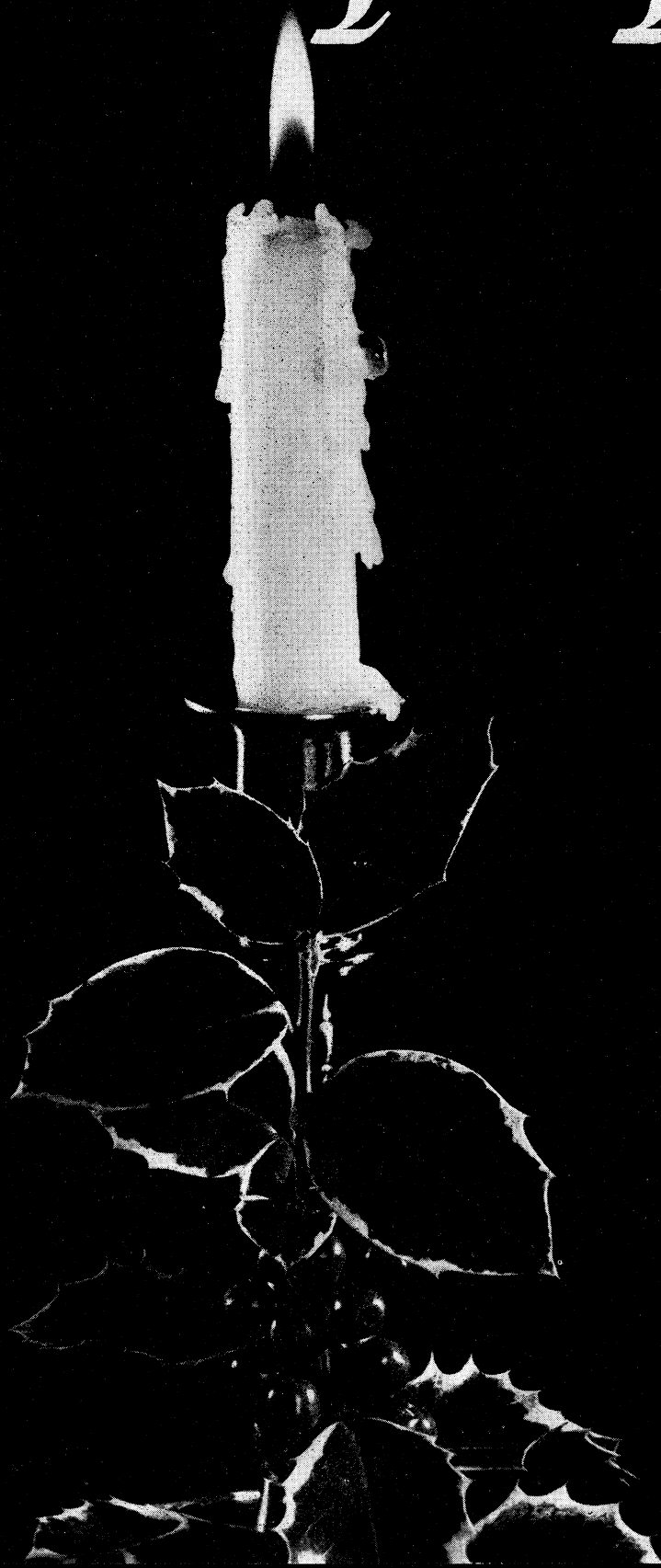


# *Bread of Life*

DECEMBER 1964



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 December

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

### 1. *Out of Darkness Into Light. John 15:19.*

What a salvation to be brought out of this present evil world and into the fellowship of Him Who has overcome the world for us! Surely the reproach of Christ is greater riches than the friendship of the world.

### 2. *True Salvation. John 17:3.*

The world says: Knowledge is power. But this knowledge is possession — eternal life. For the knowledge of God can only be obtained by receiving the unspeakable gift of the Holy Ghost which Jesus gives to all who obey Him. Unto us God is revealed by His Spirit Who searches the deep things of God.

### 3. *My Shepherd. Rev. 7:17.*

"I shall dwell in the house of the Lord forever" is the grand finale of Psalm 23. The way to reach this blessing is by being converted unto the Shepherd and Bishop of our souls and by following Him all the way.

### 4. *Heaven. John 17:16.*

We have heaven here to go to heaven in. And the only way for anyone to get there is the safe way: Jesus, the King of heaven, Who offers to live His life within us. Thus our conversation is now in heavenly places in Christ.

### 5. *Words of Life. Jer. 15:16.*

Blessed the man or the people who have discovered the life in the Word. God said to Joshua: "This book of the law shall make thy way pros-

perous." In Keeping of His word there is great reward. "The holy scriptures can make you wise unto salvation, perfect, thoroughly furnished unto all good works."

### 6. *Eternal Mercy. Psalm 136:26.*

A very hopeful and comforting word—man may die, but His mercy never dies. Eternal as God, so is His concern over His creatures. We look for the mercy of the Lord unto eternal life.

### 7. *Help Assured. Psalm 121:2.*

Our help comes not from the mountains but from the Lord of all creation. He is a very present help in trouble. Faith can claim this promise under all conditions.

### 8. *An Abundant Entrance. Psalm 119:151.*

The King eternal, immortal, invisible, but ever present, seeks to extend His kingdom and give His kingdom to His saints. All His commandments are offers of His divine rule. He that keepeth them "loveth me, and I will love him and manifest myself to him."

### 9. *Grace Sufficient. II Cor. 12:9\**

*Doubt Him not, although He leadeth  
Other ways than hope had said:  
All the grace thy spirit needeth  
Dwells in Him. Be not afraid.*

### 10. *The Way of Peace. Psalm 119:165.*

The law of the Spirit of life in Christ Jesus is peace because it has made one free from the law of sin and death. The righteous loves it and meditating therein day and night makes room in his heart for the Prince of Peace.

### 11. *The Gospel in a Nutshell. Psalm 119:88.*

What the law could not do, God did, sending His Son and raising us together with Him to walk in newness of life. His living Word quickens and inevitably produces a walk in the Spirit.

### 12. *A Good Prayer. Psalm 119:34*

If thou lift up thy voice and cry for understanding, thou shalt understand the fear of the Lord. He giveth wisdom liberally to those who ask in faith.

(Continued on page 15)

## Bread of Life

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# Upon His Shoulder

By H. R. WALDVOGEL

**THE MOST WONDERFUL MESSAGE** to us at this Christmas season is the simple short sentence: "The government shall be upon His shoulder." When the prophet Isaiah made this statement, he was chiding the house of David for their backslidden condition, but he went on to prophesy that the day would come when a virgin would bring forth a son and that the government would be on His shoulder. He would be called the Son of the Highest, God manifest in the flesh, for you and for me. Almighty God had determined that the government should be on His shoulder.

The devil had said, "No, the government shall be upon my shoulder." And even Adam and Eve had said, "The government shall be upon the devil's shoulder," when they invited all Hell to come into the world by their disobedience. And when they invited Satan and sin, death came into the world and ruled over all of humanity. Adam and Eve made their choice as to who should have the government and reign over them. And so to this present day, each one makes his choice. But you have to make your choice. You can choose Jesus. You can confess with your

mouth that He is Lord, that the government of your life is upon His shoulder. But if you do, be very careful, for it means you will have to take Him into your heart, into your mind, into your body, into your soul.

