



# Light and Liberty

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

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

Volume 2

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## CONTENTS

A Book About Jesus, W. W. Fereday.....	323
The Disciple Whom Jesus Loved, A. J. McKellar.....	324
Our Going Forth, E. K. Bailey.....	325
Missionary Work, J. Alexander Clarke.....	327
Courage, F. C. Luckhurst.....	329
Contrary Winds, George Rainey.....	330
Notes on First Corinthians, A. N. O'Brien <i>ch 8</i> .....	331
Notes on First Samuel, Peter Pell, Jr.....	332
His Way, John Rankin (Poem).....	333
Notes on Romans, W. E. Vine, M.A.....	334
Biblical Notes, Walter Scott.....	336
So Tired, S. E. W. (Poem).....	337
The Office Window, James F. Spink.....	338
Practical Lessons from the Book of Revelation, T. Baird.....	339
The Christian—His Titles, A. P. Gibbs.....	340
Intercession, Samuel Taylor.....	341
Questions and Answers, A. N. O'Brien.....	342
The Sunday School Corner, H. G. Lockett, M.A.....	343
Current Events, T. Baird.....	343
Book Reviews, Samuel Taylor.....	345
The Work of the Lord in Many Lands.....	346
Thomas Baird—With the Lord.....	348
Missionary Page, R. W. Rycroft and Roy Rapsch.....	349

### December A Helpful Number

If you fail to read the December number you will be the loser. Such writers as RUSSELL ELLIOTT, HAROLD P. BARKER, WINSOR CHASE, ARNOLD LAKE, R. McKECHNIE, JAMES WAUGH, F. A. TATFORD, ALEX. HAMILTON, S. LAVERY, WILLIAM HILL and our regular feature writers will have articles that will be food for the soul. Sample copies gladly sent to those interested.

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

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M. G. W., Iowa.....\$3.00

## The Light and Liberty to Missionaries

It is the desire of the Editors to send this paper to Missionaries who are out on "Faith lines." We will value the fellowship of individuals and assemblies.  
M. G. W., Iowa.....\$2.00

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# A Book About Jesus

By W. W. FEREDAY

If a person who is an utter stranger to the Book of God were to open the English New Testament, he could scarcely fail to be arrested by the fact that on the very first page there stands out twice in bold capital letters the name JESUS (Matt. 1:21,25). If he were then to turn to the last page, he would meet with the words, "I Jesus" (Rev.22:16). The Person spoken of in Matt.1 Himself speaks in Rev. 22 and the closing words of the revelation of God are these—"the grace of our Lord Jesus Christ be with you all." The stranger whom we have supposed would assuredly say as he thus handled the New Testament, "This is a book about Jesus"; and he would speak truly.

But who and what is this Jesus that so extraordinary a book as the New Testament—ancient, deathless, and universal, the best seller of all publications—should be altogether about Him? Its first verse tells us that He is "the Son of David, the Son of Abraham." This is of deepest importance to Israel, the nation from which He sprang, and amongst whom alone His oral ministry was exercised. Matthew thus affirms that He is heir to the throne of that nation, and heir also of the promises made to Abraham. His descent from these pillars of Israel is carefully given. But the writer of this article is a Gentile, and probably the majority of those who will read these pages are Gentiles also; what part or lot have we in this question in the very pedigree itself? Four women are introduced (although not really needed in proof of His royal rights), and they are all Gentiles, two Canaanites, one Hittite, and one Moabite. Moreover three of their names carry a deep moral stain. Blessed be God, then, the Jesus of Israel is interested in Gentiles—in Gentile sinners, and His inspired biographer goes out of his way thus to assure us of it. We are reminded of Paul's words in Rom. 15:8-10: "Now I say that Jesus Christ was a minister of the circumcision for the

truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with His people."

A *New Testament* supposes an Old, and to the Old Testament Matthew's introductory chapter refers from its first verse to its last. God had long promised Him; it is Matthew's joy to record that at last the promise was fulfilled. *The longed-for One has come*. Listen to Paul speak at Antioch: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up *Jesus*" (Acts 13:32,33).

But did He come merely to pick up David's long-lost sceptre, and restore again the Kingdom to Israel? This were a comparatively small matter. Listen to the angel as he addresses Joseph concerning the wondrous Child: "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt.1:21). Ah! here we have the greatest work of all, that which meets the deepest need of our ruined race. This salvation has not come to us by way of example or precept, but by way of Calvary's shameful tree. The Cross was at once a murder, a gift, and a sacrifice, On man's part it was a murder ("ye killed the Prince of Life"—Acts 3:15); on God's part it was a gift ("God so loved the world that He gave His only begotten Son"—John 3:16); and on the part of the holy sufferer Himself it was a sacrifice, for "He loved us, and gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savour" (Eph.5:2). On the ground of that all sufficient sacrifice the Spirit of God is free to proclaim that "There is no difference between the Jew and the Gentile; for the same Lord over all is rich unto all that call upon Him. For whosoever



shall call upon the name of the Lord shall be saved" (Rom.10;12-13).

Had He been less than God the work of salvation would have been beyond His competency; had He not been really and truly Man the work would have lain outside His province. *Man in the Person of Jesus* has sustained the wrath of God that was righteously due to human sin and guilt. Every claim of the throne of the Eternal has been met by the only One who could both measure and meet it. The work having been completed, He is now seated at the right hand of God. The Christ of God has ascended up where He was before. When He was here angels beheld the amazing spectacle of their God walking amongst men in circumstances of poverty and shame; now they behold the equally wonderful sight of Man in the person of Jesus exalted to the highest seat in the universe of God.

Modern Christendom has lost the sense of who He is, and why He came. The air is full of contradictory jargon, to the grief of the devout, and to the ruin of the unthinking multitude. Happy the man, however lowly and unlettered, who has learned that the Jesus of whom all Scripture speaks is both God and Man in one sacred Person, and that His mission to earth was to put away sin by the sacrifice of Himself. Herein is peace to the conscience, and joy to the heart. But only the blessed Spirit of God can impart this knowledge to the soul.

## The Disciple Whom Jesus Loved

By A. J. McKELLAR, Alberta

Five times the writer of John's Gospel refers to himself in these words. The impression made on many minds has been that John was a favorite; one especially loved: and yet the first time the expression is used (John 13) is in the chapter which states "Having loved *His own*, which were in the world, He loved *them* unto the end" (uttermost). At v.23 we read "now there was, leaning on Jesus' bosom *one* of His disciples whom Jesus loved."

Possibly our ideas about a partiality in that divine love are due for correction. Peter made it his boast that though all might deny the Lord, he never would. The difference was this, Peter boasted of his love for the Lord, John of the Lord's love for him. Peter forgets the sunlight of His love, and boasts of the starlight of human love. John, forgetting all lesser loves practically says, as he wrote, in his first epistle "herein is love." Jesus loves me.

In each portion where John uses this phrase to describe himself, we find it coupled with special blessing conferred on the one who boasted in that love. These five passages may be considered in the following order.

### Information—John 13:23-26

In these verses it is the one of the disciples whom Jesus loved who gets the information, as to the betrayer. The surest way to understand His mind today is to revel in the fact that He loves us. This assurance will always open the heart, the secret place of divine inworking. It is the divine sunlight, shining on the page of inspiration, and it makes everything clear. Dear child of God, try this method, if you have neglected it. Remember the hymn:

*"Wonderful things in the Bible I see,  
This is the dearest, that Jesus loves me."*

### Occupation—John 19:25-27

"When Jesus therefore saw His mother and the disciple standing by whom he loved, He saith unto His mother, Woman behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." It is not Peter, boasting of his own love to whose care Mary is committed, but the one who so deeply appreciated the Lord's love to him. The care of His dearest ones is always committed to those whose boast is in Himself. The occupation of all His children is to boast of Him, and where this is truly done, He will indicate the service required.

*"No subject so glorious as He,  
No theme so affecting to us."*

### Consolation—John 20:2-8

Mary Magdalene conveyed the news of an empty tomb to Peter "and to the other



disciple whom Jesus loved." Following the narrative we perceive that John was the first one to realize the truth of His resurrection, to enjoy the consolation of this wonderful fact. This is a world where "Death shadows us and ours" but we rejoice that "Jesus has conquered death and all its powers." Oh! the consolation of knowing *Him* and that *He loves me!*

Rome had power—terrible power. It could say "die" to the poor thief. The Lord says "Today shalt thou be with me in paradise." Rome could cause to suffer, but this life-giver could give consolation anywhere, even to a dying thief.

*"And now He's risen! Proclaim the joyful story.*

*The Lord's on high.*

*And we in Him are raised to endless glory  
And ne'er can die."*

#### Revelation—John 21:7

"Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord." The one whom Jesus loved had a clearer vision than the one who claimed to love the Lord. Enjoying His love, John's spiritual instincts were quick to recognize the Man on the shore, though wearied with fruitless toil through the long night. To delight in His love is to see Him in all the affairs of life. The reverses which leave us dejected and helpless during our night's toil, are often followed by a morning and Jesus; the two always come together, for those who know His love. His interest in them and provision for them ("come and dine") would only confirm John in his conviction that,

*"He loves me, blessed be His name."*

#### Consummation—John 21:20

In this verse we find John following without being commanded to do so. He follows led by true spiritual instincts. The sweet influences of One stronger than the mighty Pleiades (Job 38:31) drew him and he followed on. God's purpose is brought to a *consummation* in the lives of those who follow Him. It is the one whom Jesus loves who feels the mighty constraint of that wonderful love. "He drew me with the cords of a man, with bands of love" (Hos.11:4). How sweetly He drew and

also defended John! To enjoy His love is to enjoy His presence, and we can sing,  
*"So wise a Counsellor and Guide  
So mighty a Defender."*

## Our Going Forth

By E. K. BAILEY, Cosmopolis, Wash.

(Heb.13:13, Song of Sol.7:11)

"Let us go forth." Four weighty words. In these days when old land-marks are falling before the modern trend of Laodicean luke-warmness, it is well for saints to halt on their rush thru time's fleeting day, and ask ourselves, are we "going forth" or "staying in."

The popular path for Christianity today is saying much about the fundamentals, but caring little for the realities of a walk with a rejected Master. Some are "coming out" of one thing to go into another, and there seems to be a general spirit of unrest, and dissatisfaction among His own. The danger is "ever learning and never able to come to the knowledge of the truth"—simply because the simplicity of it all is obscured by the modern religious trend.

We are truly asked to "Go forth." But unto what should we go forth? Should it be merely to better ministry? To higher ideals only? To better atmosphere? Thank God, no! We are told to

#### "Go Forth Unto Him."

Separation *from* evil, merely, is not God's ideal. Separation *to* Himself is that. It must be attraction to the One of whom the Father said, "This is my beloved Son, in whom I find all my delights" (Matt.3:17). It is the glorious person of the Lord Jesus Christ "in our midst" that will give stability in these unsettled days. He is God's divine centre, and is the unchanging one of whom we read, "Jesus Christ, the same yesterday, today and forever." This has no relation to His dispensational dealings, but is the true expression of His *Person*.

If He is the object of our heart what matters if, "The whole world be turned upside down." Do we not sing, and is it not spiritually true, "Where Jesus is, 'tis heaven there"? How often we find our-



selves occupied with our brother's many infirmities, rather than with the Lord's great sufficiency. Oh! to get our eyes off such, and to "Look off unto Jesus," that our true experience might be, "But we see Jesus." He is the essence of perfection, and as in days of old, "The disciples were glad when they saw the Lord" (John 20:20). So it is today. True heart attraction to our divine centre will cure all assembly ills. Let us crowd to the centre, for getting closer to Jesus we shall get closer one to another.

### Let Us Go Forth Into the Field

The field is the world (Matt. 13:38). We are commissioned by the Risen Saviour to "Go into all the world and preach the gospel to every creature." If we gather in the sanctuary and get one glimpse of his cross-work, we shall have the true vision of a perishing world, a world for whom Christ shed His precious blood. We are not told to wait for the world to come to Him, but we should be as the bride in the Song of songs, as she invites her beloved, "Let us go forth." The most encouraging side of world-wide evangelism is the promise of the Lord Jesus Christ, "And, lo I am with you always."

We are surrounded by a sea of perishing souls. It would be well to hear the gracious challenge of the Lord of the harvest, "Why stand ye here all the day idle?" (Matt. 20:6). The eleventh hour is upon us. Let us not slack as the day closes, but rather let us gird up our loins, and make the last hour of the day count fully for eternity. "Let us labor for the Master from the dawn to set of sun."

It was a soul stirring plea that day by Sychar's well, when Jesus said, "Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35). The word for look here is the same in 1 John 1:1. "We have looked (contemplated) upon Him." Also in John 1:14, "We beheld his glory." Ravished with the beauty of the "chiefest among ten thousand" we cannot help but remember his long-suffering, "Not willing that any should perish."

