



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

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SEPTEMBER, 1932

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Chart On Daniel's Seventy Weeks, by Sir

Edward Denny, Bart.

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Light and Liberty

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to the Word of God and to the Work of the Lord.

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The Study of Prophecy

By A. E. KNIGHT

Of all evils in the Christian life few perhaps are more diligently to be avoided than levity in the things of God. Headiness and highmindedness are two character-features of the last days (2 Tim. 3:4), and whenever these are found in a servant of the Lord, they not only affect his personal intercourse with God, but surely lead to what another has well called "a dangerous trafficking with unfelt truth." Truth not *learnt* through the affections—that is communion with God—may thus become a real snare, a positive hurt to its possessor; and truth that is not *ministered* through the affections inevitably falls short of its purpose, and may be definitely hurtful to the souls of others. "While I was musing," says the Psalmist, "the fire burned; *then* spake I with my tongue" (Psalm 39:3).

The student of prophetic truth is peculiarly exposed to this danger. There is something naturally interesting—even exhilarating—in drawing aside the curtain from the future, and exploring the heaven-mapped domains of Prophecy; but such interest, if it goes no deeper, and such exhilaration, if it rises no higher, are alike injurious; and the labor expended under pressure of those stimuli is vanity, or worse. The unfoldings of prophecy are among "the things of the Spirit of God," and those that are spiritually discerned (1 Cor.2:14). They are connected with moral issues of profound importance, issues which illustrate in a wonderful manner the whole scope and purpose of God's ways with man; so that what we have is not mere history proleptically given, but divine unfoldings which intimate links with God Himself. As being ourselves connected with those great issues, the prophetic word has a direct moral and spiritual bearing, and its voice to the soul is personal and imperative, yet only to be understood in the intelligence of faith through the medium of the affections. The apostle, in-

deed, reminds us that a man may "have the gift of prophecy and understand all mysteries," and yet, not having love, be as "sounding brass, or a tinkling cymbal" (1 Cor.13:1,2).

These are solemn thoughts, and should put us on our faces before God: nor is the solemnity lessened when we remember that none other than

The Lord Himself is the Great Theme of Prophecy.

To handle prophetic truth lightly—to minister unspiritually in matters which concern His Person and glory—is to lay rash hands upon the Ark of the Lord.

We take for granted that the reader is acquainted with the broader outlines of prophetic truth, that his heart is established in the grace of God, and that, knowing Christ as Saviour and Lord—knowing, that is, His sympathy, advocacy and priestly grace—he is knit to Him by ties of gratitude and love. He mourns the loved One's absence, and as he listens to the gracious assurance, "Surely I come quickly," is ready to answer in the joy of unclouded affection, "Amen. Even so, come, Lord Jesus" (Rev.22:20).

It will be assumed that he knows through the teaching of the Spirit that this blessed One, though rejected from the world which His own hands had made, is not only coming in the clouds to claim His Bride, but also returning to the scene of His rejection to deal with the usurpers of His power and to set up an earthly kingdom; that the Church will have been previously taken to heaven to join in His triumphal progress; and that the Jews, though now "a nation scattered and peeled" (Isa.18:2), and having neither temple, sacrifice, nor visible succession of priesthood, will then be re-instated in the land, the reproach "Lo-ammi," for ever taken away (Hos. 1:9,10), and the thousand years of peace and glory ensue.

Meanwhile, may it be ours, beloved

reader, to witness for Him through the dark days of His rejection, undismayed by the darkness while we wait in patience of daily waxing hope for His bright outshining as the Morning Star (Rev.22:16). The sky may be over-cast and the sea tempestuous, but the rest time is coming, and is not the haven of peace even now in sight? We are making for port, and amid all our toilings and tossings, and in spite of all our fears and questionings, One is near us to cheer, sustain and bless. We are on the troubled waters, it is true, but *He* in on the mountain-top in intercession; the ever-living, ever-accessible, all-powerful One—how soon to appear for our full deliverance! May He find us watching!

"Dawn on the hills, and darkness on the plain—
Calm in the harbour, storm upon the seas,
Hope's star shines clear above the soul's deep pain:
Faith holds the promise, and the darkness flees.

"We know, yet wait for fuller knowledge given—
Our feet stand firm 'mid error's sweeping tides:
'Lo! I am coming', speaks the voice from heaven,
We cannot sink, while His strong love abides."

Dr. Heyman Wreford.

Tell your friends about the Special October Prophetic Number.

A Bristol Centenary THE BETHESDA CHURCH

By C. F. HOGG

The "Bethesda" building has a longer history, for prior to its purchase by Messrs. Henry Craik and George Müller, on July 6, 1832, a Christian congregation, under the guidance of a Mr. Cowan, had met there. On August 13 of the same year three men, including the above-named, and four women, united in church fellowship in Bethesda, "without any rules, desiring only to act as the Lord shall be pleased to give us light through His Word."

It was fitting, therefore, that the successors of these men, the present elderhood should mark the centenary by convening meetings of present and past members of the church and their friends, and others who are indebted in spiritual things to Bethesda, for praise, for prayer and for testimony. The morning was

wholly devoted to these objects. In the afternoon Mr. E. L. Short, still alert and vigorous despite the fact that he has already fulfilled his four-score years, and that his beloved partner for most of that time has quite recently been called to her rest with Christ, gave a *résumé* of the history of the church and its leaders. Among these were Mr. Henry Craik (early to fall asleep in Christ) the competent Biblical scholar; Mr. George Müller, whose simple yet profound expositions of the Christian life have influenced men and women throughout the world; Mr. James Wright, the ideal expositor of Holy Scripture; Mr. George F. Bergin, the indefatigable shepherd of the flock; and others in an Apostolic succession known by its fruits: of all these Mr. Short spoke, and of others of equal godliness and devotion who had served the Lord and His people in Bethesda.

At the evening gathering, when the building was filled to capacity, *Dr. A. Rendle Short* described briefly the doctrinal position of the church, which continues to-day as at its foundation. As at Pentecost, he said, after a great multitude had believed, they were baptized and continued steadfastly in the Apostle's doctrine and fellowship, in breaking of bread and in prayers, so the seven men and women gathered in 1832. The simple principle, he continued, which has been followed consistently through one hundred years until this present day, is to accept the New Testament as our guide for worship, doctrine, and service; these are the same now as they have always been..

We take the Book to be our inerrant guide, given by inspiration of God, and profitable for doctrine and instruction in righteousness. Therefore we believe in the full Deity of our Lord Jesus Christ, in His eternal Being, past and future; that He was conceived of the Holy Ghost, born of the Virgin Mary; that He was crucified for our sins, the Just for the unjust, to bring us to God; and that that sacrifice is our only hope of salvation, neither good works, character, nor piety

of our own being of any avail to save us.

We believe Christ rose again from the dead on the third day; that He ascended to the right hand of God the Father, whence also He shall come to receive His own, and to judge the quick and the dead. We baptize believers, and believers only, by immersion, to set forth their dying to the old life, and their rising again to walk in newness of life. We meet weekly to break bread, as a communion, as a remembrance, and as a showing forth of His death. We receive into our fellowship all who are truly the Lord's, and who are not disqualified by holding error on fundamental doctrine, or by being guilty of grave moral faults. We believe that over-sight of the church should not rest on the shoulders of any one man, but on overseers qualified by God, and that the gifts of ministry for the edification of the church are not confined to one channel, but that the Holy Spirit should have liberty to speak through whom He will; the judge of the spiritual quality of the ministry to be the church, not the minister.

Daughter Churches

Thereafter Mr. E. H. Broadbent, author of an illuminating volume entitled, "The Pilgrim Church," described how, in 1832, on the Continent, there were others who had taken the same course as Messrs. Craik and Müller. Going back another century he showed that then also there were those who sought to return to Apostolic practices in so far as these might be learned from the New Testament. And so we were carried back through the centuries until we reached the Apostolic age itself; a story of the deepest interest, a concisely told panorama of the centuries presented in an hour!

The present writer had the privilege of giving the closing address on this most interesting and significant occasion. He pointed out that to Mr. Müller the fellowship at Bethesda, and many others throughout the world, owe the maintenance of the principle of the autonomy of the churches; where the Lord is in the midst, He is sufficient and He is supreme.

Let not anyone suppose that they were engaged that day in a funeral service; these were not the obsequies of a cause. God and His Word were still what they always had been, and where there is the will to learn the mind of the Lord, combined with the will to do it when learned, what others have experienced of His presence and grace through the centuries, and in many lands, such persons will experience to-day. Earlier in the day Mr. J. W. Wiles, of Serbia, had told us how the finding of a leaflet by Mr. Müller (a name then unknown to him) had been the turning-point in his life. Its theme was simply that Abraham believed God, and so Abraham went forth; God has not changed; just the chord Mr. Müller struck with such insistence.

Today the church at Bethesda is numerically weak. The building is situated on the top of a steep hill, and the district is no longer residential. But in Bristol and its immediate neighborhood there are about twenty daughter churches walking in the ways of Bethesda.

—*The Christian.*

We have pleasure in publishing this account of the Centenary of the Church at "Bethesda," Bristol, which was sent us by our esteemed contributor. As most of our readers know, the influence of Bethesda has been far reaching and the occasion was historic. I would draw attention to the doctrinal position of the church as stated by Dr. A. Rendle Short, for this is the platform of "Light and Liberty".

—Managing Editor.

So teach us to number our days, that we may apply our hearts unto wisdom. PSA. 90:12.

Like sand from an hourglass, time passes; life is wasted by dribblets and seasons of grace lost by little slumbers. Oh, to be wise, to catch the flying hour, to use the moments on the wing! May the Lord teach us this sacred wisdom, for otherwise a poverty of the worst sort awaits us. Like a traveler steadily pursuing his journey, poverty overtakes the slothful, and ruin overthrows the undecided; each hour brings the dreaded pursuer nearer; he pauses not by the way, for he is on his master's business and must not tarry. As an armed man enters with authority and power, so shall want come to the idle, and death to the impenitent, and there will be no escape.

C. H. SPURGEON.

The Truth of the Holy Trinity

With Special Reference to the Inter-relationship of the Father and the Son

By RUSSELL ELLIOTT

(Continued from Aug. Issue)

So far, we have endeavoured to bring into prominence the truth as it relates to the Father. Let us now consider the matter more particularly as it relates to the Son. The place of subordination was ever the Son's place, not only in time, and as a man here, but in eternity. In this connection not a few have very vague and defective ideas, limiting this place of subordination to time. Christ was a Lamb "foreordained before the foundation of the world;" and another Scripture speaks of Him as "a Lamb slain from the foundation of the world." Time does not enter into these matters in their relation to God. And therefore the obedience and subjection of the Son was just as much a reality in eternity as in time. In another place we find our Lord saying, "This Commandment have I received from my Father," but who could pretend to say *when* He received the Commandment? Being "foreordained" involved His obedience and submission just as did His Incarnation and death.

It was His glory and joy ever to occupy a place of subjection and obedience to the Father's will, as much when He created the worlds, as when He performed *those works the Father gave Him to do on earth*, equally when He said "Lo, I come to do Thy will O God," as when He was actually doing that will in dying on the Cross. Psalm 40 makes this perfectly plain. The words of verses 7 and 8 were written centuries before the Incarnation, and are the utterance of Christ Himself. The Spirit of Christ is expressing the joy of the eternal Son, in prospect of doing the will of the Father. "I *delight* to do Thy will, O My God." These words were spoken long before the Incarnation, and this delight was experienced by Christ before Incarnation. As is said, "In the volume of the book it is written of

Me." As one has said speaking of the Trinity:

It is the glory of them all to be one . . . by a moral living for and in each other, in a mutual devotion *such as serves as an example for men.*

Yes, here is the value of this revelation of the Trinity: it serves as an example for men. "It is a free and living union in which all (the Trinity) are bound together by an absolute outpouring of each to other in love."

