



Light and Liberty

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

Edited by JAMES F. SPINK and A. N. O'BRIEN

Volume 2

MAY, 1932

Number 5

CONTENTS

"Without the Camp," Russell Elliott.....	131
Fold or Flock? (Poem) H. P. Barker.....	134
The House of God, Arnold Lake.....	134
Fellowship, Wm. C. Irvine.....	136
"Things Concerning Himself," Thos. S. McLaren.....	137
The Lost Brake, John Ferguson.....	138
Bullingerism Examined, W. Hoste, B. A.....	139
Practical Lessons from the Book of Revelation, T. Baird.....	140
Biblical Notes, Walter Scott.....	141
Creation, W. A. Trott.....	142
Notes on First Samuel, Peter Pell, Jr.....	144
Notes on Romans, W. E. Vine, M. A.....	147
God's Purpose and Provision, William Buchanan.....	148
Notes on First Corinthians, A. N. O'Brien.....	149
Current Events, T. Baird.....	150
The Office Window, James F. Spink.....	151
Intercession, Samuel Taylor.....	151
Book Reviews, Samuel Taylor.....	152
Kwahedi! Shyalaipo Biyampe! J. Alexander Clarke.....	153
The Work of the Lord in Many Lands.....	154
Missionary Page, R. W. Rycroft and Roy Rapsch.....	158
With the Lord.....	158
A Godly Aim, (Poem) Maurice R. Campbell.....	Back Cover

Looking Forward Into June

JUNE issue will, *d. v.*, contain important and edifying papers on: THE CHRISTIAN'S PLACE," by John Bloore, "LOVE," by F. A. Perigo, "TEN VIRGINS," by William Robertson, "THE CHURCH," by W. W. Fereday, "WORD OF GOD INCREASED," by G. M. J. Lear, "THE CHRISTIAN," by Alfred P. Gibbs and other helpful and inspiring articles.

Copyright 1932 by Light & Liberty Pub. Co.

Entered as Second Class Matter, as of November 12, 1930, at the Post Office, at Fort Dodge, Iowa, under the act of March 3, 1879.

LIGHT AND LIBERTY PUBLISHING CO., Fort Dodge, Iowa, U. S. A.
CHICAGO, ILLINOIS — EDITORIAL OFFICE, 5211 West Augusta Blvd.
LONDON — J. S. WELCH, 28 Warwick Lane, Paternoster Row, E. C. 4

Light and Liberty

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

JAMES F. SPINK..... *Managing Editor*
A. N. O'BRIEN..... *Editor*
H. G. LOCKETT, M. A..... *Associate Editor*
SAMUEL TAYLOR..... *Associate Editor*

Editorial Office

5211 W. AUGUSTA BLVD., CHICAGO, ILL.

Manuscripts, News Items, Reports, Death Notices and all communications respecting contents of the magazine should be sent to James F. Spink at the above address.

Published Monthly by

LIGHT AND LIBERTY PUBLISHING CO.
920 First Avenue North
FORT DODGE, IOWA, U. S. A.

SUBSCRIPTION RATES

1 Copy per year	\$ 1.00
5 Copies per year to One Address	4.50
10 Copies per year to One Address	8.50
20 Copies per year to One Address	16.00
All Subscription and Advertising Matter to be sent to Publisher.	

J. S. WELCH, LONDON PUBLISHER

28 Warwick Lane, Paternoster Row, London, EC 4

Price—4d monthly; or 4/ per year, postage 6d extra. All subscriptions in British Isles to be sent to London Publisher.

This Magazine Is Also Obtainable At

BUFFALO, N. Y.—E. D. Monroe, 340 Pearl Street.
CANADA—W. Jones, Bible House, 6 Merrick St., Hamilton, Ontario.
VANCOUVER, B. C.—Christian Institute Bible Room, 130 Hastings Street, West.
BELFAST, IRELAND—The Scripture House, 40 Donegall Road.
PORTLAND, ORE.—The Book Room, 301 Stock Exchange Building.
and all Bible Depots throughout the World.

Light and Liberty Home Workers Fund

For workers laboring in the needy and neglected parts of U. S. A. and Canada.

Joint Treasurers for U. S. A.
TOM BENDELOW HARRY WELSHER
Joint Treasurers for Canada
DR. H. A. BOYCE, M. R. C. P. (London)
ROBERT HOUSTON, JR.

All Amounts received by the treasurers will be remitted without any deduction whatsoever to the workers for whom the gifts are intended. Gifts not marked will be sent to needy workers as the Lord may direct. Checks, Express Money Orders or Postoffice Orders should be made payable to the "LIGHT AND LIBERTY" HOME WORKERS FUND.

Gifts for U. S. A. to be sent to
TOM BENDELOW, 614 S. 22nd Ave., Bellwood, Ill.

Gifts for Canada to be sent to
DR. H. A. BOYCE, 162 Barrie Street, Kingston, Ontario.

All gifts will be acknowledged in this column.

The following gratefully acknowledged:

S. S. Alexandria, Minn.....	\$12.50
W. P. Circle, Alexandria Minn.....	4.00

Light and Liberty Free Tract Fund

For the purpose of supplying Free Tracts to Evangelists, Missionaries and Tract Distributors in any land. If unknown to us, reference must be given.

All contributions to be sent to L. G. Walterick, Fort Dodge, Iowa, and will be acknowledged in this column.

G. N., Waterloo.....	\$1.00
L. J. B., Conn.....	.55

The Light and Liberty to Missionaries

It is the desire of the Editors to send this paper to Missionaries who are "out on 'Faith lines.'" We will value the fellowship of individuals and assemblies.

H. S., Grinnell.....	\$5.00
J. F. S.....	1.00
L. J. B., Conn.....	2.00
M. G. W.....	5.14
R. F. N., Sheboygan.....	2.00

New and Important Bible Study Books

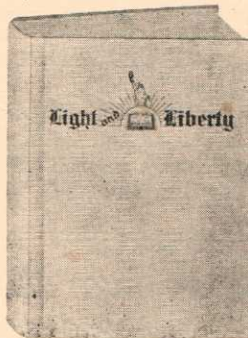
The Pilgrim Church

By E. H. BROADBENT,
An Interesting Side Light on
Church History, Ancient and
Modern.

Being some account of the continuance through succeeding centuries of Churches practising the principles taught and exemplified in the New Testament. 400 pages, cloth, \$2.50.

Chief Men Among the Brethren

A Centenary Memorial Volume of a Great Work of the Holy Spirit. The Life Records of 100 Preachers, Teachers, and Leaders in a Notable Movement of the Church. 100 Photographs, size 4 by 3 ins. Compiled by HY. PICKERING
223 pages, cloth bound—\$1.25



1931

Light & Liberty Annuals

380 Pages of Choice Ministry and News Notes—Indexed.

Paper Cover, \$100
Cloth Cover, \$1.50

Bridal Aspect of the Church as Seen in the Old Testament

by F. A. PERIGO, F. R. S. A.
A helpful book, exalting our
Lord Jesus Christ.
104 pages, cloth bound—\$.75.

The Epistle to the Galatians

By C. F. HOGG and
W. E. VINE, M. A.
Being a complete verse-by-verse commentary, with notes exegetical and expository, 352 pages, cloth bound—\$1.75.

The Law of the Offerings

The Levitical Offerings in relation to the Offering of Christ.
By A. JUKES
211 pages, cloth—\$1.00

LIGHT AND LIBERTY PUBLISHING CO., Fort Dodge, Iowa, U. S. A.

"Without The Camp"

By RUSSELL ELLIOTT

"Let us go forth therefore unto Him, without the camp, bearing His reproach" (Heb. 13:13).

In these pregnant words, the writer to the Hebrews reaches the climax of his epistle.

There is in reality a double climax in this letter. One is reached in chapter 10, and we find ourselves within the veil (vs. 19-22): the other is in the verse quoted above, and we find ourselves outside the camp. The one position corresponds with the other.

In verses 12 and 13 of our chapter, we find two expressions: "without the gate," and "without the camp." It is necessary to notice the distinction, in order to grasp the meaning of the change. "Without the gate" signifies rather the geographical position: though we do not limit it to this: but "without the camp" has a moral and religious, as well as spiritual signification. Let us consider first what the writer of the epistle intended the Hebrews to understand by the exhortation: and, secondly, what bearing, if any, it has to-day.

In order to gather up and present the full implication of this exhortation, let us notice

Three Old Testament Scriptures.

The first is Exodus 33:1-7. Here we learn that, in consequence of Israel's apostasy, (see chapter 32) God refused to go up in their midst. We read: "And Moses took the Tabernacle, and pitched it *without the camp* And it came to pass that everyone which sought the Lord went out unto the Tabernacle . . . *without the camp*" (v. 7).

The second is in Numbers 11. God had told Moses to gather unto him seventy men of the elders of Israel and to *bring them unto the Tabernacle of the congregation*, and God said He would take of the spirit which was upon Moses and put it upon them. We find, however, that two men, Eldad and Meded, did not go out to the Tabernacle, *but remained in the camp*. Nevertheless we are told, "the spirit rested upon them. . . . and they prophesied in the camp" (v. 26). Great indignation is aroused, and Joshua calls upon Moses to forbid them. Moses however refuses to forbid them, though he

refrains from commending them. "Would God that all the Lord's people were prophets," he exclaims, "and that the Lord would put His spirit upon them!" We shall have occasion to return to this again.

The third Scripture is Leviticus 16:27, with reference to what occurred on the day of Atonement.

"And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth *without the camp*: and they shall burn in the fire their skins, and their flesh, and their dung."

All these Scriptures throw light upon the passage we are considering. The camp was connected with a religious system on earth. A system established by God Himself. Normally it should have been His dwelling place. But apostacy, in the form of a system of idolatry, was set up, which forced God to forsake it. He did not altogether forsake His people, but He refused to go up in their midst. The tabernacle, His dwelling place, was pitched outside.

The epistle to the Hebrews is written in view of another apostacy. According to the parable uttered by our Lord, God had sent His only Son, and the husbandmen—the Jews—had said, "This is the heir, come let us kill Him and let us seize on His inheritance." Christ had "suffered without the gate." The camp order of things is set aside, and another order of things is established. This is why the apostle says, "We (we Christians) have an altar, whereof they have no right to eat which serve the Tabernacle," "The Tabernacle order and Christianity could not subsist together. Thus the exhortation, "Let us go forth therefore unto Him without the camp, bearing His reproach." Those early Christians were called to go

Outside a Religious System

on earth, which could never meet the requirements of either God or man, and to feed upon Christ's death in a spiritual way (the altar) in His company, inside the veil.

While the camp order of things existed, the way into the holiest was not made

manifest. What is to be set aside is foretold in John 10. It is remarkable how much in the epistle to the Hebrews seems like a dissertation on our Lord's words as recorded in this chapter. We are told, "He that entereth in by the door is the Shepherd of the sheep. To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them" (vs. 2-4).

This is a parable of what really happened. Christ entered the Jewish fold, not to remain there and continue the existing order of things, but to lead out the true sheep. And in order to do this, He went before them. This He did when He "suffered without the gate," as Hebrews 13 states.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

How powerful, then, the exhortation, "Let us go forth therefore unto Him without the camp, bearing His reproach."

There had been a witness to this truth through centuries of Jewish ritual, in the fact that the carcase of the sin offering, where the blood was brought into the sanctuary by the high priest for sin, was burned without the camp. The comment in Leviticus 4:12, is "unto a clean place." There was no clean place inside the camp. Man, after the flesh, however religious, will not do for God. In the carcase burnt in the ashes, outside the camp, we see the end of the flesh, and of a religious system suited to it. But Christ's death for sin, outside the gate, has opened the way into the holiest. The one speaks of distance, the other of nearness.

II

Thus we can understand the force of this appeal to the Hebrews. They were called to leave the camp, to leave Judaism. They were called to an outside place on earth: but, at the same time, to know their place within the veil. If identified with a rejected Christ on earth, they knew what it meant to be identified with Him in heaven, and to draw near.

But a further question arises, and one more closely affecting ourselves. Has this exhortation any force at the present time and how does it apply to us? There can be only one answer to this question.

And for this reason. The camp order of things is around us on every side to-day. Christendom has returned to the camp. Once more a religious system has been established on earth. Has it ever occurred to the reader that Christendom—i. e. all that is outwardly connected with Christ's name on earth, that which passes before men's eyes under the designation—Church: that this system possesses the features of Judaism in regard to its order, and services, its ministry and ritual, far more than it is characterized by what is distinctively Christian?

What are the distinctive features of Christianity?

1. All believers are priests. The apostle Peter so designates them, for he says, they "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices" (1 Pet. 2:5). But to-day, not only has priesthood become a caste, but we have a so-called sacrificing priesthood, more after the model of the Levitical priesthood than any other, a priesthood that professes to occupy a place between the believer and God.

2. In connection with the new dispensation, there was to be neither temple nor any prescribed material building. The words have just been quoted—"spiritual house"—words which refer to believers, not materials such as brick and stone. (See also Heb. 3:6; Eph. 2:21, 22; 1 Cor. 3:9 and 16). Not only are there material buildings on every side of us to-day, but many of them are not even Christian in their conception. A barrier is sometimes placed across one part, as if it were holier than another.

How wrong to pretend that a place on earth can be holier than the holiest! The proof that there has been a return to the camp is that all the sense of liberty to enter the holiest has, practically speaking, been lost. The moment the camp order of things is revived, the other can no longer be enjoyed. You cannot have the two.

3. How little is known in Christendom today of *worship* in spirit and in truth. Music, ritual, ornate services, the observance of days—all these abound. But all this partakes more of Judaism than of Christianity.

4. The truth of Pentecost—the coming of the Holy Spirit—which is the greatest outstanding feature of this dispensation, is little remembered and recognized,

much less acted upon. Organization and outward forms have been substituted. A *living force* no longer operates. The whole character of Christianity has been changed.