This is the summer time of salvation. Let us go forth to the fields. From His

presence in worship, to men's presence for work. "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5).

The Lord's promised presence is our sufficiency. One gladiator of the gospel could say, "All men forsook me . . . notwithstanding the Lord stood with me, that by me the preaching might be fully known" (2 Tim. 4:17).

*Let us go forth unto Him for satisfaction,  
Let us go forth to the fields for service,*

LET US GO FORTH.

### The Prayer Track

When, many years ago, the native blacks of South Africa accepted the Gospel and were saved, they gave themselves much to prayer.

They had no Churches then, no places where to worship. Their huts were miserable affairs with no privacy whatever. They selected a place here and there in the jungle to obey the Lord's command in Matt 6:6, to commune with Him in prayer fellowship. The tracks to these places soon began to show themselves in the high grass and vegetation, because they went to these places several times a day. If a convert began to get lukewarm, and lost some of his spirituality, they used to say to him:—"Brother, the grass is growing on your path."

How is it with you, dear reader? Is the grass growing on your path? All spiritual decline and backsliding begins with the neglect of private prayer. Spiritual progress and enjoyment of the things of God can only be maintained by seeking much of His presence. I often think of my own experience in my eighteenth year, when the things of God became real to me. Often hours were spent in the spring-time and summer under some tree in blessed fellowship with the Lord. It was then that His call came to me for service, and there my young life was dedicated to Him. But that service could never be maintained and continued in freshness apart from prayer. How we need to be reminded of this constantly! We are apt to forget it in these days. Brother, is the grass growing on your path?

A. C. GAEBELIN



# Missionary Work

By J. ALEXANDER CLARKE, Central Africa

Mr. John A. Clarke of Mont Koni, Congo Belge addressed a gathering of some brethren interested in Missionary work, at Sydney, Australia, on June 27th.

He stressed the importance of Strengthening the Home Base, and gave helpful advise regarding the Selection of Missionaries and the Responsibility of Stewardship.

## Strengthening the Home Base

This is not to be done by concentration upon local needs but by so ministering Christ that an overflow of His love will spread around and abroad. Evidence of gift is to be sought for and encouraged, especially among the younger brethren. Gifts are to be prayed for, recognized, used and developed. Work on them and at them. Foster the missionary interest. Form missionary study classes. Correspond with missionaries. Scrap red-tape methods. Don't be afraid of new departures. Don't hamper the young people, the hope of the Church and of its missionary enterprise, by laws of the Medes and Persians. Let life, more abundant life, make its own environment, not an organization but an organism with all necessary functions. Get some one in each meeting to be a liaison officer, a connecting link. Have a real intelligence department, get and disseminate missionary information, encouraging news. At all missionary conferences get a returned missionary, not to give a Bible reading, but a missionary address. We want from our representative an account of what God has wrought. Not all are called to go, but all should be interested. There is a great need at home. Work up an interest in the part of the Field you have laid on your heart. There are those today in the Home lands who, had they followed their own inclinations would have been abroad, but they have been much used, and are still used in stimulating zeal and encouraging fellowship.

All this is necessary because we are partners in this thing. We who have sent, and they who have gone are one in aim

and object. In an army not all are in the fighting line. There are the Commissariat Department, Ambulance Corps, Munition Workers, Reserve Forces, Staff, etc., etc. Germany is said to have lost the war because the nation lost heart, her soldiers were brave enough. The Church must support her fighting men. We are shamed if they suffer. It is a joint Adventure. If we fail them, humanly speaking they have no other to look to. Missions which do not teach the priesthood of all believers will not have them. Our position in some ways is unique. We stand for the planting of Churches under the guidance of the Holy Spirit. We seek to give them the Scriptures. No Modernism, no Clericalism.

And we are encouraged to do all possible for them by strengthening the Home Base because God has so wonderfully blessed. In spite of failures, and misfits, the work has gone on and today we hear of over 25,000 baptized believers in Central Africa as the result of 25 years teaching, most of them gathered in the past 10 years.

## Selection of Missionaries

This is extremely important. A man may be a good tradesman and an earnest preacher of the Gospel, but quite unable to learn another language. And in the Belgian Congo, for example, a knowledge of French is necessary, and then an African language must be acquired. Some test of capacity should be made. A missionary council should most carefully consider the suitability of any who are commended for foreign service by a local assembly. They should communicate with senior Missionaries on the field as to the need, and type of man wanted. Speaking generally, those who are being used at home as teachers, men who have a knowledge of Scripture and who can apply God's Word to the hearts of their hearers, are the kind we want in Central Africa. The African makes a good evangelist, better than the white man, but he needs teaching. He is no fool, he can discern character and is quick to recognize, and



accept, leadership. We should send those who can teach, encourage and lead. Men of parts, with personality, well educated, with a real love for their dark skinned brethren, will find a real sphere of service. They must be diplomatic, tactful, must respect authority—in Congo Belge they are under a foreign government—and so adorn the doctrine they teach. Failures in the Home lands rarely succeed abroad.

Young missionaries should be under the care and guidance of older ones on the field say for 2 years, at least until they have a good working knowledge of the language and conditions. They should be prepared to put aside all thoughts of marriage for 5 years. "He that is married careth . . . how he may please his wife." His sphere of service is constricted. Family cares distract, sicknesses hinder. The Roman Catholic Missionaries set a good example, celibate, frères and nuns. No furloughs, little if any support from home, a little money to establish themselves, a few seeds, and then they are self supporting. But as one of the Belgian officials said "our missionaries baptize 100 to your one, but theirs are baptized heathen, your *one* is a Christian."

In reply to a question Mr. Clarke said that he believed that missionaries should be separated and sent forth by the Church. A young man who seemed to have the necessary gifts might be spoken to and asked to join in prayer regarding such a sphere of service. If willing and free to go, the missionary Council should be consulted and if the way was open, hands might be laid upon him, figuratively or literally, and he might be sent out as the representative of the Churches. Going thus not only with the permission or consent, but as the chosen representative of his brethren, such a one would enjoy a real fellowship and have a background of prayer and sympathy so often lacking behind volunteers. There would be no need to go visiting towns and assemblies to raise money for outfit and passage, these it would be the privilege and responsibility of the sending churches to provide. Once on the field, regular reports as to progress with the

language, health and suitability would be received. These would be circulated among all the assemblies, extracts published, and thus interest would be sustained. The life in Central Africa was pictured by Mr. Clarke as a very attractive one, and there was danger that in these days of depression those whose prospects were uncertain might feel an urge to volunteer, which they might consider a call to service. Such, if able to pay their expenses there, might find employment or get into business or farming and find spheres of Christian service, as anywhere. But the Church should be increasingly careful only to send those whom it is prepared to stand behind, otherwise each new missionary reduces the amount available for others. And a considerable added burden comes when a young missionary marries and begins to rear a family. He gave instances of those who, under such circumstances had returned broken down, or with invalidated wives. The greatest care and caution should therefore be exercised.

#### Stewardship

Hearts would be exercised as regards this grace if attention were paid to the exhortations just given. It must always be an individual matter. No one could say "you must give so much." There were only some 10,000 persons calling themselves "Brethren" in the U. S. A. in the last census. All varieties were included. In New Zealand the "Open" Brethren numbered about 15,000. In Australia there might be 10,000. To send \$25 per week to 50 missionaries would take about 12c per head per week, and this would be ample to provide a surplus for furloughs, etc.

Some form of systematic giving would seem to be desirable. While not altogether approving of a "Central Fund" Mr. Clarke explained that in the early days of African missionary work this was necessary, for there was no method by which donors of small sums could send them. The currency was cloth, axes, beads, etc. And monies sent to the Central Fund were expended on such goods, which cost again a large sum for transport.

But conditions have changed and



though there is not the same need for it, the Central Fund is so well established and in many ways so useful, that it is likely to be permanent. The principal objection to it is that those administering it feel obliged to send something to all. A missionary may be a misfit, his brethren on the field may feel it, those administering the Central Fund know it. But what are they to do? Stop sending anything if nothing comes in ear-marked for that brother? It is a hard thing to ask them to do. But if there were no Central Fund and all support went direct, the man who had not the confidence of those from whom he went out, would get nothing, and would be led to consider his position.

Mr. Clarke's frankness, and admission that in his opinion missionaries were to blame for not maintaining correspondence and so interest, stirred up the brethren present, and meetings are being held and revised methods considered in the hope that the Assemblies concerned may realize their responsibilities and privileges.

We publish these unrevised notes taken by a brother in Australia, and sent us by J. A. Clarke, because these hard and difficult days are causing many to think seriously, and ask themselves if there ought not to be a little more care exercised in allowing so many to go forth without adequate commendation and support. See "Another Smith" by H. P. Barker in Dec. issue.

—Managing Editor.

## Courage

By F. C. LUCKHURST

I. Christian Courage, like every other grace, is not derived from Nature. Admirable indeed is such courage as enabled the ten-year-old Casabianca, at the battle of the Nile, to die on the burning ship rather than desert his post; such courage, again, as makes the little mother bird reckless of her own life in defending her young against an approaching foe. This, however, is physical courage. Many a lion-hearted soldier has died a hero's death for his country who, nevertheless, has been afraid to face the scoffs and sneers which decision for Christ might bring upon him. He lacked *the courage*

of faith. The list of those who are going on to a lost eternity is headed by "the fearful"—those afraid of making their stand for a rejected Christ (Rev.21:8). It is only the believer who overcomes. Mr. Valiant-for-Truth declared at the end of his journey, "I believed, and therefore came out into the way, fought all that set themselves against me and by believing am come to this place."

II. How well does Bunyan picture all this for us in the career of Christian. Through faith he found courage to leave home and friends, to get through the Slough of Despond, up the hill Difficulty, to face the Valley of Humiliation, the fierce attacks of Apollyon and the Valley of Death's Shadow; and then to resist the attractions of Vanity Fair, till, at last, the river crossed, the songs of heaven are heard and all the bells in the City ring for his reception. This is still the path for the heavenly pilgrim. There is the need of courage all the way. Peter charges us to add to our faith "*virtue,*" i.e., Christian manliness, energy and courage. We need this daily if we are to deny self, to crucify worldly ambitions and prove ourselves true pilgrims, faithful witnesses and good soldiers of Jesus Christ. "*Be strong and of a good courage,*" are words for ever sounding in our ears from our great victorious Captain.

III. Oh! let our poor, weak hearts seek strength and boldness, like the disciples in Acts 4:23-31, in appealing to our Almighty Lord for grace to meet the world's threatenings and to "let courage rise with danger." Let us think upon the noble army of martyrs and all who have fought the good fight. "Out of weakness" these all were made strong through faith. Above all, let us consider Him, who for the joy set before Him, endured the cross, despising the shame. May ours be *the courage of faith*, that endures as seeing Him who is invisible; *the courage of hope*, that anticipates the day of triumph nearing, and *the courage of love*. Was it not her great love for her Lord that made Mary of Magdala so fearless of the dark grave and of everything else?



IV. Christian young man! Are you feeling just now the attractions of the world? It needs more stern courage to refuse enticements to the primrose path of self-pleasing than to defy the enemy's fierce opposition. It may be he is whispering: "Don't be peculiar. Don't be too straight-laced. Don't miss all the good things of life. Don't take up your cross—Pity thyself!" These are your enemy's words, and his sole purpose is to make you lose all the honors and rewards of the everlasting Kingdom, in that day when, before an assembled universe, each faithful warrior shall receive "the praise of God." Will you be a weakling or a hero? "*Dare to be a Daniel, Dare to stand alone.*"

### Contrary Winds

*"The wind was contrary unto them"*

By GEORGE RAINEY, New York

The whole world just now is full of unrest. It is true and very evident that "the wind is contrary" to all who seek to maintain a real testimony for God. The only safe and sane attitude for the believer is to keep on "toiling in rowing" (Mark 6:48).

This is the only panacea against drifting with the times or falling into the many currents of doubt and infidelity and much else that would cause us to make shipwreck of our faith. We must keep a stout heart and a strong head against the wind. Though the effort may be trying and the progress slow, this is our only hope of maintaining our stand in these last evil days. Compromise is fatal.

The story in the sixth chapter of Mark gives us an illustration that is helpful and appropriate for these times of testing and perplexity. It is a message of comfort and encouragement and good cheer to all who find the voyage rough and who are tempted to give up.