Let us see now how Scripture presents to our notice this aspect of the matter.

In John 5, the passage to which reference has already been made, this subordination is repeatedly indicated. In v.19 we read, "The Son can do nothing of Himself," and again, in v.30, "*I can of mine own self do nothing.*" Once more, in v.26, "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." And here notice, this is not said of Him merely as the Son of Man, but as the *The Son*. (Scripture maintains a clear distinction between "the Son" and "the Son of God" (cf. Luke 10:22 and Eph.4:13) and, of course, both are different again from "Son of Man.") The title Son of Man occurs in the next verse (John 5:27) in a different connection altogether, showing that we must not take the one as the co-relative of the other. As another has said, referring to these very passages, "He plainly set forth the doctrine that in His Person, though not in His nature, He was subordinate to the Father. Language clearly spoken of the eternal Son, not merely of the Man Christ Jesus."

Let us now refer to 1 Cor.15 in relation to the Son, as we have already done in relation to the Father. Christ *delivers up* the Kingdom to God. But the words which follow need to be specially noted:

"And when all things shall be subdued unto Him then shall the Son also

Himself be subject unto Him that put all things under Him, that God may be all in all (v.28).

Now Scripture is most exact in its use of Divine titles and appellations. In v.21, our Lord is referred to as "man." And this in order to emphasize a special truth. In vs.22,23 the title is "Christ," in a different connection. But in v.28 it is "the Son." Why is this? Is it without a purpose? Is it not to show us the place that the Son ever has had and ever will have: that is, one of subjection and subordination to the Father?

The last act in the human drama: the closing scene, before the curtain falls upon human destiny and upon time, is one of subjection. It is the most glorious and triumphant scene that could be conceived. Glorious in its moral triumph, and in the display of the highest moral achievement. The Son is subject to the Father. He seeks no place for Himself. It is as if to show to the universe that He the highest and the greatest, equal with God, when He has accomplished all the Divine purposes, can find His joy as Son in giving the Father His rightful place, Himself *taking the place of subjection*. In the hour of deepest humiliation on earth, He had said, "Father glorify Thy Name;" so now in exaltation, His only thought is of His Father's glory—that He should be supreme.

And as if to show also to the assembled universe—to the Church, to angels, to men—that all happiness, all well being and blessing, as well as all honor and glory lie, not in self exaltation, as in the case of Adam—for that led only to disaster and disgrace—but *in subjection*, the Son Himself is subject to Him that put all things under Him. Yet this in no way conflicts with the other truth: that "God may be all in all."

Surely it is not without a purpose—and a purpose of the greatest practical utility—that when Scripture brings us to the very confines of eternity, to the very farthest point to which God is pleased to conduct us—"God all in all"—one supreme thought should be left upon

our hearts and minds—a vision of subjection. Everything that the Son undertook to do is accomplished, and he retires into the place He had ever filled from all eternity—that bosom which, so to speak, in a very real sense, He never left.

What a revelation of infinite moral and spiritual value is granted to us in the Trinity. Truly, it serves as an example to men. And all this is not without its instruction now. This is why we have taken upon ourselves to write upon a subject which from one point of view, is so profound, and also one of extreme delicacy. It needs to be approached, as one has said, "with adoring reverence." But if Scripture is pleased to lift the veil, and show us here and there glimpses of the inner life of God, who are we to refuse to enter this holy of holies? "Here and there we are shown" as the same one affirms, (to quote the words again) "As it were an opened heaven and the Godhead is revealed in its essential Trinity."

If we have said little or nothing of God, the Holy Spirit, it is because what chiefly concerns us, at the moment, is God the Father and God the Son, and also because, our space is limited.

It is the Son's love to the Father, and the Father's love to the Son, which afford us such an object lesson. It is the Son's subjection and obedience, finding all His joy in doing His Father's will, and never more so than when it cost Him most, which is so full of instruction for us. For although we are not one in the Godhead, we are one in the Father and the Son, and our life is now bound up with theirs in such a way, and in such intimacy that it is only as we enter into the inner life of God that we can understand how richly we are blessed. The Father Who gives all to the Son, so that in Him all fulness dwells, and the Son rendering everything back to the Father—this is what we are called to contemplate.

And what is it the Son wants us to behold in that coming day, of which in His prayer to the Father He speaks, but

the glory the Father has given Him. Not anything of His own, so to speak, but that which He has received from the Father. He wants us to know what He is to the Father, and the Father is to Him. For what He values most of all is the Father's love; and that we should know our own share in that love, is His supreme desire for us. And so He prays, "That they may behold My glory, *which Thou hast given Me*: for Thou lovedst Me before the foundation of the world."

And now, dear reader, we have tried to give you some insight, though it may be but feebly, into the inner life of God and into what is involved in the truth of the Trinity. It brings us to the very heart of everything, yea, to the very "depths of God," which the Spirit alone can reveal. As we understand the full meaning of "the only begotten Son which is in the bosom of the Father," we reach the fulness and are "filled into all the fulness of God," and if you share the feeling of the writer you will fall on your knees and worship.

The Great House

By W. C. WHITE, New Jersey

The *household of God* consists *only* of Jew and Gentile who have, in *Christ Jesus*, been brought nigh by the precious blood of Christ, reconciled unto God in one body by the cross, and are, therefore, no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Into *this* household, every member of which has been truly born of God, in virtue of the infinite value of the blood of Christ, and separated unto God by the cross, water baptism *cannot* give entrance. Absolutely nothing but the precious blood of Christ avails for admission into this most blessed sphere. Eph. 2: 11-20.

The *house of God* is constructed exclusively of those who are members of the *household of God*, being built upon the foundation announced by the apostles and prophets, Jesus Christ the chief cornerstone, *in whom* all the building fitly

framed together groweth unto an holy temple in the Lord: in whom ye also are *builded to-gether* for an *habitation of God* thru the Spirit. In the formation of the household, and in the construction of the house, the word of God clearly omits the mention of any human touch. All is divine. All is of God from first to last.

The Holy Spirit alone forms the household and builds the house. He alone produces the "*living stones*" with which the "*spiritual house*" is constructed as a dwelling place for God thru the Spirit. Water Baptism does not, and cannot introduce anyone into the house of God, into the presence of Him who *alone* occupies and fills it..

The "*house of God*" is the church of the living God, which is the body of Christ, the fulness of Him that filleth all in *all*. Not water baptism, but the baptism of the Holy Spirit alone brings one into such a marvellous place of eternal realities. Ex.3: 6; 10: 21; 1 Pet.2: 5; 1 Cor. 12: 13; II Cor.6: 16.

The "*household of faith*" is composed only of those who have become members of the household of God on the principle of faith, exercised by each individual who received it thru the hearing of the word. Faith links the soul with the Spirit's sovereign activity in relation to His building the house for an habitation of God. Rom. 10: 17; Eph.2: 8; Eph.2: 22.

The "*great house*" is not the house of God, but is that which encloses and includes *all profession*. It, therefore, contains reality and unreality, those who have been born of God, and those who have not, those who are in the narrow way that leadeth unto life, and those who are in the broad way that leadeth unto destruction. The body of Christ, the house of God, the household of faith and the household of God are within its enclosure, the vessels of *gold and silver*. Of *these* the Lord said, when addressing His Father, and in view of the cross: "The glory which Thou gavest Me I have given them" (Jno.17: 22). The *glory acquired*, thru having completed the work the Father gave Him to do (Jno.17:4), is His

highest glory, and it is this He in measureless grace *shares* with all His beloved people. Thus they are vessels of the *finest gold*.

In infinite love and illimitable grace the Lord has redeemed all His own from under the power of the enemy, laying down his life as the price of their redemption, and pouring out His precious blood, as the eternal proof of the price paid, and their unchanging place of acceptance in the presence of His Father. They are therefore vessels of *purest silver*.

Gold: Christ's highest glory, acquired by having humbled Himself unto death, *even* the death of the cross, thus completing the work His Father gave Him to do.

Silver: Christ's redemptive work on the cross, shedding His precious blood as the price and proof of the eternal redemption of all His own.

Every one of the Lord's beloved people are before God in the two-fold standing represented by the vessels of gold and silver. First, as the sharers with their blessed Lord of His highest glory, and second, in the full and eternal value of His work of redemption.

Those who are beloved of the Father, accepted in the Son of His love, standing in His presence in the beauty, perfection and glory of the One so dear to His heart, are, then, the vessels to honor. 1 Jno.3:1, 2; Col.1:13 (margin); John 17:22.

Mere profession, with its beautiful exterior, religious activity, many mighty works in the name of Jesus, wonderful philanthropic accomplishments for the uplift of mankind, its magnificent edifices in which there is everything appealing to the sense of the natural man, while the truths of the Deity of Jesus of Nazareth and His work of redemption on the cross are relegated to the dark ages of the past, can only be the vessels of wood and earth, fit only for the fire of God's righteous wrath, and for the rod of His anger. Vessels of *wood* beautifully adorned, but only food for the fire. Vessels of *earth* only to be broken into fragments by the

rod of His anger. Vessels indeed to eternal dishonor.

Wood: Professed imitation of the Lord's perfect manhood.

Earth: The first man, Adam, Edon etc., of the earth, earthy.

When the Master rises up and "shuts to the door," every mere professor will be on the outside pleading their wonderful accomplishments, while the voice from within declares, "*I never knew you: depart from Me ye workers of iniquity.*"

There are only two classes, *only two*, in the *great house*." Vessels of *gold* and *silver*, representing the two-fold standing before God of all His beloved people — "*Vessels to honor.*" *Wood* and *earth* representing the two-fold standing in the sight of God, of all mere profession — "*Vessels to dishonor.*"

Since *mere* profession names the name of the Lord without recognizing His authority *all their* works are works of iniquity, from which "*a man*" is to *purge himself by separating from them*. But this purging by separation from the *vessels to dishonor* and their iniquitous practices, can *only be done by repentance toward God and faith in our Lord Jesus Christ*. New birth from above, and the indwelling of the Spirit then takes place, and the once vessel of *wood* and *earth*, a vessel to *dishonor*, becomes a vessel of *gold* and *silver*, a "*vessel to honor*," *sanctified and meet for the Master's use, prepared unto every good work*. He is now a member of the One Body, of the household of God, and of faith, and part of the house of God, not IN the house of God but a *part of the structure*. Truly and eternally a "*vessel to honor.*"

The Lord's people, vessels of *gold* and *silver*, are not called upon to separate from one another, but rather the opposite. 1 Cor. 1:10-13. Eph. 4:3. For since they have all, by the creative call of God, been brought into the one only fellowship of Scripture, from which they can neither fall out nor be put out, separation from one another is an impossibility. It is *this* fellowship, divinely formed, we are to recognize.

Entrance into the "great house," and sphere of *profession*, is only by water baptism. It is here where the disciples exercise the authority, conferred upon them by their Lord (Jno.20:22), in giving admission into the "great house" where the government of God is professedly recognized, and so, governmentally forgiving sins. But water baptism *cannot*, and does not take one a single step beyond the profession, which may be real or may not. Nor has it the least connection with the "house of God," the "household of God," the "household of faith" nor the "body of Christ."

Putting on Christ (Gal.3:27), by water baptism, is putting on the external mark,

or cloak, of profession which may be true and real, or it may not. But it does imply a solemn responsibility on the part of the one baptized, from which he can never free himself. In the realization of this the Apostle presses it upon the Galatians in the strongest measure and highest degree when he says: "For as many of you as have been baptized unto Christ have put on Christ." He unflinchingly holds them to that by which they professedly marked themselves off from the world, its elements, (orderly arrangement) and legal principles. The one baptized, then assumes a most solemn responsibility that cannot be assumed by another on his or her behalf.