Thus we see the very truths which characterize Christianity—the priesthood of all believers: worship of the father in spirit and in truth: liberty to enter the holiest: a perfect sacrifice once offered: the presence of the Holy Spirit, and all that flows from it—have been to a large extent lost sight of, and instead we have a visible religious system on earth, with forms and ceremonies revived—in other words, the camp.

This being the case, the words, "Let us go forth therefore unto Him without the camp, bearing His reproach" have their application to-day, and not merely to a bygone age.

But it may be said, Are there not many good people in these systems, and gifted servants of Christ, who are far beyond the systems they are in? Yes. And this is where the lesson in Numbers 11 comes in. Eldad and Medad were gifted, and no doubt in themselves good men, they were numbered amongst the seventy. They seem to have prophesied equally with the rest, "and the Spirit rested upon them." Nevertheless they were in the wrong place. And the indignation of Joshua was not altogether unjustified, though Moses declined to act upon his advice. There can be no doubt that outside the camp, and round about the Tabernacle, was the right place, and although Moses and the elders of Israel returned to the camp in due course, which was a necessity, God did not return, neither did the Tabernacle.

Yes, this solemn exhortation applies as much to us to-day as to the Hebrew Christians. What will enable us to respond?

First, an apprehension of the greatness and worthiness of Him Who suffered without the gate for us. We are called to go forth "unto Him."

It Is To A Person,

and not merely to some doctrine or rite or system.

How great He is we learn from one statement concerning Him in the very chapter we are considering,

"Jesus Christ (is) the same yesterday, and to-day, and for ever." What was He

yesterday? God's Son, by Whom He made the worlds. Heir of all things. The brightness of God's glory and the express image of His substance. (See chapter 1).

What He was yesterday, He is to-day. He is more. For to-day He sits at God's right hand, our Intercessor and Advocate; the revealer of the Father, and the leader of our worship. And "for ever" He is the same as to the glory of His Person, the efficacy of His work, and the fulness and unchangeableness of His love.

Is He not sufficient for us? Shall we fear to go forth to such an One? Can we lack anything or fear anything in such company?

Second. But not only is there all the glory of His Person, there is the attractiveness of His grace. "It is a good thing that the heart be established with grace," vs. 9 tells us. This is contrasted with "divers and strange doctrines" on the one hand, and "meats" on the other; neither of which can profit, for the one appeals only to the intellect, and the other to the senses. Rationalism and ritualism are both insufficient. Grace alone touches the heart and satisfies.

It is the attractive power of grace which draws us to Christ, outside all religious systems. For He is outside such systems, as Rev. 3:20 clearly indicates. And this accounts for all the darkness and uncertainty in Christendom to-day. Christ is not in the midst, He has taken an outside place.

The grace that draws us to Himself is seen in all its attraction in the place He took on our account. He Who was above all, and entitled to all, and Who possessed all, "suffered without the gate." He could have claimed the throne, and all His earthly people could have offered Him, but He put it all on one side, and took the outside place, for only there, "made sin" and bearing all "ill" for us, could He redeem us, so that we can have part with Him. If this does not attract us to Him, what could?

Well may the writer to the Hebrews say, "We have an altar." We eat of the sacrifice and are partakers of the altar. We find "pasture." The perfection of Christ, and the love of His heart, are our food. A love displayed in death—a goodness that faileth never—is what we feed upon. And as we feed, we shall be prepared to leave all and to follow Him "without the camp."

Fold or Flock?

"Other sheep I have which are not of this fold (the fold of Israel): them also I must bring and they shall hear my voice, and there shall be one FLOCK and one Shepherd."

John 10:16, R. V.

The line of the hymn: "Wondrous grace that brought me to the fold" has been changed in a Canadian hymnal, so that Christians may intelligently sing it thus: "Wondrous grace that brought me to Himself."

Grace brought me to the fold? Nay, this
 Grace would not, could not do!
 Grace puts me in no fold, but brings
 Me to the Shepherd true.

The fold is fenced around, but there
 No Shepherd's voice is heard;
 The flock has no circumference,
 But there the Shepherd's Word

Attracts the sheep; they know His love,
 And thus He keeps them near;
 Why should they wander? They have
 Him!
 What foe have they to fear?

No fold for us! It is enough
 To know the Shepherd's voice;
 His love's the bond, in Him we find
 What makes our hearts rejoice.

H. P. Barker

The House of God

By ARNOLD LAKE

The earnest desire of large numbers of the Lord's people is that, before our Lord Jesus comes again, we should experience the joy of revival. Both within and without the assemblies there are parched and hungry souls who need streams of refreshing and spiritual food. Much as we may desire revival, it surely becomes us to enquire into God's word to see the circumstances in which God is pleased to visit His people with blessing.

When we consider the history of the children of Israel, we find that blessing always accompanied an outburst of zeal towards the house of God. The hearts of the people of God were moved as they considered, not their poverty and sorrow,

but the ruin into which His house had fallen. So they set about to repair the house, and blessing flowed towards them.

It is the same to-day. Where the Lord's people are concerned most of all about His glory, where they are seeking to display the characteristics of His house, He is with them. It was a

Clever Ruse of the Adversary

to suggest that to hold "Church Truth" was incompatible with aggressive evangelism.

What then are the principles which govern the house of God? Let us turn to Genesis 28 and 35 for there we find the subject first introduced. How surprising and encouraging it is to find Jacob as the recipient of the vision at Bethel. Not to Abraham, the friend of God, the man of faith, nor to Isaac, the heir of the promises, but to crafty guileful Jacob. Does it not magnify the grace of God and encourage our hearts at the same time? Consider Jacob for a moment. He had esteemed the blessing of God more than material advantage. It is true that he plotted and planned in order to obtain it, but the fact remains that he was the man of faith whereas Esau was carnal. The very blessing that Jacob received made him a hated outcast and fugitive (Gen. 27:41). So he fled into Haran, a desert place, carrying with him his vessel of oil. Surely here is a faint picture of God's people. Outcast and hated because of their position with God, wandering in the desert of this world, yet indwelt by the Holy Spirit. Night fell, and Jacob chose a stony pillow; and lo! he was at the gate of heaven, for he saw a ladder set up on earth and the top of it reached to heaven. We scarcely need the testimony of John to tell us that the ladder is our Lord Jesus Christ. He is the only link between earth and heaven. He is the only way of ascent for our praise and prayer, and descent of our blessing. By Him we are brought into touch with God.

On awakening in the morning, Jacob raised the stone upon which he had rested, and anointed it, setting it up as a testimony. Thus it is that the children of God, brought to Him through Christ, offer up their spiritual sacrifices and then lift up that upon which they have come to rest as a testimony to others. This can only be done effectively in the power of

the Holy Spirit. It is significant that the only references to oil in Genesis are in the two chapters before us, and it is next mentioned in connection with the anointing of the High Priest.

Jacob was not at ease in the presence of God. It was a place of fear and solemnity for him. He must have been aware of much in his life that was displeasing to God. Nevertheless God had been pleased to give gracious promises to him, promises that did not depend upon him for their fulfillment, but upon God's faithfulness to His own word. It was here at Bethel where Jacob made his vow to God. He realized God's right over material blessings which might be conferred upon him.

We may summarize the principles of the house of God thus: it is where His people, outcast and wanderers during the night of their Lord's rejection,

Approach Him in Worship

through Christ, and raise a testimony in the power of the Holy Spirit.

Once having been to Bethel, Jacob never forgot it. He told his wives about it in Padan-Aran, and it was a place to which God could recall him. He might meet God at Peniel and receive a new name, but that name was not effective until he returned to Bethel. Every advance which we make in spiritual things should be related to God's house, to His purposes, to His glory.

When Jacob was told to return to Bethel, he realized that during his sojourn in Padan-Aran he had accumulated possessions that were out of keeping with the house of God. He therefore exhorted his household—"Put away the strange gods that are among you and be clean and change your garments." We read that he hid their strange gods and their ornaments at the foot of a tree in Shechen. Surely in this day we know the tree at whose feet to hide every strange and defiling thing.

Thus with preparation of heart he returned to Bethel and built an altar, calling it El Bethel—The God of God's house. He viewed God, not in relation to his affairs, but moving in the sphere of His own divine interests.

In such a place God was able to reveal Himself more fully to His servant. Previously He had been the God of Abraham and the God of Isaac; now He declared Himself to be El Shaddai—God Al-

mighty, God All Sufficient, and He linked His promises for the future with His name. Jacob here learned more fully the wonderful future God had for His seed.

Thus we may summarize the early teaching of God's house as: a pilgrim people, approaching God with cleansed lives, worshipping Him through Christ, and maintaining a testimony for Him in the power of the Holy Spirit. Where we find these things in exercise we see the House of God.

The truth of the House of God becomes obscured in the latter chapters of Genesis and it is not till the Lord's people are redeemed and brought out of Egypt that it again comes to light. Jacob worshipped in Egypt, it is true, but he did so leaning upon his staff, that is, in keeping with a pilgrim character.

We hope in a later issue to consider the House of God in relation to the children of Israel.

(To be continued in the July issue, D.V.)

Overseers

Acts 20:28

"Take heed* to yourselves and to all the flock in which the Holy Ghost set you overseers to tend the assembly of God, which He purchased with His own blood" (or, the blood of His own one).

The first of all duties is to take heed to our own selves, whatever may be our position; and this an overseer is more particularly to weigh. For what can be more dangerous than activity about others when there is carelessness as to ourselves? It is not from the word abstractedly, but from its shining on the path of our own experience, that most is learned practically. Undoubtedly we may learn from others, and through others; but how can there be reality, unless we take heed "unto ourselves?"

WILLIAM KELLY

*The copula OUN "therefore" seems an early addition, but the best copies do not have it.

To Refuse Baptism

To refuse baptism is to despise the authority of the Lord, as unbelief slights His grace. He that believeth and is baptized shall be saved; he that believeth not, even if baptized shall be damned (or, condemned).

WILLIAM KELLY

Fellowship

By WM. C. IRVINE, Editor of The Indian Christian

Underlying the words of 1 Corinthians 2:11 is revealed a great principle, viz., LIKENESS is necessary for FELLOWSHIP. The words are: "for what man knoweth the things of a man, *save the spirit of man* which is in him? Even so the things of God knoweth no man, but the Spirit of God."

If likeness is necessary to fellowship, then it stands to reason that the closer the likeness, the deeper will be the fellowship. There may be *friendship*, but there can be no *fellowship* between man and beast. They are too unlike. Usually there is little fellowship between men of different nations—differences in politics, birth, education, wealth, and most of all religion, mitigate against close fellowship. Generally the closest fellowship 'under the sun' is found between members of a family. They possess the same parents, history and interests: they share the same trials, joys and fortunes, and hence are drawn together—this has been intentional, for God has set men in families.

The most perfect picture of fellowship occurred in Eden where the man and his wife were not only 'one flesh' (Gen.2:23, 24), but were perfectly fitted for and enjoyed sweet fellowship with their God, as they walked in the garden holding blest communion with Him Who had created Adam in His own *image*, and after His own *likeness* (Gen. 1:26).

This likeness, alas, was sadly marred by sin, and so marred is it, that in order to renew fellowship with God the New Birth is absolutely essential: "For the things of God knoweth no man, but the Spirit of God." Hence Christ said to Nicodemus: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."

But note, the Apostle John who wrote this utterance of our Lord, years later in his first epistle said: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

Here, not only is fellowship with all Christians said to be our privilege, but

fellowship with God is declared to be truly restored. And into this blessed fellowship are we brought through CHRIST. The very things which separate men of this world, and hence hinder their fellowship the one with the other, are in Christ obliterated in order that spiritual men may have full fellowship with all those who love their Lord. Of them the Apostle Paul says in Colossians 3:10,11: "And (ye) have put on the new man which is renewed (being renewed R. V.) in knowledge after the *image of Him* that created him"—the image restored, fellowship with God made possible—"where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all"—fellowship with man facilitated by the removal of barriers.

In this eleventh verse we find eliminated some of those very things which most hinder fellowship:—

Neither Greek nor Jew.....
National Distinctions
 Circumcision nor Uncircumcision
Religious Distinctions
 Barbarian nor Scythian.....
Educational Distinctions
 Bond nor Free.....
Social Distinctions

Here also the secret of it all is revealed:—

"For Christ Is All, and In All."

The likeness which has been regained through the miracle of the New Birth must be cultivated. We learn the process from such Scriptures as Philippians 3:10; Romans 12:2; 2 Corinthians 3:8; and Colossians 3:10.

The glorious *consummation* is seen in 1 John 3:2 where we read: "When He shall appear, we shall be *like Him*; for we shall see Him as He is;" and in Psalm 17:15: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with **THY LIKENESS.**"

What blest fellowship we shall have in the Father's House! Come Lord Jesus, Come quickly.

"What is eternal is our portion, and Christ fills it."

"Things Concerning Himself"

By THOS. S. McLAREN, Vancouver, B. C.

138

The deep heart-yearning of everyone, who has tasted that the Lord is gracious, is after the living God, the source of this wonderful revelation of Life, Light and Liberty and Love. "As the heart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1). One taste of that Life-giving stream and soul-thirst is created as part of "the new man"—the new creation (2 Cor. 5:17). No theme can so captivate, no subject so enthrall, no object so ravish our hearts as "Himself."

"What is thy beloved more than another beloved?" "The Chiefest among ten thousand" and the "altogether lovely." Lost in admiration and adoration as the sweet fragrance of His matchless beauty and His changeless love is wafted to our longing souls, we cry "Tell me more about Jesus!" We are drinking at the Fountain-head. "All my springs are in Thee." The unknown traveller on the Emmaus road took those thirsty perplexed ones to the only source of peace and joy. "Did not our hearts burn within us while He talked," and He had only one subject—"Himself."

Poor, miserable, failing, doubting creatures, circumscribed and limited in our knowledge and perception; we are linked by Sovereign Grace with the one in whom "the whole fulness of God was pleased to dwell" (Col. 1:19, R. v. margin). Oh the depths of the riches of our God! No half way measures! No partiality! No disappointments. "As for God his way is Perfect"—Christ himself, in all His inherent preciousness, His eternal worth and His transcendent beauty, for every trusting, believing heart, given with a fulness worthy of "the Father of Lights with whom can be no variation, neither shadow cast by turning" (James 1:17, R. v.). Myriads of the Redeemed exclaim with the Spirit-prompted Apostle,

"Christ Is All."