We discover that the Lord Jesus Christ constrained the disciples "to get into the ship and to go to the other side." This same Jesus in love has reached down to us and rescued us from the waters of sin and coming judgment. We have embark-

ed with the Christ who took our place in death and now that He is risen and a living Saviour we are sailing with Him to the eternal shore. The tempest may be felt and a heavy sea may be breaking over our little ship, but we must toil on. We are safe with our Lord at the helm and not all the winds and waves can stay the grand accomplishment of His will, if we are faithful to Him and to our task.

*Through contrary winds and high waves  
on the sea,*

*Christ guides the ship safely, though  
dark the night be.*

He will bring us safely through. He will see us Home. After His followers had heeded the gracious words that they heard that day and had started out on their mission of faith, the Master left them and went alone "into a mountain to pray." Even so it is now. The Lord Jesus Christ has gone into the glory-land in bodily presence, and for this very purpose—to pray. "HE ever liveth to make intercession for us." How comforting this fact, as with all the energy of our being we bend our backs and give our hands to the oars, and seek to keep our ship up against the contrary winds!

He knows, He loves, He cares, He intercedes!

### Suggestive Contrasts

The elders of the Jews at Capernaum were unanimous that the Centurion was worthy of the Lord's favor. His own estimate of himself was "I am not worthy" (Luke 7). Wonderful example of true nobility of spirit which aims not at affectation but remembers, "Let others praise thee and not thine own lips." Viewing ourselves in the light of the Lord's person and presence as the Centurion did, we shall find in our achievements no ground for self-complacency; but we shall be conscious of our littleness as dust before Deity. Yet withal we know that in incarnation He came to where we were (sin apart) and our unworthiness is covered in the worthiness of His person and work.

*"My need and Thy great fulness meet.  
And I have all in Thee."* M.C.



# Notes on First Corinthians

By A. N. O'BRIEN

## Chapter Eight

The question of fellowship with idolatrous feasts was acute in Corinth. The spread of Christian doctrine has removed idolatry from lands called Christian and we no longer have to consider, in this land, whether flesh foods have been offered to an idol; yet the principles of this chapter have their application to our surroundings, at least in those things which might stumble others. No doubt, in heathen lands, this chapter is of great present value, as guidance to those lately delivered from open idolatry.

The Corinthians had knowledge as to "things offered to idols," v.1. Mere knowledge is not enough; it may feed pride, for "knowledge puffeth up." Love, on the contrary, "buildeth up." What different results from boasted knowledge and real love. The pride of knowledge is ignorance. It shows a heart away from God. The conceit of such knowledge, displays ignorance as to everything, v.2. "If any man love God, the same (he) is known of him," v.3. The pronouns may be used both ways, *viz.* God is known of the man, and the man is known of God.

Returning to the theme of the chapter in v.4, we are told that "an idol is nothing in the world" and "there is none other God but one." There are plenty of things called gods, or beings in heaven or on earth which are deified by man (v.5). "But to us (Christians) there is one God, the Father, of (from) Whom are all things, and we in (to, or for) Him; and one Lord Jesus Christ, by (through) Whom are all things, and we by (through) Him," v.6. This is intelligent Christianity—the true knowledge of God and of Christ rules out idolatry in the soul. But some have not that full knowledge. Some have "conscience of the idol," and eat the food "as a thing offered to an idol." They cannot get rid (or at least have not got rid) of the idea that an idol is something real, and "their conscience, being weak is defiled,"

v.7. To them it is fellowship with an idol, and therefore wrong, to eat of what has been offered to an idol.

"Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse," v.8. Food is needed for our nourishment, but to eat, in itself, has no moral consequences; and food is neither improved, nor injured, by being offered to an idol. This fact, however, does not set me free from responsibility toward "them that are weak." It may even "become a stumbling-block" to them, v.9. For if they see one "who has knowledge," eating in an idol temple, it may embolden them to eat there too, even though, to them, it is having fellowship with an idol, v.10. This, to them, is sin, and the conscience is defiled. Chastisement from God, for going contrary to conscience, may follow, for though conscience may need enlightenment, it must never be violated. Thus the weak brother is started upon a path of fellowship with idolatry, which may lead him further astray, and may bring down upon him the chastisement of the Lord. Thus it is possible that "the weak brother" may "perish," v.11. He may be led on in a path which defiles his conscience, until the chastening hand of God falls upon him;—compare 11:30, where the sin for which the offending brother perishes (dies) is a careless coming to the Lord's table. "Perish" must refer to this world, from which a Christian may be removed because of sin in the life. It could hardly refer to perishing eternally, for that is not possible, in the case of a real brother, John 10:28.

There are other things, in our day, wherein consciences are weak, and we need to heed the exhortations of this chapter, for when we sin against the brethren, and wound their weak conscience, we "sin against Christ," v.12. "Why persecutest thou Me" (Acts 9:4) has a counterpart in the way our blessed Lord feels the wounding of a weak conscience.



The closing verse gives us real Christian care for the consciences of others, no matter what self-denial it entails. If anything stumbles another, it should be given up. This does not demand, however that I yield to a weak conscience without trying to instruct it, so that it be no more weak. Nor does it justify a brother in falling back on his weak conscience, to block the liberties of other saints. This last has often been done. It is one thing for me to be careful lest I wound a weak conscience; it is quite another thing for a brother to demand that his conscience be the rule to guide the walk of those who are free. It is well when brethren are careful of the conscience of another; it is evil when they are prevented from carrying out the word of God by the claim of a conscience not free. It is in neutral things (eating, or not eating, neither of which has in itself any moral character) that this chapter applies.

## Notes on First Samuel

By PETER PELL Jr., Grand Rapids

### The Fruit of Disobedience, Chap. 4

Discomfited before their enemies, Israel is brought very low; their priests slain with the sword, the ark of God taken, their judge silent in death; nothing but sorrow in the land, and darkness on the horizon.

As we consider the scenes presented to us in the chapter, may we heed the lessons they teach.

#### 1. Self-confidence and Self-destruction, vs.1,2

*"If I go forth into the field  
Then behold the slain with the sword."*  
Jer.14:18

"Now Israel went out against the Philistines to battle." Overconfident in themselves (the result of departure in heart from God), they attack the foe. God had given specific instructions as to their manner of warfare (Deut.20), but there is no attempt at obeying it. Even Samuel, who could have given them the mind of the Lord, is forgotten in their haste to display their own valor.

The place where they pitch is beside Ebenezer, which means "stone of help," but their help is not in the Lord who made heaven and earth, but rather in the arm of flesh.

Four thousand men lying cold and lifeless on the battlefield, is the outcome of Israel fighting unbidden and unrepentant.

There are enemies within the circle of God's people today. The condition of the church has made their inroads possible. The manifestation of evil in the midst of the professing people of God might provoke us into "joining battle" with them; but WE are no match for the foe. Obedience is all that is requested of us, for the battle is the Lord's. Only as the presence of the Lord is realized will there be power over the enemy. Valor is no substitute for dependence. Hear God say,  
*"Oh that my people had hearkened unto Me,*

*And Israel had walked in My ways!  
I should soon have subdued their enemies,  
And turned MY HAND against their adversaries."* Psa.81:13,14.

#### 2. The Council in the Camp, vs.3-9

*"Let US fetch the ark . . .  
unto US, that when it cometh  
among US, it may  
save US," v.3.*

"Smitten before the Philistines," but not smitten in heart before God, the reason is sought for the defeat.

Driven off the field; in the shelter of the camp, the elders of Israel hold a sort of council of war. They are at a loss to understand why they, the people of God, should suffer defeat at the hands of the uncircumcised. They have awakened to the fact that "This is the Lord's doing," but remain utterly insensible to their moral condition, and wholly unrepentant.

A remedy is suggested. Repentance would have brought God in, as it had in bygone days. (See Joshua 7 and again Judges 20:26,27.) But there is no thought of thus drawing near to God: their thoughts are centered on themselves. They remember former days when the "ark of the covenant of the Lord" went before Israel, leading them to victory.



The waters of Jordan fled at its approach, and the walls of Jericho crumbled.

Their reliance is on the ark of God, not on the God of the ark. They thought to bring in the ark to fight *their* battles.

Let us beware of making ourselves the center. Christ is God's Center. Talking about *our* testimony, we are in danger of losing the *ark* of the testimony. Speaking of "our position," "our work," and "our attainments," betrays a low spiritual condition; grey hairs are upon us, but we see them not,—the Philistines are upon us, and we are not aware of it. The truth of the presence of the Lord in the midst may become a mere doctrine talked about, instead of a blessed reality felt.

The ark is mentioned often in our chapter, and we notice at least four different titles. When in the hand of the Philistines, it is spoken of as "*the Ark of God*," suggesting that God Himself is able to guard His testimony when men have ceased to care.

It is recognized as "*the Ark of the Lord*," by the Philistines, the link of relationship between the people and Jehovah (v.6).

The elders of Israel spoke of it as "*the Ark of the covenant of the Lord*" (v.3). This is a very suggestive title. It is first mentioned in Num.10:33-36, where we learn of God's gracious provision for His people. The Ark went before Israel, leading them into a place of rest. A heavenly Christ is our Leader, bringing us into rest, and He is the center of all the movements of God, and the gathering center of His people. His present position determines ours.

The Spirit records for us in v.4, its full title—"The Ark of the Covenant of the Lord of Hosts, which dwelleth between the Cherubim." Full divine glory is suggested here. What a contrast to the evil sons of Eli, who "were there with the ark." These godless sons have no regard for the glory of God, no respect for His rights. With the cloud of judgment over their heads, and with guilty, profane hands, they bring that sacred throne out of the Holy enclosure, into the midst of the camp

of confusion and evil. But "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor.6:14) They could not identify that holy ark with their unfaithfulness. They fetched it into camp; they shouted too; and the earth reechoed with the mighty shout, but heaven remained silent.

How different the shout that leveled the walls of Jericho—then God was in the camp. Cries of repentance would have reached His ear, and brought in victory. The words of the lukewarm church of our day, are like this shout of Israel. Though confusion of face, and confession of heart become us, hardly a tear is shed, hardly a heart is broken. "They that sow in tears shall reap in joy." In the state of confusion in which the church is now, we will find that the place of humiliation—with our faces in the dust—is the place of blessing. (To be Continued)

### "His Way"

"As for God, His way is perfect"  
 Message sweet and plain;  
 When the waves of sorrow toss thee,  
 Think of this again.  
 When around thee all is cloudy,  
 And no gleam appears;  
 Ne'er forget, God is thy Pilot,  
 He thy vessel steers.

All the treach'rous shoals He knoweth  
 Knows each hidden reef;  
 Safe thou art, then let His presence  
 Bring thy soul relief.  
 Far above the mists low lying,  
 All to Him is clear;  
 Trust in Him who safely guideth,  
 Needless is thy fear.

Near the Haven thou art sailing,  
 Where is calm and rest;  
 Sure thou wilt be that the passage  
 Was for thee the best.  
 Storms will then be hushed to silence,  
 Mists be rolled away;  
 Fears will all give place to praising,  
 Night to perfect day.

JOHN RANKIN



## The Bible Students Page

By W. E. VINE, M. A.

### Notes on Romans

Verse 29. **being filled**—perfect tense, 'having been filled,' indicating, in the four evils about to be mentioned, a state which produced the sins and evil characters to be enumerated.

**with all unrighteousness, wickedness, covetousness, maliciousness;**—The additional word "fornication," in the A.V., is rightly omitted; it is absent from the best mss.; it also introduces a specific act into a list of evils of a general character.

For the word *adikia*, "unrighteousness," see at verses 17,18; *poneria*, "wickedness," is used seven times in the N.T., twice in the plural, Mark 7:22, Acts 3:26, to signify all kinds of evil. It is not elsewhere found in Romans, but the corresponding noun, *poneron*, is in 12:9, "that which is evil." Covetousness (*pleonexia*, lit., a desire for more) is associated with *poneria* in Mark 7:22; it is described as idolatry in Col.3:5; *kakia*, "maliciousness," is the noun corresponding to the adjective *kakos*, "evil," "bad"; it is a comprehensive term for all evil, especially moral evil (see, e.g., 1 Pet. 2:1, R.V. "wickedness").

**full of**—*mestos*, full up, full to the utmost; compare and contrast 15:14; elsewhere of moral qualities, only in Matt.23:28, Jas.3:8,17; 2 Pet.2:14; of physical materials, only in John 19:29 and 21:11.

**envy, murder, strife, deceit, malignity;**—five evils of a more specific character. "Envy" is discontent, with, or mortification at, the knowledge or sight of another person's superiority or advantage. The word, here only in this Epistle, is found in the plural in Gal. 5:21 and 1 Pet. 2:1. For "strife," *eris*, see also 13:13. The word *kakoetheia*, "malignity," lit., "ill nature," is not found elsewhere in the N.T.

