



# Light and Liberty

A Monthly Magazine Devoted to the Word of God and to the Work of the Lord.

Volume 1

JULY, 1931

Number 7

## CONTENTS

	Page
The Unchanging One, Sir Edward Denny.....	195
Testimony, Conflict and Walk, Anon.....	198
The Four Periods, Harold P. Barker.....	201
The Christian's Relationship to the World, James Soutter.....	203
The Bible Students Page, W. E. Vine, M. A.....	205
Dumb Believers, Selected.....	207
Notes on the Acts, A. N. O'Brien.....	208
Practical Applications of Revelation, T. Baird.....	209
Biblical Notes, Walter Scott.....	210
Office Window, James F. Spink.....	211
Current Events, T. Baird.....	212
Gospel Page, Geo. Rainey.....	213
The Sunday School Corner, H. G. Lockett, M. A.....	214
Intercession, Samuel Taylor.....	215
Questions and Answers.....	216
The Work of the Lord in Many Lands.....	217
Missionary Page, R. W. Rycroft and Roy Rapsch.....	220
Personalia.....	222
With The Lord.....	222

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# Light and Liberty

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We are pleased with the number of new subscriptions which have been received during the past month. Many words of appreciation come to our desk almost daily regarding the magazine. One writes: "It is the best among us." Another writes from across the Atlantic: "Light and Liberty, if kept up to its present mark, will in due course be greatly and generally liked. It is a capital magazine—the best I know."

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Sample copies gladly mailed to any address furnished us.

**LIGHT & LIBERTY PUB. CO., Fort Dodge, Iowa, U. S. A.**

# The Unchanging One

By SIR EDWARD DENNY

(Concluded)

HEBREWS 13:8

In chapter 8, we get the introduction of the new covenant with Israel, and then, in chapter 10, comes the efficacy of the sacrifice. After introducing it in chapter 9, with the words, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year," he goes on: "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

The one sacrifice of Christ avails forever. We get here the everlasting efficacy of that sacrifice, in contrast with the non-efficacy of the sacrifices of the Old Testament. The fact that the sacrifice of Christ is *not* repeated, and that He retains His seat at the right hand of God, proves that the efficacy of His sacrifice never ceases.

Now I am going back to the A of Christian knowledge. What is this A? It is that *our sins are forgiven*. And yet many saints do not know it! Once under the efficacy of the sacrifice of Christ, I can nevermore be brought in guilty before God. God never, *never* imputes sin as guilt to those who are cleansed in the blood of Christ. We get it in this scripture: "By one offering he hath perfected forever them that are sanctified." There is no question any more between us and sin. Truly sin is *in* me, and will be in me till the Lord comes; but the sacrifice of Christ cleanses me once and for all before God, as to its

condemning power. This is the A of Christianity.

But, beloved, let me put another question to you: How many of us are living in the sunshine of this simple truth, that, as to imputing sin, there is no possibility of a shade between God and myself? I am made whiter than snow—as white as God Himself can make me. True, if we walk badly, God will come in, and chasten, but He will never more impute sin: it is "By one offering perfected forever." Even if I am betrayed into sin, yet, if I know the full value of the blood of Christ, I shall know that God will never impute it to me as guilt. I would not for a moment lessen the character of sin, but, on the other hand, never let us lower the efficacy of the sacrifice of Christ. In eternity itself we shall have to trace all back to the cross of our blessed Lord. There, in the new creation, in the full blessedness of it all, we shall ever go back, as the cause of all, to the cross of Christ, and acknowledge it as the ground of all our blessing.

As we thus view the efficacy of the blood of Christ, we again say,

**He is "The Same Yesterday, and Today, and Forever."**

We now pass on to the twelfth chapter. In the eleventh we get examples of faith who have passed away. In the twelfth He abides the same, our example forever. We have a long category in chapter 11, not of good deeds, but of acts of faith. And why so? That we may see that Christ surpasses them all. Angels, Moses, Aaron, Abraham, David, all are brought before us in this epistle, that they may disappear as the stars before the sun. So these heroes of faith vanish away before the excellency of the One with whom they are compared, or rather contrasted. Thus, after the long catalogue of faithful ones we read: "Wherefore seeing we also are compassed about with so great a cloud

of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Great as these were, illustrious as they have been, our eyes are not to be directed to them, but to Christ. He is the complete example of the life of faith. He said: "If any man will serve me, let him *follow me*." He is the Man of faith; and He is brought before us that we may take Him as our example: "He hath left us an example that we should follow his steps." It is wonderful how He is brought out in the word of God, and yet not wonderful when we consider who He is. We may well pray that He should fill the vision of our souls. The Bible presents Christ to us everywhere, and at every turn. In the world sometimes one and sometimes another is brought before our minds as an object of admiration, but in the Bible it is always Christ.

John says: "He that saith he abideth in Him, ought himself also to walk, even as he walked." He is always the example of His people, so that in this respect again He is "The same yesterday, and today and forever."

Passing on to another branch of this subject, I will just go over the epistle as to the points we have been considering, before going on to the consequences of this unchangeableness.

We have, then, seen that Christ is ever the same as to His Person, in chapters 1 and 2. He is the same as to His Priesthood in chapters 5 and 7. He is the same as to the efficacy of His sacrifice in chapters 9 and 10. He is the same as to being the example of His people. And now let us look at the consequences to us of His being "The same yesterday, and today, and forever."

Everything that is connected with

Christ partakes of what He is in Himself, and therefore abides forever

### Because He Is Eternal.

We sometimes speak of souls "passing into eternity," but this expression is not a true one. As soon as a soul is converted it passes into eternity. Eternity commences for the believer as soon as he is in Christ. From that moment he has life everlasting. An unconverted person when he dies passes into eternity, but a believer is in eternity as soon as he is in Christ, "He became the author of eternal salvation unto all them that obey him." Our *salvation* is eternal because *He* is "The same yesterday, and today, and forever." It is an "eternal *salvation*." The contrast no doubt is as to the temporal deliverance of God's people in old time, but the word "eternal" has its special significance from its connection with Him who is eternal. It is not being saved today and lost tomorrow. A Christian said to me lately: "It is quite possible to be saved today, but it depends on me whether or not I am lost tomorrow." What an error! It depends on *Christ!* The salvation that He bestows on His people possesses the same unchangeable character that He has Himself. It is a perfect thing, and will not be more perfect than it is now even when we stand in the presence of the Lord in glory.

In chapter 9 we get two other things which are said to be eternal: "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." And "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Redemption, you see, is eternal, and also the inheritance.

And one other passage, in chapter 13: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." "Ever-

lasting" is here the same word; it is eternal.

The point I call your attention to is, that the redemption, the inheritance, and the covenant are all eternal. The covenant is with His ancient people Israel, but we get the spiritual blessings of it. Everything connected with Himself is eternal, because *He* is "The same yesterday, and today, and forever." It takes our eyes away from ourselves, and directs them to Him and what He is; that gives the character to everything that we have in Him.

I pass now to the exhortation: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

I take first the exhortation in the last verse I have read. We see from this that there can be no divers and strange doctrines in the church of God. Christ is always the same, so the truth connected with Him must be always the same. Of course there may be development of it, opening of it out, and the truth may be lost and recovered in that sense; but a *new* doctrine is a false doctrine. A thing that bears the stamp of novelty must be false, because *He* is always "The same yesterday, and today, and forever."

A saint may think he is in no danger from false doctrines because he is resting upon the sacrifice of Christ; but what is it that alone preserves us? The being grounded in the truth of the Person of Christ.

Take for instance the doctrine of the non-eternity of punishment. It is a *new* doctrine, and therefore I doubt its truth. But people are carried away by it because it suits their natural mind. Satan speaks to us of "advanced truth," of "liberal opinions," and so on. But all we have to understand and to hold to is what the apostles had and taught in the beginning.

The more thoroughly we are grounded in the teaching of God's word, the more resolutely we shall refuse the divers and strange doctrines that are brought to us.

Teachers pass away;

### Christ Never Passes Away.

They were very dear to the hearts of the saints, and the apostle says: "*Remember them.*" They are dear to the heart of God, and they ought to be dear to ours. But, suppose I base my faith upon a teacher, however dear, he may pass away. Suppose Paul were here now, and I based my faith upon him, he might die and pass away. Do not forget that behind the teacher Christ is there, and He never passes away. The time is coming when, if the Lord tarries, all whom we now value will pass away; but if I am on this rock nothing will disturb me, for I have Christ, who will never pass away. In these days it is exceedingly important that we should have hold of this truth.

In chapter 12 we read, in relation with earthly government: "And this word, 'Yet once more', signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Our kingdom cannot be moved. We daily see the transitory character of earthly kingdoms. The dagger of the assassin carries terror to the heart of every sovereign in Europe. The governments which were thought the most safe, that were deemed to be built on a rock as men would say, are being shaken to their very foundations. But we have a kingdom that can never be moved. No foe can ever touch its foundations. He is "The same yesterday, and today, and forever," and hence, those things which cannot be shaken are ours.

I would fain add one other word; how much the faith of the saints of God has been tried in these days. But suppose every teacher that God has given His church were to make shipwreck tomorrow, what should we lose? Christian fellowship is very sweet, and we should lose it; but

### We Do Not Lose Christ.

It is this only—fellowship with Him in the power of the Holy Ghost—that can lift us up above everything through which we are passing. Then, though friends change (and they must change, one failing us today and another tomorrow), though assemblies are wrecked here and there, still the Spirit takes me and sets me on the un-failing rock—*Christ*. And then, whatever may be the experiences through which I may pass, and the sorrow too, I have One with me who walks *upon* the waves of the sea, and more still, who can make *me* walk upon the waves of the sea so long as my eye is upon Him.

This is the word upon my heart. If we are in company with the unchanging One, we shall be calm as we go on our way, because it is not a question of friends, it is not a question of assemblies, it is a question of *Christ*, and He will never fail us: He is "The same yesterday, and today, and forever."

### Testimony, Conflict, and Walk

It may be that many children of God have been struck with the varied exhortations by the Holy Ghost in the epistles to "put on," or, if we may so express it, the different kinds of garments in which they should be found attired. They are addressed as "saints" and recognized as "in Christ Jesus." The apostle thanks God for the reality of their confession, owns them as having redemption *in* Christ Jesus *through* His precious blood; and, because they are saints, he earnestly enjoins them to "put on" certain moral or spiritual qualities. For it is plain that if God in His exceeding rich mercy has brought us into oneness with Christ, and into everlasting relationship with Himself, He must have a walk and testimony by us suited to Himself, and this must of necessity bring us into conflict with, or separation from, all that is contrary to His own mind. Looking into the epistles on these points, we find that the injunctions as to what we are to "put on," are always based on

the great principles which the letters in which they are found set before us. We may refer to 1 Thess. 5, Eph. 6, and Col. 3, as each giving different instructions as to what we are to "put on," and, for the sake of distinguishing between them, we may call them testimony garments, battle garments, and walking garments.