The surpassing glory of this blessed truth emblazoned on a sky once overcast by the black clouds of Judaism and Pharisaic pride, was the impelling force that led him to count all but loss for the excellency of the knowledge of Christ Jesus

his Lord. "That I may know Him" (Phil. 3:8).

"Jesus HIMSELF drew near to them" (Luke 24:15). The omnipotent conqueror of sin, death and hell, fresh from his triumph and Glory, associates with the perplexed, doubting disciples whose heart-interests and hopes were linked with His redemption of Israel. What a message for every longing child of God, cast down, full of doubts and fears. "I will be with him in trouble." He is not only our guide but our companion. "He knows the way we take." The path is all known to Him and as we realize His presence, we commit all into His gracious, loving hands and He keeps and guides and sustains and supplies our every need. "He leadeth me," Oh, to trust Him more fully till faith gives place to sight! Linked to a carnal flesh, surrounded by the attractions of a God hating world, the object of the constant attacks of the devil, under a deep conscious realization of utter dependence on the Ever-living High Priest as I journey through this wilderness, "I must have the Saviour with me, for I dare not walk alone." We can never get beyond His care and His help. His eye is ever on us. He knows, He loves, He carries through every deep sorrow and in all afflictions. He is afflicted and touched with the feeling of our infirmity. His lonely path led him to the Cross, and to reassure us in our perplexities and darkest moments and to draw from us the deepest confidence and trust, He whispers "Behold my hands and my feet that it is I Myself" (Luke 24:39).

"The Lord HIMSELF shall descend" (1 Thess. 4:16). Precious truth! Not the archangel, not a host of angelic seraphims but

The Lord Himself.

The Good Shepherd who knows his sheep and is known of them will never be "in rest till He have finished the thing" (Ruth 3:18), will never be satisfied till He gets them all "Home" (Luke 15:6) "That He might present it (the church) to Himself" (Eph. 5:2). "Hallelujah! What a Saviour." He leaves us with one object for our gaze and our hearts are taught to look for the

and Himself. The true position of every believer in Jesus at the present moment should be that of the Thessalonians, "waiting for the Son." Oh to live in the power of such a hope, our lives moulded, our characters formed, our affections governed by the abiding hope of His coming.

At Home the pilgrims together will sing,
 "All the way long it was Jesus."
 We'll make the heavenly mansions ring,
 "All the way long it was Jesus."

The Lost Brake

By JOHN FERGUSON, Detroit

The story is told of a very profane man who was dying. Just before the last moments came, he began to clutch at the bedclothes and to reach down with his feet, as if trying to rest them on something. When asked by his wife what was wrong, he said, "I'm going down a terrible grade and I can't find the brake." He had been a stage-coach driver; and, as he felt himself slipping into eternity, he thus expressed his experience in his awful dilemma.

This is verily true of the poor unsaved; and it is well for us to be quick to warn them and to tell them that now is the time to put on the brake and to turn to Christ who alone can save.

There is another thought brought before us by these words, that is, the inability of the child of God, who is on a downward course of backsliding, to stop just wherever he may wish. There have been many sad wrecks all along the line, during the pilgrim history of the Church. Men, who ran well, have ceased to do so and have turned back to the beggarly elements and to their former sins. These men have, at times, been aroused to see the dreadful consequences of their downward course and, endeavoring to stop, have not been able to do so. We read of Esau: "He found no place of repentance though he sought it carefully with tears."

There are some men today who have stood in the forefront of the people of God, and who enjoyed the confidence born of a consistent walk and conversation; but they have turned aside. They have let go many of the things they once seemed to enjoy, and are slowly

Slipping away from the old landmarks of truth.

There are signs, at times, that some of

these have felt their position, and, by their own confessions, have told out their knowledge of the backslidings. There have been momentary desires to stop the downward course, but, like the poor man of whom we have spoken, they do not seem able to "find the brake." The pace has been too swift; and, even when there is some desire to retrace steps which never should have been taken, there is no ability to do so. They can't find the brake. When a driver has lost control of his brakes, there is nothing ahead but destruction. When a man loses his balance, there is no saying how far he may fall.

Let the reader beware! It may be that truths, once enjoyed, are being let go. There is a peculiar idea in the minds of some people, namely, that in standing for all His truth, we are likely to lose; that it will not do to be too particular in these days; that we must accommodate ourselves to our surroundings. What a delusion of Satan. That "God has spoken," ought to be enough for any child of God; and it should be the joy of the believer to obey his Lord.

"His commandments are not grievous," and it is by walking in them that true peace is to be enjoyed. It is now, amid the jargon of many voices, that we are to prove to one and all that we have heard His voice—His voice calling us out to Himself, away from the many allurements of the world, and away from all that is a dishonor to His name. "Come out, Stay out," has been said by one; and it is in this straight and narrow path that we may find His company and enjoy His smile. Let the words of our blessed Lord ring in our ears today! "He that putteth his hand to the plough and turneth back is not fit for the Kingdom of God." "If any draw back, my soul shall have no pleasure in him."

Keep the brakes on! Keep in such close touch with Him and in love with His Word, that the very first suggestion of Satan, to turn aside, will be so hateful, that it will make us put on the brake more firmly! Let us cleave to Him, and, clinging fast to His Word, go on, strengthened to enjoy the blessed and comforting society of our Lord. "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him and will make Our abode with him" (John 14:23).

Bullingerism or Ultra-Dispensationalism Examined

By W. HOSTE, B. A.

The closing argument of my last paper seems, if true, so fatal to the whole Bullingerite system, that I should like to resume a little.

Part 6

There can be little doubt that Dr. Bullinger and his followers have vitally misread the Ephesian Epistle as to the meaning of the "mystery of Christ." It really has nothing to do with the initiation of believers into some entirely new species of church, "the church of the dispensation of the mystery," a phrase only found in Bullingerite publications. Paul tells us what it does mean "that the GENTILES should be fellow-heirs and of the same body and partakers of His promise by the Gospel (Eph. 3:6).

It was on behalf of Gentile believers that the Spirit in this epistle enforces this revelation, already made to Paul and his fellow-apostles, lest their Jewish brethren in their national exclusivism should rob them of their common privileges. It was no mystery that the Gentile nations should eventually be blessed through Israel, that was well-known in the Old Testament (*i. e.*, Psalm 67:2), but not that they should be blessed on equal terms and in the same body.

Paul counted it a special grace to be permitted thus "to preach among the GENTILES the unsearchable riches of Christ" (Eph. 3:8). In the Colossian Epistle the same truth is enunciated; not a word about "the church of the dispensation of the mystery" but "the riches of the glory of this mystery among the GENTILES, which is Christ in you (Gentiles), the hope of glory" (chap. 1:23).

There were not yet two bodies; one of the Acts period, and another of the Prison Epistles, or one Jewish and the other Gentile but "one body" (Eph. 4:4). This was the same body already revealed in the Acts period, so we being many are *one body* in Christ (Rom. 12:5); "by one Spirit are we all baptized into *one body*, whether we be Jews or Gentiles" (1 Cor. 12:13).

The Bullingerites appeal to the Prison Epistles to support their theory, but instead they negative it.

If it were not purely imaginary, then the martyrs of the Acts period, including Stephen would be excluded from the True Church of this dispensation; and also one of the Apostles, James the brother of John, a conclusion which to many minds would be a *reductio ad absurdum*.

If it be objected that the Jewish believers of that period were "zealous of the law" and ignorant of their Heavenly calling, the same might be said of many Christians to-day, but it is the Holy Ghost baptism, not intelligence, which constitutes men members of Christ's Body. Unfortunately for these teachers the same is the case with their theory of the vital distinction between Paul's ministry and gospel and that of the twelve.

Paul was a bad Bullingerite, for he seems quite unaware that any such distinction existed. He speaks of the others as the Apostles that were before him, who seemed to be pillars; he consults them, compares his Gospel with theirs, values their judgment and fellowship, and associates himself with them as his equals, though he did not hesitate to rebuke even Peter, when he departed from the truth of the Gospel (see Gal. 2). The fact that Paul is at pains to show that he had received his apostleship and Gospel direct from the Lord was not to claim superiority over them, but to insure equality with them, for they had been called and commissioned by the Lord Himself. Had Paul not been able to prove the same for himself, he ran the risk of being relegated to a lower platform, and of having his apostleship denied. That their mission was to Jews and his to Gentiles was recognized on both sides, but did not effect in the slightest degree essentials of the gospel preached. The fact that Peter, and not Paul was sent to the Gentiles at Cesarea seemed intended to avert the very mistake into which the Bullingerites have fallen.

Later in the Ephesian Epistle Paul, far from claiming for himself a superior and exclusive place to the other Apostles, recognizes them as foundation stones of the Spiritual Building (chap. 2:20), and as fellow-initiates with himself in the

"Mystery of Christ" (chap. 3:5).

To make clear however his direct call from the Lord, he does not, at his conversion at once "confer* with flesh and blood" (Gal. 1:16), nor yet visit his fellow-apostles at Jerusalem. But on returning there 14 years later his manner of acting shows that he knew nothing of these unscriptural theories, for he realized the need of comparing his gospel with his brother apostles, lest through human frailty he might have departed from the common standard. But the result was that "they added to him nothing in Conference," that is, they did not find that he had diminished ought from the common and only Gospel entrusted to him and to them.

Dr. Bullinger in his life-time tried to escape these facts, so fatal to his theory, by suggesting that Paul, at this period of his ministry, had somehow gotten under the influence of "the twelve" and had backslidden on to "Jewish ground," but can we harmonize this with his bold rebuke to Peter at the very same time for taking up Jewish ground.

Really such theorizings are too trivial to deserve notice, but clearly show the straits to which even Christian men may be reduced, in order to uphold their unscriptural fancies. No doubt Paul's ministry went farther and deeper than that of the others, but it was the same gospel in essence, otherwise Peter and the rest came under his solemn anathema, on angel or man, who should preach a different gospel. Surely these teachers would not assert that Paul was cursing Peter and the other Apostles and yet their theory logically demands it.

One word in closing as to the use of the word "church" in the New Testament. These teachers assert it means something quite different in the Gospels, Acts and I suppose, the earlier Epistles to what it means in the "Prison Epistles."

Before it only meant "companies of believers on Jewish ground," in these, "the church of the dispensation of the mystery." To prove this they point to one or two occurrences in the Acts, where the word is used in its primary sense, *i. e.*, by Stephen with reference to Israel, in the phrase "the church in the wilderness" (chap. 7) and by the town clerk of Eph-

*It is the same word in the original in both cases (prosavathemi).

esus of the noisy meeting held there, or of any legal law-court. But to confuse such usage with the technical use of the word in the Gospels, Acts, etc. is just what one would expect of self-taught Greek scholars, as one, at least, of their leaders boasts of being.

Why did the Lord say "I will build my church" (Matt. 16) if the thing already existed? He spoke in the future; it was a future thing depending on the coming of the Spirit. Certainly there is so far a difference between the churches in the Acts (*i. e.*, chaps. 9:31; 11:22-26; 12:5; 13:1, etc., etc.) and the church which is His Body of Eph. 1:23: the former being the visible local expressions of the latter, namely, the whole church which is Heavenly and composed of all the spiritual elements in the local churches, etc.

(To be Continued)

Practical Lessons From The Book of Revelation

By T. BAIRD

Three great B's stand forth in this grand book:

1. The Lamb's Blood Chap. 7:14
2. The Lamb's Book Chap. 21:27
3. The Lamb's Bride Chap. 19:7

There is also another solemn feature in this great book and this is:

- | | |
|-----------------------|------------|
| THE LAMB'S WRATH | Chap. 6:17 |
| and THE LAMB'S SUPPER | Chap. 19:9 |

A *strong* Angel with a *loud* voice throws down the gauntlet and challenges all Heaven, Earth and under the earth to provide a person worthy enough to open this sealed Book in the hand of God. There is no response; and John commences to weep. And well may he weep and we also weep tears of everlasting regret. But an Elder stays his tears, and directs his eyes to the Lion of the Tribe of Judah and to the Root of David. He prevailed not as a Lion to take the Book out of God's hand but as a *Lamb* and a *little* Lamb at that.

The word "worthy" occurs four times in the wonderful book.

1. THE WORTHINESS OF GOD AS CREATOR. Chap. 4:11.
2. THE WORTHINESS OF CHRIST AS REDEEMER. Chap. 5:9.
3. THE WORTHINESS OF CHRISTIANS AS OVERCOMERS. Chap. 3:4.
4. THE WORTHINESS OF SINNERS OF PUN-

ISHMENT. Chap. 16:6.

The *seven eyes* of the Lord postulate infinite scrutiny and penetration. Chap. 5:6.

The *seven horns* indicate unlimited power and authority.

The *seven Spirits* predicate the complete fulness of the Eternal Spirit of God.

The *seven lamps* of fire represent the seven Spirits of God.

All these four sevens indicate perfection in every sphere where their influence is exercised.

BIBLICAL NOTES

Original and Selected

By WALTER SCOTT

The Holy Spirit as Seal and Earnest

(Eph. 1, verses 13, 14)

We are not sealed *by* the Spirit. We are sealed by God *with* the Spirit (2 Cor. 1:21, 22). The Holy Spirit in us, given by God, is the seal that we belong to Him absolutely and forever. It is *individual* action, as the baptism in the Spirit is a *corporate* act (1 Cor. 12:13, R. v.). Neither of these operations are repeated. A "second baptism" in the Spirit is unknown in Scripture, although in some quarters loudly proclaimed. Then follows the other great truth: the Holy Spirit is "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Thus the spirit seals us for God, and is the earnest of the glory to come. By the spirit we possess the certainty and enjoyment of the inheritance. We live in it; we breathe its atmosphere; we behold its beauties; we take part even now in its music and song. Our Inheritance, in its massiveness, its grandeur, its extent, leaves us amazed and we can but exclaim with unbounded rapture and delight, WHAT HATH GOD WROUGHT?