The Deliverer

An Outline of Scripture Teaching Concerning the Coming of the Lord

By C. F. HOGG, London

(Continued from August Issue)

In this word of the Lord concerning His return, three features are to be noted as characteristic of those recorded in the Synoptic Gospels—as Matthew, Mark and Luke are usually described.

1. The third person is used. He speaks of Himself as "the Son of Man," and of those affected by His appearing as "every man" (*i.e.*, all men), with which should be compared "all the tribes of the earth" in Matt. 24:30, and "they" in Luke 21:26, 27, for example.

2. He comes for judgment; "then shall He render to every man according to his doing," "before Him shall be gathered all the nations . . . and He shall separate them" (Matt. 16:27; 25:31-33).

3. He appears in glory, His own and His Father's, and is accompanied by angelic hosts, Mark 13:26, for example.

There is little about the coming of the Lord in Acts; Peter refers to Joel's prophecy concerning "the Day of the Lord" in his address at Pentecost (2:20). The same Apostle refers, in 3:20, to the purpose of God to send the Messiah; in 13:41 the Apostle Paul warns the "Men of Is-

rael" in words drawn from the warning of the Prophet Habakkuk to his contemporaries, but which, as the Apostle uses them, refer to the judgments that are to accompany the coming of the Lord; to the Athenians he declared that God "hath appointed a day, in which He will judge the world (the inhabited earth) in righteousness by the Man whom he hath ordained" (17:31).

Immediately before the address at Athens

Paul Had Taught the Converts at Thessalonica to "Wait for His (God's)

Son from Heaven . . .

Jesus, which delivereth us from the wrath to come." It is to be regretted that the English Revisers did not translate here, as they did in Rom. 11:26 (the only other New Testament occurrence of the word) by the present tense, 'Our Deliverer', for the reference is not to what He accomplished for them at Calvary, but to what He will be to His redeemed when He returns (1 Thess. 1:10).

At this point we must revert to the Gospels to ascertain what John records of the Lord's words concerning His re-

turn. While not the first in order of time those spoken to the disciples in the privacy of the Upper Room are so simple and direct that they claim priority of attention here. "I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto Myself; that where I am, there ye may be also" (John 14:2,3). In contrast with the words recorded in the Synoptic Gospels the absence of reference to judgment, to any manifestation of glory, or to accompanying angels, is noteworthy. Moreover in those spoken in public the Lord used the third person, in these He uses the first and second. All others are excluded; He speaks to and of His own alone.

In John 6:39,40,44,54 the Lord gives a four-fold description of those whom He will raise up "in the Last Day." This "Day" is evidently a period extending to more than one thousand years, for those who reject Him are also to come forth out of the tombs therein, and we know that at least that interval separates the two resurrections (John 5:29; Rev. 20:4,5). The phrase is not found elsewhere in Scripture save in the words of Martha when the Lord came to Bethany after the death of Lazarus, "I know that he shall rise again in the resurrection in the Last Day"; it is clear then that she had His words in mind when she thus spoke. He replied, "I am the resurrection and the Life: he that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die (John 11:25,26). In so saying the Lord committed to Martha a mystery, the interpretation of which had to await Paul's First Epistle to the Thessalonians, some twenty years later.

From the outset the Apostle had instructed the converts there in the distinctive hope of the Christian as well as in faith and love. But nothing, apparently, had yet been revealed of the manner in which, he had assured them, they would be delivered from the Day of the Lord. A charge of treason had been laid against him and he had taken a hurried

departure, after his friends had given to the authorities an understanding that he would not return to the City. After his departure (his stay in Thessalonica cannot have exceeded two months at the utmost) there had been further trouble for the newly formed church, such trouble, indeed, that some of the brethren had lost their lives, and the survivors had concluded that the Day of the Lord had already set in (2 Thess. 2:2, where the true reading is Day of the Lord, not Day of Christ). Timothy had brought him "glad tidings of (their) faith and love" (1 Thess. 2:6) which had not wavered though as to their hope they were perplexed. For their comfort (and ours!) God was pleased to carry the revelations of His purpose a step further. The words of the Apostle "this we say unto you by (a) word of the Lord" does not here introduce a quotation from the Old Testament, nor from any of the words of the Lord recorded in the Gospels; what he had to say was a new revelation altogether, something that had never been declared before. It is that

All Believers Are to be "Caught Up"

(literally, raptured) together at the Lord's descent from Heaven into "the air" there to meet them that thenceforth they might be with Him for ever.

Returning now to John 11; when the Lord came to Bethany His people there were divided into two classes, Lazarus, who was dead, and Martha and Mary who were alive. This is a picture in miniature of the conditions in the world in the Day of which the Apostle wrote to the Thessalonians. The solution of the mystery of the Lord's words to Martha is thus at last made known. In His words to Martha He had the same two classes in view. To elicit their meaning let them be written thus:

- (a) I am the Resurrection,
- (b) And the Life:
- (b) he that believeth on Me, though he die, yet shall he live:
- (a) and whosoever liveth and believeth on Me shall never die.

It is essential to notice that the true

rendering of the Greek words is "though he die," not "though he were dead." Physical death alone is in view throughout. Christ is the Resurrection, therefore should the believer die he will be raised. Christ is the Life, therefore the believer that is alive when He descends from Heaven shall not die at all. Since the Greek word *parousia* means not an arrival but a being present its translation by 'coming' is confusing. *Parousia* is a technical term to denote that period during which the Lord and His redeemed will be together "in the air," and which is elsewhere in Scripture called "the Day of Christ," for which the following passages may be consulted: I Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6,10; 2:16. In none of the places where these words are found is there a suggestion that any but the redeemed will be present. And in most, if not in all, the context makes plain that during this period the Judgment-seat of Christ takes place, at which again only believers will be present (2 Cor. 5:10, note the first person used from verse 1 onward).

The Rapture of the saints is not the Second Coming of the Lord, but is the indispensable preliminary thereto. For if the saints are to be manifested with Him in His glory, as Scripture abundantly testifies (Rom. 8:19 and 29, Col. 3:4, for example) then it is clear that they must go to be with Him ere that glory bursts upon an astonished world. Then they will be seen in His likeness, the present body of humiliation having been conformed to the Body of His glory, "according to the working whereby He is able even to subject all things unto Himself." Then He shall "be glorified in His saints," and "be marvelled at in all them that believed." (1 John 3:3; Phil. 3:21; 2 Thess. 1:10).*

The deliverance of Israel will come otherwise; for the nation must endure that distress which the Lord declared is unequalled in the history of "the creation which God created." "Alas, 'that day is

great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it" (Jer. 30:7; Mark 13:9; cp. Dan. 12:1). This, "the Great Tribulation" appears to synchronize on the earth with the *parousia* or "Day of Christ," which has its venue "in the air," and with which the Christian alone is concerned, and to fall within the interval between the Rapture of the church which is His (Christ's) Body," and "the manifestation of the *parousia*," "the revelation of the Lord Jesus from Heaven." Then shall the Lawless One be destroyed and Israel be delivered. Then shall the Day of the Lord begin, and the Millennial Reign which, like the vestibule of a temple, opens into "the eternal Kingdom of our Lord and Saviour Jesus Christ" (2 Thess. 17:28; Rev. 20:4; 2 Pet. 1:11).

It is not the purpose of this brief paper to elaborate details or to attempt more than an outline of what appears to the writer to be the teaching of Scripture concerning the hope that sustained the people of God in the age before the First Advent of the Deliverer, and that is intended to sustain them as they wait for His Second Advent when "the Lord shall go forth . . . and His feet shall stand upon the Mount of Olives" and when "the Kingdom of this world" shall "become the Kingdom of our God and of His Christ: and He shall reign for ever and ever" (Tit. 2:15; Zech. 14:4; Rev. 11:15).

To assure ourselves that the subject is of immediate importance to all who "love the Lord Jesus Christ in uncorruptness" it is only necessary to remember the words of the Beloved Apostle, "Every one that hath this hope set on Him (Christ) purifieth himself even as He is pure" (Eph. 6:24; 1 John 3:3).

In the grace abounding of our God this outline may serve to stimulate further enquiry, and may even provide some guidance therein.

Tell your friends about the Special Prophetic number which will appear in October. Saints are interested in future events.

*A full consideration of these verses and many others dealing with the subject will be found in "Notes on The Epistles to the Thessalonians by W. E. Vine, M. A., and the writer. Price \$1.50, postage 12c.

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

Verse 24. Wherefore God gave them up

—Civilization provides no remedy for, or safeguard against, the evil. The more civilized men became, the more vicious became their idolatry. The knowledge of God is the only means of leading man to purity in heart. The sanctity of the body, of which Paul speaks more definitely in other Epistles, e.g. 1 Cor.6: 13, 17-20, is implied in the teaching of this verse.

Paradidomi signifies "to hand over to the power of another." The statement is repeated in verses 26 and 28. The same word is used in reference to the death of Christ at 4: 25 and at 8: 32. See also 6: 17. In this passage the reference is to the Divine retribution following upon the sin of exchanging God for an idol. To abandon God is to open a way for complete moral degradation. This retributive dealing is not the outcome of mere despotism on the part of God; for the acknowledgment and worship of the Creator are the means of human happiness. Atheism and polytheism tend inevitably to moral disease. Our moral nature is governed by laws which God has Himself put therein as part of our very constitution. God works in and by these laws in human experience. In acting against them man sins against God as his Creator and sins against himself as the creature. He therefore lays himself open to the Divine retribution expressed in this verse. The process described is not that of mere natural law, it is designed by God and the issue is reached under His control.

It must be remembered that in the solemn description given in this passage, of the consequences of idolatry, the Apostle is not presenting what is necessarily an irretrievable condition, for the Gospel proves to be the power of God unto salvation even from such degradation. Indeed the whole description is a dark background

to the revelation of the grace of God in and through the Gospel.

in the lusts of their hearts—i.e. in their condition characterized by the lusts of their hearts.

unto uncleanness,—see 6:19; cp. the phrases in verses 26 and 28 in this chapter.

that their bodies should be dishonored among themselves:—This dishonor is the retributive effect of their dishonor done to God.

Verse 25. **for that they exchanged**—*metallatto*, in the N.T. only here and in the next verse, denotes the giving up of one thing (here the truth of God) in order to receive another (a lie). See note on "changed" (ver.23). The verb here is but a stronger form of the verb *allatto* there.

the truth of God—corresponding to the "glory of God," in verse 23. The phrase signifies, not 'the truth concerning God,' but 'God whose existence is a verity,' that is to say, the true God, as revealed to man by creation.

for a lie,—a terse expression used by metonymy (the substitution of a word describing the nature or significance of an object instead of the object itself) for an idol. Isaiah speaks of the idolater as failing to perceive that there is "a lie in his right hand," Isa.44:20; Jeremiah calls the molten image "falsehood," Jer.10:14; 13:25; cp. 16:19,20, and "their lies," Amos 2:4.

and worshipped—*sebazomai*, here only in the N.T.; see, however, the corresponding verb *sebomai* in Matt.15: 9, Acts 13: 43 (rendered "devout") etc. It primarily denotes "to hold in reverence," and so "to give honour to." The noun *sebasma* is rendered "the object of your worship" in Acts 17: 23, and "that is worshipped," in 2 Thess.2: 4. See, however, the margin.

and served—*latreuo*, see note on ver.9. The order "worship," and "serve" is constant in Scripture, (e.g., Deut. 6:13, 14). Acknowledgment of the Person Himself must have precedence over activity in His

service. Service to God derives its effectivity from engagement of the heart with God.

the creature . . . the Creator.—The difference between the two is immeasurable. The Creator is self-existent, unconditioned, and unlimited in power and knowledge. To the Creator the creature not only owes its existence; but by him it is conditioned; from Him it received its power and its knowledge, and those limitations by reason of which it enjoys the blessing of dependence on its Creator. To substitute the worship of the creature for that of the Creator is therefore the very height of perverseness and folly, meriting the retribution mentioned in the passage.

rather than—*i.e.*, 'instead of,' not a matter of comparison, but of the abandonment of one thing for another. Cp. "lovers of pleasure rather than (instead of) lovers of God" (2 Tim.3:4).

who is blessed—*eulogetos*, lit. "well spoken of." Used of God the word indicates praise and adoration on the part of the creature, in recognition of the power and prerogatives of the Creator, and the privileges enjoyed at His hands. The word is thus to be distinguished from *makarios*, also translated "blessed", which, when referring to God, signifies His absolute blessedness in all the perfections of His attributes. *Eulogetos* is used of God elsewhere in Mark 14:61; Luke 1:68; 2 Cor. 1:3; 11:31; Eph.1:3; 1 Pet.1:3, and in Rom.9:5, where see note. *Makarios* is used of God in 1 Tim.1:11; 6:15, but elsewhere only of human beings. *Eulogetos* is never used with reference to human beings.

for ever.—lit. 'unto the ages.' The literal translation, however, is to be avoided, as, firstly, it tends to indicate a defined period, an impossible significance in the present instance, and, secondly, because it does not adequately express the phrase as understood in the mind of the Greek speaking peoples. With them the expression denoted undefined duration. Plato, for instance, uses this terminology to contrast something with that which comes to an end. So the word *aionios* is contrasted with *proskairos* (temporary) in 2 Cor.4:18. In-

finite duration is always the significance, unless precluded by the context.