**whisperers,**—This begins a list consisting chiefly, though not entirely, of personal characters. The word is used here only in the N.T., and the corresponding noun "whisperings" in 2 Cor.12:20 only. The evil

is that of secretly conveying information, whether true or false, detrimental to the character or welfare of others.

Verse 30. **backbiters,**—lit., "evil speakers." The word, here only in the N.T., does not necessarily involve the absence of the person attacked.

**hateful to God,**—This represents the one word *theostuges*, here only in the N.T. The marginal and A.V. rendering "haters of God" is quite possible, and is appropriate to what is expressed by the next two words.

**insolent, haughty, boastful,**—The first word, elsewhere in the N.T. only at 1 Tim. 1:13 (injurious), is used of injury done whether by word or deed. Cp. the corresponding noun "injury" in Acts 27:10,21 and 2 Cor.12:10. The word *huperephanos*, "haughty", "proud", is associated with boastfulness also in 2 Tim.3:2. The corresponding noun is in Mark 7:22 only.

**inventors of evil things,**—lit. 'inventors of evils.' The word *epheuretes*, "an inventor," or "discoverer," is found here only in the N.T. What is indicated is not merely invention by human ingenuity, but also the discovery of things suggested by the powers of darkness.

**disobedient to parents,**—see, e.g., Ex. 20:12; Lev. 19:3; Matt. 15:4; 19:19; Eph. 6:2; and cp. Jer. 35:18,19; 2 Tim. 3:3; *apeithes*, "disobedient," is, lit., 'not to be persuaded by.' This word is the first of a list of five, put consecutively in the original, all beginning with a negative prefix.

Verse 31. **without understanding, covenant-breakers, without natural affection, unmerciful:**—These phrases represent four words in the original. Having regard to the negative prefix mentioned in the last note, we may render the second 'non-covenant-keeping'. Some mss., not the most authentic, have the addition '*aspondous*,' "implacable," as in the A.V. For the list cp. 2 Tim.3:2-4, where the word "implacable" does follow "without natural affec-



tion." The word *asunetos*, "without understanding," is the same as that rendered "senseless" in verse 21.

Verse 32. **who, knowing the ordinance of God,—i.e.,** what God has declared to be right (*dikaioma*), here referring to His decree of retribution. The relative pronoun "who," as in verse 25, suggests that what is now to be stated concerning the sinners mentioned is the cause of the evils just enumerated. The evils are the effect of the refusal to accept and follow what they know to be right.

"Knowing" is rather, "knowing full well," a strengthened form of the verb. Man's conscience and experience tell him of the evil character and effects of impurity and cruelty, and of the Divine condemnation of them.

*Dikaioma* is used elsewhere in this Epistle in its other meaning, "righteousness" (see 2: 26; 5: 16,18; 8: 4); its meaning "ordinance" is found in Luke 1: 6; Heb. 9: 1,10.

**that they which practise such things—**The verb *prasso*, "to practise," is to be distinguished from *poieo*, "to do," as expressing a course of conduct, whereas the present tense of *poieo* expresses a series of repeated acts. In John's Epistles the present continuous tense of *poieo* takes the place of *prasso*, and should not be rendered "commit" as the A.V. does, e.g., in 1 John 3: 8,9.

**are worthy of death,—**not simply the natural termination of life, but the execution of the Divine penalty upon sin. This statement is explanatory of "the ordinance of God."

**not only do the same,—**present tense of *poieo*, "engage in doing."

**but also consent with them that practise them.—***suneudokeo*, "to consent," expresses a hearty approval of a thing (cp. Luke 11: 48). In such cases not only is the voice of conscience stifled, but the mind has become absolutely callous regarding the moral degradation and ruin of others, and takes pleasure in their sinfulness.

## CHAPTER II

### Introductory Note

In this chapter the apostle deals es-

pecially with the subject of the Jews, showing that they, alike with the Gentiles, are guilty before God. The argument is thus carried to the point that the whole world is brought under the judgment of God. The Jew is not mentioned specifically at first, though he is really addressed from the beginning. His was an increased guilt because of the privileges granted him. Moreover, while condemning the sins of the Gentiles, the Jews were guilty of doing the same things, in spite of the light they had received from God.

### (a) The Divine Judgment (vs.1-5)

The passage states three things about the judgment of God:

- (1) It is according to truth (v.2).
- (2) An unrepentant Jew will not escape it (v.3).
- (3) It will be seen to be righteous in the coming day when it is carried into execution (v.5).

Chapter 2, Verse 1. **Wherefore—i.e.,** because of the universal facts of the voice of conscience and the knowledge of the Divine condemnation and punishment of sin and of the consequences of practising evil and consenting with it in spite of that knowledge.

**thou art without excuse,—**This recalls 1: 20. If the Gentiles are without excuse, so are those Jews who, while judging the Gentiles for their rejection of God, are guilty of the same sins as stand to the condemnation of Gentiles.

**O man,—i.e.,** anyone who takes the place of a judge. The Jew is in view, but is not yet specifically mentioned. To have mentioned Jews just here would have marred the trend of the argument.

**whosoever thou art that judgest:—***krinō*, "to judge," primarily signifies to distinguish; then, to distinguish between right and wrong, without necessarily passing an adverse sentence, though this is usually involved.

**for wherein thou judgest another (see margin), thou condemnest thyself;—***katakrinō*, a strengthened form of *krinō* (see preceding note), always denotes "to pass an adverse sentence." The word is used



in this Epistle also in 8:3, 34; 14:23.

**for thou that judgest dost practise the same things.**—"Thou that judgest" is almost equivalent to a noun, 'thou the judge.' There is stress both on this and on "the same things." The reference is not, of course, to the same kind of idolatry as the Gentiles, for that particular evil had been purged from the Jewish nation during their captivity, but to the sins of such moral obliquity as are enumerated in 1:29-31.

## BIBLICAL NOTES

Original and Selected

By WALTER SCOTT

### The Dead Sea.

The Dead Sea or "Salt Sea" (Gen. 14:3), or "Sea of the Plain" (Deut.3:17) and from its geographical position, according to Hebrew usage, the "*East Sea*" (Joel 2:20), is the final receptacle of the waters of the Jordan. Its length is about 46 miles, its greatest width is about 9 miles, its greatest depth about 1,300 feet, and it is also about 1,300 feet below the level of the Mediterranean. Its area of square miles is about 300. The southern part of the sea for a considerable length is only about 18 feet deep, thus it is in marked contrast to the northern portion of the sea, which is there at its deepest. The Dead Sea, so called by Jerome, from its character, as life only in its lowest forms can exist in it, is the most depressed sheet of water known, and its shores evidently bear witness to violent disruptions having taken place. It is believed to cover the site of the doomed cities of the Plain, and may have anciently formed a channel between the Mediterranean and the Red Sea. Although the Jordan discharges into it about 6,000,000 tons of water daily, yet no outlet to the sea has yet been discovered. There is either a subterranean passage, or the waters pass off by evaporation—perhaps both together give the solution.

### The Sea of Galilee.

The Sea of Galilee or Sea of Tiberias

(John 21:1), or Lake of Gennesaret (Luke 5), is nearly 700 feet below the level of the Mediterranean. It is about 12 miles long, and about 6 miles broad. Unlike the Dead Sea, its waters are pure and abound in fish. The direct distance from the Dead Sea is about 70 miles.

### Tower of Babel Found.

The discovery of Babylon's great temple (the original of the Tower of Babel) and the gate of Ishtar, the supposed identification of the hanging gardens of Babylon, one of the ancient wonders of the world, and the discovery of Nebuchadnezzar's palace, are three striking successes explained by Professor L. W. King in a lecture on "Recent Excavations in Mesopotamia" at the Royal Institute.

"It is now possible," said Professor King, "to stand within Nebuchadnezzar's throne-room and note the recess against which his throne was placed." An interesting point in connection with ancient Babylon mentioned by Professor King was the discovery of perhaps the earliest attempt at town planning on scientific lines, dating back to the second millennium B.C.

### Two Great Rivers.

It has not yet been ascertained with certainty whether the Nile or the Euphrates was the earliest seat of civilization and empire. Both Egypt and Chaldea were colonized after the dispersion at Babel and confusion of tongues, nearly, 2,500 years before Christ. The regions about the Euphrates and Tigris were certainly more accessible and nearer the scene of the dispersion than the Nile. In that important chapter, Genesis 10, which gives authoritative information upon the origin of nations and kingdoms, we learn *by whom*, and about the time *when*, the kingdoms of Chaldea and Egypt were founded.

### The Bosphorous.

The Bosphorous is only about 16 miles long, and not above, at its widest, a mile and a half. The Asiatic and European shores of the Bosphorous, at their narrowest, are about 500 yards apart. Thus a loud speaker on the older



continent can be distinctly heard in Europe, and *vice versa*. Constantinople, on the Bosphorous, is a grand centre for commerce, as linking up the two continents. Constantinople fell before the Crescent in 1453, and thus perished the ancient Roman power, till revived in a coming day—at least in its Western seat of power.

#### The Catacombs of Rome.

It has been calculated that these subterranean passages cover an extent of about 900 miles, and may contain about 7,000,000 of graves. They were discovered towards the close of the sixteenth century. In these gloomy abodes of the dead numerous Christians found a hiding-place and a grave during the pagan persecutions by Rome.

#### Sargon, King of Assyria.

For ages the only place where this name occurred was in Isaiah 20:1. Ancient history knew nothing of him, and no trace of him could be found in any literature. It was a problem even for believers in the Bible. But in 1843 a discovery was made of Sargon's palace, and soon he was proved to be one of the greatest of the later kings of Assyria. He was the father of Sennacherib, and now we are acquainted with his reign, campaign, and annals giving the account of this very siege referred to in Isaiah 20.

#### Suggestive Contrasts

The Face of the Lamb of God in the hour of His humiliation as He gave Peter a look of mingled pity and reproach sends an erring saint out from his danger and denial in *tears* (Luke 22: 61). The Face of the Lamb of God in the coming day of His wrath (Rev. 6: 15-17) strikes *terror* to the heart of earth's impenitent, causing no contrition but consternation in the realization that what they thought a fallacy is now a fact. Between the saints and the Saviour there is a bond that cannot be broken; between Him and the finally impenitent there is a barrier that cannot be removed.

M.C.

All-sufficiency destroys self-sufficiency.

#### "So Tired"

The following lines were written by a girl of nineteen, converted to God nine months previously. She was the eldest daughter in a family of ten, her father dead, her mother a helpless invalid. Their circumstances were of the poorest, so our readers will easily imagine the daily burden which this poor girl had to bear!

I was feeling, oh, so tired;  
And my head was aching too,  
For the day had seemed a long one,  
With so many things to do.

"Oh, shall I ever finish?"  
I murmured with a sigh;  
Indeed the work seemed endless;  
I felt that I could cry.

Suddenly these words came to me,  
As if whispered in my ear;  
" 'Tis rest in looking upward  
Upon His face so fair."

Then I looked away to Jesus,  
Away, from all my care,  
Away to where He dwelleth  
In glory bright and fair.

And the beauty of the Saviour  
Burst on my longing gaze,  
And I seemed to see God's glory  
Shine in His blessed face.

I forgot that I was tired,  
That the day had seemed so long,  
And the weary task was finished  
With a glad and grateful song.

Do *you* ever feel thus burdened  
With a heavy load of care?  
Is the daily toil and worry  
Sometimes more than you can bear?

Let your eye look off to Jesus,  
Let His beauty hold your gaze,  
And He'll fill your hearts with gladness  
And He'll fill your lips with praise.

S.E.W.

These lines were quoted in an address by Mr. H. P. Barker, who remarked that there is nothing in them about *trusting* in Jesus. The whole point is that by having the heart engaged with Him, knowing something of His attractiveness,—power, victory and joy come into the life.





## The Office Window

By  
JAMES F. SPINK

We have great pleasure in acknowledging with hearty thanks the debt we owe, under God, to numerous friends who, by the excellent articles they have contributed, have done so much to make **LIGHT AND LIBERTY** what it is. Writers of the ablest character have given their work freely. We have had no difficulty in getting splendid material; the only difficulty has been to make a selection, and our regret is that we have not been able to publish more of that which has been sent to us.

† † †

We believe that the saints need **LIGHT AND LIBERTY**, not only for the soul-food it contains, but also to enable them to keep in touch with the work and workers who labor for the Lord on this Continent, and in the foreign field. It is to be regretted that in some of our homes, a Christian magazine never finds its way. Our desire is to build up the work in this country, and we believe that this could be accomplished if every home found room for an American magazine which records the labors of American and Canadian workers. This would create a prayerful interest in their work, and exercise the hearts of the Lord's people regarding the work on this vast continent.