Filled With the Spirit.

Filled and full of the Spirit, when traced through Scripture show an exactness of thought generally overlooked. *Filled* refers to special service and testimony (Acts 2:4; 4:31). *Full* seems to indicate the normal state of a Christian (Acts 7:55). The former term connects itself with Christian energy and service;

the latter with the soul's enjoyment of Christ. You may be filled with the Spirit more than once, as the two texts from Acts 2 and 4 prove. The carnal enjoyments of life are impossible to the soul who desires to be filled with the Spirit (Eph. 5:18). The two are set in sharp contrast. "Be filled with the Spirit," is an exhortation which, if obeyed, would transform the whole life, and turn the Christian into a spiritual giant.

The Various Deaths of the Apostles.

Matthew is supposed to have suffered martyrdom, or was slain with the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged on an olive tree in Greece.

John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the Temple, and then was beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people till he expired.

Thomas was run through the body with a lance at Coromandel in the East Indies.

Jude was shot to death with arrows.

Simon Zelotes was crucified in Persia.

Matthias was first stoned, and then was beheaded.

Judas sold his soul for thirty pieces of silver, and then he hanged himself.

Mistakes

"Mistakes!" said a bank manager lately, "Why, we have a branch at W—, and they never made a mistake there yet" . . . "But," he continued meditatively, "we're going to close it. You see, they have never done a stroke of business." And I think we may be sure that, if there are anywhere to be found those who have never made mistakes, then it is because they have never accomplished anything worth mentioning, and in that case their whole life is one vast mistake."

The Young Believers Page

Creation

By W. A. TROTT

Fish and Birds, verses 20-23.

Verse 20 might appear to contradict chapter 2, verse 19. As it stands it seems as if chapter 1 teaches they came from the water, and chapter 2 that they came from the ground. The Revised Version clears up the difficulty, "And let fowl fly above the earth." There is therefore no reference whatever to the fowl coming from the waters. This is described as a creative act, for it goes on to say "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind."

This is the first time we meet with the word "create" after verse 1—it occurs as we pass to the realm of sentient life; as we pass from vegetable life, into the realm of consciousness. This is one of the gaps that the theory of evolution has never been able to bridge. Now note that the distinction of the species is declared by the expression "after their kind."

Verses 24-25. We have the animals brought before us. Chapter 2 tells you they were formed out of the earth; the animals were formed out of the dust of the earth, and on the physical side, they have a relationship to man. But then, I want you to notice they are each "after his kind;" the animals are a distinct species from man.

The Creation of Man, Verses 26-31. In connection with this you need to read Chapter 2:7. Let us note verses 25-26 "Let us make man in our image, after our likeness. So God created man in His own image; male and female created He them." Now from these verses it is obvious that so far as the Scriptures are concerned, man is the product, not of evolution, but of creation; he is

Created in the Image of God.

Just as God is a rational and moral personality, so is man; he can will, think and love.

These things subsist in God and man, but in man they are limited. The process involved in Man's creation is described

in Chapter 2:7. Three words are used:—"formed," "breathed into," and "became." They describe man on three planes; the physical, spiritual, and the realm of consciousness. As to the physical, the body, he has physiological affinities with the animals. God formed man out of the dust of the ground. Is that true, that I, flesh and blood, am the same as the dirt I walk on? Does the Word of God say so? but Science says so too! The Duke of Argyll in "The Unity of Nature" says:—"The three commonest gasses—oxygen, hydrogen, and nitrogen—with carbon and sulphur, are the foundation stones of man's body. In slightly different proportions these elements constitute the primordial combination of matter, which is the abode of life . . . these are the constituents of the human body."

Then we come to another realm—the spiritual. "Breathed into." Life in man is not a creation. Life is an emanation from God. Hence, the failure on the part of man either to produce or to define it. The possession of this quality of life, differentiates Man from the beast.

Man is the connecting link between the spiritual and the material. He is the connecting link between heaven and earth, and it is this fact which makes communion with God a possibility, and explains why everywhere man must worship something.

We now pass to the realm of consciousness. "Man became a living soul." He became such as the result of the in-breathing into his physical frame of the breath of life. He became a conscious being; conscious of himself and all around, and able to search and investigate the depths of his own personality.

This analysis agrees with that of Paul in 1 Thess. 5:23. "Spirit, soul and body." Spirit—"Breath of life;" Soul—"Became a living soul;" Body—"Formed of the dust of the ground."

Having considered Man's creation, we pass on to notice the conditions imposed upon him. See Chapter 2:8, 9 and 15-17.

First his *Vocation*. He is placed in a garden "to dress" and "to keep" it. Here two facts demand attention, (1) his de-

velopment, (2) his vigilance. He was "to dress" the garden. Elohim did not create Man for idleness, but for work. By this activity, in co-operation with God, both the potentialities of his being, and those of nature were to develop. Although perfect, he was but a child as to things around him, and had much to learn concerning the wonderful possibilities of Nature's powers. The second thing is "to keep." The Hebrew word here used signifies "to guard." Does not this suggest the need for constant vigilance in view of the probability of attack? May it not be an indication of some lurking danger? If so, then Adam's disobedience is without excuse.

The next thing to note is the Moral Conditions. They are twofold—Permission, and Prohibition. Permission—"thou mayest freely eat." Man was constituted with a will, free within certain limits. His freedom of will is not absolute. Hence the Prohibition, "but of the tree of the knowledge of good and evil, thou mayest not eat thereof." By this he is reminded of the limit of his freedom. These trees taught the first Man two great principles, namely, that his life was dependent; and that freedom may be enjoyed only in so far as he was obedient to the Creator.

We pass on now to note the final note of this account. The creation story is concluded in Chapter 2:1-3 and its final theme is Rest—God resting. Let us fully understand what these words mean. They do not mean that God became inactive, but that Creative work ceased. All that was necessary for Man's blessing and comfort has been established. God's present activity is not Creative, but Redemptive, "My Father worketh hitherto, and I work," said Jesus.

Having given this brief exposition, I desire to bring before you a few more facts which must be considered.

First, The Formation of Woman. A first pair are necessary for the propagation of the Race. Can Evolution supply that first pair? Does it not experience difficulty here? Prof. Orr has well said:—"Do we always consider the difficulty which this creates for a purely evolutionary theory?—that it is not one being only evolution has to produce, but a pair; a first pair; the male and female counterparts of each other. To some it may seem

a simple matter; to me it appears that, with all our philosophy, the production of a first human pair remains as much a mystery of the laboratory of Nature, as before evolution was heard of." (God's Image In Man. pp. 153-154). Mystery! Yes. But Light in Chapter 2:21-22. Do not smile at this story. Stop, and think of the important principles that it contains. The origin of woman was a LIVING ORGANISM—A RIB; not inert matter. Vitality was in the rib. It was taken from one into whom God had breathed "the breath of life." She was formed from the Man by a Divine act. It matters not whether you call this Symbol or Myth, the fact enshrined remains.

Another fact of interest and of great value is to note the precise point at which the word "Create"—"Bara" occurs. First at verse 1. Where the origin of the Heavens and Earth is declared. Secondly, at verse 21, where we have the link between the non-sentient and the sentient. Thirdly, at verse 27, where we have the link between the highest form of animal life and MAN. The word occurs exactly at the points where the Evolutionary Theory has failed to bridge the gulf. In this connection we do well to note the conclusion of Dr. H. Russell Wallace, himself an Evolutionist. He says, in his book—Darwinism, p. 474-475, "There are at least three stages in the development of the organic world when some new cause or power must necessarily have come into action." His three stages are as follows:—(1) At the introduction of Life. (2) At the introduction of sensation. (3) At the origin of Man. So, when all is said, the Evolutionist has to admit the fact of Genesis 1 as the only logical solution to the problem of existence.

Then, in relation to the Evolutionary Theory we should note that in Genesis 1 and 2 there are four facts which forbid us accepting it. (1) The Expression "after its kind," occurring ten times, stands opposed to the Theory of Transmutation of Species. (2) The phrase "image of God" is opposed to the Theory of Ape Descent. (3) Adam giving Names to the animals is opposed to the Theory of Primitive Savagery and Low Intelligence. The very naming is an indication of insight into animal characteristics, and is evidence of

Intelligence. (4) The giving of names indicates the Faculty of Speech—articulate speech, and of conceptual thought. This is a barrier the brute is not destined to pass.

This concludes our examination of Genesis 1 and 2, and in closing I should like to add a few remarks upon the Spiritual and Moral significance of this portion of the Bible.

The Physical Laws manifested in the Universe are a manifestation of the Laws which operate in the Spiritual Realm. Behind all physical phenomena is Personality—spiritual, invisible, ultimate Reality.

The same order and method is observable in God's dealings with Man with a view to his recovery from the results of Sin. In the presence of Man's Sin, God cannot remain passive; He works in order to RE-CREATE. First the Spirit moves or broods over Man by acting upon the darkness. The outcome of which is Light—"Let light be." This is secured by the activity of the Spirit using the Word, bringing conviction of sin to the soul. Light breaks in upon the darkness. Because of this experience the soul discovers that God puts a perpetual division between Light and Darkness—"God divided the light from the darkness."

The end in view is Life and Fruitfulness in order that His purpose in Man should be realized. It seems to me that Paul had these chapters in view when he wrote "God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "If any man be in Christ, he is a new creature; old things have passed away, all things have become new."

God grant that this experience may come to us all through Jesus Christ our Lord.

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

The Growth of the Child Samuel

1 Sam. 2:12-36

The surroundings in which Samuel "grew" were very unfavorable. We trace his growth in this chapter as he appears against the dark background of the sin of

Eli's house.

The contrast indeed is great between the sons of Eli making of the house of the Lord a very spiritual wilderness, and the child Samuel blossoming there, and flourishing like a palm tree.

The picture of wickedness and its punishment is divided into three panels each one more gloomy than the preceding.

In the first we see the high-priestly family at Shiloh in degeneracy (vs. 12-17).

In the second we have a polluted sanctuary and a weak but vain endeavor to stay the progress of evil (vs. 22-25).

Finally we catch a glimpse of the gathering storm, the inevitable judgment of God (vs. 27-36).

1. THE GODLESS SONS OF ELI, vs. 12-17.

How dark the night

When error's breath corrupts

The very truth that grace unfurled

To rescue man.

There had been many a dark scene in Israel's history, but none exceeded this in wickedness; for the corruption of the priesthood (the means whereby men drew near to God) was the worst corruption.

The priests were the link between God and the people—the ones used by him to cleanse their iniquity—but here they are the means of bringing judgment down upon that people.

What a tragedy, to find those positionally nearest God characterized as "sons of Belial," i. e., "worthless fellows!" Without real knowledge of God, familiarity with holy things sears the conscience.

The sin of these priests was twofold—they despised the rights of the people, robbing the worshipper (vs. 13, 14); they robbed God Himself by appropriating to themselves what belonged to Him (vs. 15, 16). Thus they honored and enriched themselves at the expense of God and His people.

We cannot limit this sin to Eli's house. It is common to Christendom. Like the evil servant in Matt. 24:48, 49, the modern priestcraft sets aside the authority of Christ, tramples on the rights of the people of God, exercising lordship over them, while gratifying their own lusts.

2. THE FAILURE IN DISCIPLINE, vs. 22-25.

Correct thy son and he shall

Give thee rest; Yea,

He shall give delight unto thy soul.

Prov. 29:17.

Against the flood of immorality that was making the sanctuary a very cesspool of corruption, Eli raises but a weak protesting voice. He is not stirred to action.

As a FATHER he should have restrained the evil in his sons; as HIGH PRIEST he was responsible to keep the house of God clean; and as JUDGE in Israel, he should have delivered the people from the oppression of his sons.

Vexed in soul by the reports that were constantly reaching his ear, (for every one spoke of their evildoings, vs. 23), he was the more responsible for allowing it. Evil allowed masters us in time.

How differently others had acted when God's honour and the welfare of His people were involved. Contrast Phinehas, javeline in hand, zealous for God (see Num. 25), and Moses standing in the gate and crying "who is on the Lord's side?" (Ex. 32:26). Later on David, though old as Eli and on the very brink of the grave, uses most vigorous means to prevent the mischief his son Adonijah would have caused in Israel (1 Kings 1).

3. THE DOOM OF ELI'S HOUSE, vs. 27-36.

*Be not deceived,
God is not mocked for
Whatsoever a man soweth
That shall he also reap.*

Gal. 6:7

The word of the Lord to Eli by the "man of God" reveals the unsparing judgment of God. In sevenfold manner the truth is brought to bear upon Eli's conscience.

1st. The sun of God's favour was setting, to be followed by a fearful night of vengeance, and Eli is called to remember the rising of that sun when it appeared to the house of his father (vs. 27). He is reminded of the solemn trust given when they were called to divine service and the gracious provision made for their need from God's own table (vs. 28).

2nd. He is asked *why* the rich blessings of God had been spurned, the offerings trampled under foot (see New Trans.) and His honour set aside in the interests of his sons (vs. 29).

3rd. He is warned of a revoking of the favour his father's house had enjoyed (vs. 30).

4th. There is brought before his vision a terrible list of curses and calamities, the awful harvest that would be reaped

in his house when God dealt with sin (vs. 31-33).

5th. The pledge is given him of the coming wrath; God would take away his sons in judgment (vs. 34).

6th. Another would take his office. Out of the ruins God would secure for Himself a Priest who would accomplish His will, fulfill His desires and bring in eternal blessing (vs. 35).

7th. The message closes with a scene of utter degradation and destitution (vs. 36).

We turn with relief from the dark setting to Samuel himself. The bright glimpses of the boy are like rifts of heavenly light in a storm-darkened sky.

Four times he is mentioned in our chapter, and we follow with delight, marking the stages of his growth in the house of God.