Amen.—This is a transliteration of a Hebrew word, signifying, when used by men, "So let it be." When said by God it means "It is and shall be so." In Isa.65:16 it is used to describe the character of God as a Being who is faithful to His word (see R.V. margin). In Rev.3:14 it is a title of Christ, as through Him the Divine purposes are established. (For an extended note on the word see Notes on the Epistle to the Galatians, by Hogg and Vine, p.26).

Verses 26, 27. **For this cause God gave them up unto vile passions . . . receiving in themselves that recompense of their error which was due.**—Selfwill brings its own suffering. Natural laws have a self-executing power in a corresponding requital, like the Law of Sinai (Heb.2:2).

Verse 28. **And even as they refused to have God in their knowledge.**—The subject of the effects of rejecting the Divine revelation is further developed. The refusal (*adokimazo*, lit. signifies "not to approve of a thing") was not through indifference, but was a self-willed choice after a definite consideration of the circumstances. Men preferred sin to the knowledge of God held out to them by means of both the physical universe and their own natural constitution.

God gave them up—This is stated the third time, each marking a further phase in the retributive justice of God.

unto a reprobate mind.—*adokimos*, an adjectival form of the verb rendered "refused." If man rejects God, God makes him reprobate, *i.e.*, rejects him, as having failed to stand the test. A mind which is reprobate, worthless, useless, is unable to fulfill its natural functions as designed by God; it confuses right and wrong, failing to distinguish what is pleasing to Him from what is displeasing.

to do those things which are not fitting;—Determination to refuse the knowledge of God, leads, according to the righteous principles and decrees of the Divine counsels, to the pursuit and practice of sin. The very influences which would restrain the ungodly are retributively withdrawn from

them. The word *katheko*, "to be fit", "to be becoming," is used in the N.T. elsewhere only in Acts 22:22, there of mistaken ideas of what is appropriate to human circumstances; here it is used of what befits the nature of man as God's creature and his responsibility towards his Creator.

Helpful Thoughts for Burdened Hearts

By H. ARTHUR WOOLLEY

There is urgent need in these days for a real, definite ministry of comfort among the Lord's people. The need is not confined to any one country: it is applicable to all lands, for distress is world-wide. The end of the age is upon us. Time's smooth-flowing stream has gone and we are in the rapids. As the many "run to and fro" and the pace of living grows faster so the inrush of trouble (of all kinds) increases. Strange events occur. Trials multiply. No sooner do we escape from one thicket than we are entangled in another. Hardly have we finished thanking God for deliverance from one trial than another is upon us. We simply cannot keep up with it all. Despite our belief that nothing can get beyond His control and despite repeated efforts to cling tightly to Philippians 4:6, 7 we become weary and worried: sighing takes the place of singing: "nerves" begin to suffer and—others suffer in consequence!

What is wanted, and badly wanted, is not a casual word dropped here and there or a short message on some special occasion, but a sustained ministry of help, constant and continuous; a *steady stream of comfort*. That is the need of the hour. Let all who feed the flock of God seek, after waiting on the Lord, to do their level best to meet the crying need. So let us strengthen feeble knees and hands which hang down.

The following is a small contribution to this great and very important subject.

Forcibly of late the thought has come that if we are to live through these days, these trying days, as the Lord would have

us live through them, buoyantly and calmly, we must acquire, and firmly hold, a due sense of proportion. We must estimate present events at their proper value and view things from a right perspective. If we do not learn to do this we shall lose heart, grow jaded and joyless, and be ready to faint by the way.

In other words we must bring ourselves to regard the present, however painful and perplexing it be, from a strictly spiritual standpoint. *We must form the habit of looking at circumstances in the light of (1) Calvary and in the light of (2) the coming Glory.*

What a fine example Paul is to us in this! If ever a child of God had a stormy passage surely the Apostle Paul had! Yet what did he say? "The life I now live"—with all its peril and persecution—"I live by the faith of the Son of God *Who loved me and gave Himself for me.*" (Gal.2:20). All hell might be let loose upon him, but nothing could alter or rob Paul of Calvary. He read all that happened to him in the light of yon Cross. And surely as we turn back thither, and enter afresh into what the Lord Jesus Christ suffered for us there we shall perceive more clearly that the love that endured so much must be working all things for our good. Amid the deepening darkness Calvary shines as a bright beacon heartening every tried saint who will look across the heaving waves.

Then the other side—the coming Saviour and the coming eternity of glory! The Lord Jesus Christ IS coming back again. How do we know? He said so. "If I go—I will come again." As certainly as He went so surely will He return. When? We cannot tell. It is impossible to indicate a date. The great point is: are we ready to meet Him? Do we long to see Him and to sin no more? Do we long to be with Him because we love Him? Verily we do. Think of what it will mean for all His own. For ever with the Lord—all sorrow past, all tears gone, every problem solved. His companions throughout Eternal Ages! Oh, blessed prospect!

So with Paul again we peer on to that radiant future, finding as he did that "our light affliction (only thus can we call it 'light'), which is but for a moment (compared with the glorious eternity so soon to be), worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor.4:17,18). Oh, how short the sorrow and the joy how long!

Changing from prose to poetry we conclude by appending four short verses, recently written with these same thoughts in mind.

In times of sorrow and of strain
I turn to Calvary again;
'Tis there I learn Christ's love to me,
And can myself more trustful be.

In hours of weakness and of pain
I gaze upon the Cross again;
And seeing there what He endured,
I am of His great love assured.

In days of darkness and of dread
I peer beyond, I look ahead;
And view the coming of the Dawn
Of endless joy, all sorrow gone!

So looking back and looking on,
I find two rocks to rest upon;
I read His love in all His ways,
And lift my heart in grateful praise.

Be Diligent

One of the greatest needs today, is earnestness in the Christian life, and in Christian service. While there are many who are earnest and are giving their lives for the Lord and for the Gospel, yet, there are those who need to be stirred from a half-hearted service. Before Christ went away His commission was, that this glorious Gospel should be preached to the whole world. And every one who knows the saving grace of our Lord has a share in this glorious work.

L. P. WATSON

Great Future Events

See the Special Prophetic Number in October.

"The Gospel According to Paul"

Acts 9

Translated From the German of An Old Poem

From the Glory and the gladness,
From His secret hiding place,
From the rapture of his presence,
From the radiance of His face—
Christ, the Son of God hath sent me,
To the midnight lands,
Mine the mighty ordination,
Of the Pierced Hands.
Mine the message grand and glorious,
Strange unsealed surprise,
That the goal is God's Beloved,
Christ in Paradise.
Hear me weary men and women,
Sinners dead in sin,
I am come from Heaven to tell you
Of the love within,
Not alone of God's great pathway,
Leading up to heaven—
Not alone how you may enter,
Stainless and forgiven—
Not alone of rest and gladness,
Tears and sighing fled—
Not alone of life eternal,
Breathed into the dead;
But I tell you I have seen Him,
God's beloved Son
From His lips have learned the mystery,
He and His are One.

There, as knit into the body,
Every joint and limb,
We His ransomed, His beloved,
We are one with Him.
All in marvelous completeness,
Added to the Lord,
There to be His crown or glory,
His supreme reward,
Wondrous prize of our high calling,
Speed we on to this
Past the cities of the angels,
Farther into bliss
On into the depths eternal
Of the love and song
Where in God, the Father's glory,
Christ has waited long.
There to find that none beside Him,
God's delight can be
Not beside Him—nay but in Him,
O, beloved, are we.

Martha and Mary

By J. G. BELLETT

(Extract)

The house which we now enter was Martha's. The Spirit of God tells us this, as being characteristic of Martha; and into her house, with all readiness of heart, she receives the Lord, and prepares for Him the very best provision it had. His labors and fatigue calls for this. Martha well knew that His ways abroad were the ways of the good Samaritan, who would go on foot that others might ride, and she loves Him too well not to observe and provide for His weariness. But Mary had no house for Him. She was in spirit a stranger like Himself; but she opens a sanctuary for Him, and seats Him there, the Lord of her humble temple. She takes her place at His feet, and hears His words. She knows, as well as Martha, that He was wearied, but she knows also that there was a fulness in Him that could afford to be more wearied still. Her ear and her heart, therefore, still use Him, instead of her hand or her foot ministering to Him. And in these things lay the difference between the sisters. *Martha's eye saw His weariness, and would give to Him; Mary's faith apprehended His fulness underneath His weariness, and would draw from Him.*

This brings out the mind of the Son of God. The Lord accepts the care of Martha, as long as it is simple care and diligence about His present need but the moment she brings her mind into competition with Mary's, she learns His judgment, and is taught to know that Mary, by her faith, was refreshing Him with a sweeter feast than all her care and the provision of her house could possibly have supplied. Mary's faith gave Jesus a sense of His own Divine glory. It told Him, that though he was the wearied One, He could still feed and refresh her. She was at His feet, hearing His words. There was no temple there, or light of the sun, but the Son of God was there, and He was everything to her. This was the honor He prized, and blessedly, indeed, was she in His secret. When He was thirsty and tired at Jacob's well He forgot it all in giving out other waters, which no pitcher could have held, or well beside His own supplied; and here, Mary brings her soul to the same well, know-

ing that, in spite of all His weariness, it was as full as ever for her use.

And O, dear brethren, what principles are here disclosed to us! Our God is asserting for Himself the place of supreme power and supreme goodness, and He will have us debtors to Him. Our sense of His fulness is more precious to Him than all the service we can render Him. Entitled as He is to more than all creation could give Him, yet above all things does he desire that we should use His love, and draw from His treasures. The honor which our confidence puts upon Him is His highest honor; for it is the divine glory to be still giving, still blessing, still pouring forth from unexhausted fulness. Under the law, He had to receive from us, but in the Gospel, He is giving to us; and the words of the Lord Jesus are these—"It is more blessed to give than to receive." And this place He will fill forever; for, "without all contradiction, the less is blessed of the better." Praise shall, it is true, arise to Him from everything that hath breath; but forth from Himself, and from the seat of His glory, shall go the constant flow of blessing, the light to cheer, the waters to refresh, and the leaves of the tree to heal; and our God shall taste His own joy, and display His own glory in being a Giver forever.

"Some Simple Things Which Do Not Occur To Everyone"

That coming into a meeting late disturbs some who are present, and sometimes interrupts the speaker.