#### Testimony Garments

In 1 Thess. 5:8-10 the saints are viewed not as in conflict, or as walking consistently with a new-creation standing, as we find elsewhere, but as *sons of light and of the day* in the midst of people who belong to *the night and to darkness*. The light therefore should be given out by them; hence they are called on to bear testimony to the realities of Christianity, the three essential characteristics of which are faith, love, and hope. It is this testimony, or bearing witness to our association with Christ, that often brings us into trial. It was so with the apostle John. He tells us that he was banished to desolate Patmos for "the word of God, and for *the testimony of Jesus*." If a light be set on a candlestick it is that all that enter into the house may see the light. A saint is a light-bearer; and it is the will of God not only that we should be blameless and harmless, but, being in the midst of a crooked and perverse nation, we should give testimony to the Lord Jesus—"Shine as lights in the world, holding forth the word of life," etc. (Phil. 2:15). So in Thessalonians, where the apostle, by the Spirit, is contemplating the saints as surrounded by those who are in darkness and unbelief, having no hope, and without God in the world, he beseeches them not only to be sober, but to be *putting on*. Observe! "Putting on the breast-plate of faith and love, and for a helmet the hope of salvation." In this way they would indeed shine as lights in the world. They would be known, in an unbelieving and dark place, as those who *trust God*; as those who do *labors of love*—who love the Lord, His word, His ways, His saints, and His blessed gospel of salvation to precious and never-dying souls in a world that

crucified Him, and still rejects Him; and as having an intelligent hope of glory in a world that has "no hope"—the expectation of the coming of the Lord, and of being caught up to meet Him in the air.

This is something more than the knowledge of forgiveness of sins, peace with God, standing in Christ, relationship with God as His children, etc; for it involves "putting on;" it necessitates the activities of the heart flowing forth in testimony to the Lord in a world of sin and darkness, and declares that He is worthy not only to be trusted, but also to be loved, and to be waited for.

Fellow Christians! Are our souls going forth in true *testimony* to the Lord? Do those who surround us know us as those who really live and walk by *faith*, and therefore have no fellowship with unbelieving ways and conversation? Do we labor in *loving ways* as we have opportunity in the name of our Lord Jesus Christ? And are we known as unsettled on earth because we are *waiting* for God's Son from heaven? If so, the light does indeed shine; we have put on "the breastplate of faith and love, and for a helmet the hope of salvation." But what a poor thing it must be in God's sight, if He sees our heads filled with Bible knowledge, and this breastplate and helmet not "put on." Let us see to it, beloved, that we never fail to put on our testimony garments!

### Battle Garments

In Ephesians, where the believer's standing as now seated in heavenly places, and his new relationships are treated of, he is recognized as battling with wicked spirits in heavenly places, which seek to encompass him with "wiles," or to inflict "fiery darts," to withstand his entering into the place and character of blessing in Christ Jesus in the heavenlies, in which God in His grace has set him. Satan, though he cannot hinder our eternal salvation, does try to hinder the believer's communion and joy. We are therefore exhorted to put on the whole armor—the panoply of God—and stand consciously in

and enjoy the blessings God has graciously given us in His own presence inside the veil.

The breastplate here is therefore called "the breastplate of righteousness," that is, practical righteousness; for if this be lacking, it is manifest that it would give Satan a crevice in which he might effectually lodge one of his "fiery darts." The believer therefore is here exhorted to "put on" the panoply of God, to be strong in the Lord, and thus to withstand Satan, and take possession of, stand in, and enjoy the marvelous position and blessings God has so graciously given Him in heavenly places.

This conflict is often sharp; for Satan and his hosts so withstand us that we are said to *wrestle* against principalities and powers, etc. It is *not* wrestling with flesh and blood, *not* battling with circumstances down here, but conflict with wicked spirits as to our standing, abiding, and enjoyment inside the veil, where our Lord Jesus is. These battle garments then must be "put on," the conflict must be entered upon if we would be consciously in our true place inside the veil. This battling, too, implies the activities of the soul going out in faith and love, skillfully using the truth, and conscious of being in the place of entire dependance, crying unto God with all prayer and supplication, etc., and having but one weapon of attack—"the sword of the Spirit, which is the word of God." How important, nay, more, how absolutely necessary it is, that we should "put on" these battle garments, if we would triumph over Satan, and possess and enjoy our true resources of happiness and strength which our gracious God and Father has given us in Christ Jesus in heavenly places.

Dear Christian reader, do you know the sweet liberty and joy of standing consciously before God in all the acceptableness of Christ, as already seated in Him in heavenly places, having all your springs, resources, and blessings in and through Him? Depend upon it, unless we enjoy our real blessings *inside the veil*, we shall never really take our true place here as

going forth "to Him *outside the Camp* bearing His reproach."

### Walking Garments

In the epistle to the Colossians, the believer is not looked at as in the heavens, nor simply as a child of light in the midst of darkness; but he is seen as "risen with Christ," who is his life (Chap. 3). His walk, therefore, should be according to it—the outflow of resurrection life.

He is therefore also enjoined to "put on;" but what? not *battle garments*, for the subject is not conflict; not *testimony garments*, because it is not simply the manifestation of light in the midst of darkness, though every act of godliness must be more or less that; but he is to "put on," so to speak, *walking garments*; he is to walk as we have said, suited to such as are "risen with Christ." Christian walk, therefore, is living out this new-creation life in Christ—to "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another in love," to be forgiving like Christ, encircling all with a girdle of love; peace ruling the heart which sings with grace to the Lord, so occupied with Him that His word dwells richly in us, and that we do everything in His Name. Thus we shall be practically Christ-like, we shall walk as He walked. The path is holiness, love, faithfulness, and truth. It is obedience, self-sacrifice, Christ-honoring; happy too, for "wisdom's ways are ways of pleasantness, and all her paths are peace." What a life of absolute dependence, self-abnegation, and continual occupation with the Lord Jesus this walk involves!

We may add a word from 1 Peter 1:13, where believers are exhorted to "gird up the loins of their mind." The reason for the figure being here used of *girding up* is obvious; for in this epistle the believer is looked at as a stranger and pilgrim on earth, running on to the inheritance reserved for him in heaven. The path being encompassed with "afflictions," "trials," and "manifold temptations," the loins must be girded. Like those in the east,

whose journey lies in a rough and thorny way, find it absolutely necessary to fold up their long, flowing garments, and gird them round their waists, lest they might be caught by the thorns and briars of the way, and thus get entangled and detained in their journey; so we must *gird up the loins of our mind*. We should be so sensible of the dangers and difficulties of the way as to feel imperatively the importance of bracing up the energies of our souls, and go forward, onward, and upward in the might of the Spirit. Cheered too with the hope of glory, the inheritance reserved for us in heaven, we should be prepared to avoid every entanglement and overcome every obstacle in our path. So may it be with us, dear Christian readers, that the precious name of our Lord Jesus Christ may be magnified by us, and in us. —Anon.

### Choose Thou For Me

Thy will, dear Lord, I pray, not mine—

For I could never choose aright;

My future path I cannot see,

With this my dim and earthly sight.

Choose Thou for me. O Lord, I ask

Whatever seemeth good to Thee;

For I would rather rest in faith,

And, like a child, just trustful be.

I am afraid that I would choose

The smoothest path and bluest sky;

So I would never, 'midst the storms,

Hear that sweet whisper, "It is I."

And I would ask, I know right well,

A life without one single care;

Thus I would lose the soothing balm

Of coming oft to Thee in prayer.

A life without one cloud to hide

The brightness of that azure sky;

Without one heart-pang or a grief,

And ne'er one bitter, helpless cry.

But Thou, O Lord, Thou knowest all.—

Thou knowest what I need the best:

I'll take with joy the pleasant things,

And Thy sweet will shall choose the rest.

—M. E. R.



# The Four Periods

By HAROLD P. BARKER

How the history of nations is repeated in the case of individuals! And how those old-time prophets were able to describe an experience that we recognize as our own!

Jeremiah, for instance, refers to various replies given by the men of Judah to the messages sent them by God. As he mentions them, we remember how our own lips have said these very things, according to the period of life through which we were passing.

First, the

## Period of Purpose.

From the hour of our conversion (if it was a genuine one) we had the desire to live a holy life. We said then, and perhaps many a time since, what Judah said, "Thou saidst, I will not transgress" (Jeremiah 2:20).

Years ago we were having meetings in a large hall in a rather poor part of the city of Kingston, Jamaica. God was working in power; night after night many were brought to Christ. At the close of a meeting one Sunday evening a young man pushed his way forward from the back of the building and asked permission to "address the congregation."

"You cannot do that," I replied. "Who are you? and what do you want to say?"

"I am one of a band of many men who came here to mock: but it has been too much for me. I have accepted Christ as my Savior and I wanted just to say so."

"Oh, if that is it, my dear fellow," I said, "by all means say what you want to say, and I will pray God to help you give your testimony."

The young man mounted the platform, his knees knocking together for sheer nervousness. In a few words he told his story and finished by saying: "And now, with God's help, *I am never going to do anything wrong again.*"

Brave words! But they were spoken

in all sincerity. No one who listened could doubt that the youth was indeed earnest. It was his deliberate purpose never to sin again.

Cannot my Christian reader recall the days (happier days, perhaps, than the present) when a similar intention was his? After a day of failure, perhaps, there was a fresh resolution, a renewed purpose.

But how defeat dogged our steps in these days of God-given desire and exercise of soul! How we were made to learn our own weakness and the incorrigible evil of our hearts! It was with us, even as with Judah. We rejoiced over the breaking of Satan's yoke, and the bursting of the cruel bands that had enwrapped us, but we had yet to learn the secret of deliverance from the power of indwelling sin. We found ourselves sinning, sinning, sinning, even while morning by morning, with renewed confidence, we said within ourselves: "This day I will be holy; I will not transgress."

Happy indeed for us if this period of disappointment, of broken promises and defeated purpose, is not followed by a

## Period of Paralysis.

For this is what happens, alas, only too often. Defeat seems inevitable; we see no way out, and in our bitter disappointment we talk even as Judah did, "Thou saidst, there is no hope; no," (verse 25). Terrible to say, even a Christian may go on to declare, like the faithless nation, "I have loved strangers, and after them will I go."

For the human heart can never be a vacuum. If the sense of the Lord's love is lost, the desire to please Him is weakened. Then there is a turning again to the things of the world. The Bible is laid aside for the novel; the quiet hour, once spent with God in prayer and study, is given to friends; the picture-house becomes more attractive than the prayer-

meeting. It is a question, not so much of outward conformity to the world, as the bent and direction of the heart. Endeavors to reach the once cherished lofty ideals are given up. The desolate heart says "There is no hope," and settles down to a low level life of spiritual paralysis.

There is something which, if possible, is even worse than this. It is when a

### Period of Pride

supervenes. Imagine the state of soul in Judah that made it necessary for Jeremiah to exclaim: "Thou sayest, I have not sinned!" (verse 35). Yet we hear language of a similar kind from the mouths of Christians. "We don't need that kind of practical ministry here!" "What's the matter? Does he think we are a lot of backsliders?"