Many, even many so-called Christians, do not want "this Man to reign" over them, but if you want Him to reign, He will reign. If you want Jesus Christ to be King of your life, you will have the Kingdom of God within you, you will have fountains of living water issuing forth from that heart that was once crawling with the lust of the flesh and the lust of the eyes and the pride of life—all the vermin of hell which has possessed this heart. The King is here, and you have your choice. You can let the devil and the flesh and the world keep their hold upon your mind—this mind that the devil uses to defile your whole body by thoughts that are unclean and unrighteous and unholy and unjust. Or you can "let this mind be in you which was also in Christ Jesus," for He offers me His own thoughts. He says, "Let the wicked forsake his way and the unrighteous man his thoughts."

Is that what Christmas

means? The reign of Christ over my mind?

Christianity ought to revise its way. Today we make things so easy for people: all you have to do is lift your hand and to believe what the devil believes, and you're saved. When Jesus Christ was asked, "Shall many be saved?" He said, "Strive to enter in. Many shall try to enter in and shall not be able. Straight is the gate and narrow is the way and few there be that find it." But it leadeth unto life. Why is it straight? Because "he that taketh not up his cross daily and followeth me cannot be my disciple." That is the way.

What a wonderful way. What a wonderful deliverance He has provided for me—to be crucified with Him with the affections and lusts. And how is that accomplished? It's accomplished by His coming into my heart and taking His great power and reigning. It is up to me to make the choice. Here is darkness and here is light. Light is come into the world, and this is the condemnation that men love darkness rather than the light. "He came unto His own, and His own received Him not." Beloved, the question of the gospel is always one—Do you want Me? In the Old Testament He

said, "Israel would have none of me." He walked with them through the desert. He fed them with bread from Heaven. He did signs and wonders. But, he said, "They didn't want Me." But now Jesus Christ says, "Father, I am glorified in them." "I in them." There's no other salvation, "I in them and Thou in me." Beloved, "the government *shall* be upon His shoulder", and as soon as you accept the reign of Christ, as soon as you bow your neck to receive His yoke, He will take over. That is salvation. He says, "If you will hear my voice and open the door, I will come in." Not only did He come to this earth but He came *for me*, and He came that I might be partaker of Christ, a partaker of His divine nature.

He has promised, "Ye shall receive the gift of the Holy Ghost." Have you received the Holy Ghost since you believed? If not, is it because you don't want Him to reign? Is it because you don't want to walk in the Spirit, you don't want to be controlled by the Spirit? That's what brought the flood upon the ungodly. They would not be controlled by the Holy Ghost. The sons of God looked with lustful eyes upon the daughters of men, and they married whomsoever they chose. Isn't that what the sons of God do today, right and left? If God is going to present me spotless before the presence of His glory with exceeding joy, I need the baptism of the Holy Ghost and fire. And that is what Jesus means when He says, "I came to cast fire upon this earth." Beloved, we have the right to experience a Pentecost like Peter and John and all the apostles experienced it—

a real coming of the Holy Spirit into this life—filled with the Holy Ghost so that we shall be like Him.

Oh, beloved, God has vested the power of the Almighty in my Saviour, and He is able to save them to the uttermost that come unto God *by Him*. God has made that arrangement between Himself and His Son, that Jesus Christ has power over all flesh to subdue all things unto Himself. And how does He do it? By the power of His resurrection. Oh, beloved, we are worshipping today a King who is glorified at the right hand of God and who is shedding abroad this which ye now see and hear.

Now the question is, shall the government be upon His shoulder in my life? God says it shall! How foolish I am if I don't say to every devil that tests me, "The government is upon His shoulder." As long as I am in this body I will be tested, I will be tempted, I will be tried. That belongs to my warfare and to my race, but as I say, "The government shall be upon His shoulder," Jesus Christ will show Himself, Jesus Christ will take His great power and will reign wherever He is allowed to reign.

If thou believest in thine heart that God hath raised Him from the dead, thou shalt be saved, and, beloved, this salvation is a Holy Ghost salvation. God — God is my salvation. Everything else is insufficient. It must be God. It must be the love of God that dwells within my heart. It must be the peace of God that passeth all understanding. It must be the joy of the Lord that floods my soul and keeps me in the presence of God. And I must say, the

government shall be upon His shoulder. I must say, He shall reign! He must. And I must be filled with the Holy Ghost if He is to reign. I must walk in this unction. I must abide in Him. If I don't, I will be cut off as a branch that will wither.

The Lord says, if you will seek Him, He will be found of you, but if you forsake Him, He will cast you off forever. Poor Solomon—a man that lived like no other king did, a man who was gifted with wisdom from heaven like no other, but when the temptation came to fall for those heathen women, his old heart couldn't stand the test. Listen, you and I will never stand the tests that come our way unless we are hid with Christ in God. Oh, we must seek Him. Don't you? Isn't that the first thing you *must* do? Make sure that the Spirit of God dwells in you. If you live in the flesh, you shall die. But that is the trouble. Most people are not living in the fear of God and in the comfort of the Holy Ghost. It doesn't make much difference whether they pray or whether they don't. They can get along all right. But to let Jesus reign means that I pray without ceasing. "The government shall be upon His shoulder." That means the government of my life, that I take His yoke upon me, that I shall be meek and lowly in heart; that I refer every thought to Him, every word, every feeling, every action.

Beloved, today we are dealing with a King who is in the midst, who is in your heart. Do *you* let Him reign? This alone is the true meaning of Christmas. This alone is the meaning of "The government shall be upon His shoulder."

# *The Fighting Elder*

## **Conflicts in the Narrow Way**

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

### P A R T   X I X



#### SYNOPSIS OF ELDER BROOKS' LIFE.

*Born: June 9, 1856, Bowling Green, Virginia*

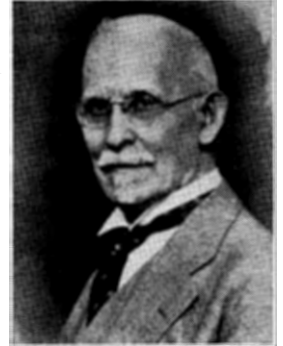
*Entered the Ministry: December, 1885, Carthage, Ohio*

*Healed when Dying: April, 1896*

*Married: Sara Leggett Brooks, Feb. 22, 1900*

*Ministers in Victoria, B.C., and Toronto, Ont., 1900-1906*

*Begins to seek the Baptism of the Holy Spirit, Jan., 1907*



**M**AY and June passed, and still Elder Brooks did not receive his baptism, seemingly not even so much as a little shower of the latter rain. Then, about the first of July, for various reasons the Robinsons gave up the meetings in the hall. There was, however, still a month's rent paid, and even though he had not received his baptism, Elder felt he must go on with meetings. To do otherwise was too much for his economical nature and would be a dreadful waste of money! So disregarding his previous conviction and without seeking the leading of the Lord, he undertook to conduct services. Imagine the chagrin and humiliation of this minister who had never known defeat to see his audiences steadily decline during the month with each succeeding meeting until they were composed of only two men—"and the one slept and the other nodded, and they didn't have a penny between them!"

"This was a preacher's discipline!" commented Elder Brooks as he later narrated this story, for he realized that God was bringing low a high preacher, teaching him many needed lessons. This fact was corroborated by another incident which occurred at this period. "One of the former members of our congregation who was quite interested in us was prevented by the Lord from attending our present meetings and from sending us offerings. She was troubled and asked the Lord why she was thus hindered. The reply He gave was, 'That man must be stripped.'"