That late comers (if not deaf) may sit at the back with less disturbance than if they walked to the front seats.

That for this as well as other reasons, those who come early should always occupy the front places.

That late comers could help the meeting more by walking in quietly.

That talking during the address robs the speaker of liberty and power.

That it is not necessary for everyone to look to see who is coming in, and have their eyes alternating between the speaker and the door.

That back-seat Christians show no consideration for unsaved strangers.

That those who have to leave early should choose the most opportune moment for doing so, and not go out just

when the speaker is anxiously seeking to put some solemn or impressive truth before the hearers.

That it is better for those who know they must leave early to sit at the back.

That when a meeting is announced to begin at a certain hour, it is to be expected that those who fix the time will keep their word. How else can it be supposed that a man means what he says?

A cure for unpunctuality is surely to be found in the remembrance of the Lord's presence when we assemble to do His will.

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

2. Samuel Receiving The Message From The Lord, vs. 11-14.

*A Voice so near
Calls me from earth apart—
Reaches with tones so still, so clear,
From the unseen world my heart.*

The message Samuel receives is in substance a repetition of what had already been declared by the 'man of God' to Eli. But this is a word for the servant, for it was necessary to have the mind of the Lord as to the state of things, in the midst of which he was to serve as the prophet of the Lord.

The "secret of the Lord" is with Samuel; he is made a friend of God, for a friend knoweth what his Lord doeth.

But what a message for such young ears to hear; how terrible in its details. Yet even the 'little children' i.e., babes in Christ, are called upon to hear the woeful tale of 'the last time' and the anti-Christian character of the scene that will soon be closed by judgment. See 1 Jno.2: 18.

In what the Lord said to Samuel, first of all, he is called to behold the work of the Lord—His strange work. Such a blow would be struck by the mighty hand of God that the very report of it would cause the ears of the hearers to quiver. Israel—not her foes—would feel the power of that arm (v.11).

Then he is told that which would take place on that day of doom had been de-

liberately determined and declared before hand, and would be carried out to the bitter end. God would do the work thoroughly (v.12).

And then, though the punishment was extreme, there was a cause, for Eli's sons had brought the curse upon themselves (r.v.) and Eli though able to, had not held back the tide of evil, that he knew would eventually bring the flood of wrath on his house (v.13).

Finally, and saddest, the judgment would be final. The opportunities for repentance were passed forever (v.14).

Christendom is doomed as was Eli's house, and now, as then, all hope for recovery is gone. It is sad to hear Christ say of that that bears His name on earth, "I will spue thee out of my mouth" (Rev. 3: 16). See Rev.2: 23;3: 3;Rom.11: 22.

3. Samuel Delivering The Message Of The Lord, vs. 15-18.

*"The Lord God hath spoken
Who can but prophesy?" Amos 3: 8.*

"And Samuel lay until THE MORNING, and opened THE DOORS of the house of the Lord" (v.15).

That morning was the dawn of a new day for Israel, and the opening of the temple doors suggests renewed relationship with God. Through the prophet, the people would again be in touch with Him, though things were outwardly in disorder; and the prophetic word, breaking the silence of years, was the evidence of a fresh movement of God. Compare Acts 13: 20 and Heb.11: 32, where Samuel stands at the head of the prophets. The ministry of the prophet was sorrowful, for he had to unveil the sin and folly and consequent doom of God's people. But on the other hand, he revealed the heart of God—One who loved the people, sought their good, and had purposes of blessing for them; and thus the prophet pointed to the bright day of the manifestation of God's glory.

We can imagine the thoughts that passed through Samuel's mind as he lay in the dark; waiting for the early morning light, and the meeting with Eli he could not avoid.

And we can imagine the reluctance on

the part of the child to "shew Eli the vision."

But Samuel is a faithful steward of this "mystery of God," and a faithful witness. Like Paul later to the Ephesians (Acts 20:20), he hides nothing from Eli; the full truth is told. Poor Eli! thus to see himself set aside, compelled to receive through the lips of the child the thoughts of God. Yet how kind of God thus to send the solemn message of judgment. Surely the blow fell more softly on the old man, coming through so tender a youth.

One lovely touch, in the otherwise dark picture of Eli's life, we must not miss. Eli bows under the rod of God, resigning to His will. He submits to the righteous dealings of the Lord, and says "It is the Lord; let Him do what seemeth Him good" (v.18).

4. Samuel Established As The Prophet Of The Lord, vs. 19-21.

*"For every word of God has stood,
And every word still holdeth good."*

Our chapter closes with a bright picture of blessing. First of all we notice the

Progress

of Samuel; there was no standing still. We read, "and Samuel grew." We have marked his growth in the house of God, now he reaches the full stature of a "man of God."

There are measures of growth for the child of God, until he reaches the "measure of the stature of the fulness of Christ." One laments that there is so little growth in grace amongst us. Holding the truth in love, may we grow up into Him in all things, which is the head, even Christ (Eph.4:15).

Then we read, "The Lord was with him." The

Presence

of the Lord was a blessed reality to Samuel. It is the secret and source of all spiritual power and blessing. There can be no substitute for His presence. Enormous crowds, splendid churches, and eloquent preachers may appeal to some: but simple, obedient souls will ever value above all else, the realized presence of the Lord Himself.

God being with him,

Power

accompanied the words of Samuel. Living words they were, upheld by God, and maintained in divine power. Not one of them fell to the ground, not one missed the mark, or failed to produce its effect. How often, like the disciples, we toil all night and catch nothing. Our words are many, but not effectual; so few really make an impression upon the souls of men. Lengthy sermons for bait; but hardly a fish on the hook.

Five words reaching the heart, are better than five thousand, that like arrows from a broken bow, never reach their goal. If the presence of the Lord were realized more, our words would be far more powerful; and was there ever a time when the words of God were more needed? WORDS come through the press, or over the air, or from the pulpit; may we voice the words of Him who speaks from heaven.

Next we notice the

Place

where the Lord revealed His presence. "The Lord appeared again in Shiloh" (v. 21). At one time Shiloh had been the gathering center for God's people (Jos. 18:1). Later on, during the time of the judges, it was forgotten (Judg.18:31); then revived again in Eli's day, only to sink into moral corruption and spiritual darkness. But now again, the light breaks through, and the "Lord reveals Himself to Samuel in Shiloh by the word of the Lord." Christ Himself is our 'Shiloh,' and gathered to His precious Name, we will realize His presence.

Finally, in the first of Chap. 4, completing the picture of blessing, we see Samuel's

Parish,

the scope of his testimony. "The word of Samuel came to ALL ISRAEL." He did not confine himself to one particular tribe. He took in all the people of God. Dan as well as Judah: Reubenites and Simeonites alike, were in the circle of his service for it was as broad as the heart and mind of God.

The Young Believers Page

The Christian— His Titles

By ALFRED P. GIBBS, Chicago

We have looked at the Christian's definition and history. Now let us examine, with our Bibles open before us (being careful to read all the references given) some of the titles which God gives to those who are in Christ and the spiritual significance of these titles. We will begin with the most familiar. They are called:—

I. "Christians"

because of their Owner (Acts 11:26; 26:28; 1 Pet.4:16). They belong to Christ (Mark 9:41; 1 Cor.3:23; Rom. 14:8; 1 Cor. 6:19,20; Isa.43:1). An Italian is one who belongs to Italy; an American, one who belongs to America; so a Christian is one who belongs to Christ, and no one else has any right to this title. A seven-fold bond unites every Christian to Christ and this bond is absolutely unbreakable. Let us look at this bond.

1. He Is Christ's by Presentation,

(John 17:2,6,9,11,12,24). In these verses our Lord declares seven times that His disciples were His by gift of the Father to Him. "Those whom Thou hast given Me." Let us note three things:

(1) *The period of this choice* (Eph.1:4; Rom.8:29-31; 1 Pet.1:2; 2 Thess.2:13). Before the world was framed by the word of God (Heb.11:3) and swung into space to follow its predestined orbit, *we were chosen in Christ!* This is a most stupendous fact, and the believer needs to grasp firmly this doctrine of God's predestination, for it will stand him in good stead through the vicissitudes of his Christian experience. These scriptures introduce us into the realm of the sovereignty of God, *i.e.*, the divine prerogative of Deity to do as He pleases (Isa.40:26,29; 41:22,23; 43:13; etc.). Man was not consulted, his permission was not asked. God of His own sovereign will decreed and declared it. Let us believe it

and never cease to thank Him for it. But God's word with equal clearness reveals the freedom of man's will to choose or to reject His Son (John 3:16; Acts 16:31; John 7:17; Rev.22:17; etc.). Thus in the Scriptures we find these two absolutely contradictory truths; the Sovereignty of God, and the free will of man. God never attempts to reconcile these facts but allows them to run parallel through His word (Deut.29:29; John 6:37). There have been many attempts to reconcile these doctrines but only confusion has resulted.

There are two schools of thought in Christendom that are divided on this one question. One school, following the teaching of John Calvin, and calling themselves "Calvinists," can see nothing but the sovereignty of God in the Scriptures; while the other school, following the teachings of Armenius, and calling themselves "Armenians," can see nothing but the free will of man in those same Scriptures. The truth is found by combining both views, for they are both Scriptural.

It has been well said that "Calvinism and Armenianism, regarded as theological systems, may be compared to the thin, empty, crescent shaped form of the first phase of the new moon, with its two sharp pointed horns butting at each other from the opposite sides of a darkened disc. Scripture does not alter the position, but by illuminating the whole intervening space, fuses both into one glorious orb of holy light."

God's sovereignty and man's choice have been likened to two sides of a pitched roof which meet—somewhere above the clouds! You have probably heard the story of the darky who was asked to explain the doctrine of election to an unbeliever. He said "God has nominated you as a candidate for heaven, and the devil has nominated you as a candidate for hell; and whichever way you votes, you gets elected!"

Perhaps the best illustration is that

which likens salvation to a beautiful palace. Over the main entrance shine the words, "Whosoever will may come!" The poor sinner, coming to the door, is welcomed within; but on entering, he sees written over the door, from the inside, "Chosen in Him before the foundation of the world!" Thus Salvation has two sides Godward and manward. I have purposely enlarged on this a little because it is so important that both truths be held in perfect balance.

(2) *The purpose of this choice.* (a) *The praise of the eternal Godhead.* The Father (Eph.1:3-6). The Son (Eph.1:10-12). The Holy Spirit (Eph.1:13,14). (b) *Godliness or Christlikeness of character.* All these great truths have a practical application. It has been well said that "Ephesians begins in the heavenlies, but ends in the kitchen!" God wants conformity or likeness to His Son (Rom.8:29); Holiness of walk before the world (Eph.1:4); Obedience to His word (1 Pet.1:2); and Steadfastness of life (1 Thess.2:13-15). Thus election is not connected so much with going to heaven, as living holily, justly and unblamably in this present world (1 Thess.2:10; 1:3,4). (c) *Unity* (John 17:21). This unity we are urged to keep (not to make) (Eph.4:1-3). Christ's purpose is, "One flock and one Shepherd (John 10:16,r.v.). Allow nothing to mar or disrupt this unity between you and your fellow believers. The man-made divisions abounding on every hand are not of God, but of the flesh (1 Cor.3:3,4). (d) *Glory* (John 17:24; cp. John 14:1-3; 1 Cor.15:23; 1 Thess.4:17; 1 John 3:2).

(3) *The perpetuity of this choice* (Rom. 11:29). God's choice is eternal. God will never repent or change His mind concerning any gift He has given. He knew all about us long before He chose us and gave us to His Son. God is never surprised at anything in us. Knowing all we were and should be, He gave us to His Son to be His forever. (See John 10:27-30; Rom. 8:33-39; Jude 1:24-25; Heb.7:25.) Thus we are Christ's by presentation.