1. SERVING IN THE SANCTUARY.

*A little child,
Of will bereft,
Untroubled, pure.*

Amid the moral darkness of the day, God was receiving His portion, not from the priests, but from the boy hidden away in the secret, sacred, enclosure of the temple. Unnoticed and unknown, Samuel ministered to the Lord before Eli the priest. Happy child—thus to delight the heart of God.

Only a child—"nothing in this world—a cipher in its great account—a weak thing—a foolish thing—a thing to be passed by, not worthy of being courted or dreaded in the important game of the world's rivalries," but none the less, great in the eyes of God.

Be assured that what meets with the approval of God today will pass unnoticed by the world, "a lamp despised in the thought of him that is at ease" (Job. 12:5).

The Lord speaks of "two or three gathered together in My Name," but could anything be weaker in the judgment of man? Yet that is the character of the testimony for God, the place of divine power and blessing, as Christ teaches in that wonderful chapter on the "little child," Matthew 18. (See also 1 Cor. 1:26-29).

2. CLOTHED WITH PRIESTLY GARMENTS, vs. 18.

*But Samuel ministered before the
Lord,*

A child, girded with a linen ephod.

Beautiful is the picture and suggestive is the figure of the little child clothed thus. Though not in the natural line of the priesthood yet Samuel in some sense has as it were taken its place, bearing the marks of the priest before the Lord.

To quote Mr. S. Ridout, "The mention of the ephod, the priestly garment, would suggest that on a little child had fallen the only spotless robe in the priesthood. He represents as we might say, for the time being, the house of Aaron, fallen into ruins in the hands of Eli and his sons."

At least the lesson for us is plain. Priestly and intercessory service should characterize us in this day of apostacy.

Meet for holy courts and blest,

Courts of stillness and of rest.

Where the saint, a priest in white,

Intercedeth day and night.

3. GROWING BEFORE THE LORD, vs. 21.

Those that be planted in the house of the Lord

Shall flourish in the courts of our God. Psa. 92:13.

"And the child Samuel grew BEFORE the Lord." The presence of the Lord is the right atmosphere for growth, where He ever takes knowledge of our state, watching with unwearying eye, the growth of the plants of His own planting.

And then the little coat, or robe, Samuel's mother brought him from year to year, bore witness of her maternal care and exercise. Though he might not notice how he grew, she took account of it and made the coat accordingly and thus he was suitably clothed.

How often this motherly element is lacking amongst the saints, and godly care for those growing up is missing. A loving mother heart would notice any development along spiritual lines in the lives of the young in faith, and provide for them according to their stature, until they develop into "men of God." (See 2 Tim. 3:15-17).

4. PLEASING GOD AND MAN, vs. 26.

*A child in growth and stature,
Yet full of wisdom rare.*

"Samuel grew on and was in favour with God and man." He was delightful to God even as a plant watered, and tended, and watched by the gardener, is a source of delight to him, as it responds to his

care. God was looking down upon this child with pleasure. He found something there to delight His heart. And then too we find Samuel enjoying the blessing of Asher. Acceptable to God, he is acceptable to his brethren. (See Deut. 33:24).

We close our meditations gazing on this lovely picture surpassed only by the matchless beauty of the One who "as a tender scion, rising from the dry and stony ground" was the "Plant of God's right hand."

Of Him we read in Luke 2:40, 52, "And the child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon Him." "And Jesus increased in wisdom and stature, and in favour with God and man."

Interesting Circumstances

SUCCAT, a Scotch boy born on the banks of the Clyde, in the picturesque village of Kilpatrick, about A. D. 372, was carried off to the then savage island of Ireland by pirates, and converted there when about 16 years old. On his return to his family he longed to revisit the land of his captivity, and so Succat, better known as St. Patrick, carried the pure gospel to the Emerald Isle.

BRAN, a British king, was at Rome as a hostage for the good behavior of his country, during the imprisonment of Paul in the imperial city. He was probably converted by the Apostle, as on his return to Britian he was accompanied by certain Christian teachers, among whom was Aristobulus (Rom. 16:10). Bran preached Christ in Wales.

Christ and Him crucified was preached in Great Britian as early as the first century, especially during the reigns of Nero and Domitian, A. D. 54-68, 81-96, and probably by the immediate companions of the Apostle Paul, while numerous translations of portions of the Scriptures from the Vulgate or Latin Bible of the Western Church were made and circulated during the second century.

Acts 10:25, 26

Impossible not to be humble, if we are consciously in God's presence; and this the gospel is calculated above all things to make good habitually, as it does in the measure of our faith and spirituality.

WILLIAM KELLY

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

Verse 9. For God is my witness.—The appeal to God as witness is connected with the fact that He hears prayer (see end of verse). Cp. Phil. 1:8, and 1 Thess. 2:5, 10. The word "God" bears stress in the sentence.

whom I serve—*latreuo*, and its corresponding noun *latreia*, originally signified the work of a hired servant, as distinguished from the compulsory service of the slave, but in the course of time it largely lost that significance, and in its usage in Scripture the thought of adoration was added to that of free obedience. Used of the service of God, the word gained the idea of a service characterized by worship. See, e. g., Phil. 3:3; Heb. 8:5; 9:9; 9:14; 10:2; 12:28; 13:10; Rev. 7:15; 22:3. Another word, also frequently denoting priestly service, is *leitourgeo*; see at 15:27.

in my spirit—in contrast to the service of ritual in the Tabernacle and the Temple. Paul's service was not mechanical, it was a matter of worship to, and communion with, God, and therefore was rendered essentially in his spirit

in the gospel of His Son,—the special feature of his service. That he was serving God in such a way added value to his appeal, "God is my witness."

Cp. the gospel of God 1:1; 15:16.
the gospel of His Son 1:9,
the gospel of Christ 15:19.
the gospel 1:16 (R. V.); 10:16;
11:28.

my gospel 2:16; 16:25.
That the Gospel of God is equally the Gospel of His Son is a testimony to the Deity of Christ.

how unceasingly—*adialeiptos*, cp. 1 Thess. 1:2; 2:13; 5:17, and see the corresponding adjective at Rom. 9:2 and 2 Tim. 1:3. Constantly recurring prayer is the meaning.

I make mention of you,—*mneia*, rendered "mention" here and in Eph. 1:16; 1 Thess. 1:2; Philm. 4, also means "remembrance," Phil. 1:3; 1 Thess. 3:6; 2 Tim. 1:3, in which last it is used in regard to prayer, as here.

always in my prayers,—This is probably to be connected with the following words in verse 10. *Proseuche* is limited to requests to God, and involves the thought of worship.

Verse 10. making request,—*deomai*, sometimes rendered "beseech," e. g., 2 Cor. 5:20, is used of requests to men as well as to God, Acts 21:39, and hence is more comprehensive in its usage than *proseucho-mai*.

if by any means now at length—suggesting not only ardent desire but the existence of difficulties extending over a considerable time.

I may be prospered—*euodeuomai*, lit., 'to have a good journey', is used, (a) of the removal of difficulties in the way, as here, (b) of material prosperity in the daily avocation, 1 Cor. 16:2, (c) of physical health, 3 John 2, (d) of spiritual health (id.).

by the will of God to come unto you,—*Thelema*, when used of God, signifies a gracious design; cp. 2:18; 12:2; 15:32; the similar word *boulema* denotes a determined resolve; see 9:19. Paul's will is to go to Rome; God's will is yet unknown to him; his action depends, not on circumstances, but on God's will; only when that is clear will he go. Submission to the will of God is not inconsistent with constant prayer. Prayer is often answered in a manner unanticipated by us.

Verse 11. For I long to see you,—For the sentiment see 15:23, and cp. 2 Cor. 9:14; Phil. 1:8; 2:26; 1 Thess. 3:6; 2 Tim. 1:4.

that I may impart unto you—*metadidomai* (*meta*, "with," and *didomai*, "to give") suggests the idea of sharing rather than giving. Cp. 12:8; Luke 3:11; Eph. 4:28; 1 Thess. 2:8. Paul would give of that which God had already given to him. Such ministry serves to establish the sharers.

some spiritual gift,—*charisma*, a gift of grace; cp. 5:15, 16; 6:23; 11:29; 12:6. What Paul desired to impart came as a gracious gift from God to him by the operation of the Spirit of God upon his spirit. In this way the gift was spiritual. Cp.

John 7:38, 39. It was ever the Apostle's desire towards the saints to increase their apprehension of the purposes of God in Christ. Compare his prayer for the saints in Ephesus, that God would give them the spirit of wisdom and revelation in the knowledge of Him, Eph. 1:17. Similarly he says to the church in Philippi that his desire is to continue with them for their progress and joy in the faith, Phil. 1:25. To the church at Colosse he states that his object is so to warn and teach every man in all wisdom, that he may present every man perfect in Christ, Col. 1:28.

to the end ye may be established;—*Sterizo*, from *sterix*, "a prop." A strengthened form is *episterizo*, for which see Acts 14:22; 15:32, 41; 18:23. To establish is to cause to lean by supporting. Cp. the same word in the LXX of Ex. 17:12, "stayed up." A synonym is *bebaioo*; see 15:8, and cp. Mark 16:20; 1 Cor. 1:6, 8; 2 Cor. 1:21; Col. 2:7; Heb. 2:3; 13:9. Ministry of God's word which leads us into fuller dependence on God, is ministry which establishes us. The Hebrew word for "believe" literally means "to lean upon." Thus Gen. 15:6 might be rendered 'He (Abraham) leaned upon God'; cp. 2 Chron. 20:20, "Believe in the Lord your God, so shall ye be established," where "believe" and "established" represent the same word. A suggested rendering is "be firm, and so shall ye be made firm." The means of this constant confirmation, then, is the impartation of spiritual benefit, and the response of faith (see next verse).

Verse 12. that is, that I with you may be comforted in you,—Establishing produces comfort, both for those who are ministering and for those who are ministered to. This verse confirms and expands the idea of sharing conveyed in the word "impart;" see above.

each of us by the other's faith, both yours and mine.—The evidence of faith in another believer is a means of comfort to the one who witnesses it.

(To be Continued)

Observed on a Tombstone at Hornby, Ont.

"Friends and physicians could not save
This mortal body from the grave,
Nor can the grave confine it here
When Christ my Saviour shall appear."

God's Purpose and Provision

By WILLIAM BUCHANAN

According to His eternal purposes of love, God chose us in Christ before the foundation of the world that we should be holy and without blame before Him in love, having predestinated us to the adoption of Sons by Jesus Christ according to the good pleasure of His will (Eph. 1).

Having been called by the Gospel of God according to His purpose, we are not of the world but passing through it to our eternal destiny forever with the Lord.

He is for us in our passing and in His sovereign grace has made whole provision for every detail.

He has given us His spirit—the power that works in us according to His good pleasure (Eph. 3; Phil. 2; Heb. 13).

He has given us His Word, the light that we are to walk in by faith, through the darkness of the far spent night.

Thy Word is a light to our feet and a lamp to our path.

There is a path that the lion's whelp has not trodden and the vulture's eye has not seen.

The Path of Faith is not Trodden in the Strength of Nature,

but in the strength of the indwelling Spirit of God. It is not seen by the keen eye of nature but by the eye of a God-given faith.

He has given us access to the throne of grace to make known to Him by prayer and supplication our requests, that His peace which passes all understanding may keep our hearts and minds above the care, trials and sorrows connected with our passage through the world (Heb. 4).

He has given us full assurance of hope and therefore we look for that blessed hope, the coming of His Son from heaven, who shall change our body of humiliation and fashion it like unto His body of glory (Phil. 3).

"Behold I come quickly, even so come, Lord Jesus."

I cannot look at the Cross of the Lord Jesus Christ without seeing, at the same time, my utter ruin and my complete deliverance.

Notes on First Corinthians

By A. N. O'BRIEN

Chapter Five

After dealing with the incipient division among the Corinthians, and with their pride, "reigning as kings," with a glance at the judgment seat of Christ, that day which "will be revealed in fire," the Apostle turns, in our chapter to the moral evil in their midst. The wickedness among them was notorious "it is commonly (universally) reported that there is fornication among you," v. 1. The sin, too, was worse than that which the nations around allowed;—one among them had his father's wife. The condition of all the church was wrong in the matter; "ye are puffed up," v. 2. The "ye" is emphatic. Had they been in a right condition they would have been mourning and God might have taken away the sinner. They did not know what to do in the case, for no instructions had as yet been given as to discipline, but they might have been humbled and contrite.

The Apostle had judged already as to the case,—not hastily, but according to divine wisdom. But he would link the assembly with him in the punishment of the offender, v. 3. They, gathered together, were to have an intelligent part in the discipline, though it was apostolic authority "to deliver unto Satan." Paul, as an apostle, "with the power of the Lord Jesus Christ" delivered the offender to the buffeting and sifting, to which the devil would subject him. Though Satan did not so intend, this buffeting would result in "the destruction of the flesh," v. 5. Such experiences would break down the proud and unclean flesh, and give the offender to see what a dreadful thing unrestrained nature is. Still there was an element of grace in the discipline. The law prescribed death for such an offense, but under grace the punishment was "that the spirit may be saved in the day of the Lord Jesus," v. 5.

In verse 6 Paul turns to the assembly. They were "puffed up," instead of being humbled. He says "your glorying is not good." The leaven was working in them, as well as in the man who had to be put away, and "a little leaven leaveneth the whole lump." They were to "purge out

the old leaven," by discipline upon the offender and by self-judgment as to their attitude of mind toward his sin. "Christ our passover has been sacrificed for us," v. 7. As the presence of leaven was forbidden to the Israelite for seven days when the passover was celebrated, so the Christian was to purge out the old leaven—to get rid of it at all cost. Self-judgment is never easy—it is a painful process to the flesh; but it is necessary, if fellowship with Christ is to be maintained. We are to "keep the feast, not with old leaven (the sin of our unconverted days) neither with the leaven of malice and wickedness (possible, alas, even to a Christian) but with the unleavened bread of sincerity and truth," v. 8. The Christian should always be open, never hypocritical. His path should be above suspicion. How easy to become compromised, and to become a stumblingblock instead of a strength to other Christians!