† † †

We will value the help of oversight brethren in bringing **LIGHT AND LIBERTY** before the Assemblies. If one brother in each Assembly would look after subscribers for us, we believe that our subscription list would soon be doubled and our financial burden made much lighter. Below we give the names of our contributors. Next month we will mention some of the good things for 1933, D.V.

E. K. Bailey, T. Baird, Ernest Barker, H. P. Barker, John Bloore, Cyril Brooks, Winsor Chase, J. Alexander Clarke, Roger B.

Eames, W. W. Fereday, J. Ferguson, A. P. Gibbs, Alex. Hamilton, Harold Harper, George Henderson, William Hill, C. F. Hogg, W. Hoste, B.A., W. C. Irvine, A. E. Knight, Arnold Lake, S. Lavery, G. M. J. Lear, Robert Lee, Samuel Levermore, H. G. Lockett, M.A., F. C. Luckhurst, William Luff, J. H. McCormick, R. McKechnie, John R. E. McLaren, H. Ernest Marsom, J. T. Mawson, A. N. O'Brien, Tom M. Olson, Peter Pell, Jr., F. A. Perigo, M. E. Rae, Geo. Rainey, John Rankin, William Robertson, James Scott, Walter Scott, John Scroggie, James Soutter, James F. Spink, F. A. Tatford, C. Ernest Tatham, Samuel Taylor, E. J. Tharp, W. E. Tocher, W. A. Trott, G. F. Vallance, R. F. Varder, W. E. Vine, M.A., J. B. Watson, James Waugh, W. C. White, H. Arthur Woolley.

† † †

### What Others Say

Edwin Willie, Cardiff—"I enjoy **LIGHT AND LIBERTY**, and am glad that such a paper exists. It is well arranged and the articles are excellent. May the Lord continue to bless it."

Wendell P. Loveless, Radio Director, Moody Bible Institute—"I enjoy **LIGHT AND LIBERTY** and consider it a very valuable publication and am so thankful to get it. I am able to use some of the material over the air."

Victoria, B.C.—"From the publications that have come under my notice I consider **LIGHT AND LIBERTY** is without a rival."

New York—"We are indebted to you and your fellow-laborers for such a magazine as **LIGHT AND LIBERTY**—certainly is *help-full*."

† † †

### Light and Liberty to Missionaries

Those who have been exercised in sending our magazine will be glad to know that many of the missionaries write in and tell us how much they appreciate this service. We would like to send one to every Mission Station, and will value the help of the Lord's people, so that in 1933 this will be possible.

† † †

### Current Events

When the sad news reached us of the



passing of our beloved brother, Tom Baird, it was impressed upon us, we believe, by God, to ask our brother TOM M. OLSON to edit this page. He has kindly consented, and we heartily welcome him on our staff. He is widely travelled, and has a keen insight into every-day affairs. Please pray for him, and kindly send to him any news items, clippings, etc., that you feel would be useful in assisting him to write this page, at Box 386, Upland, California.

† † †  
**Lepers**

It is computed that there are over one million leprous persons in India, China and Japan. There are over one thousand in America alone. The Government has opened a large Leperarium in Louisiana to accommodate these poor men, women and children. There is a mission to lepers having their headquarters in Britain, and an auxiliary branch in U. S. A. Their quarterly magazine is entitled "Without the Camp." This society has thousands of patients in many different lands. Prayer should be offered incessantly for these unhappy persons. We have four centers of work amongst the lepers. One in Kuala Lumpor, Federated Malay States, visited first by T. Baird, and since by Mr. T. Angus. We have an island settlement close to Penang, visited regularly by W. D. Ashdown. Then we have another sanatorium in N. India, managed by Harold Watson, and lastly we have a large island off Cape Town, S. Africa, known as Robben Island, where James and Joseph Fish have labored for years. Many converts have been won through the gospel.

## Practical Lessons From The Book of Revelation

By T. BAIRD

The various books mentioned in the Book of Revelation are of interest and instruction to all believers.

1. The Church Book, 1:11.
2. The Throne Book, 4:1.
3. The Bitter Book, 10:10.
4. The Life Book, 20:15.
5. The Lamb's Book, 21:27.

6. The Doom's Day Book, 20:12.

7. The Whole Book, 22:19.

The *fulness* of Revelation is well illustrated in chapter 5 verse 1. The Book was in the right hand of Him who occupied the Throne. There was written *within* and on the *backside* of the Book. No Word of God can conceivably be lost. If there is not enough room *inside*, there will be room made on the *outside*.

(a) It is a written Book—its security.

(b) It is a full Book—its sufficiency.

(c) It is a sealed Book—its secrecy.

The Beasts also in this Book have their own peculiar significance. But these have to be handled very discriminately.

1. The Beasts of chap.4. These are better expressed as Living Creatures.

2. Symbolic Beasts, 4:7.

3. Political Beasts, 11:1.

4. Religious Beasts, 13:15.

5. Domestic Beasts, 18:13.

Now let us conclude this paper by referring to the Blood in the Book; confining ourselves to the Blood of the Lord Jesus.

1. His *Own* Blood, 1:5.

2. Redeeming Blood, 5:9.

3. Blood of Lamb, 7:4.

4. Overcoming Blood, 12:11.

## No Dread of the Tribulation

No living saint of this dispensation need fear having to pass through the Great Tribulation. On this, Scripture is emphatic. We "wait for His Son from heaven, whom He raised from the dead: Jesus, which delivered us from wrath to come" (1 Thess.1:10). Be the wrath governmental or eternal, we are *delivered* from it. The Church is removed to her heavenly home and rest, *before* the Tribulation bursts forth. The saints are in heaven before Satan is cast down to the earth, and consequently before he stirs up and lets loose the hosts of hell and earth in the Great Tribulation. All saints of this dispensation are immune from judicial judgment.

"The reason people find their path so difficult is that they have not a single eye for a Single Person."  
 J.S.



## The Young Believers Page

### The Christian—

#### *His Titles*

By ALFRED P. GIBBS, Chicago

#### 5. He Is Christ's by Preservation

Jude 1; John 17: 11; 1 Pet.1: 5; John 10: 26-30; Heb.7: 25; Phil.1: 6; John 5: 24; Rom.8: 1; Heb.9: 24-28.

(1) *Through His redemption*, procured on the cross he is *pardoned* (Eph.1: 7; Col. 1: 14). His sins have been put out of reach (Psa.103: 12), sight (Isa.38: 17), and mind (Heb.10: 17). The blood has completely blotted them out (1 John 1: 7).

(2) *By His representation* at the right hand of God in heaven, he is *preserved* (Heb.7: 25; Jude 1); that is, the believer is kept absolutely secure through the intercessory work of Christ, the great High Priest, the Advocate and the Intercessor. (See Heb.2: 17; 4: 14; 7: 26; 8: 1; 10: 21.) (a) *As the Great High Priest* He succours (Heb.2: 17), sympathizes (Heb.4: 15), delivers (Heb.7: 25,26), makes access possible and invites us unto the presence of God (Heb.10: 19-21). (b) *As the Intercessor* He exercises ceaseless vigil on our behalf (Heb.7: 25; 9: 24). (c) *As the Advocate* He pleads our case before the Father when we sin (1 John 2: 1). Note: it does not say, "if any man confess"; but, "if any man sin." His advocacy is put into effect the moment the believer sins, maintaining his position. Confession of sin on the part of the believer restores the fellowship and communion (1 John 1: 9).

(3) *At His revelation*, or second coming he will be *presented* faultless before the Father (Jude 24; Eph.5: 7; 1 Cor.1: 7, (margin) 1 Pet.1: 13) and Christ's purpose shall then be fulfilled (John 17: 24; 1 Thess. 4: 17; John 14: 1-3). Thus the Lord Jesus is the believer's security, past, present and future. Hallelujah! What a Saviour!

#### 6. He Is Christ's by Presence

*i.e.*, Christ dwells within him. Gal.2: 20; 2 Cor.13: 5; Eph.3: 17; John 14: 23. This results in

(1) *Inward communion* (John 14: 23; Col.3: 16). This is the conscious sense of the presence of Christ in the believer, resulting from a life of obedience to the Word of God and of communion with God. We need to pray as did Frances Ridley Havergal,

"Lord Jesus, make Thyself to me  
A living bright reality;  
More present to faith's vision keen,  
Than any earthly object seen;  
More dear, more intimately nigh,  
Than e'en the closest earthly tie."

(2) *Outward manifestation*. The result will be seen by the world (Acts 4: 13; Gal. 2: 20). The Christian life simply consists of the outliving of the inliving Christ (John 15: 4,5; 2 Cor.3: 2,3; 2 Thess.1: 12; Phil. 4: 13). Only as He has full control of our bodies can He express Himself through us to the world around us.

#### 7. He Is Christ's by Position

in His body, the Church. (Col.1: 18,19; Eph. 5: 30; 1: 22,23; 3: 6; 4: 4,15,16; 1 Cor.12: 12-27). God uses the figure of a body to describe the Church.

(1) *The Head of the body*—Christ (Col. 1: 18; Eph.1: 22). As the head controls all movements of the physical body, so Christ is in absolute control of the Church. It is not controlled by a man-made priest, minister, bishop or pope; but by Christ alone.

(2) *The members of the body*. Every believer in Christ (1 Cor.12: 27; Eph.5: 30) is (a) *Baptized by the Spirit into the body* on believing (1 Cor.12: 12; Eph.1: 3). (b) *Given a place for a purpose in that body*. Read carefully all of 1 Cor. 12. Every Christian has his place. There is no room for jealousy in the body. (c) *The purpose*. (Eph. 3: 10-11; 5: 27)—to declare God's wisdom and the eternal triumph of His Son. The fact that the head of the body is in heaven, is the guarantee that all the members shall be there also (John 14: 19; 1 Cor.15: 23; Rev.5: 1-14). "That where I am, there ye may be" (John 14: 3). Thus the believer is Christ's by presentation, purchase, personal acceptance, power, pre-



servation, presence and position. What a glorious bond is this that unites us indissolubly to Him!

## II. "Believers"

because of their faith, Acts 5:14; 1 Tim. 4:12; Acts 2:44; 4:32; 8:37; etc.

1. *The definition of faith* (Heb.11:1). Faith is the complete reliance upon the person, word and work of another. Faith implies 3 things; knowledge, belief and trust.

2. *The necessity of faith* (Heb.11:6; Mark 9:33; Heb.4:2; James 1:6,7). Unbelief makes God out to be a liar (1 John 5:10; Titus 1:2). It denies God's faithfulness (Deut.6:9; Heb.6:18). It is Satanic (John 8:44; cp. Gen.3:1). Faith is God's one and only condition of salvation (Gal. 2:16; Rom.4:5; 3:22; Acts 13:28; etc).

3. *The content of faith*—the Holy Scriptures (Luke 24:25-29, 44; John 20:31; Acts 17:11). The Scriptures contain the record God has given of His Son (1 John 5:10; John 5:39; Heb.10:7).

4. *The medium of faith* (Rom.10:17). Hearing of the Word. Therefore the need to preach.

5. *The object of faith*—Christ the Son of God. Faith is never occupied with itself but with its object. Faith does not save; it is Christ, and Christ alone, who does. Faith merely believes, acts upon, and receives God's gift which is eternal life through Christ (Rom.6:23). The emphasis is on "Christ," and not on "believe" (Acts 16:31; 10:43; 8:35; Heb.12:1,2; Acts 13:38; Rom.1:2-4).

6. *The result of faith.* (1) *God is honored* (Rom.4:20; Heb.11). (2) *Christ is accepted* (John 1:12; Acts 20:21; Col.2:6; John 6:47; etc.). (3) *The Spirit is received* Gal.3:1; Eph.1:13; etc.). (4) *Salvation is obtained* (Eph.2:8; Mark 16:16; Luke 7:50; 18:42; Heb.10:39). (5) *Good works are produced* (Gal.5:6) "faith which works" (1 Thess. 1:3; Heb. 10:23-24; James 2:14-18,26). (6) *Promises are proved* (James 1:5,6; Rom.4:20,21). (7) *Spiritual blessings are enjoyed* (Rom.15:13; 1 Pet.1:8; 2 Cor.5:7; Gal.2:20; Eph.3:17; 2 Pet.1:4-11; John 20:29).

7. *The consummation of faith*—sight.

(1 Pet.1:9; 1 Thess.4:13-18; 1 John 3:1-3.) We shall see Him and be with Him forever.

## III. "Saints"

because of their separation, (Acts 9:13; Rom.1:7; 16:2; 1 Cor.1:2). Literally "saints by calling" i.e., constituted saints by the call of God (1 Cor. 6:1; Eph. 2:19; 3:8; Jude 3; etc.). These and many more scriptures prove conclusively that every regenerated person is a *saint*, made so the moment he believes. There is a great amount of confusion in Christendom as to this fact. The word "saint" refers to the *position* of every Christian before God, and not to his *condition* or *state*. Paul wrote a letter to some "saints" (1 Cor.1:2) who were anything but "saintly" (1 Cor.5:1-13); yet not for one moment did he call their position as saints into question.