2. He Is Christ's by Purchase,

(1 Cor. 6:19,20; Acts 20:28; 1 Pet. 1:18,19;

2:9).

(1) *The Purchaser*—Christ the Redeemer (Mark 10:45). This was His purpose in coming (Gal.2:20; Luke 4:18).

(2) *The Price*—Himself. "His own blood" (Acts 20:28; Heb. 9:12; Rev. 1:5). "All that He had" (Matt.13:44-46). No greater price was ever demanded, and no greater price was ever paid, than that which God demanded and Christ paid on Calvary for our redemption, "Himself." (Phil.2:5-8; Gal.1:4; Eph. 5:2,25; 1 Tim. 2:6; Heb.7:27; 9:26).

(3) *The Purpose.* (a) *To be His own possession* (Eph.1:14; 1 Cor. 3:23; Isa.43:1). (b) *To glorify Him by a godly life*, and to live for Him alone (1 Pet.2:9; Titus 2:14). (c) *To be His bride and dwell forever with Him* (Eph.5:25-27). Thus the Christian is no longer his own—he belongs to another—Christ. His time, health, strength, talent, wealth and life are not his own; they all belong to Christ by right of purchase. The Christian is responsible to the Lord to allow Him to use all that He has purchased for whatever purpose He desires, and in whatsoever place He chooses, and whenever He wills. Paul called himself the "bond slave" of Christ. (See Rom.1:1, r.v., margin; Gal.1:10; etc.) May it be ours to yield in glad surrender to Him who bought us, that His will may be done through us!

3. He Is Christ's by Personal Acceptance (John 1:12; 1 John 4:19). God respects the human will and never coerces it but always appeals to it (Rev.22:17).

(1) *The reason for the choice.* Under the Spirit's conviction we were made to realize in some measure our need as sinners, our guilt and dreadful doom (Ps.32:3,4; Matt. 9:12,13; 1 Tim. 1:15; John 16:8; Isa.6:5; Job 33:14-22).

(2) *The reception of the Saviour.* Through the gospel, Christ was presented to us as the Saviour who had borne our sins (1 Cor.15:1-4) and who had accomplished on the cross all the work necessary for the salvation of whosoever would believe on Him, in token of which God had raised Him from the dead (Rom.4:24-25). By a definite act of faith we believed on

Him, and received Him as our own personal Saviour (Acts 16:31). We chose Him of our own will (Rom.10:9-10), and thus belong to Him by choice. An illustration of this is seen in the marriage ceremony. The one officiating addresses the groom and asks, "Wilt thou have this woman to be thy wife?" If he answers, "I will," the minister next asks the woman, "Wilt thou have this man to be thy husband?" If she replies, "I will," what happens? These two become one (Matt.19:5,6). This is what happened the day we were saved. There was no question as to His willingness (John 6:37). When we were willing and trusted Him, we were made one in Him (Gal.3:28; 2 Cor.11:2; Rom.7:4).

(3) *The result experienced.* "Saved" (Eph.2:8). "Justified" (Rom.5:1; Acts 13:38). "In Christ" (Eph.1:3). One eternally in Him. Whom we love (1 Pet.1:8; 1 John 4:19) and serve (Acts 27:23).

4. He Is Christ's by Power of Deliverance (Col. 1:13; Ps. 116:7,8; Rom.6:17; Luke 4:18; 11:21,22; Eph.1:1-3; etc.). This is experimental. We have experienced His delivering power (2 Sam. 22:2; Ps. 40:17).

(1) *From Satan's kingdom and possession* (Col. 1:13; Luke 11:21,22; Heb.2:14).

(2) *From the bondage of sin* (Rom.6:9-18; John 8:32-36).

(3) *From the wrath to come* (1 Thess. 1:10).

(4) *From the law* (Rom.7:4-6; Gal.3:10-13; 5:1-4; 2:19).

(5) *From this present evil world* (Gal. 1:4).

(6) *At His coming from the bondage of corruption* (Rom.8:21).

Well may the Christian sing—

"My chains are snapt, the bonds of sin are broken.
And I am free!
O, let the triumphs of His grace be spoken,
Who died for me!"

(Continued in November Issue)

Saved Over The Radio

A deeply interesting story reaches us from the principal of one of the schools in Illinois. A man on the far south side of Chicago, sinful and discouraged, arose one morning recently with the determination to commit suicide. He went to a drawer,

took out a revolver and turned on the radio with as much volume as possible that the sound might drown the report of the pistol. He did not seek any particular station but simply a jumble of sounds. Through all the medley, however, he heard a voice from WMBI on the seven o'clock program, quoting John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Word of God arrested and convicted him, and caused him to cry out for mercy. He seems to have been saved then and there. Of course, now he cannot say enough about WMBI.

Thus again we have occasion to thank God for His faithfulness in honoring the Word going out over the air. Oh, if the Federal Radio Commission could only find a way of affording greater opportunity to WMBI and other similar gospel stations, what a change might come over the face of the citizenship of this country!

—Moody Monthly

Seven Things About the Saviour

By JOHN RANKIN, California

(Continued from August Issue)

4. His

Authority.

How graciously the Lord deals with His disciples! He doesn't humiliate them but He gives them every opportunity to realize that the situation is beyond them. Willing to acknowledge their own impotency they stand aside and let their Lord act. Thus unabruptly He steps forth as Master of ceremonies. All eyes are fixed upon Him. "He commanded the multitude to sit down on the grass" (Matthew); "He commanded them to make all sit down by companies upon the green grass" (Mark); "Make them sit down by fifties in a company" (Luke); "Make the men sit down" (John). He is in a position to command and the disciples and also the multitude manifest willing subjection to Him. Where the word of a king is, there is power. He

is about to minister to the needs of their bodies but already He has prepared through natural process as we say, a soft and beautiful carpet for them to sit upon. No other One but God I know, can make a blade of grass to grow. He knows that the body needs rest as well as food, thus He shows how much He cares. At His word therefore the people sit down in companies of hundreds and fifties for order is necessary to make the work of distribution easy. And what disorder we should be saved from in the private circle, in the family circle and in the assembly circle if we were only and always subject to His authority! Do we really set Him apart as Lord in our hearts, in our homes and in our assemblies? Blessed Saviour! It is Thou alone Who hast All authority and authority over All!

Lord of our lives, we'd seek to be,
Subject only unto Thee—
Recognize Thy will is best,
This for us is perfect rest.

5. His

Activity.

The whole scene is one of motion. Men, scores of them, hundreds of them, thousands of them, moving, rustling, and getting into position. Disciples directing, ordering, counting and perhaps shouting, 'we need ten more here to complete this group' or 'six more over here for this group' and if they were as difficult to move as some Christians are from the back seats of our halls the disciples had their own patience tested. These men were hungry and hungry men are easily controlled when you have abundance to give them. We notice particularly the activity of our Lord Himself. Here we find Him commanding, receiving (the loaves and fishes), looking (up to heaven), blessing, multiplying, dispensing, and withal rejoicing for when He gives it is both cheerfully and liberally. He delighteth in mercy. His disciples who have been active in getting the people in place now are seen to be active in distributing. It would doubtless have lightened the burden to have had some of the multitude help in this work but only His disciples had the privilege of service as only saved

ones can serve Him today. Christ distributed to the disciples and the disciples to them that were set down. They were mediums. Coming and going, ever receiving a fresh supply from those bountiful hands, they ministered to the needy. They had nothing of their own to give; all was from a divine and unfailing source. The supply ceased only when there was no more need. Suffer a short practical word here. Are we who preach or teach or exhort giving only what we receive in communion with the Lord? Are we giving to the hungry bread or sawdust? Our best is sawdust and only provokes discontent and resentment. Can it be that this is one cause of division? Are we laboring to support a party instead of seeking the spiritual growth of the family of faith. What is wholesome may not always be relishable or desirable. Parents if they are wise will not always cater to the palates of their children. The time has come even among God's people when some will not consent to wholesome words; having itching ears they select the preachers they want and those who are not wanted will not always be *politely* ignored. Preach what we like or we'll starve you! But thank God He sees that those who will be faithful to Him will not starve. He still gives to those who keep close to Him bread for the hungry and baskets full for themselves are left over for there is that giveth and yet increaseth. Some to whom we preach may prefer white bread to barley bread and others may think that bread and fish are a bad combination but surely the Lord knows best and ever gives the best. Another thing it was all free. What a privilege that we should be called to activity as mediums between plenty and poverty, between wealth and want, between the Saviour whose bounty fills our cup and the saint or sinner who through us may receive and be blessed. How active then our blessed Lord is on behalf of His own and on behalf of poor sinners as well!

6. His

Economy.

The word is on the lips of men every-

where. Economy! If men had practised it when they had abundance would such conditions now exist? But why should our glorious Lord whose resources are infinite be so economical? Why should He say "Gather up the fragments that nothing be lost"? Christians of all nationalities need the lesson on economy for as stewards we dare not waste our Master's goods. In material things do not self considerations come first and where this is so, usually, last as well. What is wasted on ourselves is regarded by God as an abuse of His gifts. His house lies waste, His work is neglected, His interests are not considered and then we wonder why our children are not saved; why blessing in the gospel is withheld.

The fact that twelve baskets full were left over after all were supplied would no doubt come first of all to the disciples as a rebuke because of their unbelief. In this kindly way the Lord will make His disciples blush that they should have doubted His grace and power. The baskets were full of bread but their hearts were bubbling over with adoring gratitude. It was the Lord's doing and it was wonderful in their eyes. How were the crowds affected by all that they saw? "When they had seen the miracle that Jesus did they said, This is that prophet that should come into the world."

7. His

Humility.

"When Jesus therefore perceived that they would come and take Him by force to make Him a king, He departed again into a mountain Himself alone." Will Christ take the Kingdom from people who knew Him only as "that prophet"? No, He must and will be acknowledged first as the Son of God. Nathaniel's testimony gives us the divine order, "Rabbi" he says "Thou art the Son of God; Thou art the King of Israel."

His reigning time will come but it is not yet; thus He departed into a mountain Himself alone.

Humility! It was this that the Corinthians lacked: "Ye have reigned" says Paul "as kings without us." They were too

previous; they were reigning before the time. "I would to God" adds the faithful Apostle "that ye did reign that we also might reign with you." In their disloyalty they evaded the suffering but Paul would not be greater than His Master nor would he precede His Master to the throne.

"If we suffer" "If we suffer" "If we suffer" "we shall also reign with Him." The crowning day is coming—is coming—*by-and-by*. Now is the time to suffer and to serve; then will be the time to rule and to reign. As heirs of God and joint heirs with our Lord Jesus Christ it surely becomes us while here below to love mercy, to do justly and to humble ourselves to walk with God—to follow the steps of our Martyr Who said, "I am meek and lowly in heart." It is said of Paul who made Christ his pattern that he served the Lord with all humility of mind, and, to us he says, "Be ye followers of me even as I also am of Christ."

INTERCESSION

By SAMUEL TAYLOR

"In The Day of Trouble"

By C. ERNEST TATHAM, Ontario

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa.50:15).

Of the honored J. Hudson Taylor it has been said that his whole Christian career hinged on three great facts, viz., 1. There is a God, 2. He has spoken in the Bible, 3. He means all He says, and will do all that He has promised. We are not surprised then as we review his accomplishments.

Applying Taylor's third great conviction to our verse, let us meditate a little on its language.

"In the day of trouble," we are encouraged, invited, yea *commanded* to call upon God. Down through the ages of both sacred and secular history this has been practised by the godly with amazing results. One thinks of Abraham,

Moses, David, Jehosaphat, Jonah, Peter, and Paul, each one of whom had his day of trouble; and of how in all their distresses they proved the sufficiency of their God on the simple condition of calling upon Him.