To the glory and faithfulness of God, it should be recorded that although the Brookses were

without guaranteed support, the Lord never failed to supply their necessities, even though it was often meal by meal.

One morning during this long-remembered month of July, Elder Brooks realized their finances were indeed in a very precarious condition. Together he and his wife went into their parlor and earnestly prayed that God would supply the money they needed.

"Be definite with God," came so strongly into Elder's soul that he cried out, "God, give me five dollars *today*."

"That day I made a call on the sister just referred to and she gave me two dollars. The devil said, 'When will you get the other three?' I didn't argue with him; I knew he would beat me.

"As I walked home from her place, I passed a fine Presbyterian church and parsonage and thought of how nice the pastor there had things. The suggestion came to me, 'How would you like to change places with him?' A real shock came, and I responded, 'Not for all the world!' Then came the thought, 'You're not so bad off after all.'

"That night I went to the mission and spoke to the same two men. Just before I closed, another of our old members came in. Then as I was going to turn out the last light, he said, 'Hold on, Brother Brooks,' and pulled out some money and gave it to me.

"I opened it up before him — three dollars. Then I told him of my prayer and of the two dollars I had received from the sister that

morning. Then he said that he had passed the hall every night and had seen the lights but had had no leading to stop. This night he had already gone two blocks beyond the hall when the Lord stopped him and made him go back to give me that three dollars. How wonderfully God answers prayer!

"When I finished the month's meetings, I did not attempt to minister for a time but began to pray for my baptism. It took a long time for God to baptize me. My foolish fight against manifestations was the main hindrance, but in addition I had quite a cargo of self to get rid of. As I sought the Lord, He showed me things in my nature that were displeasing to Him and made me cry out to be delivered from my self-life."

About this time, early in the summer of 1907, Mrs. Brooks suffered a miscarriage which caused her severe suffering and left her quite weak. About the first of September, a friend who lived at Waubaskene on Georgian Bay invited Mrs. Brooks to come there with Ruth and Eugene so that she might have opportunity to recuperate. Here she regained her strength rapidly. As there was a small group of people there who had been members of Zion and were without a minister, they were happy to have Mrs. Brooks hold meetings for them.

Quite soon after Mrs. Brooks left Toronto for Waubaskene, Mr. and Mrs. Robinson came to live in their home. Since the time they had given up the meetings in July, they had been giving themselves to prayer for the fulfillment of God's will in their lives and the knowledge of their next step in the ministry. Within a few days of their arrival, Elder Brooks joined his family in Waubaskene, remaining two weeks when he accepted a call to hold meetings in nearby Collingwood, a town where he had ministered repeatedly and successfully in previous years.

(It was in Collingwood that the incident had occurred with which this biography began. See *BREAD OF LIFE*, June, 1963. As Elder Brooks was preaching in an open tent, some hoodlums egged him. One flew up his sleeve; Elder simply shook it out and went on with his sermon "just as though the time had come for this point of the ritual." Elder's demeanor under attack plus his bearing and delivery inspired one young fellow in the audience to go into the ministry—the Baptist minister in Dubuque, Iowa, who encountered Elder Brooks' son and daughter about twenty-five years later.)

Although Elder Brooks had not yet received his

baptism in the Spirit and so, according to his understanding, really was not qualified to minister, he accepted the invitation as from the Lord, under the circumstances, "thinking God had set me free to evangelize." It was a poor blacksmith with a large family who had asked him to come to Collingwood and to whose home therefore he went as a matter of course to reside.

"I rented a hall with what little money I had and announced meetings, but nobody came," recalled Elder Brooks. Real humiliation! All the more because of his previous success in the same city. "Now my money was gone, and for the next two months I had to live with the poor blacksmith. During this time I did not have even postage with which to mail a letter to my wife! I prayed almost incessantly. My southern pride and independence was driving me. To be living on this poor family, even though I had been invited by them, ground the very life out of me."

Meanwhile, Mrs. Brooks and the children had continued for a short time in Waubaskene. Then one day in early November, Mrs. Brooks received a letter which was to alter the entire course of the Brookses' lives and ministry. It was from Mr. Robinson telling of "a wonderful spiritual experience" his wife had had and asking Mrs. Brooks to come home.

"I knew at once that this was a call from the Lord and prepared to go the next day though Satan endeavored to hinder," said Mrs. Brooks. "That afternoon I went to say goodbye to a friend and her husband who prevailed on me to stay for the evening meal. In helping her get the supper, I fell into an open trapdoor and was badly hurt. I managed to crawl out and onto a lounge. When I returned to the house where we were staying, my friend tried to persuade me that I could not go home the next day in my present condition. I felt that I should, but to reassure myself I put out a fleece. That night was stormy, and I said to the Lord, 'If it's a fine morning when I awaken at six, I'll know you want me to go.'"

"At six o'clock the next morning I looked out and had my answer: it was a lovely morning. Although I felt very badly, I got the children ready. My friend tried to dissuade me, but I knew I must go. As I tried to eat some breakfast, I felt faint and could hardly sit up. With my friend's assistance I managed to get to the station. As soon as I got on the train, I lay down, praying all the time. Presently I was as well as ever. All that remained of my injury was a large welt on the side of my head.

"When I arrived at my home in Toronto, I found the great presence of the Lord there. God had come to our house in a new way. Mrs. Robinson had entered into an experience such as I had never heard of nor seen before.

"From the time Mrs. Robinson had been saved and healed, she had prayed much. She had prayed a number of people through to their healing whom no one else seemed to be able to reach by his faith and prayers. Above all, she had earnestly prayed to know the will of God and to do it.

"After her baptism in the Holy Spirit, a still greater spirit of prayer came upon her which increased until it became one great cry for God to come to her. She desired to die to her natural self and to let Christ fulfill in her the words spoken by Paul, *I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me* (Gal. 2:20).

"There came a day when Christ answered that prayer and manifested Himself to her in that way. This was the experience in which I found Mrs. Robinson in November, 1907.

"One of the ways in which Christ manifested His presence and power was by speaking through her in the word of wisdom and prophecy (see I Corinthians 12:4-11). This was a new experience for her. Concerning it, she herself said, 'I didn't know a word about anybody's having the gift of wisdom. I didn't know the Lord would talk to a person. I didn't understand it. I was kneeling alone with my Lord. I heard the Lord say something to me, which came in a simple way across my lips, and I never noticed He used my own lips; I was astonished that the Lord spoke out to me in words.' However, this operation of the Spirit was only one of the ways in which Christ manifested Himself in Mrs. Robinson's life.

"No one should think this incredible—that the Lord would speak thus over lips of clay, for this is His promise to those who will cleanse themselves 'from all the filthiness of the flesh and spirit': 'I will dwell in them and walk in them; and I will be their God, and they shall be my people' (II Corinthians 6:16-7:1).

"I was overawed and profoundly impressed by this mighty manifestation of the Lord. When He talked to me, through Mrs. Robinson, I knew it was the Christ. My soul was bowed in love and reverence to my heavenly Father for the words He spoke to me.

"In the latter part of December, Mr. and Mrs. Robinson moved out of our house and went to live at her aunt's house. At this time the Lord permitted Mrs. Robinson to go through some great testings, and in January of 1908 she was called to Montreal by her husband who had preceded her there because of his father's illness."