When *love* is lost, as it was at Ephesus, how easily a company of Christians becomes Laodicean in character, and says: "I am rich and increased with goods, and have need of nothing," when all the time it is "wretched, and miserable, and poor, and blind, and naked" (Rev. 2:4 and 3:17).

"The secret of this disastrous state usually is that *the cross* is shirked. I spell "cross" with a small "c," for I do not mean Christ's Cross but our own. *Our cross* is "the reproach of Christ" and the disciple who loves his master will esteem it "greater riches than the treasures in Egypt." Where the soul is not under the power of Christ's love, the daily cross will be shirked, and instead of it there will be a lukewarm orthodoxy that is nauseous to Him.

Sometimes, however, our period of paralysis and of pride are rudely disturbed by some great trial: a bereavement, a personal affliction, a heavy financial loss, a keen sorrow in the family circle. Then comes a

### Period of Panic.

"In the time of their trouble they will say, arise, and save us" (verse 27). But

the awful thing to notice in this connection is that, where there has been spiritual pride accompanied by paralysis in this inner life, *God's discipline may be fruitless*. "In vain have I smitten your children," says Jehovah to erring Judah. "They received no corrections" (verse 30). Panic is not repentance, and a crying out under the strokes of the rod is not necessarily a turning to God.

The remedy is this: Let us, in a quiet, prepared hour, go over the whole ground of our failure with God. Let us ask Him definitely to change our whole outlook upon life. Let this prayer be accompanied by a fresh dedication of ourselves, our money, our sons and daughters, our homes, our influence and our opportunities to the Lord. Let us cease to argue theologially about such texts as Ephesians 5:18. Read it in the light of Acts 13:52, and like the humble, nameless disciples, left in the city against which the servants of Christ had shaken off the dust of their feet, *go in for the reality*.

With all this, let us remember that, in spite of all that has happened, the Lord has not ceased to love us dearly. "I have loved thee" are His words to Laodicea! Let us open our hearts afresh to this love, as the rose unfolds to the sunbeams in June, and let us find in it the constraining power (2 Cor. 5:14) to a life whose watchword shall be to "not henceforth live unto themselves, but unto Him which died for them and rose again."

### Learning of Jesus

"The more we have to do with Jesus, the more will our hearts be opened to meet the varied forms of human need, which may present themselves to our view from day to day. It is when we come to Jesus, and empty our whole hearts to Him, tell Him our sorrows and our joys, and cast our whole burden at His feet, that we really learn how to feel for others. We cannot breathe the atmosphere of His presence without having our hearts expanded. Our finest moral lessons are learned alone with Jesus."

## The Christian's Relationship To The World

By JAMES SOUTTER

In considering the Christian's relationship to the world, it will be needful to see what the world really is in its character, course and doom.

To the unconverted the world seems to be a great and grand organization as Nebuchadnezzar saw in his great image, a colossal combination of gold, silver and brass, beautiful to behold.

Contrast Daniel's vision of the same world powers, given him by God. They appeared as so many unclean beasts. Also John's description as he viewed Christendom from God's standpoint in Rev. 18, "The habitation of devils and the hold of every foul spirit and cage of every unclean and hateful bird;" with an added call to God's people to come out of her.

To the spiritual eye the world appears as a dark spot which God has consigned to judgment, yet men are pleased to spend time and energy in it, seeking happiness apart from Christ. The world in its character is entirely opposed to God the Father, as the devil opposes God the Son and the flesh opposes God the Spirit. James says, "the friendship of the world is enmity with God." John in his first epistle tells us that "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world."

Its principles, motives and maxims control all those not subject to God. Satan rules in it as a prince and seeks its worship as a god, and those who serve and worship him he keeps well supplied with its riches, for there is never any lack of means for the propagation of error. "Cain went out from the presence of the Lord," describes its course; this, all in Cain's line have contrived to follow, getting further away from God until it culminated in the murder of God's Son. For 4,000 years God used various means to induce men to return to Himself yet the world remained unchanged, so at the cross it is judged. The

sentence is passed, the judgment will soon be executed. Meanwhile

### God's Attitude Toward Mankind

is that of grace, He is taking out of the world a people for His Name, who become witnesses for Him now and will be sharers of His Glory bye and bye.

There are various types of the world in Scripture, Egypt speaks of it in a general sense, Sodom of its sensuality, Nineveh of its pride and haughty glory, while Babylon stands for its corrupt religion and ecclesiastical confusion.

Turning from this to consider the Christian, we see there is nothing in common. Born from above, bound for above, he is a citizen of a heavenly country—like Abraham, the Hebrew, he is a passer through. A stranger away from home, a pilgrim on the way home, he is to pray for the powers that be, knowing they are ordained of God. He is to be subject to their ruling so long as it does not conflict with God's Word.

The Christian's relationship to the world may be looked at as negative and positive. 2 Cor. 6 tells us there can be no fellowship with the world and calls for a clean cut separation from it, forbidding any yoke to be made with it, as unequal. This is not a pharisaical separation but that which comes from a heart filled and satisfied with Christ.

"Jesus, Thou art enough

The mind and heart to fill."

In Gal 6:14 we have a double crucifixion—The world to the believer and the believer to the world. The cross of Christ stands between us and the world as did the cloudy pillar between Israel and the Egyptians. When we realize the satisfying power of the fulness of Christ we learn to deride the world, seeing the hollowness and shallowness of its joys and treasures. When we understand that the world cannot love God and His people, we learn to accept its derision. In our Lord's prayer, in John 17, He speaks of His own knowing God and of the world as being ignorant of Him, like Pharaoh of old who said, "Who is the Lord that I should obey

His voice, I know not the Lord, neither will I let Israel go."

Concerning Israel whose history has been preserved for our learning, God said, "The people shall dwell alone and shall not be reckoned among the nations." Any departure from this only brought disaster, as instanced in the tribe of Simeon, chief in the Moabite mixture, bringing judgment from God, which swept away 24,000 people (Num. 25). In Rev. 2 we have the Pergamos mixture state of the church, when Satan succeeded to do by craft what he failed to do in Smyrna by cruelty.

Mixture with the world in any sense only saps strength and destroys spirituality.

### **You Cannot Serve God and Mammon.**

If we are to be of any use for God, in the world, we must abide in holy separation from it. To see the world as lost and condemned and to have our affection set on things above will make us live as strangers and pilgrims in it. We are exhorted not to be conformed to this world, but to shine as lights therein. Where God, His love, and obedience to Him control the life, the world can have no attraction for, or power over the heart.

"Tis the treasure I've found in His love  
That has made me a pilgrim below."

Of old God purposed that Israel should be His witness to the nations around. It is now our Lord's purpose that His people should be His witness to the world. He takes us out of the world, then sends us back into the world as His witnesses (John 17:18). Our Lord's mission on earth was to give a complete revelation of God's nature and heart to man. So we have been sent to reproduce Christ. What does the world know of Christ from your life and mine? The life must speak, and we must, as ambassadors for Christ, tell out the Glad Tidings. Let us remember that our words will only have the power our lives give them. What is the Gospel according to you?

If we realized the doom of the Christ-rejector, we would act as did Rahab, who, believing that Jericho's doom had come,

hastened to gather all her relatives into the place of security, under the scarlet line.

It is only on the earth that Christ forgives sins. Time is short, hence the need for the urgency of the message. A faithful testimony, in the power of the Risen Christ, is urgently required. The Gospel begins with treating the world as already condemned and brings the offer of free pardon and eternal life for the acceptance of faith.

Our Lord's life and message brought forth the hatred of the world and we cannot expect to be otherwise treated, though persecution may be our lot, victory is sure. Every redeemed soul should earnestly and prayerfully consider our Lord's imperative command, "Go ye," since each will be held responsible for the manner in which he has responded thereto.

While some may be sent to the ends of the earth, it does not follow that all should go. What I need to be assured of is, am I in the place where God would have me? Am I fulfilling His purpose concerning me in that place? We need the love of Christ to constrain us, that our hearts might be filled with something of the love, sympathy and compassion for the sinful sons of men that our Lord manifested when in this world. The power is in Christ, hence the need for keeping in close touch with Him.

There is a day yet to come when those who have been faithful to Him here will be called to reign with Him over the earth. Position and responsibility will be awarded according to our faithfulness to Christ, in this period of testimony in a world which now rejects Him.

May we be able more and more to realize and enjoy the position which is ours as raised and seated in Christ, seeking grace to walk worthy of the Lord, well pleasing to Him in this present evil age. Our present cross will soon be exchanged for a crown and the sand of the desert for the golden street. His smile and well done will fully recompense for any suffering we may have been called to endure in our testimony down here. He is worthy for whom we should do this.

# The Bible Students Page

By W. E. VINE, M. A.

## SOME IMPORTANT REVISED VERSION RENDERINGS

### 1 JOHN 2:24.

A. V. *Let that therefore abide in you, which ye have heard from the beginning.*

R. V. *As for you let that abide in you which ye heard from the beginning.*

The R. V. rightly brings out the stress which is placed upon the pronoun. This is in keeping with the gist of the whole passage, in which the Apostle strongly marks the contrast between the followers of Christ and the anti-Christian teachers, his object being to remind the converts, firstly, of their high privileges as those who have received an anointing from the Holy One and have been taught the truth; and, secondly, of the dangers which threaten them owing to false teachings.

### 1 JOHN 2:24.

A. V. *If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son, and in the Father.*

R. V. *If that which ye have heard from the beginning abide in you ye also shall abide in the Son and in the Father.*

The original has the one word *meno*, abide, in three places in this verse (see context above). To translate the word in three different ways, "abide," "remain," and "continue," mars the force of the passage, which runs parallel to John 15:7-10, where the same word occurs five times, and should be translated by "abide" in verse 9.

### 1 JOHN 2:25.

A. V. *And this is the promise that he hath promised us, even eternal life.*

R. V. *And this is the promise that He hath promised us even the life eternal.*

It is necessary to observe the force of the definite article. The Apostle is recalling the phraseology of ch. 1:2, where he speaks of Christ as "the life, the eternal life." Life which believers enjoy is in-

separable from Christ. It is life in Christ, and because He imparts it, He is thus spoken of in the introduction to the Epistle. For that reason the life which is enjoyed by believers, and which forms one of the great topics of the Epistle, is not spoken of simply as eternal life, but is specialized as "the life eternal." In 5:11 it is called "eternal life," but the Apostle immediately points out its special character by saying "And this life is in His Son. He that hath the Son hath the life. He that hath not the Son hath not the life." At the close of the Epistle he shews, as he did at the beginning, that Christ is life personified, as the Life-giver. At the end of the Epistle the Father and the Son are shewn to be One God. To be in the Father is to be in the Son. To be in Christ is to be in Him that is true, even Jesus Christ; "this is the true God and Eternal life."

### 1 JOHN 2:27

A. V. *But the anointing which ye have received of Him abideth in you.*

R. V. *And as for you, the anointing which ye received of Him abideth in you.*

Again the pronoun is strongly emphasized as in verse 24. The contrast there referred to is continued, namely, between the anti-Christian seducers, and the children of God who have received from Him the anointing which abides in them, and teaches them concerning all things.