1. *The definition.* A saint is a sanctified (or set apart) person, for to sanctify simply means to set apart. In the old Testament it refers both to things and persons that were to be set apart for God (Ex.40:9-11; etc.). Thus a saint is one who has been set apart by God for Himself, and separated from his sins, condemnation and the world.

## INTERCESSION

By SAMUEL TAYLOR

### Four Simple Prayers

While browsing through one of George Goodman's books, I came across the following outline under the title that heads this article:—

Peter's Prayer—"Save Me" Matt. 14:30  
 Jabez' Prayer—"Keep Me" 1 Chron.4:10  
 David's Prayer—"Teach Me" Psalm 27:11  
 Isaiah's Prayer—"Send Me" Isa. 6:8

### Peter's Prayer

When Peter walked on the water all was well while he was engaged with the Lord; but when he became occupied with his surroundings he began to sink. Then he cried, "Lord, save me."

Have you, my dear fellowsaint, allowed adversity to divert your eyes from your ever-living, ever-loving Saviour and



Lord? and to cause you to sink in the sea of discouragement? My brother, my sister, turn to Him in your distress and call mightily, "Lord, save me." No storm can drown that cry: no boisterous wind can prevent it from reaching His ear. The heart that loved Peter, loves you: the hand that lifted Peter, will lift you.

#### Jabez' Prayer

In the course of his address to God, Jabez prayed, ". . . . and that Thou wouldest keep me from evil, that it may not grieve me!"

Evil and grief are related as cause and effect. Is not Psalm 51 an example of the fact? Have not many of God's children, because of pursuing an evil course, had to wail, "Call Me not Naomi (pleasant), call me Mara (bitter): for the Almighty hath dealt very bitterly with me" (Ruth 1:20)? How necessary for us to pray with Jabez, "Keep me from evil!"

#### David's Prayer

David prayed, "teach me," and "lead me" (Psa.27:11). He requested instruction and guidance—two things that every child of God requires.

The Holy Scriptures teach us how to glorify and to enjoy God, and they lead us in a plain path. May the Lord enable us to apply ourselves to the Word of God, and to apply the Word of God to ourselves.

#### Isaiah's Prayer

Isaiah chapter six may be described as a chapter of reminiscences. In this portion the prophet tells of conviction, contrition, cleansing, calling, consecration, and commission. Divine sovereignty and human responsibility are present in this call, "Whom shall I send and who will go for Us?" The discharge of human responsibility and the acknowledgment of Divine sovereignty are seen in the response, "Here am I; send me." It is time enough for the servant to go, when bidden of the Lord.

#### Prayer Requests

Please pray that God will enable us to erect a small hall at Deadman's Cay, Bahamas.

Please pray for the Chicago Conference held at Thanksgiving, Nov. 24-27, 1932.

Please pray that God will supply a small tent for work in Long Island, Bahamas.

Please pray for Mrs. T. Baird who has suffered the loss of her dear husband.

Please pray for a sister whose husband has left her with four children to provide for, and who has no visible means of support. Pray that he might return.

Pray for six brothers and a sister that they might be saved.

Please pray for a thousand new subscribers to LIGHT AND LIBERTY.

### QUESTIONS and ANSWERS

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

Question No. 26—Who are referred to by the word "these" in John 21:15?

Question No. 27—For what are the persons mentioned in Rev.7:3 sealed? Is it to go through the tribulation or for martyrdom?

#### Just Three Things

"I once met a scholar" said Bishop Whipple "who told me that for years he had read every book which assailed the truth of Jesus Christ, and he said he would have been an infidel save for three things.

1. I am a *man*. I am going *somewhere*. I am nearer the *grave* today than yesterday.

2. I had a *mother*. I saw her *die*. She died as a *child* asleep on its *mother's* breast.

3. I have three motherless daughters (and he had tears in his eyes). They have no protector but myself. I would rather *kill* them myself than leave them in this world if you blot out the teachings of the Gospel."

D. L. Moody used to divide Psalm 119:11 thus: "Thy Word" . . . a good thing; "Have I hid in my heart" . . . a good place; "That I might not sin against thee" . . . a good purpose.



## The Sunday School Corner

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

### The Workers' Conference

Of late years the assemblies in general have been attacking the Sunday School problem vigorously. The most capable in the assembly are actively engaged in this work and efforts are made to give the workers every assistance.

The Workers' Conference has proved one of the greatest sources of help for the inexperienced teacher. All over the continent and in Great Britain neighboring Sunday Schools have got together to discuss their problems.

The Workers' Conference is usually held on a Saturday or holiday. It consists of an afternoon and an evening session only, so that no billeting is necessary. Thus it is often possible to bring a busload from nearby centres.

What is the most helpful type of programme for such a conference?

The inspirational and devotional side should never be over-looked for this is, after all, the backbone of the teacher's work. The opening and closing addresses of the conference might well be aimed to make the teacher see the importance of his task, and to inspire him to greater efforts.

A large part of the session should be devoted to a discussion of definite Sunday School problems. These discussions should be led by experienced and capable Bible School workers but an opportunity should be given for others to ask questions and to make suggestions. A question-box may often bring in good topics for discussion at the next conference.

Frequently it is of great profit to divide into groups based largely upon the age of the scholars taught. Each group may then tackle its own peculiar problems more freely than in the large assembly.

At times a model lesson proves profitable. Inexperienced teachers learn a great deal by seeing a class taught by one skilled in handling children. That everyone may

get the best out of such a lesson, it should be followed by discussion led, preferably, by a trained teacher. Thus the helpful features of the lesson are brought out and an opportunity is given of suggesting different methods of presenting the same truth.

Not the least value of the Workers' Conference is the inspiration gained by meeting so many engaged in the same type of Christian work.

Have you a Teachers' Conference in your vicinity? If so, attend it. If not, try a little missionary work and get one commenced.

## CURRENT EVENTS

By T. BAIRD

### Zionism

The advocates of Zionism are claiming an increase of membership, and they affirm that the Jews of America and Europe are showing a greater interest in the study of the Hebrew language, and also a stronger desire to see Palestine become a more permanent home for all Jews from all quarters.

### The Scriptures and the Spade

The current of events oftentimes takes a backward swirl and uncovers the existence of the Ages. The "New York Times" had an Editorial article which displays a more profound knowledge of Prophecy than is to be found in the writings of our so-called prophetic writers. King Ahab and his Ivory House has been unearthed after thousands of years. The Editor concludes his review by saying, "so does Archaeology bring to life the dead past, and make Ninevah and Tyre one with us."

### Dry Rot in Old Wood

Latest exchanges from the British Isles indicate that a certain section of Christians, known as "exclusives" have been



seriously tampering with their Hymn Book known universally as "The Little Flock." Changes are being made in many hymns, especially such as allude to the "Eternal Sonship of Christ." This is a serious departure from the once delivered faith. Then with irreverent pen they commence to cut and slash at time honored productions which have been in use for ages.

#### Empty Churches

It is affirmed by those who have personally investigated that there are 800 church buildings shut up in the New England States alone. Modernism has done its fatal work, and many places are literally without a single Protestant service.

#### Poor Feed

A farmer attended a Church Convention to discuss the declining membership. He listened thoughtfully to the discussion pro and con. He then said, "Gentlemen, I attend many farmers conventions as well as Church conventions, but never once did I hear a single address on how to get cattle to come to the hay-rack. It is our business to put the best feed into the hay-rack, and the cattle do the rest." Empty Churches and poor food stuffs are the blight and bane of Christendom. Our advice to all Evangelists is to put pure food before the people, and put it where the sheep can easily get at it.

#### Going Merrily to Hell

This is the latest title to a new movie picture. Verily how true it is! Men and women may go merrily to hell, but this short lived merriment will end as soon as they arrive there. The main object of the places of amusement is to divert the minds of the people from all serious thinking and to get them to scoff at things divine and eternal.

#### Faithful to the False

Our remarks on "Empty Churches" leads us to comment on the overwhelming attendances at Roman Catholic Chapels. On Sundays, and on High Religious Festivals, you will see large audiences waiting outside to crowd in as soon as the audience inside is dismissed. Most of the exercises

are false. A false offering is on the Altar. A false priesthood officiates.

#### Eucharistic Convention

This much boasted event ended in women and priests getting their garments all drenched and spoiled with a deluge. This same disaster overtook a similar spectacle in Chicago. The Roman Catholic Church terms this exhibition a great demonstration of *Faith*, but we describe it as a gross manifestation of the *Flesh*.

#### Rome

The papacy is making another spectacular and gigantic display for the affectation of unconverted nations. The last one was in Chicago and a terrific thunder storm played havoc with their millinery and buffonery. In Dublin they attempted another display, and again the weather was somewhat against them. In the days of the Spanish Armada the ships of the King of Spain who sponsored the Popish invasion were dashed to ruins on the shores of Britain. In the year 1871 when the infallibility was to be publicly announced a thunder storm of unusual violence swept over the city of Rome and prevented them using the Prism to flood the Pope's person with sun light from the roof of St. Peter.

#### Universe A Falling Stick

Professor Jeans has been placing before British scientists a new fangled notion of the Universe. He compared the Universe to a falling stick, toppling over at a constantly increasing speed; but it would require an *eternity of time* to collapse. Our Universe, one of millions, was doubling its dimensions once every 1,300,000,000 years. How the unscientific mind gasps in the presence of these fanciful fantastics. If this falling stick would rap some of these scientific dreamers on the cranium, the noise of the hollowness of their skulls would resound throughout the universe. You may be a *scientist* and yet possess very little common *sense*.

#### A Prince Of The Church

A gorgeous photograph in the public press displays a Cardinal of the Church



in all his royal robes of office. How unlike the Divine Lord, and how different from the apostles and martyrs of early Church days. Our Lord was crowned with thorns, and His apostles were hounded from place to place as "the off-scourings of all things."

## BOOK REVIEWS

By SAMUEL TAYLOR

**Looking Beyond.** By William Evans. Paper. Chaste Style. Artistic Cover. 60 pp. Price 40 cents. Chicago: The Bible Institute Colportage Association.

"Looking Beyond," is choice ministry for pilgrims heavenward. It contains good exposition of Scripture and is fragrant with the sweet spices of comfort, cheer, and encouragement. Saints who are sorrowing through bereavement, or who are fearful of the waters of Jordan should read this booklet. Believers who are depressed or discouraged because of being misunderstood, misjudged, or misrepresented will here find an antidote. Mr. Evans has not only written a booklet, he has delivered a message.

**Bible Lessons in Bible Order** (for teachers of Children). Vol. II. Joshua to Solomon. By Mrs. Frank Hamilton. Paper. 111 pp. Price 50 cents. Chicago: The Bible Institute Colportage Ass'n. Bible narratives are told, applications made, and instructions for black-board illustrations given. The Scripture text used is the American Revision. Some of the applications are moral and some evangelical. The use of the American Revision does not enhance the value or usefulness of the lessons. The advocacy of "signing the pledge" and of "joining the church" will not go altogether unchallenged.

**Godly Self-Control.** By Dr. A. T. Pierson. 126 pp. Cloth. Price 80c. Barkingside, Essex: G. F. Vallance.

Godly Self-Control is not merely a series of "dos" and "don'ts": it is a volume of Christian ethics. Moral philosophy, frequent quotation, and pithy sayings enrich the book. It is well-written, intellectual, and instructive. Its use will help one to understand one's self and to understand others, and will promote correct Christian living.

**Pentecost—and After.** By W. Hoste, B.A. Paper. 66 pp. Price 10c. Glasgow: Pickering and Inglis.

The booklet was written in 1908, but its message is still needed. In a masterly way it refutes the theory that baptism is not for this dispensation.

**Baptism.** By W. E. Vine, M.A. Paper. 16 pp. Price 25c per doz. London: Pickering and Inglis. Believer's baptism is taught in this small

pamphlet which is very suitable for distribution. It is a splendid treatise to place in the hands of young converts.

**The Lord's Supper.** By W. E. Vine, M.A. Paper. 24 pp. Price 30c per doz. London: Pickering and Inglis.

A distinction between the Lord's table and the Lord's supper is made and then the Lord's supper is dealt with under the heads, "The Permanency of the Institution," "The Character of the Supper," and "The Nature of the Elements." Though not an exhaustive treatment of the subject, the booklet is interesting and instructive. It refutes the doctrine of transubstantiation.