We are living in days of exceptional stress and strain. Trouble in the individual, domestic, ecclesiastical, commercial and political circles is causing alarming concern all about us. Many years ago the Holy Ghost wrote of the very conditions in which we to-day find ourselves. Through the pen of Paul He described the last days as "perilous." The New Translation renders the adjective as "difficult," while the Revisers have employed the word "grievous." All three are indeed descriptive of the present-day state. Millions of unemployed, increasing lawlessness, economic depression, and national anxiety are some of the many things which are causing gravest concern. "The day of trouble," surely!

However, above all the clamour of this babel speaks the voice of the Living God. "Call upon me," He bids His own. He is standing by with sympathetic eye and attentive ear; and He tells us to "call." That is all; just call! As you would call the doctor for an emergency case in the dead of night, as you would call the firemen when the flames threaten the dwelling, as you would send an S.O.S. from a sinking ship to a sister-vessel, so "call upon God in the day of trouble." Learn to take every burden to Him at once. Do not carry it at all. As soon as you feel its weight or sense its presence call upon Him. As a sinner you called upon Him for salvation; as a saint learn to call upon Him for succour.

To the injunction to call upon Him is attached a magnificent promise. Listen! "I will deliver thee, and thou shalt glorify Me." There is a holy dogmatism about these words. Why should there not be when the Living God speaks? As Boreham beautifully says, "Other physicians say, 'I will come and do my best.' The Great Physician says 'I will come and heal him.'" The Lord must keep His

Word. He cannot deny Himself. "God is not a man that He should lie; neither the son of man that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num.23:19).

Here God has promised deliverance in order that we might glorify Him. He would have His glory maintained and furthered through human lives. Therefore, let us "call" that He may "deliver" and that we, in return, may "glorify."

Prayer Requests

— Please pray for the staff of LIGHT AND LIBERTY.

— Praise God for bringing Mrs. Samuel Taylor through a very critical operation, and pray for her restoration to health and strength.

— Pray for work in Collingwood, Ont., where God seems to be still working. Four persons were baptized recently.

QUESTIONS and ANSWERS

To be addressed to Mr. A. N. O'Brien,
227 W. Victoria Street, Duluth, Minn.

Question No. 25—Is it Scriptural and is it a procedure of Church discipline to be recommended, that a brother who denies serious charges brought against his moral character, be asked to swear to his non-guiltiness either before a public officer, or by signing his name to a written declaration (however simple) of his innocence? Does Matthew 5:34-37 apply here?

Answer—"We have no such custom, neither the churches of God" (1 Cor.11:16). "It is not good to accept the person of the wicked to overthrow the righteous in judgment" (Prov.18:5). "Dare any of you having a matter against another go to law before the unjust and not before the saints" (1 Cor.6:1).

However *suspicious* we may be of the integrity of a brother's life, until we have *evidence* of his guilt, we dare not act in any way, either inside the assembly or outside of it. Let us make more room for God to act (1 Cor.5:2). T. BAIRD.

Editor's note: We have no warrant, from Scripture, so far as the writer knows, for putting a suspected brother under oath that he is not guilty of the sin charged to him. God will bring out the truth, if we wait on Him. It would seem to savor of the ungodliness spoken of in Prov.16;27. God does not call upon a church to discipline evil until it is manifested clearly to be present among His people. To act upon unproved suspicions, is to act without God. Far better to wait till all is made plain, and in the meanwhile pray to God to bring out what He wishes manifested. A. N. O'BRIEN.

CURRENT EVENTS

By T. BAIRD

Buttons Made from Butter Milk

I was conducted through a button factory in New Jersey last week where they manufacture thousands of buttons daily from consolidated butter milk. The idea is evidently of German origin, and the product arrives in this country in the form of long rods of diverse thickness according to the size of buttons required. The demand is so great that the factory is operating day and night.

New Scientific Developments

Dr. Gum of our Naval Research Laboratory believes that our solar system was formed by the splitting of a large star which became our sun, and the other half lost itself in space. One wonders if the speculative minds of these scientists have ever heard of or read the Bible. This is what it says "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also" (Gen.1:16). How simple all this is, and how puzzling all Dr. Gum's speculative theories.

Buffonery in Politics

This is the latest device to turn the attention of citizens away from the shocking monetary trickery which is being practiced upon them by dishonest public officials. But joke-cracking will not bring back the stolen, squandered money; neither

will it allay the strong suspicion that this acrobatic performance is put on to obtain the empty applause of a hypnotized audience.

Disappearing Officials

To get any man who can divulge the secrets of the politicians out of the way is the only way that these political tricksters can protect themselves against any investigations which may be put afoot for their detection and punishment. For any man to affiliate himself with politics as practiced in large cities is to make his opportunity of ever reaching heaven very remote, if not altogether impossible.

Upside Down

That is the present condition of this present world. I write metaphorically. Our poor earth is like a boy standing on his head. Everything runs out of his pockets. When will it all cease? When the world gets down on its knees! Once it arrives there it will not be long before it is on its feet again. The world has forgotten and forsaken God! The real trouble lies right there.

Catholic Marriages

The Pope and his Satellites seem determined to hold all the "faithful" (sic) by the throats. There is no escape for Rome's victims.

1. They meet the mother before the child is born.
2. They meet the child when it is born.
3. They hold the child at its baptism.
4. They tighten their grip at confirmation.
5. They hold the child at marriage.
6. They bind the child at death.
7. They retain their grip in Purgatory.

China Inland Mission

It is well that we look over our sectarian walls and see the beautiful flowers which are growing in our neighbors' gardens. You will be amazed at the beauty of color, and at the sweetness of the fragrance. Of course, you will find some weeds there even as you will find in your own flower beds. This excellent missionary society, familiarly known as the C.I.M.

was commenced in the year 1865 by Hudson Taylor. His name is linked with many missionary heroic pioneers as Carey, Livingston, Paton and Dr. Morrison. A glance over their report for 1931 makes inspiring reading. In 1930 they baptized 1,916. They have a membership now of 74,180 and have baptized 128,004 since the beginning of operations. Their income for 1931 was \$253,682.33. No solicitations are permitted. They now have 1,183 missionaries from many nationalities on 297 stations, 1,894 outstations, 15 hospitals, 86 dispensaries, and 290 native schools. Recently they issued a call for 200 new workers, which number are either in the country or training to go. Thanks be to God.

Company

"No company is preferable to unworthy company. What after all, is to be gained by associating with those who add nothing to the intellect and whose idle chit-chat leaves the soul dead and barren? Life is too short to be wasted in the shallow waters of empty minds, shriveled souls and painted dolls."

BOOK REVIEWS

By SAMUEL TAYLOR

Bullingerism, or Ultra-Dispensationalism Examined. By William Hoste, B. A. Foreword by James F. Spink. Paper. 32 pages. 5 cents. 50c per doz. \$2.00 for 50. Fort Dodge, Iowa: LIGHT AND LIBERTY PUB. CO.

In accordance with Southey's dictum, "If you would be pungent, be brief," Mr. Hoste has brought learning, logic and Scripture to bear upon "Bullingerism" with telling effect. He has shown the teaching examined to be utterly untenable. The booklet should be an arrow in the preacher's quiver, reserved for use when occasion calls. It should be circulated among young Christians to guard them against the errors refuted, and should be handed to persons already affected by "Bullingerism" in an effort to deliver them out of the snare of this fowler. Having seen disastrous results from some of the teaching with which Mr. Hoste deals, the reviewer calls the attention of elder brethren to this valuable booklet.

Heresies Exposed. Compiled by Wm. C. Irvine. Foreword by A. L. Wiley, Ph. D. Seventh edition. 181 pages. Stiff paper. Price \$1.00. Bangalore, India, the Scripture Literature Depot. May be ordered through LIGHT AND LIBERTY.

We cannot do better than quote what *The Witness* says about this commendable book: "A helpful and useful book to Christian workers in these days when errors of every kind are so rampant. A knowledge of what they are is vital to success in combating errors."

British Israelism—Fact or Theory? By Fredk. A. Tatford. 47 pages. Paper. Kilmarnock, Scotland, John Ritchie, Ltd. May be ordered through LIGHT AND LIBERTY.

This book undertakes "to show that the British-Israel position is Scripturally, historically and ethically untenable." A convenient book to hand to persons mis-lead by this theory refuted in its pages.

Baptism: A Study in Scripture. By John Bloore. 48 pp. Paper. Fifteen cents. New York City: Loizeaux Brothers. May be obtained through LIGHT AND LIBERTY.

After a foreword and some general remarks, the booklet under review deals with "The Characteristics of Baptism with Water", "The Meaning of Baptism with Water", "The Administration of Baptism with Water", and closes with an appendix. The following quotations may serve to give an idea of the author's views on baptism: "What the Scripture appears to show is that Christian baptism has its place in relation to those individuals who profess to acknowledge Christ and His Word. If we have rightly apprehended its meaning, it would seem that only to such could baptism have fitting application as being an abiding object lesson of truth, implying responsibility to answer thereto in daily practice.

"On the other hand, it is evident that by baptism the baptizer marks as acknowledged disciples those who profess acceptance of the Lord's word. It is thus that they are publicly given a place in the sphere of Christian profession on earth."

Our beloved brother is aware that his teaching does not accord in its entirety with what is generally taught concerning "Household Baptism", nor concerning "Believer's Baptism", so, in the foreword, he appeals thus: "Where conclusions are stated which may differ from either of the two well-known views, it is hoped that the reader will accord those conclusions consideration as being the result of an effort to draw directly from the language of Scripture itself, and to keep within the bounds it establishes."

LIGHT AND LIBERTY is being well received by the Lord's people everywhere. Are you helping to make it known? Sample copies gladly furnished upon request.

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.

U. S. A.

Paterson, N. J.—Brethren Bradford and McEwan had very helpful meetings in Midland Park, a suburb of this town.

Dover, N. J.—Brethren Hooganham and Young had an uphill fight here.

Tom Baird has been visiting at Richmond Hill, Glenhead, Dumont and Rutherford. Ministry in Kearney on Wednesdays during July and August. Had crowded meeting at Stamford, Conn.

Chicago, Ill.—James F. Spink had very encouraging meetings at Washington Heights. Numbers good and blessing granted. Harold Harper is now speaking on his chart.

T. B. Nottage writes "Concerning meetings which began at Grace Gospel Mission, July 10. God has blessed this effort and it is thought well that an Assembly be formed at the end of this month. Prayer will be valued for this new undertaking, that God's will might be done and essential need supplied. Neighborhood Assemblies will be notified of the place and date of the proposed new meeting."

Harold St. John had a few meetings in Lombard, Ill. Ministry helpful and practical.

Harold P. Barker expects to sail for the West Indies on Sept. 23rd. Please pray that God will greatly use him in that most fruitful field.

Marion, Va.—W. B. Huxster is having encouraging meetings here. He expects to leave for the West Indies in the fall.

Detroit, Mich.—George T. Pinches is having Tent meetings. Attendances good, and blessing already granted. John Pinches is helping and further blessing is expected.

A. B. Rodgers is preaching in a tent in a new field in extreme eastern Iowa about ten miles south of Muscatine. "This is the original home of one of our families of Omaha and when they came here for their vacation my brother Willard spent a week with them, preaching in a hall at Frutland. Ten professed to be saved, and the present meetings are the outcome of that work."

George M. Landis resigned the pastorate of the First Baptist Church, Newcastle, Pa., on August 1st, and is now in the path of separation and faith. He says that "this is the culmination of seven years of intense exercise." Please pray for our brother that grace may be given in days of testing, so that he may be kept true to the blessed Lord, and to His Word.

Sturgis, Mich.—Brother Mishler baptized 15 believers here on Sunday July 24th. Ministry by F. W. Rogers and local brethren. This was also a banner day in the Sunday School, 162 being present. Saints here are much encouraged, and report great interest in the Gospel, and desire prayer

that many might be saved.