### 1 JOHN 2:28.

A. V. *When He shall appear.*

R. V. *If He shall be manifested.*

There is far more authentic manuscript evidence for *ean*, if, than for *hotan*, when. Even if the latter were the original, it means "whenever," and this indicates the indefiniteness of the time of the event, as that which might be expected at any time. So with *ean*, which of course does not suggest that Christ's Coming might only be possible, as if there was

any doubt about it, but indicates an expectation of the occurrence. What is not specified is not the event itself, but the time when it would transpire. The same applies to the statement in 3:2, "We know that, if he shall be manifested, we shall be like Him."

1 JOHN 2:30.

A. V. "But ye *have an unction from the Holy One.*"

R. V. "And ye *have an anointing from the Holy One.*"

In view of the wider meaning which the word "unction" has acquired in English it is necessary to read "anointing" here, as it has been rightly rendered twice in verse 27. The anointing neither signifies a condition enjoyed by the believer, nor does it denote an act of anointing, it stands for the anointing oil itself, that is to say, the material with which the anointing is effected. It is used here symbolically for the Holy Spirit, whom the Lord Jesus, the Holy One (Psa. 16:10) in fulfillment of His promise, has sent from the Father (John 15:26), and is received by the believer at his new birth. He abides in him and teaches him concerning all things (verse 27); as the Lord Himself said, "When He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak of Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come" (John 16:13). This in verse 27 explains the statement in verse 20, "Ye know all things." The anointing, then, is not something which is repeated in the course of the believer's life, not something for which he needs to pray that it may be imparted in view of any particular need or occasion. The anointing is imparted once and for all at the outset of the Christian life. We may pray that His power may work in us unhindered, and that we may be filled with the Spirit, but to pray for a fresh anointing is not exactly in keeping with the teaching of the Scripture on the subject. We may pray for unction in our testimony, inasmuch as that word con-

veys the idea of spiritual power; but that, as we have pointed out, is not what is referred to in this passage.

The word *kai* at the beginning of the verse should not be rendered "but." It is true that the Apostle is setting those who have received the gift of anointing in contrast to the anti-Christ's of whom he has just been writing (verses 18, 19); indeed it is with the object of expressing the contrast the more strikingly that he speaks of the "anointing" instead of actually mentioning the Holy Spirit, for the word *chrisma* (a chrisem, or anointing) is obviously set in contrast to the word *anti-Christ's* in the preceding verses. But the contrast is brought out by the special stress upon the pronoun "ye." There is therefore no need to translate by "but." The contrasting statements are put one beside the other, the "us," at the end of the preceding verse, and the "ye" of this verse being connected by "and," since they refer to the same persons, simply adding to the separateness and definiteness of believers (the "us" at the end of verse 19) by the statement that these have an anointing from the Holy One.

1 JOHN 3:1.

A. V. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*

R. V. *Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.*

The word *teknon*, *child* (which is the word in the original here), is to be distinguished from *huios*, *son*. The former points to the fact of birth, and membership of the family. The latter suggests the dignity of the relationship established, or the resemblance of offspring to parent. While believers, as children of God, are thereby sons also, yet the Apostle John never uses the latter word with reference to them. He reserves *huios* entirely for the Lord Jesus, the reason being perhaps that a special point in his teaching is the Divine Sonship of Christ. The Apostle Paul uses both words, and the difference

is always to be observed in each case in connection with the context. Compare, for instance, Rom. 8:14, 19, where they are called "sons of God," with Rom. 8:16, 17, 21, where they are called "children of God." That there is a purpose in the choice of the particular word is clear in each verse. Contrast again the word "sons" in Gal. 3:26; 4:6, with "children" in 4:31. Eph. 2:2 speaks of "sons of disobedience" (see 5:6, and Col. 3:6), while 2:3 speaks of "children of wrath." Compare 1 Thess. 5:5, "sons of light" and "sons of the day."

There is strong MS. evidence for the addition of "And such we are," and we should take these words as genuinely part of the original. The Apostle apparently stresses the closeness of the relation so as to remind his readers forcibly that in saying that we are called children of God he is not speaking of a mere title, but is stating the relationship as a fact, and one which was to influence them both in thought and deed. Moreover, the Apostle does not elsewhere speak of the believer's calling, and accordingly he adds this, so that there can be no mistake about his meaning. He is not making a distinction between being called and being actually related, for in the Divine intention the one involves the other. He is simply emphasizing the point in order thereby the more impressively to enforce the practical bearing of the statement upon the Christian life.

### "Dumb Believers"

We often wonder why it is, that so many of those who profess to be the Lord's, sit dumb on benches from one year's end to the other. They are there at the prayer-meetings regularly, but they never contribute a word to the edification and help of others. They take in all they can get, but give out nothing. Now, this seems very strange, and we have tried again and again to account for it, and to find out what can be the cause of their continual silence. Of course no one would

expect a backslider, or one in a bad condition of soul, to take any part; and this may keep many more in silence than we think. Then there are some whose life and walk is so crooked and worldly, that it's a mercy for all concerned, that they keep quiet. But there are a large number of saints, whose lives are as becometh the Gospel of Christ, and yet they never open their mouths in public at all. This is a grievous calamity, and a serious loss to the church, and to themselves.

There ought to be no "dummies" among the people of God. The "lips" as well as the "lives" of all the redeemed belong unto the Lord, and ought to "shew forth His praise," and speak of things touching the King. Not all are fitted for platform preaching, nor to speak to the assembled crowd. This is not what we contend for at all; it would be disorder and confusion to attempt such a thing. Gift, grace, and the call of God, are all required for a sphere of public service, and those who feel they lack these requirements, do wisely not to attempt to go forth in such a course.

But what about the prayer meeting? There is no gift required to "pray to the Father." Yet there they sit, with sealed lips, from year to year. This we unhesitatingly say, is not of God. It is "the fear of man" some will say. Quite possible. But then "the fear of man bringeth a snare," and it cannot be the will of God, that His people should be in any snare whatever. Why should any fear to speak to God, in the presence of their fellow-believers? Do they feel they will be criticised? They need not. There is, we are persuaded, a deal of pride connected with the silence of many. We are certain every godly one would rejoice to hear their voices, even though it might be but the "five words" the very lisping of a babe in Christ. And the dumb saints would be wonderfully blessed in soul themselves."

—Selected.

# Notes on the Acts

By A. N. O'BRIEN

## Chapter Twenty-three

The opening statement of our chapter is astonishing. Paul declares that he had "lived in all good conscience before God until that day." This is the more surprising since he had initiated and carried on the most relentless persecution of Christians. No doubt many since have been convinced that they were pleasing God in killing His people. What a commentary upon the unreliability of conscience as a guide, apart from the correction of conscience by the Word of God! Paul, as Saul of Tarsus, was religious and was zealous for the doctrine of *one* God, as opposed to the many gods of heathenism. To his mind the claims of the followers of Jesus were an introduction of polytheism among the Jews. Hence his conscience made him intolerant of their claims. Conscience has encouraged mothers to throw their babies into the Ganges, as sacrifices to their gods.

For his claim the high priest commanded "to smite him on the mouth," v. 2. How little the rights of a prisoner were respected! Paul calls the attention of the high priest to his inconsistent action, since he represented the majesty of the law, v. 3. The description of the high priest, though true, was not entirely respectful. It was scarcely in place to call his judge a "whited wall." Our Lord used a somewhat similar expression (Matt. 11:27, compare for the meaning Luke 11:44) but He was not arraigned and on trial for his life. There was, perhaps, a little resentment in Paul's spirit. There has been only one perfect Man and one perfect Servant of God. He never needed to retract any word, nor to make an apology, as Paul seems to do in the words of v. 5. He there, by a quotation from Ex. 22:28, acknowledges his wrong doing in uttering a rebuke to the high priest. Even when a rebuke is merited we may not be the one to give it. How well it would be

if we, who are so ready to ascend the judgment seat, remembered this!

The next move of the prisoner was to throw the court into confusion. Paul perceived that the prosecution was pretty evenly divided. Part were Sadducees, who denied the existence of spirits, and the possibility of a resurrection; and part were Pharisees, who "confess both," v. 8. His words "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question," had the desired effect. "There arose a dissention (v. 7) and "there arose a great cry" v. 9. These were the results which he expected, and which he desired. He had made the further continuance of the trial impossible. This was clever, and within his rights, but it seems hardly up to the level of his former way of meeting persecution. The confusion ensuing was perilous, and the chief captain rescued Paul, v. 10.

## God Was Overruling All Things,

and He now encourages His dear servant, who may have been depressed with the exercises as to his own actions. What gracious words they were,—"Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou also bear witness at Rome," v. 11. Our blessed Lord knows when we need encouragement. What a kind Master He is! Even when our circumstances may have been the result of our missing the way, yet if the desire is to please Him, He "is very pitiful and of tender mercy," Jas. 5:11.

We have next a plot to kill Paul. More than forty men bound themselves under a curse that they would not eat nor drink until this had been accomplished, vs. 12, 13. They expected to get the chief priests to seek a fuller enquiry into what Paul really believed, and as he came to that conference, to put him to death, v. 15. His nephew informed Paul, (v.



16) and was sent to the chief captain, v. 19. The Lord inclined the captain to give the young man a private interview (v. 19), and was informed of the intended murder, vs. 20, 21. This led the captain to organize an expedition of 470 men, as a body guard to Paul, and to send him to Felix, vs. 23, 24. The letter sent to Felix rather magnified the behavior of Claudius Lysias (v. 27) and gave Felix an idea of the charges against Paul, v. 29. He gave also the reason for the hurried departure of Paul from Jerusalem, v. 30. His escort brought Paul safely to Caesarea (v. 33) where he was kept in prison, v. 35. Thus did God order the first scene in the trip of Paul to Rome. All men, soldiers or civilians, are used of God to the fulfilling of His purposes. All events are of His ordering, or of His permitting, so why should we fear? "He hath said, I will never leave thee, nor forsake thee," Heb. 13:5. If we believe this, there is something for us to say, "The Lord is my helper, and I will not fear."

## Practical Applications of Revelation

By T. BAIRD

SMYRNA. This is the *briefest* of all letters to the seven churches. Let us however, not measure it by its *length*, but rather regard it for its *depth*. He addresses them as "The *first* and the *last*;" as the one who once was dead but now alive.

He knows their works,

Their tribulation,

Their poverty,

Their riches,

He knows the blasphemy of their Jewish enemies.

He knows the hollowness of the claims of their enemies to be Jews.

He exhorts them to fearlessness.

He warns them of prison bars.

He tells of tribulation yet to come.

He exhorts them to faithfulness should it lead to death.

He promises them a *crown of life*.

The reward of Ephesus was the *tree of life*.

This is the *crown of life*.

THE SYNAGOGUE OF SATAN (v. 9). There are many references to Satan in the book of Revelation, and God makes specific remarks upon him so as to leave no ambiguity as to who he is. In Rev. 20:2 he has four distinguishing names:

(a) Dragon

(b) Serpent

(c) Devil

(d) Satan.