Evidently the Apostle had sent an earlier letter, before the shameful conduct had developed among them. In that letter he had commanded them to avoid fellowship with fornicators, v. 9. He had not meant that they were not to do business with such, for then they would need to "go out of the world," v. 10. One must meet such in the world, and may need to buy of them and to sell to them. But now he wrote more definitely, to have no fellowship with a brother,—that is a Christian, guilty of such an offense. He includes with the fornicator, the covetous, the idolator, the railer (abusive person) the drunkard and the extortioner, v. 11. With all such the Christian is to have no fellowship. He is not even to share a meal with them,—much less sit with them at the Lord's table.

The Apostle next distinguishes between those within and those without. One is the church of God—the other is the world. Of one group Christ is the head,—the other Satan controls. Judgment of the world will be by God, but He waits to allow ample time for repentance on the part of individuals. He will, however, *now* judge those who are put out of the assembly, for sin, with a present

judgment, looking toward their restoration. The chapter closes with the words "Therefore put away from among yourselves that wicked person." They are not told to deliver the offender to Satan. That requires apostolic power, and Paul did it. Compare 1 Tim. 1;20 with v. 5 of our chapter. We gain nothing by claiming prerogatives which we do not possess. The instruction is simple and plain and will be acknowledged and made effectual by God, when done in obedience to Him.

CURRENT EVENTS

By T. BAIRD

Life After Death

Judge Halsey has written glowingly upon a theme which must appeal to all mortals. He cites the utterances of all interested persons from Socrates onward to prove that there will be life after death. But not a scrap of Scripture is adduced as evidence. Why is it that men will so persistently ignore the only Book in the world which can speak with authority and certainty on this thrilling theme? Job lived long before Socrates was born and he *knew* the secret of life after death (Job 19:25-27).

Probably

What would our scientists and weather prophets do if we did not happen to have that convenient word "probably" in our dictionaries? How cleverly they cover themselves beneath that sheltering word. "Our earth is *probably* 4,000,000,000 years old." "*Probably* rain tomorrow." The word "probably" is a *human* word, and is never *once* found in all the Bible. It belongs to the language of men and earth, and should be sparingly used by Christians. *Certainty* is the word that most befits our tongues when speaking of the things "most surely believed amongst us."

Kissing Dead Feet

Twenty million faithful Pilgrims have been busy in Goa, Portugese India, kissing the feet of Francis Xavier who died in the year 1552. Many cures have been effected during the forty days exposure, we are told, and a list of these miracles will be issued as soon as a verification of facts can be ascertained. Neither squeez-

ing the hand of a modern evangelist, nor kissing the feet of an ancient saint can bring healing or blessing to mankind.

From Sheep's Back to Man's Back

A record process was achieved in Bradford, England recently. Wool on sheep was shorn, sorted, washed, dried, carded, condensed, spun, woven, shrunk, dyed, cut, tailored, sewed, and pressed into a suit of clothes, ready to wear, in *two hours and ten minutes*. Many of God's dear sheep are being shorn by Religious Sharpers in far less time and for a vastly different purpose. Wolves in sheep's clothing were never more plentiful than now, and never more vicious and ravenous.

Burning Churches

A critical cleric is advising the burning down of many church edifices because of their unshapely, unsightly, and unsuitable utility. We too would say "Amen" to this, but not for the same reason. Many churches (thank God, not all) are just religious traps for poor sinners, where they are soothed to sleep with an opiate of Baptismal Regeneration, and similar delusions. Burning churches, by which we mean, churches on fire for God and souls are all too rare today.

Superhuman Geniuses

The events of the current month are running fast and wild now. In a short time we are to see, and maybe to be, giants of sixteen feet high and clever in proportion. The manipulation of the human gland will work wonders soon. It will even cure insanity. We wish some of these dear, daring professors would try their own nostrums on themselves first, and see if they can cure themselves of that form of insanity which leads them to prate like fools. Any folly announced under the name of science will be hastily swallowed by a gullible public. Truths they *ignore*. Lies they adore. If men grow to such proportions in the future, everything will have to be altered to suit. Higher ceilings in our houses, and higher carriages in our railways and other conveniences.

Safe In Hell

Amongst the latest movie productions is one entitled as above. Can profanity proceed further? People play fast and loose with their future destination.



The Office Window

By
JAMES F. SPINK

Good Things To Come

In addition to the splendid articles in this month's issue, we have on hand the following edifying and interesting papers which our Risen Head continues to supply:

"The Christian's Place," by John Bloore; "Love," by F. A. Perigo, F. R. S. A.; "The Word of God Increased," by G. M. J. Lear; "The Christian," by Alfred Gibbs; "The Kingdom of Heaven," by Thos. E. Stacey; "Ten Virgins," by William Robertson; "The Church: Its Relationship to God and to Christ," by W. W. Fereday; "Evolution," by W. A. Trott; "Helpful Thoughts for Burdened Hearts," by H. Arthur Wooley; "Be Ye Warmed," by Harold P. Barker; "Was Peter Ever in Rome," by Alex. Hamilton; "Pen Pictures in Joshua," by F. A. Tatford; "David's Second Psalm," by J. H. McCormick; "The Flesh and the World," by W. W. Fereday; "The Love of God," by Russell Elliott; "One Way Talkers," by Harold P. Barker; "Waiting With Christ," by Winsor Chase; "This Man," by James Soutter; "The Silver Trumpets," by F. A. Tatford; "A Book About Jesus," by W. W. Fereday; "Life," by Russell Elliott; "Which Is Greater Worth," by Harold P. Barker; "Crossing the Stream," by E. K. Bailey; "This Is My Body," by Alex. Hamilton; "Eternal Life," by F. A. Tatford; "Revelation," by W. A. Trott; "Contrary Winds," by George Rainey; "The Separative Power of the Death of Christ," by W. W. Fereday; "Are There Contradictions in the Bible?" by Tom M. Olson; "The Trial of Jealousy," by F. A. Tatford; "Acceptance and Enjoyment," by F. A. Perigo, F. R. S. A.; "Should We Receive All Christians?" by Roger E. Eames; "Three Times Mentioned," by G. M. J. Lear; "Persecution and Joy," by Harold P. Barker; "An Example in Spirit," by H. Arthur Wooley; "The Deliverer," an outline of Scripture teaching concerning the Coming of the Lord, by C. F. Hogg; "The Great House," by Wm. C. White, and many others by writers of the past and the present.

Light and Liberty in every Christian home. Help us brethren.

What Some Others Say

W. W. FEREDAY—"I like your magazine LIGHT AND LIBERTY very much and I feel you have been greatly helped of God in its production. The subjects handled are varied, so that there is food for saints in all stages of Christian experience. You appear to have enlisted the sympathies of some of the most useful of present day writers. On the whole I regard LIGHT AND LIBERTY as one of the best monthlies now issued."

WALTER SCOTT—"I think LIGHT AND LIBERTY is the best of the magazines."

W. E. VINE, M. A., editor of "Echoes of Service," W. HOSTE, B. A., editor of "Believers Magazine," W. C. IRVINE, editor of "Christian Indian," H. P. BARKER, editor of "Marching Orders" speak highly of our humble effort. Words of appreciation from these well-known writers, authors and editors encourage the editors and publishers of LIGHT AND LIBERTY to greater endeavor; and we seek the help of saints in promoting fellowship among all God's people and a greater interest in the Lord's work in the U.S.A. and Canada.

NEW YORK—"We praise God for such a magazine as LIGHT AND LIBERTY."

NORTH DAKOTA—"I get more real joy and comfort out of the magazine than any other book I read excepting the Bible."

HARROGATE, ENG.—"LIGHT AND LIBERTY is very good indeed and worthy of success."

ALGERIA—"We enjoy LIGHT AND LIBERTY very much indeed."

NASSAU—"I have enjoyed LIGHT AND LIBERTY and have gained much through its reading."

LOS ANGELES—"I believe LIGHT AND LIBERTY is the best religious magazine in America."

INTERCESSION

By SAMUEL TAYLOR

Philosophy of Prayer

PRACTICE OF PRAYER (Cont'd)

In the Epistle to the Ephesians Paul exhorts: "Praying always with all prayer and supplication in the Spirit" (chap. 6:18). The phrase,

"In The Spirit,"

is found in numerous places in the New Testament, but not always with the same meaning. In the eighth chapter of Romans it is placed in opposition to the phrase, "in the flesh." "In the flesh," describes the state, which is "essentially evil," of those who are "in Adam," who belong to the race of which Adam is head. The

Christian is no longer "in Adam," but is "in Christ;" he is no longer "in the flesh," but "in the Spirit." Since the glorification of Christ, the Spirit of God dwells in believers, whereas prior to that He dwelt with them (John 7:39; 14:17; Rom. 8:9). The Spirit of God, dwelling in believers, characterizes their state as being "in Christ." That state, so characterized, is described as "in the Spirit" (Rom. 8:9). To pray according to that state is to pray in the Spirit, to pray as led by Him, to pray according to His wisdom, to pray in His power, and in the confidence He gives (Rom. 8:14-15; 8:26; Eph. 6:18; Jude 5:20). For instance, to the Galatians Paul writes: "And because ye are sons God hath sent forth the spirit of His Son into your hearts crying Abba Father" (Gal. 4:6), while to the Romans he writes: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received

The Spirit of Adoption

whereby we cry Abba Father" (Rom. 8:14,15). In Galatians the Spirit cries: in Romans "we cry" by the Spirit. We are led to cry according to our relationship as children and according to our position as sons the cry "of dependence on and of confidence in our Father." "Lord Tennyson, his son tells us, used to breathe in the crisis of his life, this prayer, 'O Thou Infinite—Amen!' But it is not too much to affirm that the best prayer the soul may breathe, especially when trial and sorrow come and the heart breaks, is this, 'O My Father—Amen!'" (Frost).

Prayer Requests

Please pray for Mrs. James Buckley who has now lost her youngest child.

Praise God for the splendid Conferences that have been held during the past six months in U. S. A. and Canada.

Pray for the Des Moines Conference to be held May 28-30.

Please pray for the young people in our assemblies, that they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Please pray that saints may be exer-

cised regarding Gospel work in their Assemblies and in new fields.

Pray for Tent work which will in some cases have already commenced in the Southern States. The workers desire to be very definitely guided as to locations, etc.

Pray for the Staff of LIGHT AND LIBERTY.

Pray that the Lord might lead a suitable brother to help another who has faithfully preached the Gospel for thirty years in jails, camps and institutions in a city in Georgia.

Pray for David Brinkman who labors in the South.

Pray that prayerless Christians may pray.

Pray for a rich harvest of souls during the coming summer Gospel efforts, if the Lord be not come.

Pray for the Tent meetings to be held in Salem, Oregon.

A brother requests prayer for an unsaved wife, son and daughter.

Pray that God's children in our assemblies may be alive to their responsibilities toward the Gospel—the time is short.

Earnest prayer is asked for our young people, that they may not be side-tracked but seek to give God His rightful place in their lives and so be a power for Him.

Pray for our brethren Blackburn and Detweiler, as they commence under canvas soon.

BOOK REVIEWS

By SAMUEL TAYLOR

Twenty-One Different Texts in the Bible.

By Ernest Barker. Paper. 78 pp. 1/- . London and Glasgow: Pickering and Inglis.

The author modestly offers this book as "suggested explanations" of the texts with which he deals. It supplies food for thought and should prove helpful to all.

The Work of the Lord in Many Lands

Reports should be addressed to the Managing Editor at 5211 West Augusta Blvd., Chicago, Ill., U. S. A. This page is made up on the 15th of each month.

Kwahedi! Shyalaipo Biyampe!

(*Au Revoir—Abide Ye Well*)

By J. ALEXANDER CLARKE

After almost five years in this great and spacious land the "pillar-cloud" is rising and moving forward. It beckons us on—thus, it appears, to my wife and me. We would, therefore, follow on, believing with King David of long ago, that the way of Jehovah is perfect and that He can make even our way perfect.

That is to say, He, whose "footsteps are in the deep," graciously and condescendingly accommodates His majestic strides to our short, feeble steps, in order that we may have, and enjoy, companionship and hold converse together, as we go on our way.

In every state of this marvelous republic, as well as in the great dominion across the northern border, our experiences have been many, rich and strangely varied.

The generous hospitality enjoyed everywhere, real friendships formed, and the magnificent opportunities for service presented, will remain with us for long, not only as a souvenir to be treasured, but also as a powerful incentive to new determination and fresh courage in the cause of our Master and Lord.

In looking back over the years, *two* things may be registered as worthy of deep and especial thankfulness:

First of all, the fast increasing desire, everywhere evinced among Christians, for fuller and closer fraternal communion which they now realize is in no way incompatible with the strong longing to hold the truth in love, and the desire to be free of the spirit of censorious criticism and intolerant sectarianism with their baneful and disastrous results.

This new attitude of mind, bringing brethren together in a common love for their Saviour and in a constant loyalty to His word is surely indicative of special grace poured upon His people in view of the imminence of the second advent of our Lord.

Secondly, Our God is just the same today as ever before and is still in the midst of His people as the All Sufficient One. The presence of hundreds of *young* people at the various Bible conventions is proof of this truth. Thus we conclude that weakness and unworthiness are no barriers to His amazing, superabounding grace. The few months on the Pacific Coast have been crammed to overflowing with happy, and we trust, profitable service. Its need grips and tugs at our heart strings. Reluctantly we turn

away, however, for the "cloud" rises and the servant's strength and usefulness are in, or according to the measure of his implicit and prompt obedience to his Master. Said the great missionary: "For if I yet pleased men I should not be the servant of Christ."

So on we go, trusting that some day ours may be the pleasure of revisiting the friends we have learned to love, and who have promised to go with us by a heart's journey even to Africa.

Other things being equal we trust to be able to sail from Vancouver on March 30th, visiting New Zealand and Australia en route for Africa. New Zealand will hold us for two months for the renewal of old friendships and also the forming, we trust, of new.

Australia, with its fine missionary activities, claims a portion, which we give with a glad alacrity. It will give us great joy to meet loved ones there and see folks who have been so splendidly loyal and so constant through the long years.