All this while Elder Brooks was still in Collingwood. While he was away, the Lord allowed Mrs. Brooks to go through some severe financial testings. Since they had resigned from Zion the previous January, they had had no regular income. For about a year the Lord had been directly providing for them through channels of His appointment. "Although tried to the limit, we never came to want," was Mrs. Brooks' testimony.

"The Lord was training both Mr. Brooks and me," Mrs. Brooks continued, "and permitted us to go through separate experiences. I did not mind his absence, feeling that he was in the will of God to be where he was and for me to be at home. My heart was at rest, for I had already begun to see God's great hand in dealing with us and praised Him for it.

"These experiences were indeed humiliating but were permitted of God to bring us down, to give us rest and faith in Him that he would never fail us under any circumstance or condition. We learned to step out by faith in God where there seemed nothing to put our feet on. Many and various were these experiences, and in after-years we reaped the benefit of them when we had larger responsibilities. They may seem strange and are to the natural man, for God's ways are not man's ways, and the natural man cannot understand the things of the Spirit. They are foolishness to him. (See I Corinthians 2:14.)

"Every month there had come a certain sum from two different families in distant cities that just met our rent. We paid in advance, but the month (February, 1908) came when the money had not come. Evidently this was timed by the Lord, for both people failed that month to send the sum which they had been sending.

"On the first of the month the agent came for the rent. I had to acknowledge to him that I did not have the money. He expostulated with me and said he would come back in a few days. When he returned, I still did not have the money. He was a little more insistent and asked me, 'Is there not some friend you can borrow from?'

"I replied, 'No, I don't feel that I should borrow the money.'

" 'Well,' he said, 'you know I can't wait. I'm supposed to collect this money. Haven't you any jewelry or books you could sell? If you don't have the money by next Tuesday, I will have to seize your furniture. I don't want to do it, but I'm only the agent, and the landlord must have his rent when it's due.' "

"I answered, 'No, I haven't anything that I would wish to sell, but if I haven't the money when you come again, you will just have to levy on the furniture.' "

"He went away, and I looked to the Lord and kept believing that God would do His will. I was happy and praised the Lord. It was wonderful how I was sustained. "

"On the Tuesday following, he came, and still the money had not been forthcoming. He said, 'Well, I will just have to take your furniture.' So he went through the house and put his mark on every piece of furniture that he wanted, left a man to watch it, and said he would take it on Thursday. "

"I went about the house singing:

*Safe is my refuge, sweet is my rest,  
Ill cannot harm me, nor foes e'er molest;  
Jesus my spirit so tenderly calms,  
Holding me close in His mighty arms.*

*Oh! what wonderful, wonderful rest!  
Trusting completely in Jesus I'm blest;  
Sweetly He comforts and shields from alarms,  
Holding me safe in His mighty arms.*

*Pressing my tear-stained cheek to His own,  
Hushing my grief with His sweet gentle tone;  
Touching my heart with His healing balm,  
Holding me still in His mighty arms.*

*Tempest may rage, sin's surges may beat,  
Ne'er can they reach my shelter'd retreat;  
Free from all danger, from dread alarms,  
Resting so safe in His mighty arms.*

"The man who had been left to watch the furniture wondered how I could be happy and had no 'mourn' and no sorrow, and so asked me. I said, 'The joy of the Lord is in my heart. I can't help singing and being happy. The Lord will take care of it all. If they take the furniture, it's all right.' "

"On Thursday afternoon a sleigh was to come after the furniture, and who should appear on that day but a greatly-loved uncle of mine who lived in the city but had not been to see me for six months. Evidently the Lord allowed this for further humiliation. "

"I sat down with him in the parlor and waited with bated breath and fearful heart to hear the sleigh bells. This uncle was not a Pentecostal man and knew nothing of our experiences or of the faith life, so I could tell him nothing. I could only let events take care of themselves. "

"Presently, as we sat there, 'Jingle, jingle,' came the bells, and the sleigh drove up. I arose and excusing myself, went into the dining room and sent the children in to entertain my uncle while I met and took care of things in other parts of the house. They took the things out of the dining room first. While they were finishing there, I went in again, praying that he would leave before they came into the parlor. To my great relief, he arose to go, and just as he went out of the outside door, the men came into the parlor to carry out the chair he had been sitting on. "

"When my uncle had gone, I went into the emptied dining room. The Spirit began to laugh through me, and the joy of the Lord welled up in my soul. I didn't care at all about it; I somehow felt God was in it. The man who had watched the furniture said, 'Mrs. Brooks, how can you laugh?' "

" 'Oh, I can't help laughing. God makes me laugh.' "

The next day Elder Eugene Brooks returned home! When, at length, he had learned the lessons which the Lord had to teach him in Collingwood, he was released from his "prison home", as he called it. He was invited to preach in a private home in the country where he was given an offering sufficient for his traveling expenses to Toronto. "

"You can believe me that I took the first train I could get," narrated the Elder. "Mrs. Brooks knew nothing of my coming, and I expected to give her a wonderful surprise. When I reached our house, I crept up the steps, opened the door carefully, and entered the hall. Everything looked so strange! I entered the dining room, and things looked stranger still. I seemed to be in another home." "

Mrs. Brooks happened to be in the kitchen when her husband arrived home. As she turned, she spied him in the living room and, wondering what he was thinking, went to meet him and, as she did so, began to laugh. He greeted her and the children and then asked, "What has happened here?" "

(Continued on page 10)



Mr. and Mrs. Roy Dalton

## “I am Staying With God”

By Adele Flower Dalton

Ronda, Spain

AT THE FOOT of a steep stone-paved street here in Ronda stands the weather-beaten fountain known as *Ocho Canos* (eight pipes). Fifteen hundred years ago, it was fed by the ancient Roman aqueduct, the stone arches of which still stand etched against the intense blue of the sky, the dark green olive trees, and the barren gray mountains at the edge of town. At present, the water is piped in to this fountain, but it still comes from the same distant spring, and even today it supplies all of the families for blocks around. Just beyond *Ocho Canos* is the gateway opening into the cobblestoned *Patio de Santa Ana*, a cluster of whitewashed dwellings where twenty-seven families live. Three doors down, under the shade of a grapevine, is the entrance to the tiny apartment of Isabel Lobato, an elderly widow.

One morning recently, as her fingers were busily braiding the palm fronds that she makes into baskets, a shadow broke the rays of sunshine that streamed in through her open doorway. Looking up from her work, Isabel saw two Sisters of the

Cross. As her eyes rested on the drab brown garb of the first to enter, her black veil, and the heavy crucifix swinging from her waist, fear gripped Isabel's heart. She was alone and at their mercy. What would they do? Simple as she is, and uneducated, what could she say to them? Then, suddenly, she remembered Jacob's words as he wrestled with the angel: "I will not let thee go unless thou bless me." Swiftly, she cried out to the Lord for a like blessing. And just as quickly, all of her fear fled away.

As the inquisitive eyes of the two nuns traveled over the various details of her humble home, they fell on the painting of Mary that hangs above Isabel's bed. (Since it was painted by her son who died many years ago, this picture is precious to her, but merely as a work of art.) "Ay," one of them observed, "*recele... pray to her.*"

Quietly, Isabel replied, "*Hermana... Sister, I do not pray to the Virgin nor to any of the other saints.*"

Pale with anger, her visitor queried, "*Por que?... why?*" "Because I am an *evangelica.*" (Translated into English, this word means "evangelical"—many of our people use it to

explain that they have accepted the Gospel.)