1. The depths of Satan, 2:24.

2. The seat of Satan, 2:13.

3. Satan's dwelling, 2:13.

4. Satan's synagogue, 2:9.

Satan *sits* upon his seat.

Satan *draws* from his depths.

Satan is *protected* in his dwelling.

Satan *spreads* abroad his doctrines from his synagogues 2:9, 3:9.

The reward to the overcoming one here is protection from the *hurt* of the second death. This is the strongest evidence we have in Scripture to prove that sin will be punished. If a person were *annihilated* they could feel no *pain* and experience no *hurt*.

What is your center? Is it the Lord Jesus Christ in heaven? How are you and I walking? Is our first object in everything *that* Lord Jesus? He is thinking of me, whose beck all heaven waits on! If you cannot see Christ with you in the furnace, you may be quite sure He is there. What if I am in the deep a night and a day, if Christ is with me there! I shall find sweetness *wherever* I am, if *He* is with me. (G. V. W.).

There must be the preparation of heart to apprehend the ways and thoughts of God. Walking in the path in which Christ sets us, we can see all things; walking with Christ we get the apprehension of the things belonging to us through Christ. (J. N. D.).

## BIBLICAL NOTES

Original and Selected  
By WALTER SCOTT

### Languages in Which The Bible Was Written

These were the Hebrew, and the Syriac or Aramean in the Old Testament, and the Greek in the New. The Hebrew of Moses, of Abraham, of Isaiah was probably the primitive language of Man—the language of Adam. The Syriac is more generally termed the "Aramean," from Aram, the Bible name of Syria (Gen. 10:22, 23), sometimes also called, but erroneously, "Chaldean," that being a dialect peculiar to the learned in Babylon (Dan. 1:4). The Syriac was the tongue spoken by the Assyrians who destroyed the kingdom of Israel, and of the Babylonians who destroyed Judah. The several instances in which this language is used in the Old Testament are, *first*, Jeremiah 10:11, in which the triumphing heathen are abruptly informed that their gods are doomed to utter destruction; *second*, Ezra 4:8 to 4:18 and 7:12-26, in these portions the haughty Gentile conquerors of Judah are informed in their own language of Jehovah's abiding interest in His people, although but weak and few in number, having just emerged from their long captivity; *third*, in Daniel 2:4, to the close of chapter 7, here the rise, progress, and total destruction of Gentile power are divinely sketched, and thus all are left without excuse.

### Period of Unwritten Revelation

From Adam to Moses is a period of 25 centuries, that is, 2,500 years in which there was no written revelation from God. Hieroglyphic inscriptions on stone, rock, lead, and other hard and imperishable material were the earliest forms of writing. Jehovah wrote the ten commandments on tables or slabs of stone; the Peninsula of Sinai is covered with rock inscriptions; the monuments of Egypt, the bricks of Babylon, and the exhumed remains of Ninevah bear witness to that most ancient

style of writing; the first mention of a book is in Exodus 17:14.

### First Eleven Chapters

The first eleven chapters of the Bible are quoted from or expressly referred to in the New Testament 66 times. These chapters cover fully a third of human history 2,000 years, and are simply invaluable. The world's literature in its best, the physical sciences, the moral questions and perplexing enigmas of life, with a thousand and one problems, are founded upon (and alone explainable in) this interesting section of Divine Revelation.

### Preservation of The Old Testament Scriptures

The Old Testament oracles were committed to Jewish keeping (Rom. 3:22), and more faithful guardians, even to the least letter of their sacred books, there could not be. We cannot but own the providential care and rich mercy of God in the singular preservation of the text, uncorrupted, of the Old Testament—preserved through sixty centuries of unexampled trial and oppression, of striking and eventful vicissitudes, of persistent and determined efforts to destroy it—making up a story which reads more like romance than reality.

The Pharisees, morally blind, as undoubtedly they were, yet scrupulously observant of the least of their traditional observances, were never guilty of tampering with the sacred text; nor were the rival sect of the Sadducees, who held the Pentateuch only to be of Divine authority, ever charged with corrupting the text of Moses. We possess the books of the Old Testament in our noble English version substantially as they left the hands of the inspired penman.

Where are the records of antiquity? Where are the Hebrew and the Greek books prior to the time of Christ? Where are the classical MSS. of the ancients? All have perished and are forgotten, save the names of some which have been rescued from oblivion, and fragments, not original, of others. The oldest and only trustworthy documents of past ages are those of the Hebrew and Greek Scriptures.



## The Office Window

By  
JAMES F. SPINK

### Conferences

Many of our readers will no doubt be thinking of the summer Conference that D. V. will be held at Rhodes Grove, Penn., Cedar Lake, Ind., and Sea Cliff, Long Island.

The object of these conferences is to encourage each other to seek after a higher tone of spiritual life; a closer walk with Him; an increased devotedness to Christ; a closer cleaving to the Word; a greater diligence in obedience to all that the Lord has commanded, and a more hearty earnest service for Christ.

Our Conferences are often interesting; many different sides of truth are presented; many striking and well-studied addresses are delivered, but is it not true, that we sometimes miss the warm heart throb which, at such gatherings, should mainly be felt through all the ministry—*Love for the Person Himself*.

The highest type of ministry is, undoubtedly, that which lifts up, strengthens, encourages and establishes in the truth those who are dearly loved by our God and Father. The Person of His beloved Son must necessarily be the centre and circumference of such teaching, thus attracting to Him who is the sole object of the Father's heart, and bringing those who are dear to Him into such an attitude of soul, that when they come together Christ Himself will be in their thoughts and minds rather than those who speak in His Name. Occupation with the glorified Christ at the right hand of God, is the only true secret of a happy Christian experience, and is the healthy corrective of the great tendency to worldliness in any shape or form. Today, there is a felt need, not so much to know more of the

doctrine as to have our hearts exercised with the "love of His appearing" that there may be more reality in the things of God—reality in prayer, reality in life, reality in service. It is not more truth, but more outright consecration to God, that is needed.

The saints may know far more than they practice, and instead of further instruction in truth, they may want the fervent exhortation, recalling heart and conscience to the exercise of the truth in which they have already been instructed. Exhortation is greatly lacking among the saints. Barnabas "exhorted them all, that with purpose of heart they should cleave unto the Lord" (Acts 11:23). And in Heb. 10:25, we are called to the more earnest use of this ministry, as we see the day approaching.

Too often there is the craving for something new; something that will appeal to the mind, rather than for that which will fill the void of a yearning heart. There are dangers and extremes to be avoided on all sides, but the path of the Lord is a plain path, and therein simple souls who cleave to Him and to His Word, will be led safely.

Looking back on the Conference at Cedar Lake last year, we feel constrained with devout thankfulness to acknowledge that the presence of our Lord Jesus Christ was felt among us, opening to us the Scriptures and uniting our hearts in His love. It seemed as though the Lord's prayer was being fulfilled: "That they all may be one." His people felt they were "One," not artificially or theoretically, but actually and truly. To many parts of the United States and Canada, Christians went back cheered and refreshed in soul, and we hope the better instructed in the things of God.

We specially request that all our readers will pray that special help may be given to our brethren who will minister His word, and that the results of these conferences may be great and far reaching.

The Midsummer Bible Conference, Cedar Lake, Indiana, Sunday, July 26th

to Sunday, August 9th—The opportunity will again be extended to all the Lord's people to enjoy a time of happy fellowship and a season of spiritual blessing at the Cedar Lake Conference Grounds.

Speakers—Harold St. John, Malvern, Eng.; Harold P. Barker, London, Eng.; Alfred P. Gibbs, Chicago, Ill.; and other favorites.

The Fourteenth Annual Bible and Missionary Conference will be held in the will of our Lord, at Rhodes Grove Camp Grounds, Pa., from Saturday evening, July 11th to July 26th, 1931.

Speakers—Harold St. John, Malvern, Eng.; Harold P. Barker, London, Eng.; Alfred P. Gibbs, Chicago, Ill.; James Waugh, Atlantic City, N. J.; Director of Music, T. C. Furr, Washington, D. C.

## CURRENT EVENTS

By T. BAIRD

### Help for the Mute

We now have an instrument by which loss of voice may be restored to those who have lost their voices through hoarseness. We are all grateful to God and men for every appliance that will benefit our helpless fellows. Could not such a device be adapted to many of our mute and dumb brothers who although they have been in Assembly fellowship for years have never been known to utter one single sound. But when some political situation is being discussed—hold them back if you can.

### Pope's Golden Telephone

Some ardent Catholic has presented the Pope with a golden telephone. How some religious usurpers worm themselves into positions of prominence and power is truly amazing. "Infallibility" and "Apostolic Succession" are some of the high sounding phrases with which they over-awe the minds of man. It would be interesting to know which of the apostles they pre-

tend to succeed. Is it Peter or Judas?

### God Hates Mixture

It was a mixed multitude that retarded the progress of Israel from Egypt to Canaan; and it is the mixed multitude in Christendom that is grieving God and deceiving men. They held a meeting recently in New York City where a Jewish Rabbi, a Hindu and a so-called Christian minister all participated. On another occasion a Moslem student from Damascus spoke. They all repeated the Lord's prayer together and then a Hindu and Buddhist exhorted the audience. William Lincoln long connected with Beresford Chapel, London, described Christendom as a "medley, motely, mongrel, mulish jumble." That is caustic enough; but who can deny the truth of it.

### Advancing Blasphemy

The play bills as announced by placards and advertisements clearly declare that we are living in a most profane age. Here are some of these profanities we have casually noted down.

1. HELL'S ANGELS.
2. FOOLISH VIRGINS.
3. TEN COMMANDMENTS.
4. GREATER LOVE HATH NO MAN.
5. ROCK OF AGES.
6. MADAM SATAN.
7. UP POPS THE DEVIL.

These, and many others, are constantly being flaunted before our eyes in our street cars, buses, and newspapers, and plainly declare that men and women seem determined to bring sacred things into contempt and scorn. "Men of the cloth" are shamelessly caricatured in many places, and marriage is the butt of many an indecent joke. The breakneck pace at which things are now traveling surely predicates that the end of the present age will be reached with surprising suddenness.

The world has 35,000,000 cars. Of these millions of cars, 88.4 percent are American manufacture. The United States alone has 26,653,450 motor vehicles, or one for every 4.5 persons.

# The Gospel Page

## Can Morality Save Man?

By GEORGE RAINEY

Today more than ever in the religions of the world and in current literature men are upholding Christ's moral teachings as the standard of Christian excellence and omitting from their thinking Christ's work as the Redeemer of the world.

This is called the "Back to Jesus movement." It holds up the Lord Jesus Christ as the "Greatest Teacher" of the ages, but denies to Him His place as the Saviour of man.

We need to remember that even a life of extreme self-sacrifice does not make one a Christian. Nothing that man can do along the line of virtue or righteousness will make him anything but a reformed sinner. We cannot save ourselves by morality. It has been insisted several times, for example, that Mahatma Gandhi is the greatest Christian of our day, and this because of his relentless policy of self-abnegation for the sake of his people. But the Word of God is very pronounced in its teachings to the contrary. No amount of virtue makes a man a Christian. Morality cannot save. But God does and can save. Good works will leave us lost to God. But trust in Jesus Christ as our personal Sinbearer and only Saviour will make us children of God.