All going well, we count on reaching Central Africa again in the fall of the year. The thought of being once again in Katanga thrills us with joyful anticipation. During our prolonged absence many and great have been the changes in the country and we go forth prepared to find it so. But many, very many, hearts will be unchanged in their love and appreciation, and to be with them and able to help them to a fuller knowledge of their Saviour and to a better understanding of the ways of their new Chief will give great joy to us.

At present, it appears as if we may give all our time to the visitation of mission centers and the indigenous churches, travelling between the various points in the old-fashioned way, that is to say, by safari or caravan of porters. That will present many opportunities for wayside scattering of the seed of His word which endureth forever.

It is difficult now to say what our permanent address in Africa will be, but to the many friends who write enquiring let me say that for the meantime correspondence addressed to us, care Chase National Bank, Personal Trust Department, 11 Broad Street, New York City, will be forwarded and will reach us in due course.

Both my wife and I again express our gratitude for all the loving-kindnesses extended to us so unstintedly by our many friends in U. S. A. and Canada.

*"But see, the pillar-cloud is rising now,
And moving onward thru the desert night,
It beckons, and we follow, for we know
It leads us to the heritage of light."*

U. S. A.

The depression has had a softening experience. Would that *human depressions* would work out *divine impressions* in this vast continent.

The Eighth Semi-Annual Conference of Sunday School Workers in the Chicago area was held in Elgin Gospel Hall, March 26th. The afternoon session was taken by elder brethren from surrounding assembles, who gave short messages of doctrine, exhortation or encouragement. Mr. F. W. Schwartz of Detroit addressed the Conference in the evening on "The Importance of Sunday School Work and the Necessary Qualifications of the Teachers." Ten Sunday Schools were represented at the gathering which was a time of refreshing and inspiration to greater effort in this important work. D. R. Parker.

David Brinkman had three weeks meetings in Bristol, Va. Young Christians were refreshed and six people professed to be saved. Our brethren Blackburn and Detweiler have labored faithfully in Bristol, Marion and the surrounding district for eight years, and many trophies of Grace are the result. For thirteen years Miss Henwood has labored in Virginia. She does a good work among the women and children and has been ably assisted for the past 2 years by Miss Middleton. Pray much for these workers. The little assembly in Marion is in need of a building.

Central Hall, Cleveland, Ohio—The Assembly began here about 18 months ago and now has 72 in fellowship, also a Sunday School of 160 children; more space is urgently needed. Brethren B. M. and T. B. Nottage recently concluded meetings here, a number of people being reached. Tent work begins June Nineteenth, D. V. Pray for further blessing.

James Slip Mission in New York justifies its existence because of its manifold activities which include meetings for men, women and children of various nationalities. T. Baird spoke recently to about 100 men, and the same number of women.

Kearney Assembly numbers now about 250. Recently they had three baptisms. The sisters in the assembly have distributed baskets of food and vegetables to the unemployed, and also clothing. Christian assemblies have now a wonderful opportunity to show that Christianity is not a system of *get*, but rather one of *give*.

James F. Spink expects to arrive in Chicago April 22nd, after five months absence on the Pacific coast. He commences Gospel Meetings in the Austin Hall April 24th. Mr. Spink speaks over **W. M. B. I.**, Chicago May 9th at 10:30 a. m., May 16th at 6:30 p. m. and May 20th at 12:00 Midnight.

Greenwood Hills, Pa. Bible Conference is located on the Lincoln Highway in the Blue Ridge Mountains, between Gettysburg and Cham-

bersburg, and is adjacent to Caledonia State Reservation Park. It is a beautiful section of Southern Pennsylvania, easily accessible by bus, train and auto; 1000 feet elevation, scenery unsurpassed. The Conference will be held July 2 to 17, 1932. Speakers expected: **Harold P. Barker, Harold St John, Alfred P. Gibbs and John Watt.** Full particulars from **Dr. K. B. Moomaw, 3608 Norton Place, N. W., Washington, D. C.** Greenwood Hills is successor to Rhodes Grove Conference and the conveners are to be congratulated on the change of location and the accommodations, with modern conveniences. Swimming pools and golf courses are near at hand making it very desirable for a pleasant as well as profitable summer vacation. Special attention is to be given the needs of the young people. Fellowship in prayer is desired for the success of the Conference, to the Glory of God.

C. F. Hogg had the ministry at the Fulton Street monthly meeting on March 14.

Hugh McEwan had some excellent meetings in 125th Street, New York.

Ernest Webber, who met with an accident some time ago, is now in a hospital in Baltimore for treatment.

T. Baird has been visiting Newark, Greenville, Maplewood and Kearney with encouragement.

Riverside, Cal.—"The Lord was good indeed to us during our Easter Conference. Seasonable ministry by Brethren Olson, Rankin, Simo and Cameron was enjoyed. Around 250 remembered the Lord Jesus in the breaking of bread.

Holyoke, Mass., Conference, May 30—Speakers expected: Brethren Baird, Rainey, Munro and Sailer.

Salem, Oregon—E. K. Bailey expects to commence Tent Meetings here on May 1st.

Edwin Fesche commended from the Tenafly assembly has been laboring in the Southland for nearly a year, preaching in unused Churches, school houses and homes. Our brother would like to join an experienced Tent worker in the South this summer to obtain a wider experience. His address is % J. F. Snavelly, Seven Mile Ford, Va.

Nordheim, Texas—Brethren S. Greer and Robert Thompson are holding meetings in the local Movie Hall rented for a month. Great encouragement and interest is shown. Local people are seeking to know more of the Word, and there are signs that there will be an outpouring of great blessing.

El Paso, Texas—The second Annual Conference was held February 27 and 28. Brethren Bush, Hunt, Greer and Thompson ministered the Word. The Christians here have entered a very fine Hall in a good residential district where there are evidences of a good work being accomplished in the Gospel. There are now about

thirty in fellowship. Three have been baptized since the Conference.

San Antonio, Texas—Bro. John Hunt, of Riverside, California is here at present. He anticipates visiting Nordheim and other places in Texas before returning to the West.

The Seventeenth Annual Conference will be held in Des Moines, Iowa on May 28, 29 and 30 preceded by a prayer meeting Friday evening, May 27. Please pray for these meetings and come if possible. All communications to be addressed to T. E. McCully, 1102 19th Street, Des Moines, Iowa.

Sturgis, Mich. Conference—May 29 and 30. For particulars communicate with I. E. Bollman, 203 S. Clay Street, Sturgis, Mich.

Grace Chapel, Augusta—David Brinkman and Brother Hoffman are now holding meetings here. They expect to pitch their tent on April 24th, beginning another season and will value prayer as to locations in Georgia from April until November.

Mr. F. Coombs, Miami, Fla. writes of blessing in open air meetings held in a park. Two people professed to be saved, one a Roman Catholic. There was also blessing in the meetings.

Detroit, Mich.—Our brother C. F. Hogg gave helpful and needed ministry. Christians came from various centers and all testified of help received.

New Bedford, Mass.—G. T. Pinches had a series of meetings with interest shown.

Pawtucket, R. I.—We were glad to have our brother Hugh Kane for a few meetings. The ministry was helpful. He was also in Groton.

Des Moines, Iowa—Brother Erskine would appreciate prayer on his behalf, he is far from well.

Atlantic City, N. J.—Jas. Waugh is now home after a visit to Bermuda.

Milwaukee, Wis.—About two months ago a few Christians were led of the Lord to separate from the sects and desired to Remember Him in the simplicity of the Word, led by the Spirit. At present the meeting place is in the home of Brother Walter Albrecht, 1510 Third Street, until the Lord may guide to a place for public testimony. The Lord's people visiting or passing through will be welcomed by Brother Albrecht.

The Twelfth Annual Conference of the Chicago Missionary Study Class Conference will be held (D. V.) on Decoration Day, Monday, May 30, 1932. The prayer meeting begins at 2:30 followed by ministry of the Word by young men of the class. The evening meeting at 7:30 will be given to any missionary who may be present.

Elkhart, Ind.—A. N. O'Brien has given three weeks of helpful ministry here. Saints seem refreshed and cheered.

BRITISH NEWS

Easter time Conferences were held in many centers from the North of Scotland to the South of England, and in the Emerald Isle there are signs of spring-like activity among the assemblies of God's people. The Easter Conferences do not exhaust the activities, for there are long lists of other conferences in order for other coming months.

Besides the Conferences there are many Gospel arrangements in progress. In fact the depression is giving larger opportunities for public service, and the unemployed are not slow to turn temporal stagnation into spiritual activity.

Tents stored away during winter weather are now being sought and overhauled for use as soon as more balmy days arrive.

Australia and New Zealand report great interest in the Gospel in many places.

One notices with regret the large number of obituaries telling that "the last enemy" is making inroads into the flock of God—but for them it is very "far better."

CANADA

Copper Cliff, Ont.—On March 23rd eight souls following the Lord in baptism. Brother W. Hynd had blessing here and is now in Echo Bay. Pray for these needy parts.

Turner Road Gospel Hall, Windsor, Ont.—Five more souls have professed Christ, and on Sunday evening, April 2, four who had been saved a few weeks ago were baptized. For this give thanks to God.

Bancroft, Ont.—The work here has gone on steadily all winter. Regular meetings and Sunday school were well attended. Brother C. E. Tatham paid a week-end visit, followed by a three weeks visit from Mr. G. Rainey. A number professed conversion and the Lord's people were refreshed. Brother James Lynn is mailing 1000 copies of "God's Way of Salvation" to people living in the country districts. He is cheered by hearing recently of several who have been saved through reading this little booklet, written years ago by the late Mr. Alex. Marshall.

Copper Cliff, Ont.—John Rea had a week's meetings here which was appreciated.

Brother Kelly of Port Arthur, Ont. has fallen on the ice and broken his ankle in two places. We regret hearing this and seek our readers prayers in his behalf.

Bethany Hall, Hamilton, Ont.—A. P. Gibbs had two weeks meetings with the young which were well attended and resulted in many definite decisions for Christ. John Reid gave much appreciated ministry at Bethany as well as at McNab St. and Kensington Ave. Frank Guthrie of Guelph, Alison Welch of London and Richard Hill of New York have helped in the Gospel. C. Day of Africa and Miss Bygrave have given Missionary addresses.

Correction—In our last issue it was stated in error that the deceased Chas. A. Benner of Seattle was led to Christ through "Wm. Marshall in Omaha." It should have read "Alexander Marshall in Orillia." He was one of the larger family of Benners consisting of father and mother, six sons, and two daughters, two sons-in-law and two daughters-in-law, who were all led to the Saviour during Mr. Marshall's meetings in Orillia in 1881. Five are still living, waiting for the Coming of the Risen Lord.

Edmonton, Alberta—A company of believers are meeting at present in the Y M C A building, 103rd Avenue. Breaking of Bread at 11 Sunday morning, Bible reading, Sunday afternoon and also a week night meeting. They are hoping to commence a Gospel meeting soon. Visiting believers welcomed. A. P. Madley, 11342 95th St, Edmonton, Alberta.

Galt, Ont.—Brother Willoughby had a series of meetings here with a little interest.

Oshawa—Our brother R. Roberts had two weeks' meetings with some blessing.

St. Catherine's—Brethren Baillie and Willoughby had meetings here with fair attendance.

Guelph—Mr. Chas Innes is expected here for a series of meetings commencing April 17. Pray for blessing.

Brantford—Bethel Hall's Easter Conference was one of the largest and one of the best. Brethren C. F. Hogg, H. P. Barker, Richard Hill and Alfred Gibbs gave very helpful ministry. Mr. C. Day of Angola gave a missionary report.

Hailebury—Our Brother Richard Irving is following up the work in Hailebury and New Liscard. There has been quite a stir in this district.

Brother Palin is now in Timmins.

Olivet Hall, Toronto—Mr. H. P. Barker of England has concluded two weeks meetings for believers. The hall was filled to capacity. Many Christians from other denominations attended. We expect our brother to give a missionary address at the annual display of the sisters' sewing class to be held Sat. evening April 16th.

BRITISH COLUMBIA

Mount Pleasant, Vancouver—Christians meeting in the Mount Pleasant, Hebron, West Vancouver, Knight Road and Central Park Halls were responsible for the **Easter Conference** which was by far the largest ever held in Vancouver. God's people from all over Vancouver Island, the Mainland, Washington and Oregon, U. S. A. as well as great numbers from the city were present. The ministry by J. A. Clark, J. F. Spink and W. Hill was of a high order, practical, searching, and Christ exalting, and cannot fail to produce fruit to His Glory. Prior to the Con-

ference the ground was prepared by the ministry of H. P. Barker and J. A. Clarke and from the opening prayer meeting night through to the end we were on the delectable mountains. Friday we had the use of a large church and at night about 1300 were present. Sunday afternoon and evening the meetings were held in the Broadway Theatre, seating about 1000 people and in the afternoon an overflow meeting was held in Mount Pleasant Hall. In the evening J. F. Spink commenced a two week's Gospel campaign, the theatre being well filled, although Gospel meetings were held in all the other halls. It was a real inspiration to be present at these great gatherings and it calls forth praise to God as we remember our small beginning twenty years ago when we held our first Conference with our dear brethren Robert McMurdo, Sr., J. H. Maynard and Cecil Hoyle (the latter now with the Lord). W. W. Reid.

William Hill has been laboring for some time in B. C. giving help in various places. At the present he is conducting meetings in West Vancouver.

Courtenay—During March we had our brethren J. F. Spink and G. O. Benner each for one week. Stormy weather prevented many from coming out. We thank God for the faithful sowing. D. R. Charles is expected in April.

Seymour St., Vancouver Easter Conference—Ministry by J. A. Clarke, D. R. Charles, Forbes McLeod and A. B. Miller. Attendance was good on some occasions. The ministry was practical and profitable; J. A. Clarke had two nights after the Conference. The Hall was crowded to overflowing.