**Rejudging the Question.** By Wm. Hoste, B.A. Paper. 32 pp. Price 10c. London: Pickering and Inglis.

The front page explains that the booklet contains "consideration of a pamphlet, by H. S., entitled "Open Brethren, Their Origin, Principles, and Practice." The points with which it deals are: Causes of Division in 1849, The Charge of Independancy, Meeting on the Ground of the One Body, The Charge of "Open Reception," The Letter of the Ten, Cast Out of the "One Assembly of God," Darby's Part in the First Division, Did Darby Teach "Newtonianism"? Accusations Against Plymouth, Demand Addressed to Bethesda, Collateral and Congenital Defilement, Fellowship Without Breaking Bread, Bethesda Test Should Be Annulled. It gives testimonies of J. N. Darby, Lord Congleton, Henry Craik, William Trotter, J. G. Bellett, J. G. Deck, and William Dorman. It should be of interest to Christians exercised about the matters with which it deals.

**Heaven's Cure for Earth's Care.** By George Henderson. Cloth. 137 pp. Price 80c. Birkingside, Essex: G. F. Vallance. The exquisitely sweet ministry of comfort is lovingly dispensed in this splendid book. Exposition is excellent, illustration is apt, and quotation—prose and poetry—is plentiful.

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# 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.

## UNITED STATES

### Conferences

**Chicago, Ill.**—Annual Chicago Bible Conference, Nov. 24, 25, 26 and 27th. If, in the will of God, we are permitted to gather for our annual conference at the national Thanksgiving time in November, it will be the fiftieth one convened under the same auspices. **This then will be our Jubilee.** Few remain who were at the first one. God buries His workers, but continues His work with other instruments. The meetings will be held in the **Logan Square Masonic Temple, 2451-2 Kedzie Blvd.** The following well-known brethren have been invited to minister: C. W. Ross, A. N. O'Brien, John Watt, James F. Spink, and Alfred Gibbs. All roads lead to Chicago and you will be most cordially welcome. Address all communications regarding accommodations, etc., to Clarence Welsher, 5963 Rice Street, Chicago, Ill. This invitation comes to you from eleven assemblies in the Chicago area. Plan to be there.

**Oakland, California**—The Annual Conference will be held in Bethany Gospel Hall, 1940 23rd Avenue on November 24th to 27th, and a hearty invitation is extended to all to attend these meetings. Full particulars from Thomas Hill, 915 York Street, Oakland, California..

**Elin Chapel, Detroit**—Tenth Annual Conference will be held on Nov. 19th and 20th. A. G. Bentley, Richard Irving and others expected. Full particulars from T. Russell, 3041 Hazelwood Ave.

### News Items

**Boston, Mass.**—James F. Spink had large meetings in the Cliff St. Hall. God's Word went forth in power. Sinners saved and saints encouraged.

**Omaha, Nebr.**—The conference was large and good. Brothers Brown, Charles, Fleming, Grierson, Dave and John Horn, Lawrence, Leonard, O'Brien, Rodgers and Robertson were the preachers present. Wm. Holland gave a valuable address on Christian giving. A spirit of happy fellowship pervaded the meetings, making the preaching easy.

**Samuel Greer** had five weeks in the West Jefferson Street tent, Los Angeles. Numbers good. Two professed faith in Christ, and a man who had been away from the Lord 20 years was restored. Brother Greer is now in El Paso, Texas expecting to commence meetings in a tent. Prayer will be valued.

**Waukesha, Wis.**—Saints here are planning to build a small Hall with volunteer labor. Geo. Gray and Henry Petersen had meetings here which were owned of the Lord in helping those already saved. Sinners were reached with the Gospel and some were saved.

**Bethany Hall, Oakland**—Tom M. Olson had a few interesting meetings here showing his pictures on Egypt and Palestine.

**Williamson, Iowa**—On Sunday, Sept. 18th a large gathering of people witnessed a Baptism at the lake here. Ten young women and seven young men were baptized. James G. Steele and James Hupton gave good gospel messages at the Baptism and at the Hall. God's hand has been seen at work in Williamson in the past two years.

**Bro. C. A. Leonard** had ten days meetings in Duluth, Minn., after the Minneapolis Conference. Saints enjoyed his ministry. After the Omaha Conference he went to Elwood, Kansas, where God has blessed his ministry in former years. He spent a part of the summer at his old home in Ponca, Nebr., preaching and teaching the word.

**Wm. Grierson** has had some good gospel meetings at Coal Creek school house, near Baldwin City, Kan. Five souls professed faith in Christ, among them a son and a daughter of Brother James O'Brien. He and his wife now rejoice in the salvation of their entire family of eight children. After the Omaha conference Brother Grierson expected to begin gospel meetings at Perry, Kan. Bros. Rodgers, Robertson, and the Horn brothers went from Omaha to the Palisade, Nebr. conference Oct. 14-16. Bro. Brown expected to go to Osage City for meetings. D. R. Charles, after several months labor in Indiana and Iowa, went directly home to Sacramento, Calif.

**Wm. Robertson** of Philadelphia shared in the ministry of the Lyman, Berea and Omaha conferences. He has decided to spend all his time in the work of the Lord. He and Bro. O'Brien had two weeks of meetings together in Berea after the conference there, with all day meetings both Sundays. Meetings large and the saints seemed to get food.

**A. N. O'Brien** had meetings in Fort Dodge, Ia. on his way home from Omaha conference.

**Union Point, Ga.**—David Brinkman is now in his sixth week of tent meetings, and will likely continue four more weeks. Sundays the tent is crowded and week nights upwards of 200 attend the meetings. About 12 have professed thus far and many are deeply troubled. Christians are being established.

**WMBI, Chicago** (wave length 1080 kilocycles)—James F. Spink expects to speak Monday, Oct. 31st from 2:30 to 3:00 p. m.; Tuesday, Nov. 1st at 12:00 midnight; Friday, Nov. 4th from 3:00 to 3:30 p. m.

**Mr. and Mrs. W. B. Huxster** sail from Boston on Nov. 17th for St. Vincent, B. W. I., stopping over at Bermuda for about two weeks. Our brother has been conducting meetings at Marion, Seven Mile Ford and Bristol, Va., and visited



Chambersburg and Waynesboro, Pa. on his way to Greenwood Hills for Labor Day conference.

**Santa Barbara, Calif.**—John Rankin paid a short visit which was appreciated. He then went on to Palo Alto.

**Chicago, Ill.**—W. Wilson was in Irving Park Assembly for one week. Attendance good. Henry Petersen is having children's meetings in Laffin St. with great interest.

**Fordis, Colo.**—A. B. Rodgers had two weeks meetings here, and is going to Harrisburg, farther out on the prairies.

**Miami, Fla.**—Saints in Ebenezer Hall have been much encouraged after a real summer's work. Ten professed faith in Christ, and on Oct. 2nd they had the joy in baptizing five in the sea. The correspondent is Fred C. Combs, 515 S. W. 17th Avenue. All visitors will be welcome.

**Buffalo, N. Y.**—"The outdoor campaign for two weeks by W. T. McLean with his gospel car and helpers from local assemblies proved a great blessing. Many were reached in several centers of the city. Raymond Dibble and family sailed from New York Oct. 12th for Africa via England. Many attended their farewell at the Hall Sept. 27th. A very profitable series of meetings was enjoyed with Mr. J. F. Spink Oct. 2-8. His theme was the Second Coming of our Lord and prophetic Events. A large chart on the Book of Revelation was used. The China Inland Mission used our Hall for its local annual Autumn Conference."

**Geo. Rainey** gave help in Brooklyn, Palisades Park, Tenafly, Passaic and White Plains. He is now in Hartford, Conn.

**Philadelphia, Pa.**—Harold St. John spent a considerable time in and around this city at Mascher St., Collingdale and Curley Hill. Meetings were very much enjoyed. He is now in Washington, D. C. Charles Innes had a week for believers in Mascher St. Helpful to all. He is now in Bryn Mawr, Pa. Our brother Young was in the West Side Gospel Hall. Brother Hunter is in Olney, and James Waugh is expected in Mascher St. on Oct. 16th.

**Holyoke, Mass.**—James F. Spink had large meetings here for one week which were greatly enjoyed by the saints. George Rainey followed with a week of gospel meetings which were helpful and profitable. R. O.

**Flint, Mich.**—To Christians who gather in the Name of our Lord Jesus Christ: Greetings. It is our desire to inform you that through the grace of God, brethren meeting in Central Gospel Hall, and brethren meeting in Pasadena Ave. Gospel Hall, after several meetings and prayerful waiting, are mutually agreed about fulfilling Rom. 15:7, thus giving expression to Psalms 133. The meetings continue in above halls as before. Yours by grace, on behalf of above Assemblies, Central Gospel Hall, Geo. A. McBain, Archibald Smith, G. H. Youmans; Pasadena Ave. Gospel Hall, Thomas H. Lloyd, Thomas Gordon, Charles Smith.

## CANADA

**Shelburne, Ont.**—"We had a one day conference on Sept. 18th. Wm. Hynd, Wm. Jones, T. Stork and G. Orr ministered the word. This was followed by a series of meetings for believers. Saints have been refreshed; ministry appreciated."

**Deseronto, Ont.**—Tent meetings here closed with great interest. About a dozen professed to be saved. Some inquiring for baptism. Fred Peer expects to return to teach the converts and believers.

**Dundalk, Ont.**—"The Assembly has been much encouraged by the visit of T. A. Stork who ministered the word to much profit. The meeting of believers in Dundalk is the outcome of the labors of Wm. Hynd."

**Wm. M. Rae** had a week of meetings at Cloverdale, B. C., a new field, where a nice hall has recently been opened. He is now in Bellingham, Wash. We are glad to hear of an improvement in Mrs. Rae's condition.

**H. G. Lockett, M.A.** speaks of blessing among the Normal School students. Five have come out brightly for the Lord. They are all around 20 years of age, and were outstanding students, one of them being president of the Literary Society.

**Copper Cliff, Ont.**—C. T. Major had a week of meetings here with much blessing. A. E. Smith paid a short visit which was appreciated.

**Samuel Taylor** has been working in and around Arnprior owing to the illness of his wife. Mrs. Taylor is steadily gaining strength, and he hopes to be on the move soon.

**R. F. Varder** spent two weeks at Balsam Bay, Manitoba and then went on to Gull Lake and Stony Point making known the gospel and helping the saints. He expects to go north to Victoria Beach, the most northerly of the watering places on the east side of Lake Winnipeg. His home address is 1534 W. 61st St., Chicago, Ill., U.S.A.

**Alfred E. Palm** was at the London Conference and is visiting a few assemblies in Ontario on his way to Kirkland Lake where he hopes to arrive in early Nov. and commence a series of meetings.

**London, Ont.**—Three assemblies in London, Ont. united in calling the Annual Thanksgiving Conference, Oct. 8th to 10th. A large hall was secured in a central location and a larger attendance than ever before resulted. About 400 remembered the Lord together. We had a most profitable time and signs of God's working in saint and sinner were manifested. Messrs. Richard Hill, J. F. Spink, John Bloore, E. J. Tharp and A. G. Bentley took part in ministry. J. F. Spink followed in Hamilton Road Hall with addresses on the Lord's Coming. Deep impressions were made on many.—Rowland Hill.

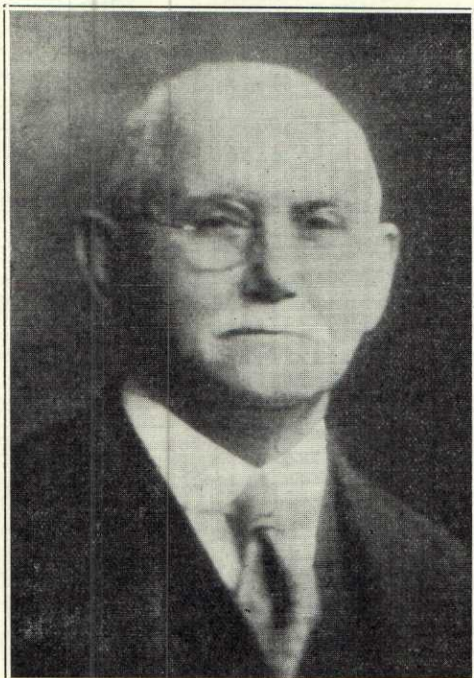
**Winnipeg, Man.**—G. T. Pinches had meetings in St. Vitals. One confessed Christ. Excellent one day conference at St. James. H. Harper, B. B. Sutcliffe and G. T. Pinches ministered the word to profit.



1861

## THOMAS BAIRD

1932



THOMAS BAIRD

My father was born in Dunfermline, Fifeshire, Scotland, but the family moved shortly after to Toll Cross, Glasgow, where he grew up and received his schooling. On graduation father went to Alexandria, Dumbartonshire and started in business as a chemist. In the year 1884 he was converted and publicly baptized in the river Leven.