Never has such a moral code been prescribed as that which our Lord has given us. The Lord Jesus has bequeathed an invaluable legacy to man in the matchless ethics which fell from His lips. His commands go far beyond the Ten Commandments. Christian morality is something higher and far more challenging.

It is impossible to know God by keeping the law or morality; but possible to know Him through faith in Jesus Christ who died upon the Cross to save all men. Here we touch the great theme of the Bible. Here we learn how the glorious plan of Redemption for fallen man was staged. Through this unique story man

is wooed and won back to God. Therefore if the longing of your heart has been to know God and you have grown weary of trying to find Him through morality, you have learned that man is a lost sinner, unable, no matter what he does, to make or fit himself for heaven. God is righteous and as such must punish sin. What then is our fitness if these truths have been learned? "*But God commandeth His love toward us, in that, while we were yet sinners, Christ died for us.*" (Rom. 5:8). There is God's provision for our guilt and sin. "*Christ died for us.*"

Will you take God at His Word and accept the Lord Jesus Christ as a living, loving Saviour and pass from the place of danger to the place of safety, from the place of darkness and death to the place of light, liberty and love? God grant that this may be so before it is too late "*Behold, now is the accepted time: behold, now is the day of salvation.*" (2 Cor. 6:2).

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### Satisfaction

1—THE WORLD CANNOT SATISFY men with its sinful pleasures, they last only for a season, then comes the aftermath of judgment—(Heb. 11).

2—RICHES CANNOT SATISFY THE SOUL OF MAN, they lead men into temptation, snares and many hurtful lusts, ending in destruction and perdition—(1 Tim. 6).

3—WORLDLY FAME AND POWER CANNOT SATISFY the human heart, it is ever seeking greater glories and wider power—(1 Cor. 1 and 2).

4—CHRIST CAN SATISFY THE DESIRE OF EVERYONE who comes to Him, with His Great Salvation which blesses for time and eternity—(Ps. 16 and 17).

5—COMPLETE SATISFACTION WILL BE THE ETERNAL PORTION of all the Redeemed, when risen and glorified they shall go up to be forever with the Lord—(Phil. 3; Thess. 4).

# The Sunday School Corner

Conducted by H. G. LOCKETT, M. A.

## Fighting The Summer Slump

The task of keeping the Sunday-school going during the summer months becomes increasingly difficult each year. Many denominational schools, as a result, close during July and August. It is certain, however, that Satan takes no summer vacation, and no Christian school can afford to "shut up shop" for a sixth of the year.

Can we avoid a disheartening summer slump? We believe that it is possible if all workers unite whole-heartedly in the task. When we take as our slogan, "No Summer Slump," we do not mean that there will be no drop in attendance. Many are out of the city for part of the summer so that the attendance must drop unless visitors come. If, however, those remaining in the city attend regularly and those away visit another school, we may say that there has been no slump.

The first factor in keeping the work going during the summer is the teacher. If the teacher is irregular, the scholar will be irregular also. No school can operate successfully with half of its teachers absent. Every teacher is entitled to a vacation, if able to secure one, but the teacher who is continually away for weekends, frequently without giving notice, contributes in no small way to the summer slump. The superintendent should, at the first of the summer, make a list of dates when teachers will be away and arrange for suitable substitutes.

The second essential in avoiding the summer slump is the cooperation of the home. Many schools which usually meet in the afternoon find it advisable to change to the morning during July and August. Others find it better to keep their usual hour all the year round. You may gain the parents' support by sending them a questionnaire so that they may choose the hour for the summer sessions. At the

same time urge them to help the staff by sending the children regularly.

The superintendent and officers should give special thought to features which may add interest during these difficult months. Care should be taken to have bright opening and closing exercises. It may help to give special diplomas to those who do not miss a Sunday during the summer. However, as soon as a child missed a Sunday, he would tend to lose interest, and the general attendance might not be much helped. Contests, such as airship races, in which the classes compete, are valuable since the weekly record of the class counts.

Finally, encourage all pupils to attend Sunday-school when away on vacation. Such attendance keeps the "Sunday-school habit." Credit for attendance at other schools out of the city should be given on special contests and on the annual records. Possibly you can supply names and addresses of "sound" schools in places where scholars may be visiting.

Attack the summer slump vigorously and prayerfully. Form your own plans. The above are merely suggestions and may not suit the conditions in your school. If you try out plans which help your school this summer, send them to us for publication next spring.

## Radio

*Florida Watts Smyth in Poetry of Today*

O Lord, since thou hast turned the world to hear,  
Through hills and walls, the little songs of men,  
To Thee we broadcast prayers without a fear  
On darkest nights, for sounds are clearer then;  
And in that great Receiving Station, high  
Above all aerials that man erects,  
Thou, Lord, art listening-in for every sigh  
That every soul, on land or sea, projects.  
We know, now, that the air is filled with cries;  
That thou hast strength unmeasured to receive,  
With every instrument that amplifies,  
And endless power to comfort and relieve.

## INTERCESSION

By SAMUEL TAYLOR

This page is for the convenience of our readers. Please send in your prayer requests. "Prayer changes things."

### Philosophy of Prayer

#### (2) Possibility of Prayer

Objections to prayer have been based upon the immutability of God's purpose, and upon the fixity of nature's laws. These objections have been classified under two heads, "the theological" and "the philosophical." With reference to the former it has been taught that the only value of prayer lies in the effects that it produces in the person who prays; and, respecting the latter, that miracle would be necessary to answer prayer, and to expect miracle would be absurd.

That prayer has subjective values is quite true; but it is equally true that it procures objective benefits. Prayer elevates the mind, and enriches the spiritual life; further, it gets things from God. Divine revelation and human experience unite to attest this fact.

The practice and the recognition of prayer are "according to the purpose of Him Who worketh all things after the counsel of His own will." (Eph. 1:2). The Lord hath said: "Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you." (Jer. 29:12). "He is a rewarder of them that diligently seek Him." (Heb. 11:6). "And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us, and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (1 John 5:14, 15).

Concerning the philosophical objections, Wm. M. Taylor asks: "But who dares maintain that He who fixed these laws cannot use them for the purpose of answering His people's prayers?" And it

may be further asked, why should it be thought a thing incredible that God should perform a miracle to answer His people's prayers should He see fit? Answer to prayer has been given in keeping with the uniform operation of what men call laws of nature. (See Jas. 5:17, 18; Ex. 14:15, 21), and it has been given in a miraculous way. (See Acts 12:5-17; 2 Kings 20:8-10; Joshua 10:12-14). However, an extended discussion of these objections lies beyond the scope of this sketch, so they are merely noticed.

### Requests for Prayer

Pray for the staff of Light and Liberty, requesting God's blessing upon their labors.

Pray that a number of believers may be guided regarding meeting to remember the Lord.

Pray that Will Thomas may be restored to his usual health and again be able to take up his gospel labor at Wichita, Kansas, which he was compelled to give up several months ago.

Pray that several believers who are exercised about ecclesiastical matters may be led to scriptural ground.

Pray for God's blessing upon Evangelists who are endeavoring to win souls for Christ.

Please do not read these requests and straightway forget about them.

The tide of apostacy has set in, and we have to lift our heads and be faithful for Christ, and be nothing till He makes us everything, but as nothing then as ever; perhaps I should say more so, but possessing Him. (J. N. D.).

You never surrender anything to God that He does not take it. He is glad to accept every true offering. (J. B. S.).

## QUESTIONS and ANSWERS

Another answer to Question No. 6—*Was Simon, the sorcerer, saved?*

Acts 8:13 says, "Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed." His profession of faith and baptism put him outwardly on Christian ground—"with Philip." It was with his profession that Philip had to do, for though a faithful evangelist he, being human, could not see into the secrets of Simon's heart and determine as to the genuineness of his faith. Accordingly the confession of faith, though afterwards proved unreal, "for his heart was not right before God," admitted him to the initiatory rite of Christianity—baptism—and the Christian community. It is evident that what captivated Simon was the "signs and great miracles wrought" for "he was amazed." Real faith is not based on the evidence of miracles, though they may have been used to confirm it, but upon the Word or "good tidings" (verse 12). John's testimony says, "Many believed in his name, beholding his signs which he did, but Jesus did not trust himself unto them, for that he knew all men, and because he heeded not that any one should bear witness concerning man; for he himself knew what was in man" (John 2:23-25).

Compare what is said of Simon with what is said of the others, under the same preaching. "They believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (verse 12). Nothing about "signs and great miracles," as in his case, but the readiness of faith crediting as true the "good tidings concerning the kingdom of God and the name of Jesus Christ." And "being baptized" they were publicly recognized as a part of the Christian community, and, even, "the apostles that were at Jerusalem heard that Samaria had received

the Word of God." But, "when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, give me also this power." His heart or conscience had not been reached by the Word, but signs and miracles and power filled his vision and aroused his cupidity. They heard the good tidings and believed, he saw the power and was amazed and "thought to obtain the gift of God with money," in order to make more money. "He was in the gall of bitterness and in the bond of iniquity," and only on repentance could the thought of his heart be forgiven. The primal essence of salvation is forgiveness. To "a woman who was in the city, a sinner," Christ said, "Thy sins are forgiven," and again, "Thy faith hath saved thee;" so that forgiveness is an element of salvation, and as Simon was not forgiven at that time, he was not saved. Let us hope that afterwards he was led to faith and repentance, and was forgiven, but of this, subsequent scripture says nothing.

(The quotations made herein are from the  
Am. Revision).

Windsor Chase.

*Question No. 10*—Is it right for Christians to give gifts to their friends at Christmas time?

*Answer.* Christmas means nothing to a Christian, but it is a season of God's good will to man in the gift of His Son. Christians might exchange gifts without doing violence to conscience. T. Baird.

*Question No. 11*—Is it right for sisters in the assembly to conduct a sisters' meeting for prayer or for other purposes?

*Answer.* Godly sisters have more spiritual influence in an Assembly than most people are prepared to admit. Never quench prayer. It is all too rare. If sisters want to pray or sew, woe to the man who will oppose them. (Phil. 4:30). T. Baird.

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Pray for "LIGHT AND LIBERTY." Pay for it. Send it to your friends.



# The Work of the Lord in Many Lands

Reports should be addressed to the Managing Editor at 5963 Rice Street, Chicago, Ill., U. S. A. This page is made up on the 15th of each month.

## BRITISH TIDINGS

**James F. Spink** and **Geo. Pinches** have been operating the large Cardiff tent in Belfast during June. The first night 2,000 were present and eight saved. The interest kept up in spite of rainy weather and the Lord blessed the effort by saving many lost souls.

**Geo. Ainsworth** and **James F. Spink** will operate the tent in Balham, London.

**W. Hagan** is in charge of the Glasgow Assemblies tent.

**Hyde Park, London**, open air meeting resumed near Marble Arch.

Tents and Bible Carriages are in full swing again throughout the British Isles.

Big Tent Mission to be held in Liverpool and another such in Cardiff.

