give it to him.'

"But he wants a beef steak.'

"Well, give it to him,' I said.

"But she said, 'It will kill him.'

"If God has healed him, it won't,' I answered.

"She went away and gave him the steak. He ate heartily, went to bed, and was the first one up the next morning, asking for more to eat. He ate four times that day. The day following I baptized him in the river, running with ice. His stomach was still swollen and some discolored, but soft.

"Consequently, the following summer we held the meeting referred to. I stood this boy up on a table and told the story of his healing. The doctor who had attended him was in that meeting, indorsed my statements about the boy's condition, and attended several other meetings afterward."

After this service at Heathcote, Elder Brooks continued his itinerary, visiting Collingwood where "we had a very excellent meeting... baptizing three;" and "Waubashane where we had a very good meeting in a large skating

rink. We were towed up the bay several miles where we baptized four."

Another outstanding miracle of healing was that of a woman whom Elder Brooks visited in a Toronto hospital. She was already in a dying condition with her knees drawn to her chest and deadly gangrene in both feet. Two of her toes had already rotted off; her suffering was terrible. The doctors had told her plainly that she would die.

"We prayed with her, left some literature, and the hope of life came into her heart," related Elder Brooks.

"One day when a suggestion was made regarding some relief for her, the doctor said, 'Oh, what's the use? She's bound to die.'

"Hearing this, the woman declared, 'I'm not going to die.'

"Do you think you will live?' the doctor queried.

"Yes.'

"You will be dead before this day a week,' he said.

"One night in desperation she cried out, 'O God, what shall I do?' At once her cords were loosed; her knees came down, and she was better. When the doctor saw her again he said, 'You owe your life to God; I had nothing to do with it.' She left the hospital right after her healing. Some time after this I called to see her and found her well."

To be continued

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 September

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

### 1. Sweet Rest. Psalm 3:5.

Lying down in the midst of trouble requires not only courage but faith. Then to sleep sweetly requires the sustaining power of Him who promises to care for His own. Also, them that sleep in Jesus will God bring with Him—glorious morning when we shall awake with His likeness!

### 2. Yea and Amen. II Cor. 1:20.\*

*Faith is a living power from heaven,  
Which grasps the promises God has given,  
Securely fixed on Christ alone—  
A trust that cannot be o'erthrown.*

### 3. Pilgrim's Progress. Heb. 11:27.

Forsaking the city of destruction and reaching the city celestial requires real faith. The world, the flesh, and the devil, like Pharaoh of old, will hold on if you let them. God's promise to Moses is made sure to me in Jesus: "My presence shall go with thee." Thus, he that shall endure unto the end shall be saved.

### 4. Fear Not! Psalm 23:4.\*

*Let shadows come, let shadows go,  
Let life be bright or dark with woe.  
I am content, for this I know,  
Thou thinkest, Lord, of me!*

### 5. My Everlasting Portion. Psalm 73:25.\*

*Only Thee, I ask no other;  
Thou art more than all to me;  
Life, or health, or creature comfort,  
I would give them all for Thee.*

### 6. Faithfulness. Heb. 10:23.

Since God's faithfulness unto me is great, even as high as the heaven, and His exceeding great promises are sure, this requires great faithfulness on my part. Without wavering, "Be not moved away from the hope of the gospel!"

### 7. Like a River Glorious. John 14:27.

Embark upon it and sail through the tribulation of this life into the city of God—first peace with God, then faith in Jesus, then peace that passeth all understanding by committing all to Him. Finally, may the God of peace dwell in you, by letting your mind be stayed upon Him.

### 8. Home at Last. Heb. 12:22-24.\*

*And when to that bright world above,  
We rise to see our Jesus;  
We'll sing around the throne of love,  
His name, the name of Jesus.*

### 9. A Wedding Garment. Heb. 11:6.

Thus it is possible to please God—not by the righteousness of the law but that which is by the faith of Christ. "That Christ may dwell in your heart by faith...that ye may be filled with all the fulness of God."

### 10. Gold Standard. Prov. 17:3.

Only refined silver and refined gold keep their standard value. What purity is required of the heart, purchased not with gold or silver but with the precious blood of Christ to be a dwelling place of the Most High! "Faithful is He that calleth you, who also will do it."

### 11. Abundance. II Cor. 8:9.

Study the subject, and find that His grace is sufficient for all your needs. Exceeding abundant. Paul says: "Of His fulness have all we received and grace for grace." He raiseth the beggar from the dunghill to set him among princes and to inherit the throne of glory.