"How horrible! You are in great sin. You can never enter into the Kingdom of God."

"Sister," Isabel gently answered, "you are mistaken. Now I *will* enter into the Kingdom of God, because I have been converted to the Lord Jesus."

"Converted!" came the sardonic reply.

"*Si, senora... yes, my lady, converted!*"

"Ay,... and the *protestantes* do not care for the Virgin."

"That is not true," Isabel shook her head. "She was the mother of our Lord and we esteem her very highly."

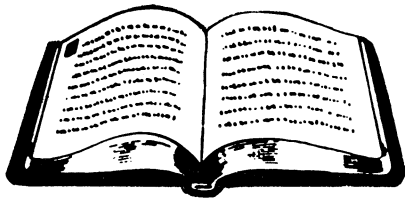
"But the Virgin is above all others," the nun insisted.

Calmly, but urgently, Isabel touched the brown-clad arm of her visitor as she answered, "Sister, if you really mean what you are saying, *you* are the one who will not enter into the Kingdom of God."

As she backed toward the door, a sneer curled the lip of the Sister of the Cross. "Stay with the Virgin!" was her parting thrust.

From her doorway, Isabel smiled back, "Sister, I am staying with God."

(Continued on page 15)



## **"I AM the Lord that Healeth Thee"**

By CHARLES N. ANDREWS

**I**N MATTHEW 8:17, the Holy Spirit shows conclusively that the correct wording of Isaiah 53:4 should be: "Surely He hath borne our sicknesses and carried our pains," as we have previously shown. So Isaiah 53 shows He was punished for our sins that we might be forgiven and healed from our sicknesses, and this is proven in Matthew.

Also Matthew shows us the following facts:

1. It is God's will for us to be healed. Matt. 8:2-3.
2. Jesus' ministry consisted of "teaching," "preaching," and "healing" (Matt. 4:23; 9:35).
3. He "healed all manner of sickness, and all manner of disease" (Matt. 4:23; 9:35).
4. He healed everyone who came or was brought to Him. Matt. 4:24; 8:16; 9:35; 14:35,36; 15:30; 19:2; 21:14.
5. He often asked them to do something showing faith and obedience.
6. He usually stated they were healed because of their faith.

The purpose of these studies is to help you believe that Jesus Christ *wants* to heal you, and that He *will* if you come, putting all of your faith and trust in Him.

A good, general plan for getting healed is first of all to go to the Bible until you are convinced it is God's will to heal you. Then take one or more promises from the Bible, and begin to pray regularly each day—unless you can take time to pray without stopping until you have your healing. . . . Don't be careless or haphazard, but be definite. Praise and thank God for His promises while you are praying. Tell the Lord that you believe He is hearing you, and that this healing is yours and you are looking and believing for it to be manifested. Keep this up without wavering until you have the victory.

Continue reading through Mark, Luke, and John, using the same outline as given for Matthew. See November BREAD OF LIFE, p. 10.

## **The Fighting Elder**

(Continued from page 8)

"I drew him into the parlor and related to him the events of the past ten days," said Mrs. Brooks. "Then we both praised the Lord and laughed together. On Saturday the agent again came to see if I had received any money for the rent. I told him, 'No, but you just go on and sell the furniture. It will be all right.'"

"He said, 'The furniture is to be sold Monday at eleven o'clock, and if you get any money before that time, bring it to the auction-room and we will stop the sale.' I thanked him for his kindness and again assured him that it would be all right for him to sell the furniture if we could not redeem it.

"At ten o'clock on Monday morning a letter came with ten dollars from one of the persons who had been sending us money before. I had told the Lord that if he did send any money, I would know it was to redeem the furniture. So when this money came, I put on my things and went immediately downtown to the auction-room, arriving five minutes before the sale was to begin. Of course this stopped the sale, and we got our furniture back. It cost us nine dollars extra for this experience, but it was worth it."

"Madame Guyon says in her *Autobiography*: 'It is on the NOTHING in man that God establishes His greatest works . . . He destroys that He might build; for when He is about to rear His sacred temple in us, He first totally razes that vain and pompous edifice, which human art and power had erected, and from its horrible ruins a new structure is formed, by His power only.'

"God was now endeavoring to do this work in us," observed Elder Brooks. "To accomplish this, He permitted us to go through many and varied strange trials and vicissitudes. By these we were humbled and were made to seek Him as never before. This period of great test and purification was also a time of preparation for the next step He had for us, a different type of ministry than we had known. For this to be possible, God had to bring us to the end of ourselves and to a place where He controlled us in a way hitherto unknown to us. Although this was a time of great testing, it was also a time in which we saw the glory of the Lord in a great way, revealed to us in His ever-mindful provision for us."

— To be continued —



The Emperor Julian (361-363)

## Momentous Events from The History of Christianity

Julian the Apostate's Warfare against Christianity

By J. S. C. ABBOTT

Edited by G. P. GARDINER

JULIAN PRESSED on inexorably till death, endeavoring to crush the religion of Jesus, and to reinstate the gorgeous but senseless mummeries of paganism. Intellectually, Julian was a remarkable man both in native vigor of mind and in rich mental culture. Those portions of his works which have descended to us prove that he possessed talent, wit, and rhetorical ease and fluency. It seems as though God allowed such men to assail Christianity that it might be seen that the religion of Jesus could triumph over the highest intelligence combined with unlimited despotic power.

It is recorded that Julian possessed among other mental marvels such flexibility of thought and abstract power of attention that he could employ his hand to write, his ear to listen, and his voice to dictate, at one and the same time. During the long winter evenings, he devoted himself with tireless malignity to writing a book against Christianity. This treatise left but little which modern unbelief could add.

To prove that paganism could make as good men as Christianity could make, Julian adopted the most austere morals, rigidly abstaining from those vices which characterized the times. He despised the pomp of royalty, discarded all luxuries, slept on the ground, and partook only of the most frugal fare. Indeed, he went

so far in the spirit of eccentricity, fanaticism, and superstition, as to renounce the decencies of dress and the laws of cleanliness. He deemed it an act of piety to be filthy in person and to allow vermin to devour him. In one of his letters, boasting of his superior piety, he descants with pride upon the length of his finger-nails, the dirtiness of his and *populousness* of his beard.

Julian repaired and garnished the idol temples and reinstated pagan worship in the palace with all conceivable splendor. Every effort was made to render idolatry fashionable and popular by gorgeous parades and court patronage. The emperor himself often officiated as a priest at the polluted shrines. The churches were robbed of their property. Christians were ejected from all lucrative and honorable offices, and their places supplied by pagans. The Christian schools were broken up, and the children of Christians denied all education save in the schools of the idolaters.

A well-read scholar, he knew that open persecution, imprisonment, torture, and death had utterly failed in arresting the progress of Christianity. He resolved to try the influence of insult and contempt. He hoped, by dooming the disciples of Jesus to ignorance and poverty, to paralyze their energies.

The rich and powerful pagans,

as well as the low and vulgar, thus encouraged by the example of the king and the court, began to assail the Christians with new malignity. The disciples were everywhere insulted, persecuted, mobbed. To call one a Christian became the severest term of reproach.