The **Pilgrim Preachers** begin again their gospel campaign covering new territory.

Conference reports all over the British Isles indicate that these are being greatly multiplied and the attendance and interest is being marvelously maintained.

## UNITED STATES

Some time ago **Bro. J. O. Brown** was at Coal Creek School House, Kansas. While there one woman was saved. Some time later he returned, accompanied by **Bro. Charles Stow** of Stout, Iowa, when four were baptized. Meetings continued and four more confessed Christ as Savior. Saints greatly cheered.

**A. N. O'Brien** has been preaching in New York and New Jersey. Ministered the word in Schnectady, Albany, Poughkeepsie, Yonkers, White Plains, and New York City. Also in East Orange and Jersey City, N. J. Philadelphia district also visited where he preached in Germantown and Collingdale. Harrisburg was the next on his tour, then back to Westfield, N. J., before starting homeward.

**Tom Black** returned to his home in Fair Haven, Mass., after one year of preaching in Canada and U. S. A.

**Miss Kenwood** and **Miss Middleton** are working away amongst the Mountain Whites

with tokens of the Lord's favor and blessing.

**T. Baird** visited New England states during May calling in at Providence, Pawtucket, New Bedford and Somerville with much interest in every place.

**Wm. Halliday** had meetings in Barrington, R. I., with much encouragement.

**W. H. Hunter** returned home to Fair Haven, Mass., for a well earned rest after visiting Canada.

**T. B. Nottage** has just returned from an extended tour amongst the colored meetings in U. S. A., and the West Indian Islands, with many tokens of God's favor.

**A. I. Hart** is visiting New England Assemblies before proceeding to settle down in Jamacia, B. W. I.

**Des Moines, Iowa**, Conference was one of the largest ever held at that place. The principal ministry was given by **J. J. Rouse**, **C. W. Ross** and **James Elliott**, which was very helpful and refreshing. The gospel meetings were conducted by **Dave** and **John Horn**, **John Waldon**, **D. Lawrence**, **Oliver Smith** and **W. W. White**—two souls were saved. **C. W. Ross** continued for a week's meetings which were enjoyed very much.

**Holyoke, Mass.**, Memorial Day Conference was a happy and profitable time. Saints came from Somerville, Hartford, Boston and other assemblies; the largest in point of numbers for years. Ministry refreshing and uplifting, given by Brethren **T. Baird**, **W. J. Munro**, **T. B. Nottage**, **Wm. Jelly**, **Harry A. Sailer** and **A. I. Hart**. The expression of all was "How good is the God we adore."

We want to correct an error in last month's issue. We stated that the Assembly at Irvington, N. Y. had united with a new Assembly at Plainfields. This is not correct as Irvington Assembly remains as it did when it started

**SEND SHORT NOTES** of anything special in your Assembly or district for these columns. The notes act as a link with fellow-saints, and are a stimulus to prayer. Mail by 15th of the month.

over seven years ago. Samuel Matthews, Box 140, Ardsley, N. Y., is correspondent.

Harold Harper had been busy around his home town of Dublin, Pa., during the months of May and June. He is now helping with special meetings in Ponca, Nebr., with Bro. C. A. Leonard.

Fort Dodge, Iowa, brethren are looking to the Lord for blessing in the saving of souls during the coming month where Harold Harper expects to pitch his tent and meetings start July 5th, D. V. Fort Dodge is considered a pioneer field, the work having been started several years ago by F. R. Payne, in his home. Prayer is asked.

A Sunday School workers conference was held May 16, 1931, at Laffin Gospel Hall, 6617 Laffin St., Chicago, Ill. There were about 175 workers present representing 17 schools. Profitable ministry was given by Harold Harper and Bruce Gilbert.

The Providence, R. I. assembly are still meeting at 850 Westminster Street, where they have met for about 20 years, and we welcome all gathered to the name of the Lord who seek to walk Godly in this present evil world. Correspondent Archibald Murdoch, 14 Sand Pond Road, Norwood, R. I.

Portland, Ore., 1080 Multnomah St.—We have just concluded a fine week's gospel campaign. Our Brother Neil M. Fraser was the preacher,—a young man gifted and graced by God. Interest was manifested throughout. Saints were blessed, backsliders restored and quite a number professed faith in Christ. Twenty-four were baptized at the close and more to follow. Bro. Fraser gave five talks over radio KXL, assisted by a male chorus from the assembly. This offered an opportunity to announce the gospel meetings and also many heard the Word in their own homes. A good work was done among our young brethren and an appetite for the Word created which will bear fruit in days to come. To God be all the glory. Yours thru Grace, Alex Masson, Stark St. Gospel Hall.

A Northwest Sunday School Teachers' Conference was held in Mount Pleasant Hall, Vancouver, B. C., May 30th and 31st. This Conference was the third held within the last

two years, the first was held in Seattle, Taylor Avenue Hall, in the early part of 1930. The meeting was so helpful that a second conference was held in Everett in November, 1930. We had only one meeting but when our Vancouver brethren put on a conference they arranged for three meetings. Representatives came from Seattle, Everett, Bellingham, Portland, and Victoria. There were more than 125 teachers and superintendents present whose classes total over 2,100 children. The ministry was helpful and refreshing. Every Sunday School worker attending was most enthusiastic and left the conference with renewed zeal to carry on this most important branch of evangelistic work. Plans were laid to make it an annual affair. The Lord willing the next Northwest Sunday School Conference will be held in Seattle sometime in 1932.

The Conference at 86th and Bishop St., Chicago, Memorial Day was larger than before. Twenty-five preachers were present and, by giving half hour addresses, nearly all took part. The closing gospel meeting was a wonderful manifestation of divine power towards the end. Five confessed Christ. There was harmony from platform to kitchen.

Brother McCrory was in Laffin St., Chicago. Bro. Willoughby was a week in Minneapolis. Bro. J. Ferguson had meetings lately in Pittsburgh, Pa., and went from Chicago Conference to Minneapolis, where meetings are hearty and saints encouraged.

A tent has been pitched in East Rochester, a new place. Mr. Thomson and Mr. Craig operating the tent.

Pasadena, California, Lake Avenue Gospel Hall—An all-day conference was held Lord's day, June 7, and helpful ministry was given by Brethren Ritts, Charles, Sims, and Hunt. Emphasis was placed on the important work of the Holy Spirit in this world, and the fact that God's people are His only dwelling place here. Particularly solemn gospel messages were given by Brethren Charles and Hunt.

The attendance taxed the capacity of the hall, Christians from neighboring assemblies, as well as many strangers, coming in to hear God's work through His servants.

On Tuesday evening Brother Jenner, mis-

sionary to the West Indies, gave an interesting account of the work of the Lord in that dark place, illustrating his talk with slides.

After six months absence, Bro. A. B. Miller is back at his home, 310 East Second Street, Spring Valley, Illinois. On his way west from the New York district he had meetings in Assembly Hall and Kensington Hall, in Buffalo, N. Y. From there he went on to Toledo, Ohio, where a fine young German couple confessed Christ. Battle Creek and Kalamazoo, Michigan, were also visited. In Chicago he was at the Chicago Avenue and Laflin Street meetings, and at the hall in Washington Heights. In all these visits the saints were cheered.

The Home Avenue Assembly Christians, Flint, Mich., had the joy of baptizing six on Decoration Day, May 30, most of whom were saved during the winter months. They have taken their place with us in the assembly.

We had with us a group of about a dozen Christians from Central Gospel Hall, Detroit, on Monday evening, June 1st at our regular weekly radio broadcasting service over station WMPC at Lapeer. We were glad of the fellowship and valued help both in singing and speaking. We broadcast every Monday evening at 8:30 Eastern Standard Time. Sincerely yours in Christ, Ralph H. Didier.

Dear Brother Spink:—I have just come from Fort Hancock where I was for two weeks. The meetings were small but each night unsaved men were among those present to hear the message. Some I believe were really won for our Lord. However, time will tell whether that is so or not. I thank God for the open door there and the open ear to hear the Gospel. This week I leave for Kingston and Boulter in Canada for meetings. I ask the prayers of the Lord's people in this great work of reaching the lost for Him. With greetings in Him, I am sincerely yours, Geo. Rainey.

The Assembly at Bergen Avenue and Maple Street, Kearny, N. J., has been carrying on a very important and aggressive gospel campaign throughout the city in which they are situated; also over the northern boundry of Kearny, into North Arlington. The character of this service has been the circulation of the

well-known booklet, "God's Way of Salvation," by our dearly beloved brother Alexander Marshall, now with the Lord. This excellent pamphlet has been wonderfully used by our God in rich blessing to souls.

The Assembly appointed two brethren, whose hearts were fully in the service, to place the above mentioned booklet in the homes and hands of the people residing in their home city, also in adjoining territory as far as possible. The service has yielded much encouragement in that less than one dozen were rejected, and the balance were received with pleasure by all classes, consequently, in view of Isaiah 55:11 we are positively certain there will be an abundance of fruit manifested to the honor and glory of our Lord Jesus Christ, at His judgment seat, also bountiful rewards to all who have had a heart interest in this, the most effective of all gospel service.

Ten thousand four hundred of "God's way of Salvation" have been placed in the homes and hands of the people in the territories referred to, with a considerable increase of strangers at the gospel meetings. This in itself is very encouraging for others to do likewise.

What an exceptional opportunity for adjacent assemblies to extend, throughout their immediate territories the character of gospel service as noted in the foregoing, since by no other means can the true unadulterated gospel be placed in the homes of all classes, especially the poor whom the Lord so often referred to. Matt. 11:5; Mark 14:7; Luke 4:18; 14:31.

The booklet referred to in the foregoing, is a special edition, with large type and imprint of Hall with list of meetings, which makes a very attractive little magazine. Any one interested can procure a copy by addressing the correspondent of the Assembly, Samuel C. Shearer, 498 Devon St., Arlington, N. J.

#### CANADA

Bro. Wm. Rae is still at work around Red Deer, Alberta. He hopes to pitch his tent in Mirror, Alberta, early in July, caring for Red Deer and working in Mirror at the same time.

A happy day was spent at Red Deer, May

fail, Trochu, and Mirror were present. About 100 remembered the Lord together. Ministry of the word followed in afternoon and evening. A baptism of two men closed the day.

A good work has been going on at **Pibroch, Alberta**, Wm. Fairholm, the Calderwood Bros. and A. R. Stephenson helping in it.

**26 Wexford Ave., Hamilton, Ont., June 5th,**—During the last six weeks I have been laboring in the needy parts of the northwest of Ontario. Have visited Bracebridge, Trout Creek, Powassan, Commanda, Sturgen Falls, and Sudbury. There are no assemblies in any of these places. Truly the need is great. At Sudbury the people came forward and asked to have tracts and portions of the Word of God. Pray for these places, especially Sudbury with its 20,000 population and no testimony. After leaving Sudbury I spent a week at Copper Cliff with Brother and Sister T. Camige. Then went to Craighton Mine, where one professed faith in Christ. Please pray for this work, and for the tent campaign, commencing at the end of June somewhere in the needy North. Yours to serve in a coming Lord, Wm. Hynd.