Goodyear Gospel Hall, Los Angeles, Cal.—"We had four baptized July 3rd, 1932 and were later received into fellowship. Our tent has been pitched at the corner of 70th St. and Central Ave. Edgar Davis and Ebenezer Wallace are having splendid children's meetings on Monday nights. The Gospel is being preached by F. Hillis and Oscar Larson and there seems to be quite an interest. One woman has professed and seems very happy in the Lord."

J. Alexander Clarke—Our brother had seven full weeks in New Zealand, and is now in Australia, intending to leave for Africa about October. We hope to publish an account of his trip which will be of great interest to many of our readers. Please pray for our brother and sister.

The Midsummer Bible Conference, Cedar Lake, Ind. is now past history. All who were privileged to spend any time there during the two weeks will gladly say, "I sat down under His shadow with great delight." Who of us will soon forget the instructive messages from the Book of Judges given by Mr. Harold St. John, or the heart-stirring words from Mr. Harold P. Barker as he brought before our hearts various phases of "The Judgment Seat of Christ," or the simple practical lessons from the Book of Ruth brought to us by Mr. Harold Harper. The Bible readings from the books of Exodus and Acts were very helpful to those who attended the afternoon sessions on the lawn. Nor were the children forgotten. Mr. Alfred Gibbs each day presented the Gospel by means of Object Lessons. The spacious grounds; the splendid meals; the individual service rendered by the young Christian people employed on the grounds contributed much to the enjoyment and blessing of the Conference. We thank God for this years Conference, and look forward to another, next year, if our Lord be not come. The tentative dates are July 23-August 6, 1933.

Waukesha, Wis.—Henry Petersen is having splendid meetings in the tent. Quite a few have professed conversion and interest continues as time goes on. It is hoped to form an Assembly here.

B. M. Nottage has had fine meetings in Cleveland amongst the colored people, and is now in Detroit in tent work.

Lyman, Iowa—Annual Conference will be held (D.V.) Sept. 9,10,11, with prayer meeting Thursday evening, Sept. 8th. All Christians heartily invited. Correspondence to W. C. Meyer, Cumberland, Iowa.

William Jelly, Newark, is on a visit to Ireland. He expects to return early in Sept.

D. R. Charles and T. B. Gilbert saw some fruit in their meetings at Oher, Ind. They are

now under canvas at Winomac, Ind., a town of about 16000 people. Meetings being well attended—one professed faith in Christ, others are exercised. This is the third season here with the tent, and it seems like an opportune time for a work to be established by God. Four were baptized on Aug. 14th in the Tipacine River; others saved a year ago are exercised about baptism.

Assembly Hall, Buffalo—Lyndon Hess and Ruth DeVelde were married at Wheaton, Ill., August 6th. In the will of the Lord they expect to sail for Africa via. England on Sept. 6.—**Mr. and Mrs. Raymond Dibble** with their four children hope to leave for Nigeria sometime in October—The Kensington meeting has commended **Mr. William Hynd** for work in the West Indies. He is at present working with Mr. Hatherley with a Gospel Car in New England but anticipates leaving for his new field of labor in the fall—**Mr. and Mrs. Henry Mitchell**, natives of Egypt whose work is from a house-boat on the Nile, were with us the week end of July 31st. In that district 13 out of every 14 people are Mohammedans—**David Lawrence** of Numa, Iowa, paid us a visit on August 7th.

Sedro Woolley, Wash.—Wm. M. Rae had tent meetings for six weeks with blessing. One family now rejoice in the Lord—the father and mother were baptized and now remember the Lord. A hall is desired and prayer will be valued, also help from neighboring Assemblies. Bro. Rae expects to go to Alberta.

John Rankin had several weeks under canvas in Monrovia where there was some interest. He is now preaching in a tent in Arcadia, Calif., and strangers are coming in to hear the Word of God.

Denver, Colo.—John Walden spent July and August in tent work. Attendance and interest the best for years.

Chicago, Ill.—The Ninth Semi-Annual Conference of Sunday School workers in the Chicago area will be held (D.V.) Saturday, Oct. 15th, at Austin Gospel Hall, 748 N. Leamington Avenue, Chicago. All interested in Sunday School work are invited to attend.

Tent Work in New England States now in operation—Cliftondale, Mass., New Haven and Waterbury Conn. Work uphill but blessing expected.

Charles Innes is still in the New England States and his ministry is being enjoyed by the saints—it being practical and gracious.

W. H. Hunter has been able to visit Pawtucket and other places in the vicinity.

John Ferguson returns to the U. S. A. at end of October after a hearty reception in the British Isles.

Omaha, Nebr.—Our conference will be held D.V. on October 7-9 preceded by prayer meeting on the 6th. Hugh Kane had a few helpful meetings here.

Baltimore, Md.—Brother John Watt held two weeks of meetings here, July 25 to August 5. Our brother's addresses were mostly to Christians, and were exceptionally well attended, especially by Christians from the other Assembly (exclusive) in this city.

Johnson City, Tenn.—Harold Jones, David Blackburn and Frank Detweiler are preaching in tent. Interest very good and prayer will be valued for blessing.

Nordheim, Texas—Robert Thompson had meetings at Marvel and South Houston, also at Harrisburg. The Lord gave blessing.

Hitesville, Iowa—Over 500 in attendance at the annual conference here August 20 and 21. Ministry helpful. A most remarkable testimony for the Lord has been accomplished in this community in a comparatively short time.

Fort Dodge, Iowa—Mr. and Mrs. Henry Mitchell, native missionaries from Kous, Egypt, recently gave us an interesting description of their work along the Nile river. Both Mr. and Mrs. Mitchell are full of zeal for the Lord's work among their own people and have experienced many persecutions from the Mohammedans. Bro. J. C. Pearson of Eldon, Iowa, who visited the Mitchell's in Egypt a few years ago, conducted them in his car among a number of meetings in this section.

The Little Eaglet

Will all those who have written thanking us for this tract, and telling us of blessing, please accept our hearty thanks. We have had so many letters that it is impossible to answer them. To God be all the glory.

An Urgent Appeal

I want to issue a most urgent appeal to our larger Assemblies to consider the needs of the many smaller Assemblies in our land. Every large Assembly should send out two brethren every Lord's Day morning to spend the day with some small Assembly. In an Assembly say of two hundred in fellowship, there is neither room nor time for the exercise of their varied gifts. There is ample scope for their abilities in the smaller Assemblies close at hand. The automobile has brought with it a service open to all to assist the weaker meetings. The Scripture which reads "We then who are strong ought to bear the infirmities of the weak and not to please ourselves" (Rom.15:1), has an application to Assembly life as well as individual responsibility. Please allow me to add another suggestion. When smaller Assemblies are near enough to unite, by all means let them earnestly consider the advisability of doing so. Why struggle on scarcely able to defray expenses. Such Assemblies are frequently supported by brethren who would rather be the head of a small thing, instead of the tail of a big thing. "Consider what I say" (2 Tim.2:7). T. BAIRD.

BRITISH NEWS

Young People's Missionary Conference was held at David Livingstone's birthplace on July 2nd. A goodly number of missionary enthusiasts

assembled at Blantyre, Scotland, and showed deep interest in all the ceremonies. C. A. Swan, late of Central Africa now of Lisbon, Portugal, was the main speaker. He outlined the work from Livingstone's day until now. When Livingstone died the leading humorous paper in Britain had a long poem devoted entirely to Livingstone; the last line reads thus: "Let marble perish—this is LIVING-STONE." We in this country have an interest in this, for it was Bennett, the editor of the *New York Times*, who commissioned and financed Stanley to find Livingstone.

CANADA

Fred Peer is working a Gospel Tent at Deseronto, Ontario, and is finding encouragement. Will value prayer for blessing.

Saskatoon—Tent meetings at first pitch were most discouraging, but in the new place they are seeing the tent packed out on Sundays, and good meetings through the week. W. Wilson, J. Smart and A. B. Miller are doing the preaching.

Arthur Palin has spent nearly nine months away from home. Has visited many places in Northern Ontario with unusual blessing.

London, Ont.—The Annual Thanksgiving Conference will be held as usual. Dates and full particulars will be given in our next issue.

MISSIONARY PAGE
R. W. RYCROFT and ROY RAPSCH
 Secretaries

BRITISH WEST INDIES

Brother H. P. Barker writes—"In your last month's issue I note how many Tent-workers speak of the small numbers attending. If they would pitch their tents somewhere in these Islands, they would be crowded out, from the first meeting! May I ask the prayers of your readers in connection with meetings that I hope to hold as follows:

- Sept. 27- Oct. 8—Bermuda.
- Oct. 12- Oct. 21—Basseterre, St. Kitts.
- Oct. 23- Oct. 26—Charlestown, Nevis.
- Oct. 27-Nov. 8—St. John's, Antigua.
- Nov. 9-Nov. 23—Plymouth, Montserrat.
- Nov. 27-Dec. 8—Roseau, Dominica.
- Dec. 9-Dec. 24—Castries, St. Lucia.

Though I look for much blessing to many souls, my object is largely to explore the possibilities of certain small islands that lie adjacent to those named. Our dear brother J. A. Ferrier, from Birkenhead, England, expects to join me early in November; and if we are left on earth as long as till next February, our brother H. St. John also hopes to give some six weeks to the islands. Bro. A. Widdison, who had such wonderful Tent campaigns at Georgetown, British Guiana and at

Port-of-Spain, Trinidad, expects to come out again, perhaps this time to Jamaica, about the beginning of next year (D.V.). It is the day of opportunity in the English-speaking West Indian Islands, and one often accomplishes more in a single month there than in a whole year in places where indifference and apathy prevail."

Mr. Walter Kendrick, Green Turtle Cay, Abaca, Bahamas. "We have felt much lifted up through the prayers of so many on our behalf in our great loss. Our little visit to Nassau with the fellowship of saints there has been a help to us bodily and spiritually, and now that we are back among those needy scattered people we are asking Him to give us the needed strength to still carry on. Quite a few have been saved since Mrs. Kendrick's death, so even in this heavy blow we look up with joy.

Thomas E. Stacey, writing from Cadamarea tells of their return to the station and being joyfully welcomed by the Christians, seeks prayer for strength to enter the many open doors.

J. W. McKay of Grenada is on a visit to this country giving account of his service there. His wife stands by the work during his absence. The two sisters, the Misses Last of Los Angeles are within 12 miles of where he is—doing a good work amongst the women and children.

AFRICA

National jealousy over acquired territory is now responsible for restricting Evangelical work in various parts of Central Africa. New regulations are issued to all missionaries and their native assistants, and they are threatened with expulsion if they ignore or defy.

INDIA

Mrs. Redwood, who has been in India over 50 years, is slowly sinking in Bangalore. Her whole family are engaged in service in India.

"WITH THE LORD"

Rockford, Ill.—Mrs. Alta Monroe, daughter of Mr. and Mrs. Campbell of this city, departed to be with Christ on July 22, age 38. Services were held in the home of Mrs. Thomas Wilson, conducted by James F. Spink.

Reginald Barnes passed away on August 3rd and was interred in Hoboken Cemetery, N. J. Geo. McLaughlin and T. Baird conducted the funeral services.

Ruth Gray, age 21, daughter of Mr. Geo. Gray passed away July 23rd at Oak Sanitorium, Pewaukee, Wis. She trusted Christ on her deathbed and is now with the Lord. Funeral services were conducted by Henry Petersen at Pewaukee, and by John Telfer in Kansas City. Kindly remember the parents in prayer.

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

Vancouver, B. C., Christian Guest House, good location, home comforts, good table, terms moderate, Mrs. Taylor, 1155 10th Ave. W., Phone Bayview 3250 L.

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