Then, as now, there were vast multitudes who had no independent faith of their own. These unthinking ones drifted along with the popular current. Julian condescended himself to write lampoons against Christianity. In one of these, ridiculing the Christian doctrine, that any man who repents of sin and trusts in the Saviour may be forgiven, he represents, in a satire entitled "The Caesars," his Christian uncle, the Emperor Constantine, going on a mission to the shades of the infernals. There the emperor gathers around him all the foul fiends of the pit, and, addressing them, says,—

"Whoever is a profligate, a murderer, a guilty man of any kind, let him come boldly to me: I will wash him in the water of baptism, and make him instantly pure. And should you fall into the same crime again, and only beat your breast, and say, 'I am sorry,' you shall again be perfectly holy."

It would be difficult anywhere to find a more interesting illustration of the fact, that there is often but a hair's breadth between the most debasing error and the most en-

nobling truth. The Christian doctrine of forgiveness through repentance, and trust in the atonement, which our Saviour has made, very nearly resembles this burlesque of the doctrine as uttered by Julian; and yet one is true, and the other false. How small is the *verbal* difference between this Christian doctrine of salvation through faith in an atoning Saviour and Julian's gross perversion of that only truth by which a sinner may be saved!

Some may wonder how it was possible for such a man as Julian, highly educated, and endowed by nature with great intellectual abilities, to advocate idol worship. The following extracts from a treatise of instructions which he drew up for the use of the pagan priests will show with how much plausibility such a man could argue in support of a bad cause:—

"Let no one accuse us," he says, "of holding the gods to be wood, stone, brass. When we look at the images of the gods, we ought not to see in them stone and wood, neither ought we to see the gods themselves.

"Whoever loves the emperor is pleased with beholding his image; whoever loves his child delights in the picture of his child. So whoever loves the gods looks with pleasure on their images, penetrated with awe towards those invisible beings who look down upon him."

The Bishop of Alexandria, Athanasius, was one of the most illustrious men of his age. He was profoundly learned, a zealous Christian, an eloquent preacher, and one whose unblemished virtues commanded the respect of all. His success as a preacher exasperated Julian to the highest degree. Moreover, he was so beloved in Alexandria by his flock, and by the whole community, that it was not easy to strike him with the weapons of persecution. Even the governor of Alexandria hesitated to obey the decree of the infuriated emperor, and to drive Athanasius from a people by whom he was so highly respected and ardently beloved. At length, the emperor, receiving the tidings of some new conversions to Christianity through the eloquence of Athanasius, in his wrath wrote to the governor as follows:—

"I swear by the great Serapis, that, unless Athanasius is driven

from Alexandria before December, you shall be severely punished. You know my temper. The contempt which is shown for the gods in Alexandria hesitated to obey the tion. There is nothing I desire more than the banishment of Athanasius. The abominable wretch! Through his preaching several Grecian ladies of high rank have become Christians, and have been baptized."

Athanasius was banished. After the death of Julian (362), about a year later, he returned, living and ministering for thirty years when, having attained the age of eighty years, died in the year 393. His life was one of the most eventful in the history of the Church. Nobly he fought the battle, and passed from the stern conflict to the victor's crown.

Julian had been thoroughly instructed in Christianity. He had been nominally a Christian. He had deliberately apostatized from the faith, with the determination to reinstate paganism. He consecrated all the resources of his brilliant mind to invest paganism with some of the intellectual grace and dignity of Christianity. To rescue paganism from the contempt into which it had fallen, he endeavored to introduce into the idol worship some of the moral elements which he had purloined from the teachings of Jesus. In one of the attacks of this envenomed foe upon Christianity, he unwittingly uttered the noblest eulogy upon the early Christians.

"As children," he wrote, "are coaxed with cake, so have these Christians enticed the poor to join them by kindness. Strangers they have secured by hospitality. By affecting brotherly love, great moral purity, and honoring their dead, they have won the multitude."

This is a beautiful tribute to the character of the early disciples of our Saviour from the pen of a foe. Julian gave the idolatrous priests the excellent advice, to endeavor to win the people back to the pagan shrines by the same measures. He distributed large sums of money among the priests to aid them in their work. In his earnest appeal to them, he says that the pagan poor obtained no assistance from their own people; while the Christians support all of their own poor

and assist also many of those who worship the gods.

Julian stooped to ignoble trickery, that he might put a moral compulsion upon the Christians to do homage to the idols.

The emperor's statue stood in all public places. It was customary for every one, in passing, to bow to it as to the emperor. Julian placed by the side of his statue, in closest proximity, several statues of the gods. Thus no one could respectfully bow the head to the image of the emperor without apparently doing homage to the idols. Not to bow to the statue of the emperor was a penal offense. Thus, and in many other ways too numerous to mention, Julian the apostate endeavored to reinstate paganism.

In the course of his march he reached the city of Antioch, in Syria, the capital of Asia Minor. Paul had long and successfully preached the gospel in that city; and, under the Emperor Constantine, every vestige of paganism had disappeared from its temples and its streets. Julian made strenuous efforts to re-establish pagan rites in Antioch. He reared an idol temple in the vicinity of a Christian burying-ground, and then ordered the bodies of the Christians to be removed from their graves, as polluting the soil which the idol temple rendered sacred to the pagan gods.

The Christians met to transfer, in solemn procession, the remains of their honored dead to another burial-place. With united voice they chanted the ninety-seventh Psalm, which calls upon the heathen deities to prostrate themselves before the majesty of Jehovah:—

"The Lord reigneth: let the earth rejoice;  
Let the multitude of the isles be glad thereof.  
Confounded be all they that serve graven images,  
That boast themselves of idols.  
Worship him, all ye gods."

Julian, in his exasperation, caused the arrest of several of the most prominent of these Christians, and sentenced them to the severest punishments.

It was at this time that there occurred one of the most memor-

able events of the reign of Julian and even of the entire history of Christianity itself, for it was an outstanding confirmation of one of the greatest prophecies of Christ. "Being fond of sacrificing," relates the historian Socrates Scholasticus, "he (Julian) not only himself delighted in the blood of victims, but considered it an indignity offered to him, if others did not do likewise. And as he found but few persons of this stamp, he sent for the Jews and enquired of them why they abstained from sacrificing, since the law of Moses enjoined it? On their replying that it was not permitted them to do this in any other place than Jerusalem, he immediately ordered them to rebuild Solomon's temple. Meanwhile he himself proceeded on his expedition against the Persians.

"The Jews who had been long desirous of obtaining a favorable opportunity for rearing their temple afresh in order that they might therein offer sacrifice, applied themselves very vigorously to the work. Moreover, they conducted themselves with great insolence toward the Christians, and threatened to do them as much mischief, as they had themselves suffered from the Romans. The emperor having ordered that the expenses of this structure should be defrayed out of the public treasury, all things were soon provided, such as timber and stone, burnt brick, clay, lime, and all other materials necessary for building.

"On this occasion Cyril, bishop of Jerusalem, called to mind the prophecy of Daniel, which Christ also in the holy gospels has confirmed, and predicted in the presence of many persons, that the time had indeed come 'in which one stone should not be left upon another in that temple,' but that the Saviour's prophetic declaration should have its full accomplishment. Such were the bishop's words: and on the night following, a mighty earthquake tore up the stones of the old foundations of the temple and dispersed them all together with the adjacent edifices.