**Maranatha Hall, Toronto, Ontario**—The ministry of our Brother A. G. Bentley during the past month has been a blessing to saint and sinner alike. Our meetings are being well attended and we are encouraged to see the saving power of the Lord manifested in our midst.

Peterboro, Ont, May 23, 1931.

Dear Brother:

Peterboro Christians have started on their new building, for a gospel hall. We hope to have it finished in about two months.

A number of Christians wrote us saying that, as soon as we started, they would like to assist in the good work. We have not nearly enough money to finish the hall, and no moneyed men in our meeting.

Faithfully yours,

G. W. Mulligan Correspondent,  
804 George Street.

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“The Tabernacle and Its Teaching” by James F. Spink. A 48 page booklet for 10c.

## MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH  
Secretaries

### LOOK ON THE FIELDS

“Look on the Fields,” the Master said,  
As He trod the way to the Cross.  
Look with eyes that have seen His face  
And have reckoned all else but dross.  
Look, and as multitudes pass in view,  
Lift up to heaven a prayer:  
Lord of the Harvest, thrust forth men,  
To tell of salvation there.

Look on the fields where Islam's power  
Is hurrying men to the tomb,  
Enslaved in superstition and sin,  
Living in darkness and gloom.  
Look, as they struggle with evil ways,  
Leading them far from the Word;  
Look, and with compassion plead  
That they may know the Lord.

Look on the fields where women weep,  
As bitterness fills their hearts,  
Yearning to hear the word of cheer  
That the Gospel Message imparts.  
Look, as they sadly perform each day  
Empty religious deeds,  
Look, and ask the Lord to reveal  
Him who can meet their needs.

Look on the fields where children pine,  
Living in vice and sin,  
Ever learning of evil ways,  
And never hearing of Him.  
Look and remember the One Who said  
“Suffer the children to come.”  
Look, and lift up your heart to Christ,  
Ask Him to lead them home.

H. G. Lamb, Algeria.

### AFRICA

Mr. J. E. Bodaly, of Bihe, Angola, writes of much encouragement during the past year, as well as of much to discourage. Opposition to the Gospel has been experienced from the government. There are thirteen out-posts to 24th. Saints from Calgary, Edmonton, Innis-

Chitau station, in charge of native evangelists, where the work was progressing in a wonderful way until the preachers were called up and their permits with the exception of two, taken away, so they are officially silenced, although still seeking to witness as opportunity offers. During the past year the assembly at Chitau has grown, twenty being baptized and received into fellowship, so that the number of those now in fellowship is one hundred and fifty. Work in the Sunday and day schools is also encouraging. Our brother writes: "Here in Bihe there are four assemblies, with over twelve hundred in fellowship, and we missionary brethren number only three. There are over one hundred outposts where the Gospel is preached; most of the native evangelists have been prohibited to preach; however, that does not silence them, yet it will be seen that the natives cannot accomplish much without the frequent visits of missionaries to their outposts, so we would ask you to remember this need in prayer, that God will equip and send forth some to this dark, needy center where the Gospel has wrought such wonders."

Dispensary work is furnishing **Mr. H. G. Lamb** and wife, of Algeria, many opportunities of proclaiming the Good News of the Gospel to many who would otherwise never hear. On some days as many as one hundred and sixty and over come for treatment, and these are all gathered into the Hall and the Gospel preached to them before their physical needs are taken care of. These people come from far off villages and return to their homes and there tell of "all they have seen and heard." Then our brother writes many letters for people whose relatives are working in France, and always encloses tracts, thus having an opportunity in this way of helping spread the Gospel among the French.

**From Mrs. R. McLaren, P. W. Africa**—Recent tidings tell us they are all well, and seeing manifest blessing as a result of sowing the seed. One sad item was, the lions had taken a woman and baby and a little girl while in her field at work. This happened at Samuzizes Village on the river going from Pezo to Fufee.

**From Mr. Louttit** comes the word that at time of writing he was holding meetings at

Vila Luso where there is quite a nice out-school with a good daily attendance.

#### WEST INDIES

**Mr. Duncan M. Reid**, Puerto Plata, Dominican Republic: "We have had our anniversary services. All the meetings were very well attended, and some nights the hall could not hold all that came along. Mr. Peterkin gave us some fine messages, which were listened to with marked attention, and we believe impressions were made. We had the joy of baptizing eight during these meetings, so the little assembly keeps growing. Some of these were young women who as girls came to the Sunday School when we started the work here with Mr. and Mrs. Moore seven years ago. They have stayed right with us and have grown up in the school, so it has been a great joy to see them follow the Lord in this way. We have also been having some very fine meetings in the country districts."

**Mr. Leonard H. Bewick**, Trinityville, Jamaica: "On Good Friday, I had the joy of baptizing seven believers, one old man and six young people. Four of these were young men, two brothers and two cousins. One of the young ladies was led to Christ by Mrs. Bewick, and the other by one of our Kingston brethren who helps us from time to time over the week ends. Another young man who was recently saved was an East Indian shop-keeper who was saved when I was showing some slides for the children of the Sunday School. His was the only rum shop in the district, and you can imagine the joy it gave us to see this closed after the conversion of its owner.

The Lord has been pleased to bless in a remarkable way the work at New Monklands. Seven were baptized, and there are now ten others whom I expect to baptize within the next month. The Sunday School has grown in a wonderful way. Last July we started with one hundred and five, and now there are three hundred and twenty-five on the roll, with an average attendance of two hundred and fifty."

**Kingstown, St. Vincent, B. W. I. John Lamb** writes—"Just finished two weeks special gospel meetings after having 2,500 bills printed, visiting from house to house inviting the people. God blessed the effort by sending

crowded gatherings—many standing without not being able to get a seat. Some professed faith. One woman told us she went home so happy she could not sleep, joy filling her heart.

"A mother, who has been a backslider, had the joy of seeing her two daughters profess faith in Christ. One of these came up and said she had been saved the night before through singing the closing hymn, 'While Jesus whispers to you, come, sinner, come'. Her unsaved husband is coming to the meetings now and manifests interest in the gospel. Another young man, son of a believing mother, has also made a profession and his mother believes he is saved.

Bahamas, W. I., Mr. and Mrs. McCullough are now on furlough and Mr. and Mrs. Burdge are seeking to fill the gap, and render acceptable service by helpful ministry to native believers and the faithful proclamation of the gospel to the unsaved.

## PERSONALIA

MR. CHARLES YOUNG of Yonkers. Our brother is a business man of Wall Street, New York. He devotes a considerable portion of his time to the work of the Lord, and many of the Lord's servants have found a welcome in the home of Mr. and Mrs. Young. Like Mrs. Young's late father and mother, Mr. and Mrs. Owen, they are given to hospitality. Mr. Young is gifted in comforting the distressed, and in giving counsel to those who are in difficulty. A valuable man to have in the assembly.

MR. HARVEY WADHAM of Tenafly. Another Wall Street business man who is keenly interested in the Lord's service. His specialty is amongst the soldiers at Sandy Hook where for years he has nourished the Y. M. C. A. building. Throughout his business career he has truly manifested Christ first, business second. A few years ago special prayer was made that he might be spared to us, and we are glad that God has answered the prayers of His people.

## WITH THE LORD

Brother Eli J. Smith, of Waterloo, Iowa, received his home call on May 22nd. Funeral was held in the Gospel Hall, Bro. J. J. Rouse, speaking appropriate words for the occasion. His body was buried in the home town of Hudson, Iowa. Bro. Smith was one who did his best and who could be depended upon in the home Assembly. His advanced years did not lessen his zeal to speak a word for his Lord and Saviour. He was saved in March, 1913.

J. E. Mushmaker, Greenfield, Iowa, went home to be with the Lord June 17th. He was on his way to town, when he got out of his car to change a tire. At his advanced age the strain of fixing a tire was too much for a weak heart. He was 67 years old on the 17th of last February. He was saved in 1907 and was a faithful witness for his Lord and Master. He leaves a wife and six daughters.

Central Ontario has lost, in the sudden home call of dear Brother R. J. Brookes, of Belleville, an earnest and diligent gospeller. He was born at Shanty Bay, near Barrie, 55 years ago; was converted at eighteen years of age, and has been a diligent soul-winner from the first. For a number of years Bro. Brookes devoted his whole time to the spread of the gospel. He loved pioneer work; pitching tents in new territory and seeing "signs following." He expected, and saw, results. His loss will be keenly felt by many in this part of Canada. May the Lord raise up young men of faith and all-round fitness to fill the gap!

Our brother leaves a wife, four sons and one daughter to mourn his loss,—the youngest a boy of seventeen.

The funeral, on June first, was largely attended by representatives of assemblies, near and distant. At the house a short service was conducted by John Silvester, of Midland. Later the spacious "Bethel Hall" was crowded and E. Tatham, of Toronto and Richard Irving, of Hamilton, conducted an impressive and solemn service. "He, being dead, yet speaketh."

## "Serve One Another"

References should be given with every advertisement to two well-known Christian workers, as a certificate of good faith. Use own name and address wherever possible, to save time and mistakes.

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The Publication Manager reserves the right to omit or insert any advertisement any month. Anything reported "Unsatisfactory" or not in keeping with Christian principles is immediately withdrawn. Advertisements are only accepted on conditions named.

We can only guarantee to insert advertisements if received on or before the 20th of each month. Mail direct to

LLOYD G. WALTERICK, Publication Manager  
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# MIDSUMMER BIBLE CONFERENCE

CEDAR LAKE, INDIANA

SUNDAY, JULY 26th TO SUNDAY, AUGUST 9th, 1931

The Ninth Annual Midsummer Bible Conference of the Chicago and Central districts will convene again D. V. Sunday morning, July 26th, and continue for two weeks closing Sunday evening, August 9th.

A happy time of spiritual fellowship can again be expected and the prayers of the Lord's people everywhere are earnestly asked for, a time of deep heart searching and that many lives particularly among the young people may be freshly dedicated to the service of our Lord Jesus Christ.

Strange and difficult are the days that are upon us. Men are asking what next. Questions disturbing the minds of the Lord's people will be taken up and comforting ministry from the Word will be given daily by some of the honored gifts to the Church.

Among those who will be present to minister are the following: Harold P. Barker, London; C. F. Hogg; Harold St. John; C. W. Ross; Alfred P. Gibbs.

A visit here will make a most ideal vacation. Accommodations include a modern Hotel, dozens of com-

fortable dormitories, housekeeping apartments for families and a large cool dining hall. Rates for room and board range from \$13.00 to \$20 per week.

There is every facility for healthful recreation. The grounds are heavily wooded and the lake is an ever present attraction for old and young alike.

Address your application for further information or for reservations to Conf. Mgr. Conference Grounds, Cedar Lake, Ind.



We again remind our readers of the features of special attraction to young people. For ten days immediately preceding the conference there will be a camp for 'teen age girls conducted by Godly women known to our Assemblies. Ten dollars covers a ten day stay at this camp.

Following the Conference Alfred P. Gibbs will conduct a ten day camp for boys. The rates are similar to those for the girls.

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