Nanaimo—James F. Spink was with us for ten days and his ministry was greatly enjoyed. Saint and sinner alike were stirred by the powerful Gospel addresses, splendid interest being shown. Two men and a young woman professed to be saved and seem very happy in the Lord. E. H. L.

C. A. Bowen—"The following report of our labors in the Gospel in the interior of British Columbia with the "Gospel Car" will be, I trust, an encouragement to the Lord's people, and also an incentive for further prayer in behalf of this kind of work. From April to December, 1931, we were able to visit some 3,700 homes in a number of settlements and small towns, distributing tracts and other portions of the Scriptures, as well as Bibles and Testaments in nine different languages. Meetings were held in Logging Camps, Construction Camps, School Houses and in the homes of Ranchers and others, and in the open air. The Gospel was preached in places where it was heard for the first time, and people were met who had never seen a Bible. A number professed faith in Christ, and today give evidence of a real work of grace in their hearts and lives. We were able to help the Lord's people in Vernon, and a few were saved and

baptized and the Christians encouraged and refreshed. **Brother North** of Vancouver and **Brother Dewar** of Drumheller rendered help which was valued. I have the car ready and expect to commence again April 15th. At the present time we are having meetings in Kelowna with a good interest in children's meetings. We shall value the prayers of the Lord's people in present labors in these needy places."

Trail, B. C.—W. M. Rae is having splendid meetings here. Quite a number have professed Christ including some real trophies of grace.

BERMUDA

Hamilton—Mr. Waugh held meetings in the various parts of the Island, ministering to saint and sinner. One or two persons have professed to be saved, and the saints have much enjoyed and, we trust, profited by his ministry, with abiding results. He was farewelled at a meeting at a commodious Theater Hall in the city of Hamilton on March 4th. He embarked for New York and home on March 5th.

Mr. George O'Jon of British Guiana, a missionary enroute for Africa, arrived in Bermuda February 15th for a stay of about four weeks, most of which synchronized with Mr. Waugh's. He held his own meetings in the various parts of the Island, while Mr. Waugh was in some other part. One of the chief burdens on his heart was D. V. to secure some from Bermuda to go with him to Africa to assist in the work in the missionary field there. His purpose is to go to Mubende, N. Rhodesia, Central Africa, where Mr. T. H. Higgins and wife are laboring. His efforts, combined with previous efforts of Mr. Higgins, have resulted in Mr. and Mrs. George Ratteray of Mangrove Bay Assembly, and Miss Laura Francis of Crawl Assembly, deciding to go to Africa to assist in the work of the Lord there. His ministry was much enjoyed. The Lord blessed and owned it by one or two conversions and by one restoration. A farewell meeting was held for him at Pagat Hall, (which turned out to be far too small to accommodate the crowds that attended, scores standing inside and outside) on March 11th. He embarked on March 14th for the U. S. A. before finally leaving for Africa via British Isles.

The veteran evangelist, **Mr. William Jelley**, spent two or three weeks in the Island participating in several of Mr. Waugh's meetings and at meetings specially convened for himself alone.

Our Easter Conference was held at Harrington Sound, as usual, on "Good Friday." The attendances at the three meetings for the day was about as formerly. A baptism service was held after the first meeting. Mr. O. B. R. Hodgson gave an address from 2 Cor. chap. 6 to press home his subject on the hearts and consciences of God's people: "IN ALL THINGS APPROVING OURSELVES AS THE MINISTERS OF GOD," v. 4. The ad-

dress caused much exercise and comment. It would appear that this chapter is a second Mejidjo, a veritable battleground for the Lord's people. Mr. G. Ratteray gave a very plain and pointed Gospel message at the evening meeting. Two or three young people have professed to receive Christ.

The Sunday School started some time ago chiefly by Misses Emily P. Hodgson and Bertha H. Furbert has grown considerably of late in interest and numbers. Best of all the Lord has come in and saved six or eight of the older children during the last two or three weeks. We are looking to see some more conversions in the same neighborhood among the parents of the children. Mr. Rhodes Ratteray has recently moved into this locality to live, Devonshire East, North Shore, and the Lord has lead him to convert his large sitting room (which can accommodate on a press about sixty persons or so) into a meeting room, meetings being held Wednesday and Sunday evenings. The Lord has been drawing the neighbors in, and already two or three younger people have been saved there.

The Lord has been blessing the work at the **North Shore Gospel Hall**, several having professed in the Sunday School in the last few weeks, besides some at the Gospel meeting, and a brother who was out of fellowship for several years has been restored. Our Sunday School has shown very healthy signs of late. Although composed chiefly of the children of parents in the denominations, it is larger than any school in the denominations around. This is much to thank God for.

Mr. and Mrs. G. Ratteray started on their journey to Africa via England April 6th. **Miss L. Francis** sailed the next day for Africa via New York. A largely attended farewell meeting was held for the three on Monday evening, April 4th at the large Theatre Hall, Hamilton. They are the PIONEERS from Bermuda to engage in foreign missionary work. They have His people's prayers, that God's richest blessings in every way may surround them throughout. May they receive all the commendation and encouragement which they deserve in their very important undertaking.

A. M. Hodgson.

To fellow Brethren having the Godly oversight of saints gathering to the Name of the Lord Jesus, wheresoever found, Greetings: We commend to your fellowship and prayer our Brother and Sister in Christ, **Mr. and Mrs. George Rattery**, who have been in our fellowship for eight years, and, having assisted in the work here, they are now leaving us in Bermuda to assist in the Missionary work in North Rhodesia, Central Africa. We trust that they will prove themselves of great value to those with whom they are about to labor. Signed in behalf of the Assembly, James Lister, Charles R. Fub-

ler, James N. Smith, John Jasper Nichols and Robert Thompson.

To the Saints wherever gathered in the Name of our Lord Jesus Christ, Greetings: We commend to your Christian love and fellowship our sister, **Miss Laura Francis**, who has been in our fellowship for a number of years and is now leaving us to join in the work in Northern Rhodesia, Central Africa, as a missionary nurse. Our sister is the daughter of Brother Solomon Francis and the late Sister Ivena Francis. We commend her to the grace of God for the work she is undertaking. Receive her in the Lord as becometh saints to the glory of God and assist her in whatsoever business she has need of you. Signed, O. B. R. Hodgson, Solomon Francis, Charles Somner and Frederick Hodgson.

MISSIONARY PAGE
R. W. RYCROFT and ROY RAPSCH
Secretaries

INDIA

Clarence School, Bangalore—Some friends may remember the visit from India a year or so ago of Brother A. McDonald Redwand from Bangalore and possibly have recollections of the mention of difficulties looming regarding the Boy's School. As time wore on the burden became greater till last fall decision had been made to close down and send the boys home. The reasons were twofold: first financial deficit, and secondly lack in securing the services of a competent head master who was capable of satisfying the requirements of the Government Inspector. Thanks to those who helped take the burden to the throne of Grace, just when the closing was to take place, God moved the hearts of His stewards in the home lands, and several letters were received containing gifts to meet the need. Then Mr. Wilcox an able brother and teacher who has given ten years in school work at Octacamund offered his services after much prayer and all agree it was our Lord's doing and so this great work will continue. Mr. Wilcox is Editor of a little magazine in connection with Post Office workers, and carries the Gospel message in printed form every month to remote parts of India. "Bright Echoes" is the title.

Brother Noel is now back and into harness again, visiting the out of the way places in Travancore with the Gospel. In recent meetings thirty professed to receive Christ. At another place fifteen believers were baptized. Covering quite a large territory three thousand children are taught in day schools in which the Scriptures are read. Sunday Schools too are held, and col-

porteurs are at work distributing the Scriptures, for which we thank God. This work is worthy of remembrance at the throne.

Brother E. C. Adams, West Godaveri speaks of the gospel press in connection with the work. During the year thirty-five kinds of new tracts were printed. 220,800 passed through the press, 4800 copies of monthly magazine "Rayabhari" by name. Much of these are circulated among Mohammedans and prayer should be made that blessing may follow in this effort.

PALESTINE

A good work is being carried on in five centers by a dear **Brother S. Ostrovsky**, a Hebrew Russian convert. In conjunction with our Brother Clapham the word is going forth, souls being saved and helped to walk in the ways that be in Christ. The little gathering at Tel-Avia is growing, and it is a great joy to see the few meeting week by week to remember their crucified and risen Lord "till He come."

AFRICA

Mrs. R. MacLarlen, Angola, writes saying they are all well, and mentions there are tokens of blessing through the Word preached, saints being helped in the ways of Christ, and requests a continuance of prayers from the Lord's people for blessing to follow their labors in this needy field.

Mr. H. G. Lamb of Algeria writes of the need for more laborers to be thrust forth into that needy part of the Vineyard. 250 million Moslems are in darkness and superstition. Our brother is encouraged at the good numbers of people who attend all the meetings and classes held and also the large number of medical cases dealt with on that station, who, while getting relief for their bodies also hear the Gospel. Pray earnestly for all workers in Algeria.

"WITH THE LORD"

Our aged Sister, **Mrs. Stewart**, of Springfield, Mass. entered the presence of her Lord Tuesday, March 22nd and her funeral was held from the home on Thursday, the 24th, when Mr. Geo. T. Pinches and Robert Oliver ministered words of comfort and consolation. Our sister came from Scotland thirty-four years ago. She and four daughters were converted there over forty years ago through meetings held by James McKendrick, and at that time she became identified with the Assembly and has remained true all these years. She leaves a fragrant life as a sweet memory.

Special Items

Hand Lettered Texts, any scripture, Charts, Posters, Signs of every description to order, reasonable. James Kennedy, Signwriter, 1810 Alsace Ave., Los Angeles, Calif. 4-12p

Prostate Gland Sufferers—Free information regarding treatment from which I have received amazing relief. Write A. N. Beadle, 1105 John Ave., Superior, Wis., U. S. A.

Revival

In this issue of Light & Liberty will be found a small pamphlet entitled "Revival," written by James F. Spink. Elder brethren should see that this pamphlet is in the hands of every Christian in their community. It contains a message to the heart. The world's greatest need today is a world-wide revival. Thousands are praying for it.

Price: Per doz. 20c; 100 at \$1.25

Order from

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

Bargain Parcel of Pamphlets

20 Timely Pamphlets \$1

These inexpensive pamphlets on varied subjects by well-known writers should be widely circulated. In order to help in this very much needed work and to make room for new stock, we are offering these special bargain parcels. A partial list is given below:

- Baptism, Is It for the Remission of Sins? by C. J. Baker, each.....\$.03
- Some Modern Misrepresentations of Our Lord, by W. Hoste, B. A., each..... .03
- The Coming of the Comforter, or Varied Aspects and Characteristics of the Day of Pentecost, by W. Hoste, B. A..... .06
- Pictures of Salvation in the Old Testament, by A. N. O'Brien, each10
- Homeward Bound, by A. N. O'Brien, each03
- The Need of the Hour, by James F. Spink, each03
- The Tabernacle and Its Teaching, by James F. Spink, each10
- Spiritualism, Satanic in Origin and Character, by Walter Scott, each06
- The Coming Great Tribulation and the Partial Rapture Theory, by Walter Scott, each06
- Church Fellowship, Its Scope and Character, by Walter Scott, each10
- The Lord's Supper, Its Privileges and Responsibilities, by Walter Scott, ea..... .10
- My Delights Were With the Sons of Men, by J. N. Darby, each05
- Signs Indicating the Near Return of Our Lord, by Walter Scott, each03

These may be ordered separately

LIGHT & LIBERTY PUB. CO.
FORT DODGE, IOWA

Advertise Your Special Gospel Meetings With Attractive Printing

We are prepared to supply attractive printing for Gospel meetings to be held either in tents or halls. Orders executed promptly at following prices:

	500	1000	2000	5000
6x9 Handbills	3.25	4.25	6.00	10.00
9x12 Handbills	4.25	5.50	8.25	15.00
3½x5½ Cards	3.25	4.50	6.75	11.00
2½x1½ Tickets	2.75	4.00	5.00	9.50
3x6 Blotters	4.75	6.25	9.00	16.00

The above prices are for your own wording. We will be glad to furnish prices on other special printing.

It Pays to Advertise

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

God's Way of Salvation

By Alex. Marshall
Special Large Edition

Size 4½x7, Good Grade Paper

Over 10,000 of these attractive, Soul Winning Booklets have been printed for different Meetings over the U. S. A. and distributed among the unsaved. They are designed for the picture of hall on front cover and announcement of meetings on back cover.

Prices:—First 1000 at \$20.00, Additional 1000 at \$15.00.

Making Cut of Hall Extra

"What We Believe"

By Walter Scott

A 12 page pamphlet setting forth the articles of the Christian Faith—Fully believed and firmly maintained.

These are being furnished different meetings with the name of their hall and time of meetings printed on the back cover at the following prices:

500 at \$6.50; 1000 at \$12.00.

A quantity of the above pamphlets should be on hand in every meeting place. We ask your help in circulating these pamphlets in the homes of the unsaved.

Spread the Gospel

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

A GODLY AIM

Learning of Christ our purpose should be
Matt. 11:29.

In the pages of Scripture His person to see.
Luke 24:27-44.

Growing in grace, knowing more of the Lord,
2 Pet. 3:18.

Helping "His Own" in the ways of the Word;
Acts 18:27; 1 Cor. 4:17.

Thus would we witness to age and to youth,
Col. 1:28.

Advancing His kingdom by spread of the truth.
Acts 8:4; 28:31.

Not drawn by party; constrained by His love,
2 Cor. 5:14.

Directed by wisdom that comes from above.
James 4:17.

Light thus diffusing shall brighten the way,
2 Pet. 1:19.

Illume the darkness, His glories display.
Matt. 4:16.

Bondage we know not—in Liberty sweet,
John 8:36; Gal. 5:1.

Escaped from tradition, we bow at His feet;
John 9:38.

Reaching forth to the things that are on before,
Phil. 3:13.

Trust our Enricher to add to our store—
1 Cor. 1:5.

Yielded in service as His evermore.
Luke 1:74, 75; Rev. 22:34.

MAURICE R. CAMPBELL
Nanaimo, B. C.