"Terror consequently possessed the Jews on account of the event; and the report of it brought many to the spot who resided at a great distance; when therefore a vast multitude was assembled, another

prodigy took place. Fire came down from heaven and consumed all the builders' tools; so that the flames were seen preying upon mallets, irons to smooth and polish stones, saws, hatchets, adzes, in short all the various implements which the workmen had procured as necessary for the undertaking; and the fire continued burning among these a whole day."

This account is confirmed by many witnesses without contradiction. Even the Roman historian, Ammianus Marcellinus, who declares that no one disputed the fact, writes:

"While Alphius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, absolutely and resolutely bent, as it were, to drive them to a distance, the work was abandoned."

Thus the temple, instead of being rebuilt, was overthrown completely, and the impious scheme of Julian utterly, utterly failed.

While Julian was thus breathing threatenings and slaughter against the Church, he was summoned to the frontiers of Persia, where a terrible invasion was menacing the empire. Persia had gradually risen into a military power which threatened to assume independence.

The country between the Euphrates and the Tigris, called Mesopotamia, or *between the rivers*, consisted of a region about five hundred miles long and fifty wide. It was an exceedingly fertile plain. The inhabitants called themselves Assyrians. Being wealthy and numerous, and far distant from the central power of Rome, they had not only raised the banner of revolt against the empire, but had sent large armies across the Euphrates, which ravaged the adjacent provinces, and returned enriched with plunder and slaves.

To bring these Assyrians again into subjection to the Roman power, Julian commenced a campaign against them. He took with him sixty-five thousand veteran Roman

soldiers and a vast body of Scythian auxiliaries and roving Arabs.

By now Julian had reached the banks of the Euphrates in his march against the Persians. Here eleven hundred barges crowded the Euphrates, to float down the stream the emperor's ponderous engines of war and his military supplies.

These boats, flat-bottomed, were easily converted into pontoon-bridges. As this immense army crossed the Euphrates and entered Assyria, Julian gathered the whole body around him, and, with the most imposing rites of pagan religion, offered sacrifices to the pagan gods, appealing to them for aid in his enterprise. The appeal, for a time, seemed not to be in vain. Signal success accompanied his arms. City after city fell before the terrible power of the Roman legions. The trail of the victorious army was marked by smouldering ruins and blood.

Maogamalcha was one of the most important cities of this Assyrian realm. The wolfish Roman legions burst through the gates. Every conceivable outrage was inflicted upon the wretched inhabitants, and then they were consigned to indiscriminate massacre. The governor of the city was burned alive. There were in the suburbs three palaces, enriched with every thing which could minister to the pride of an Eastern monarch. Palaces, gardens, parks, statuary, paintings,—all were reduced to utter ruin.

The devastation of a palace creates much emotion; but it is the burning of the cottage, of which history takes such little notice, which fills the world with weeping and woe. Julian became such a terror to this whole region, that the painters of the nation represented him as a lion vomiting fire. And yet this same man seemed to have his appetites and passions under perfect control: he was quite free from many of those vices which degrade humanity; he shared all the hardships of the soldiers, often traversing with them, on foot, the burning plains.

But ere long the heathen gods, whose aid he had implored, and upon whom he had relied, seemed to abandon him. He was led to adopt the most insane measures which could only result in his ruin. Trou-

bles gathered thickly around him. He became so harassed with anxiety that he could not sleep. One night, in troubled dreams, or in a reverie, an angel appeared before him weeping, and covered with a funeral veil.

The superstitious monarch, affrighted, rushed from his tent. It was midnight. The camp was silent. The stars of Mesopotamia shone down sadly upon the apostate. Suddenly a brilliant meteor shot athwart the sky. To the superstitious pagan it was a menace from the god of war indicating defeat.

At break of day the trumpets suddenly sounded, summoning the soldiers to repel an attack from the foe springing by surprise upon them. It was a sultry summer's morning: not a breath of air mitigated the overpowering heat. Julian, as he rushed to the field, laid aside his cuirass. A cloud of arrows and javelins fell upon him. A barbed javelin, lined with sharp inlaid blades of steel, grazed his arm, pierced his ribs, and, with its keen point, penetrated deeply the liver of the monarch. Frantic with pain, Julian seized the weapon, and endeavored to wrench it out. In the attempt, his hands were severely lacerated by the blades. Bleeding, fainting, he fell senseless to the ground.

His guards bore his inanimate body from the tumult of the battle to a neighboring tent. It was some time before he awoke to consciousness. The blood was gushing from the wound. It was evident to Julian, and to all others, that he must soon die. Grasping a handful of the crimson gore, he flung it madly toward the heavens, as if conscious that Jesus was reigning there, and exclaimed, "O Galilean! Thou hast conquered."

The current of life was now fast ebbing, and death was manifestly near at hand. The wretched Julian made a faint attempt to rally to his support his pagan philosophy.

"I have lived," he said, "without any sin. I am not afraid to die. My soul is now to be absorbed into the ethereal substance of the universe."

Thus he died, June 26, 363, at midnight. After a reign of two brief years, the spirit of Julian the apostate ascended to the judgment-seat of Christ.



## You and Your House

By HELEN WANNENMACHER

**T**WEEN-AGE boys and girls have problems all their own, very real to them and sometimes difficult for them to understand. They therefore must have the encouragement and wise help of their parents, who will understand their physical, social, and spiritual needs. They are passing through changes in all of these areas of their lives. The companionship of parents is so necessary and means so very much to them at this time. Never be too busy to talk their problems over with them. Never make light of them, but encourage them to confide in you. Mothers should have heart-to-heart talks with their daughters, and dads with their sons. It will help them to see that their problems are but normal, natural ones and are preparing them to take their place in God's great plan for their lives.

Each child must be helped to make his own decisions; as relating to his Christian experience, his faith must become his own faith, not another's. His choice of companions must be

made because of right standards of living he has accepted for himself. This does not just happen, but he is aided first of all by the teaching, the example, and prayerful guidance of the parent. The growing child must be allowed to voice his opinions and desires in matters pertaining to himself and then shown whether the thing be right or wrong according to God's Word—but the right decision should be made by him because of his own convictions in the matter.

One very important phase of a young person's development is that he be kept busy from childhood on under the guidance of the parent. He should be given definite duties and responsibilities in the home. Learning to play an instrument is both profitable and pleasant. Taking an interest in church activities and being helpful to others is so good and helps him to put his faith into action.

He should soon discover that God has a definite purpose for his life. The *Marechale* of the Salvation Army would awaken her children each morning by saying—"The world is waiting for you," meaning that they should prepare themselves each day to bring the Gospel to a needy world.

Someone has said: "When a young person reaches the real cross-roads of life, you'd better be there directing traffic." Better still, may I suggest, "*So live and so train* that young person that he will be prepared to make his own right decisions in life when the opportunity arrives.

The earnest desire of every parent should be that God will have His way in the hearts and lives of their children, and this God will surely do if they have made this their aim and purpose in bringing them up.



## Attend to Reading

(I Timothy 4:13)

"OH, WHAT A BOOK!" I exclaimed out loud after I had finished the last sentence of *THE BAMBOO CROSS* by Homer E. Dowdy (Christian Publications, Harrisburg, Penn., 239 pp., \$3.95). So fascinated had I become that I would not leave the book till I had finished it—not even to go to a meal in the house where we were guests. Of all the many books which I have read only a very few—probably a half dozen at the most—have so captivated me. My reaction speaks for itself!

