



# Light and Liberty

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

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

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### Special Features in May Issue

"Four Anchors" by H. Ernest Marsom, "Activities in Heaven" by Winsor Chase, "The Lord's Return" by Chas. Innes, "Angelic Ministry" by James Waugh, "Unity" by James F. Spink, "Rejudging the Question" by William Hoste, B.A., "Regal Responsibility" by E. K. Bailey and other profitable matter which assures our readers of good material.

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

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# Eternal Life! What is it?

Notes of an Address by J. ALEXANDER CLARKE, Central Africa

Scriptures read: 1 John:1-10; 2:1-2; 5:12-13

My subject this evening is Eternal Life. What is it? Who have it? Were I to inquire of each individual in this large audience if they had eternal life every true believer would respond with a glad alacrity; "yes indeed!" But were I to ask again "when did you receive this gift of God" there would be a variety of answers; indeed, perhaps, a reluctance to give an exact date, for the Spirit still moves where He willeth and His movements are still as mysterious as the wind which blows. The vital matter is to know *now* that you are born of God and that the life of the ages is indeed yours, unmistakably yours. For us all the temptation is ever present to rest in a past experience and to become mere religionists observing certain ordinances and conforming to forms of ritual which, notwithstanding their scriptural simplicity, when divorced from the loving presence of Christ only serve to harden the heart. Eternal life is the life of the ages. This is the life that was manifested in Christ. This is the life which He laid down and took up again. In the mystery of so doing He has put this same life at the disposal of every believing heart. John emphasizes the truth that this life is a present possession. He that believeth HATH eternal life; Paul approaching the subject from another angle underlines the fact that it must be laid hold of: "Lay hold of eternal life." They are not contradictory but complementary rather; the only true proof of the possession of eternal life is the constant appropriation of its vital elements which working in us and through us make for the same characteristics which marked Christ in whom this life had perfect and abundant expression; "In Him was life"; "I am come that they might have life . . . more abundantly." "These things have I written unto you that believe on the name of the son of God, that ye may know that ye have eternal life and that ye may believe on the

name of the Son of God." Three times over does John say "These things have I written" thus emphasizing the importance of the subject—these things surely refer to the whole body of truth contained in the Gospel of John. This short letter was a postscript to the Gospel. Not a P. S. in the sense in which you and I add a P. S. to our letters when we have forgotten something. No! The Apostle energized and equipped by the Spirit forgot nothing but having completed the evangel he now writes this wonderful short letter to supplement and confirm the truth of the unveiling of the Son of God. Gnosticism—know everything—insidiously and devastatingly had made inroads into the Church even at that early date and beloved John, now an old man, stirred by the Spirit and with a great love for the Saints writes "these things" unto them. (1) That their joy might be full, (2) that they sin not, (3) that they may know that they have eternal life.

## That Their Joy Might Be Full

This joy is one of the fruits of the Spirit springing from the knowledge of Christ as Son of God who loved us and gave Himself for us. It is deep and abiding. It is more than happiness. This may be easily disturbed for it lies on the surface. Happiness has to do with "happenings" and is therefore superficial. Joy on the other hand is that calm and serene quality which possesses the soul amidst life's storms and gives strength to endure. They say that on the vast ocean there is eternal calm, only a few fathoms below the surface, which is never ruffled by the strong winds and great waves. So this joy of God keeps the soul calm and peaceful amidst the trials and troubles which may sweep our outer life.

## That They Sin Not

"That ye sin not"; how prone we are to excuse ourselves for lapsing into sin again and again. We speak of the corruptness of our old nature and treat it as lightly as