### 12. Reveille! Psalm 59:16.

Begin the day by singing aloud of His mercy, and it will not forsake you during the day. But His power will defend and protect you so that when evening comes you will sing of His faithfulness.

### 13. A Victorious Warfare. Gal. 5:17.\*

*Across the will of nature,  
Leads the path of God;  
Not where the flesh delighteth,  
The feet of Jesus trod.*

### 14. The Heavenly Vision. Phil. 3:13, 14.

One thing is needful, namely, to choose the only thing worthwhile: the excellency of the knowledge of Christ Jesus. This will relieve you of all the weights and encumbrances and make you run the race successfully.

15. *Light in the Dark. Isa. 50:9-11.\**

*O child of God, will patiently  
When dark thy path may be,  
And let thy faith lean trustingly  
On Him who cares for thee.*

16. *A Sure Hope. Heb. 9:28.*

*Thus I wait for His returning,  
Singing all the way to heaven;  
Such the joyous song of morning;  
Such the banquet song of even.*

17. *A Royal Provision. Col. 1:11.*

"His power can make you what you ought to be." Find contact with Him by waiting upon the Lord, and you shall receive according to His riches, "out of His fulness..."—"the oil of joy for the spirit of heaviness."

18. *Hiding. Col. 3:4.*

Like seed, disappearing in the soil, is prepared for glorious fruit-bearing, so the life hid with Christ in God is being made ready through self-denial and tribulation to be glorified with Him at His appearing.

19. *Divine Alchemy. Jer. 31:13.*

Human comfort often fails. The God of all comfort never fails! "With God all things are possible." "His compassions are new every morning." He commands the light to shine out of darkness and living water to flow from the flinty rock. He calls things that be not as though they were and justifies the ungodly. "Let not your heart be troubled!"

20. *Fellowship Divine. John 15:7.*

The secret place of the Almighty is my habitation, and my heart is a garden bringing forth the fruits of righteousness by the divine seed of the Kingdom, the Word proceeding out of His mouth. "The lines are fallen unto me in pleasant places, I have a goodly heritage."

21. *Joy Unspeakable. II Tim. 1:9.\**

*His love is calling, seeking still,  
Come, every burden bringing;  
The touch of Christ within your heart  
Will set the joy bells ringing.*

22. *True Service. Psalm 34:9.*

There is no substitute for the fear of the Lord. It is the awakening of the soul to the wonder of Jesus. It flows from an understanding of the Scriptures which alone can make one wise unto salvation.

23. *Children of God. Matt. 5:9.*

He who was called "God of War" is now become the "God of peace", who through the blood of the ever-

lasting covenant will sanctify His own wholly. His children are to be perfect even as He—peacemakers in the midst of a warring generation.

24. *Basic Training. Eph. 6:17.*

"He teacheth my hands to war." "No man that warreth is crowned except he strive lawfully." We get it from Jesus who defeated the enemy by the use of this sword. "They overcame the enemy by the blood of the Lamb and by the Word."

25. *Wonderful Keeping Power. Isa. 26:3.*

The mind like a radio set can tune in on the voices of earth and noises that disturb and fill the heart with confusion and despair, or it can tune in on heaven. Set your mind on things above, and the peace of God will flood your soul with light and glory.

26. *The Ministry of the Spirit. II Cor. 3:18.*

He takes of the things of Christ and reveals them to us. The natural man cannot receive the things of God; therefore God provided for us the gift of the Spirit with light and life. Oh, what a change, from glory to glory!

27. *My Shepherd. Psalm 23.\**

*O child of God, He loveth thee,  
And thou art all His own;  
With gentle hand He leadeth thee;  
Thou dost not walk alone.*

28. *A Fountain of Joy. John 15:11.\**

*Thou hast put gladness in my heart;  
Then well may I be glad.  
Without the secret of Thy love,  
I could not but be sad.*

29. *A Jubilee. Rev. 21:3.*

What a jubilee this earth will experience when this promise comes to fulfillment. But we are enjoying the earnest now—being built together for a habitation of God through the Spirit. "I will dwell in them" is His promise. "Let us therefore cleanse ourselves."

30. *My Shelter. Psalm 71:3.\**

*Let me in Thy love abide;  
Keep me ever near Thy side,  
In the Rock of Ages hide,  
Closer, Lord, to Thee.*

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*\*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.*