The subtitle, "The Witness of Christian Martyrs in the Communist-ridden Jungles of Viet Nam," is certainly true but by no means conveys the idea of the whole book. It is also the account of the valiant effort of Herbert and Lydia Jackson in sowing the seed which has produced such Christians. (The Jacksons returned to Viet Nam in October. During their furlough they spoke at Pilgrim Camp, Brant Lake, N. Y., both this season and last to the great blessing of the campers.)

The author, a Michigan newspaperman, has employed all the best elements of journalism in presenting the story, but he has done more than that. One often hears

about the plot of a novel and its development. Well, truth is indeed stranger than fiction, and one of the wonders of the progress of the gospel is to see the "plot" or plan of God unfold, and this is what the author clearly shows in *THE BAMBOO CROSS*. Let me warn the reader to notice the various individuals as they are introduced, even casually, for one is almost certain to meet them again later as villain or saint.

Of course, the fact that Viet Nam claims our daily attention in the press and on the air makes this book all the more relevant and interesting to read at this time. And it should cause us to remember that many directly involved in this conflict are our brothers in Christ and as such especially merit our prayers.

One of the few other books which has equally held my attention has, coincidentally, just been republished after having been out of print for many years. It is *THE HOPE OF ISRAEL* by Philip Mauro, a very lucid and careful study of the prophecies concerning Israel "after the flesh." The author shows how these prophecies are interpreted by the Holy Spirit Himself in the New Testament, and so he lays a rock foundation for interpreting them. With this he goes on to prove conclusively how that much of the Scripture which ordinarily is assigned to the Jews and/or is taught as yet to be fulfilled at some hypothetical distant time either has been fulfilled or finds its fulfillment in the Church which is the true Israel. For example, one realizes that the promises in Isaiah are indeed ours.

When I first read the book, about thirty years ago, I immediately

wrote my reaction on the last page:

*"From reading this book my faith in The Book and its Author have been immeasurably strengthened. My eyes have been opened to see how the Bible is one consistent whole, fulfilled to the last jot and tittle and how much there is which I have not seen nor laid hold of but which is mine in Christ Jesus. . . . My soul has been opened to the unutterable glories of God."*

And I say the same thing today—only with a far deeper appreciation of the teaching of the book and its many implications and applications to one's every-day life.

Reiner Publications, Swengel, Penn., has performed an inestimable service to the people of God in making this classic of prophetic interpretation once again available. Paperback, \$1.95.—G.P.G.

## Staying with God

(Continued from page 9)

Isabel is seventy-five. She can't write her name. But she has learned to read. Each evening, when her basket-weaving is laid aside, out comes her Bible. For hours she pores over its precious pages. "*Hermana Adele*," she says to me, "...Sister Adele, before I die, I want to read it through." Already she has reached the Kings. And from the way in which she is receiving fresh strength from God ever since she surrendered her life to Him, she may live long enough to read it through several times.

## Daily Manna for December

(Continued from page 2)

### 13. *My Daily Program. Psalm 113:3.*

There is no substitute for praise. The walls of the city of God are salvation and the gates praise. Someone has said that without praise you are up against a solid wall, but by praise you hang your own gates. "Enter into His courts with praise!"

### 14. *Our Warfare. Psalm 108:3.*

The only war worth fighting is this good fight of faith, and we are called thereunto. But it is His

war, and He will lead us always in triumph. When He leads me to warfare, He buckles my armour on. "Be strong in the Lord and in the power of His might."

### 15. *Our Confidence. Phil. 1:6.*

I have been chosen in Him before the foundation of the world. He must have known what material He chose and predestinated to be conformed to His own image. He must have had confidence in His own ability to carry us through to perfection. Our confidence is not in the flesh but in Him. Cast not away, therefore, your confidence!

16. *The Overcoming Life. Rev. 3:21.*

There is an enemy to overcome, but there is a power that will make us more than conquerors. He that is within you is mightier than he that is in the world. Let not your heart be troubled, but learn to abide in Him that He may abide in you.

17. *Master Potter. Phil. 1:6\**

*Jesus, complete Thy work in time,  
The work Thou hast begun;  
Each day may I grow more like Thee,  
Until the race is run.*

18. *A Way Out of the Dark. Psalm 107:15.*

"Count your blessings,—and it will surprise you what the Lord hath done." Also, you will not have time left for anything but thanksgiving. You will walk in the light of His countenance all day long.

19. *Gracious Companion. Psalm 91:15.*

We must through much tribulation enter into the kingdom. But having Him with us and His promise to abide makes us even to glory in tribulation. We discover that He makes all things to work together for good to those who love Him.

20. *Lovership. Psalm 104:34.*

"If any man love me, He will keep my word." The love of Jesus makes one love His Word. The righteous, whose delight is in the law of the Lord, meditates therein day and night, draws divine life from it.

21. *Father's Care. Luke 12:30\**

*Precious thought, my Father knoweth;  
In His love I rest,  
For whate'er my Father doeth  
Must be always best.*

22. *Snow-white. Rev. 3:5.*

How to overcome — guard your heart with all diligence! Walking with Jesus here on earth and purifying ourselves as He is pure insures my being clothed there and walking with Him in white garments.

23. *Safety. Psalm 94:22.*

Who can be against us? The gift of God is His Son, and the gift of the Son is the Father. "O the unsearchable riches of Christ! Wealth that can never be told!" Now there is no condemnation and no separation—God is my all in all.

24. *The Provision of the Gospel. Psalm 90:17.*

He gives beauty for ashes, the oil of joy for the spirit of heaviness, for our broken work His work within us, presenting His own faultless before the presence of His glory with exceeding joy.

25. *Happy Child of God. Psalm 89:26.*

This is the bequest of the new covenant: I will be a Father unto you. Ye are all the children of God by faith in Jesus Christ, and if children, then heirs, heirs of God. "With confidence I now draw nigh, and Father, Abba Father, cry."

26. *Love Eternal. Psalm 86:15.*

When I consider the heavens, the works of Thy hands, I ask: What is man that thou art mindful of him? But beholding the Lamb of God, a revelation comes to my soul not only of His greatness but of His great love wherewith He loved me.

27. *I Shall Not Want. Luke 12:28.\**

*O trust Him then more fully,  
Just to simply move  
In the conscious, calm enjoyment  
Of the Father's love.*

28. *For Preachers. Psalm 73:28.*

It is good to draw nigh to God, for He will draw nigh to you. The priest's lips should seek the law at His mouth. He is the messenger of the Lord of hosts. Here alone one learns the way of ministering the Word.

29. *Teach Me To Pray. Psalm 66:20.*

The best way to learn to pray is to pray and then to praise. "For every one that asketh receiveth." But only in returning thanks for every answer will I keep the door open. God declares that praise glorifies Him and causes Him to show you His salvation.

30. *A Sure Foundation. Prov. 3:5.*

Dig deep! Meditating in the Word will bring the blessing of faith and trust to your heart. And God declares that they that trust in the Lord can never be removed.

31. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.  
—Phil. 4:6,7.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14:21

*He which testified these things saith, Yea, I come quickly. Amen. Even so, come Lord Jesus.*  
—Rev. 22:20

FINALLY . . . REJOICE IN THE LORD.

—Phil. 3:1