The following year he married my mother (Annie McLean) and was active in Gospel work in the Vale of Leven until 1892 when God called him to the mission field.

In that year they sailed for Singapore, Straits Settlements, and took up work among the Chinese lepers. Several years later they moved up the coast to Kuala Lumpor, federated Malay States and took up work among the Chinese in the tin mines.

In 1898 father took a trip of several months duration to Burma. That same year they returned to Scotland on their first furlough with their two children, Diana Annie Baird, now Mrs. Rowland H. C. Hill of Bangalore, South India, and Eugene Quentin Baird, now residing at 98 Newfield St., East Orange, N. J. The Boer War broke out about this time and father volunteered his services as a chaplain. He went to South Africa and joined Lord Methuen's troops. Later he was transferred to Lord Robert's army and was the first chaplain to enter Pretoria after the Boers

abandoned their capital. He actually went into battle with his soldiers and ministered to many a dying Tommy under fire.

On his return to the old country he toured the length and breadth of it, telling of his experiences in the war. In 1901 we returned to Singapore where father resumed his work among the lepers.

In 1903 he went to Borneo to bring back one of our missionaries who was ill, a Mr. Moore. While there father visited several of the Dyak tribes, the head hunters of Borneo.

In 1906 father was invalided home. We took up residence at Bristol, England, later moving to Birmingham. Father spent his time visiting the Assemblies in Great Britain.

In 1913 he came to the United States and during the last 19 years has labored among the Assemblies in the United States and Canada.

My father was a rugged individualist and at his best as a pioneer. He was fearless and ministered God's Word as he was led by the Spirit of God.

Eugene Q. Baird.

Our beloved brother, Mr. Thomas Baird, went home to be with the Lord on Tuesday, Sept. 20th. On Sunday, Sept. 18th he went to Irvington on the Hudson, N. Y., and spoke morning and evening. In the afternoon he addressed the prisoners at Sing Sing. On Monday morning he took a stroke that left him speechless but conscious. He was taken to the West Hudson Hospital, Kearny, and lapsed into a coma at 3 p. m., and died Tuesday, Sept. 20th. Funeral services were held in the Knox Presbyterian Church, Kearny, N. J. on Friday, Sept. 23rd. Fully 650 people filled the church, and many could not get in. John Hill, Charles Young, John Thomson, William Jelley and Geo. Collett were the speakers. Interment at Arlington, N. J. on Saturday, Sept. 24th at 2:30 p. m. Brief services by John Hill.

Mr. Baird lived a very active life, for he was an evangelist, a teacher and a pastor. In addition he was an able writer, and many of his articles and poems appeared in various magazines in different parts of the world. He was the author of "Back to the Beginning" and "Conscience". Our brother will be greatly missed in U. S. A. and Canada, where he was a familiar and loved figure in the Assemblies. He leaves his widow and two children: one daughter (Diana), Mrs. Rowland Hill, now with her husband, laboring in India as a missionary; and a son, Eugene, an artist, who is in fellowship at North Park Street, East Orange, N. J.

My memories of our departed brother are happy ones. There was only one Thomas Baird. His ministry was original and unique, and many sinners were saved, and many saints were blessed through his labors for the Lord, whom he loved and served so well. I praise God for the privi-



lege of meeting him and knowing him intimately during the last seven years. The kindly side of his character appealed to me. My wife and I will never forget that when we arrived in this country, strangers in a strange land, Mr. Baird was there to give us a hearty welcome, and when we returned last year from the West Indies and the Old Country, our brother was there at the dock to grasp our hand in welcome. We could see then that our dear brother was ripening for the glory-land, and now, he is "absent from the body . . . present with the Lord" We salute his memory and solicit the prayers of our readers for those that mourn his loss.—James F. Spink.

**Chicago, Ill.**—Mr. Samuel McDill desires us to mention that his daughter Rose, age eighteen, passed into the presence of the Lord June 1st. Saved just a year before, she gave much evidence of life in Christ. Funeral services were conducted by Henry Petersen.

**MISSIONARY PAGE**  
**R. W. RYCROFT and ROY RAPSCH**  
 Secretaries

**BRITISH WEST INDIES**

As several seem to be turning their thoughts to this sphere of service, it may be well to state that the kind of brethren needed are those who can get and hold audiences in this country, and whose preaching God uses in the salvation of souls.—Managing Editor.

**H. F. Wildish** is preaching in Kingston, Jamaica. Writing of his meetings, Mrs. H. P. Barker says: "Last night there was another great crowd at the Assembly Hall. Besides the 500 or more who were seated, they were standing all around the sides of the Hall, two and three deep, and there were crowds outside—back, front and sides, unable to get in, but able to hear through the open doors and windows. At each meeting some remained to be spoken with. I am sure there will be many later on who will be found to have received definite blessing."

**Jamaica**—Our Bro. George Spence who was commended to the work at Jamaica by the East Orange Assembly, was married to Miss May McKnight on Kearny on Sept. 28th, Mr. William Gibson officiating.

**W. H. Farrington**, Deadman's Cay, Long Island, Bahamas—"I am very thankful to be able to say that the Lord is working in a wonderful way in this Island. We are receiving invitations to visit many settlements with the gospel. We get a warm reception and a good attendance in these settlements, while at others, they have made it warm for us. With the aid of the car we are able to visit districts ten and twelve miles away, distribute tracts, and hold a meeting and return the same night to our station at Deadman's Cay. About a year ago, while on an out-island tour,

God abundantly blessed His word in this district. There is a small assembly here, but we are much cramped for the need of a small Hall. The brethren are poor, but are willing to give time and labor to erect a place, if the material can be purchased."

**BERMUDA**

**Mr. H. P. Barker** had large meetings here, but nothing definite in the way of results. Bermuda has had a lot of preaching, and our brother was keenly looking forward to getting to the more virgin soil of the Leeward Islands.

**CHINA**

**Mr. F. J. Hopkins**, Shanghai: "The price of mail matter has risen very considerably of late. Whereas formerly we could mail ten letters for one dollar, now we can only mail four, the postage costing twenty-five cents per letter. Parcels and packages have also increased at the same ratio. The receiving of parcels has also become increasingly difficult. Duty is charged on practically everything. The usual official notice announcing a parcel awaiting us at the P.O. came to hand a few days ago. One had to go and present this at the Parcel Department. The contents were most carefully examined by one and another, in fact before it was handed over no less than eight officials had taken part in the examination of that one inoffensive parcel! Duty was assessed at the rate of twenty-five percent.

About a couple of weeks ago, two Norwegian seamen, with others, sat in the Thursday Bible reading listening to an exposition of the Scriptures. The truth had of necessity to be set forth in the simplest language, as several of the listeners understood but little English, being of various nationalities. Clearly and solemnly Mr. Melville (who with his wife were spending a few days in Shanghai enroute for Canada) sought to press home the claims of the Gospel. The Norwegians returned to their room in a Hostel nearby, where they were staying, hoping soon to join up on a ship. During that night the Messenger of Death came and suddenly called away one of the two. The dead man's friend was deeply impressed, as also another man from the same Hostel, who had been present at the Bible reading. Together they came to Bethesda to report what had happened. Being still in port the following Thursday, they again attended the Bible reading, listening most attentively.

A young Jew who for months has been attending the services, making a confession of faith in Christ, and asking for baptism, has gone away. It is feared he has returned to Russia, being unable to find work over here. Friends tried to dissuade him from going, but he said if he went he could witness for the Lord over there. He has a Bible; pray that he may diligently study it and thus become a true believer and devoted follower of Jesus Christ.



Some few days ago two Colporteurs with the B. and F. Bible Society started working in the City. They made their way into different districts in order to sell the Scriptures, one going into the French Settlement, where he put up a diagram, which it would have been wiser not to do, and commenced preaching. A policeman came up enquiring 'Are you a Roman Catholic or a Jesus Doctrine man?' On hearing he was not a R. C., the policeman smacked him in the face and took him to the police station. Arriving there the officer in charge informed the Colporteur that if he was a R. C. he could go free, but if a Protestant he must pay fifty cents. The Colporteur sought to explain that he had no money with him, however the officer would listen to no explanation but had him hurried off and thrust into the prison where a lot of disreputable and bad characters were all herded together. For thirty-six hours he was thus confined with these men, not one scrap of food was given during that time. Meanwhile the Bible Society was most distressed over the disappearance of their Colporteur. Diligent search was made and inquiries made of the police without any success, then suddenly the missing man reappeared and related his experiences. He was released, it appears, because the prisoners became so enraged at having no food that eventually they mutinied. The Authorities were scared, and to avoid further trouble allowed all to go free, the Colporteur amongst them."

#### ARGENTINE

**Mr. George Langran**, Bell Ville, "In W. Escalante, several members of an Italian family named Grosso have been instrumental in interesting in the Gospel a score or more of their neighbors, and the meetings held in their house, a little outside of the town, have given us much joy, as many as one hundred and fifty crowded into their largest room, as well as the outside space around. They then hired a big hall in the center of the town, and some hundreds were brought under the sound and influence of the Gospel. We promised to return there soon, the Lord willing, on an extended visit.

The work of the Bible-coach appeals still to me as one of the most effectual means of evangelizing the many unreached towns, but very much remains to be done. I am sorry that my health and strength of former years are not still available. I feel at times that the strain is too much for my advancing years, and I am exercised continually regarding the forth-coming of suitable workers who will be willing to undertake the responsibility of duly carrying on this work. Fellowship in prayer for this will be greatly valued."

#### INDIA

**Mr. Rowland Hill**, Bangalore, India—"Ours is really a happy portion in that we are once again

permitted to serve the Lord in India. We find the need as appallingly great as ever, and more avenues for service than we can enter upon. We are located in the city of Bangalore again, and have gathered up some of the threads of our former work. These include a small gathering in our home on the Lord's day to worship and to remember the Lord. Also on Wednesdays we have a prayer meeting. These are in Kanarese and for the Indian Christians. Usually on two other evenings I have an English language service, and the other evenings are devoted to vernacular preaching in the streets. Within a hundred yards of where we live, there is a Seventh Day Adventist Church, and there are several others in different parts of the city. They have quite a few American missionaries working the city. A few miles out they have a huge printing press and a training school to prepare Indians for their service. As you know, these people deny the atonement, say Christ had a sinful nature, teach soul sleep, as well as salvation by law keeping, chiefly through keeping the Sabbath, which they say is the crux of the Law. They catch the ear of Anglo-Indians and Indians with their blasphemous teaching, interlarded with a certain amount of dispensational truth. That is only one error to be met, besides all the modernism and Hinduism and Mohammedanism.

**Miss Hildur Eckman**, who has been laboring at Madras is on furlough, and at present is visiting her old home in Sweden, her address being Orsjo No. 3, Orsjo, Kalmar Lan, Sweden. Miss Eckman hopes, D.V., to visit the United States before returning to India.

**Dr. Charlotte E. Pring**, of Narsapur, writes of the persecution of a young Brahmin who accepted Christ and was baptized, coming to help in the work at the hospital at Narsapur. Every endeavor was made by his family to get him to renounce Christ and return to his native village, but he has been enabled to stand fast, and now has his wife with him, but the children are still kept by her parents.

#### CHANGE OF ADDRESS

**Williamson, Ia.**, Daniel Gardiner, correspondent.

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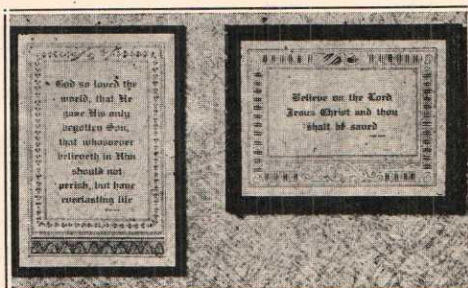
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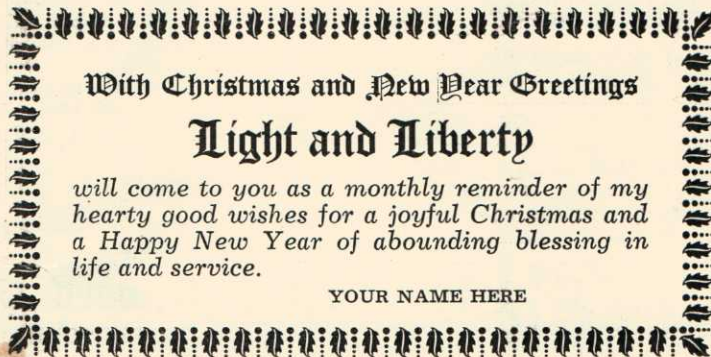
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