one might freckles on the skin. Sin is the kill-joy. Yet many of us refuse to consider our constant hardness of heart, unkindness of spirit and selfishness of life as anything more than a slight peccadillo. The possessor of eternal life cannot go on sinning—it is not the Father's desire for any one of His children that he should sin. Strong emphasis is often times put on the need of deep conviction of sin before the realization of forgiveness. Yet in the lives of the Saints the sense of sin has been *ever* present with them. Not something coming to them once for all but abiding with them as they dwell in the revealing yet benign light of the Master's presence. This requires to be restated powerfully and incisively these days of unkind words and unkind silences, which stab deeper than the spoken thrust. Perhaps the commonest sin obtaining today is the irritability and loss of temper with its consequent rashness of speech. Oh! how often we have excused this weakness instead of condemning it as sin and confessing it to our Lord who has promised full restoration through the efficacy of His blood, "That ye may not sin," and shall we go on condoning the unforgiving spirit forgetting that only in the measure we are ready to forgive freely and frankly will we be forgiven. The first movement in our heart by the Spirit is one of forgiveness, how then can we possibly be possessors of eternal life unless we are prepared to forgive one another freely and frankly even as we also have been forgiven of God. Not even waiting for confession to be made unto us, for God put away sin before we betrayed any interest whatsoever in Him. Confession brought joy of fellowship and communion with Him. So we also ought to forgive before even any advance is made on the part of any one who has seemingly wronged us, so that when he does approach us we can welcome him with gladness having already freely forgiven all. This is God-like. My experience in dealing with our African brethren has proved to me that human nature is very much the same whether covered with

black or white skin. One of the early converts in our African work after a few years of fine service for his Lord was severely tested. And although at first he sadly failed yet afterwards he came forth into the peace of victory. It was domestic trouble so serious that only separation from his wife seemed the solution. It was a serious matter for him and for us upon whom the cares of the Church fell, but he was adamant in his resolve to send her away. He did so, but a whole moon of days brought no relief so in his despair bursting upon me one night he unburdened his heart "What must I do, Master?" "Show me the way." Knowing the wrong he had done the first impulse was to censure him and expose the error unmercifully. But considering my own failure my spirit was chastened and I was brought into that condition of heart where God could use me to bring back one of His wandering, straying children. Together we prayed and besought divine forgiveness and were received and pardoned. Then came the pertinent question again. "What must I do?" Tenderly we sought to show him the right path. And he must go after his wife—confess his sin to her and bring her back—but said he with vehemence—"She was in the wrong!" Does this sound familiar my brethren? It is always the other fellow who is in the wrong. Away he went in the first streak of dawn to find the wife he so hastily drove away. Finding her he confessed his wrong as a Christ's one and besought forgiveness—She was a Mwine—Satana (Satan's one) and he a Mwine-Kristu (Christ's one) and such being the case he was to be blamed. But he brought her home and forgiving all, joy was restored and a new glad communion entered into—the happy sequel was the conversion of his wife. Several months after this first sad event he brought his wife to me declaring that she also was now a Christ's one. He had won her for his Master and Lord in the secret of their own home life. Thus grace expressing itself in the forgiving spirit triumphed.

(Continued in May Issue)

# The "Lifting Up" of Our Savior

By G. M. J. LEAR, Argentina

The gospel of John is unique in its presentation of God's good news for men, both in regard to the Person of the Lord and in regard to His mission. In His Person He is seen as the "Sent One of the Father," a Heavenly Being in strangership upon earth; His mission is seen to be the manifesting of divine glory to men and the bringing of glory to the Father in a scene where man had so grievously failed. In accordance with this, we have the peculiar use of the word "lifted up" three times in this precious record of our Lord's ministry: (1) John 3:14: "As Moses lifted up the serpent . . . so must the Son of man be lifted up"—where it is in connection with His PASSION. (2) John 8:28: "When ye have lifted up the Son of man, then shall ye know that I am"—where it is in connection with His PERSON. And (3) John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me"—where it is in connection with His POWER. The same word here translated "lifted up" is rendered "exalted" in Acts 2:33 and 5:31, where it has clear reference to the glorification of the Son; but in John's gospel the use of the word includes "the sufferings of Christ and the glories that should follow."

## I. The "Lifting Up" in Regard to His Passion

When an Israelite approached the door of the tabernacle, the first object that attracted his attention within the court was the altar. The very word altar means "to set on high," that is, to place the object offered in a position of such prominence that the eyes would naturally fasten upon it and the mind would consider its meaning. Our text says: "As Moses lifted up the serpent in the wilderness," thus establishing a comparison between the serpent on the pole and the Redeemer on the cross. Let reader and writer together

*" . . . survey the wondrous cross*

*On which the Lord of Glory died"*

and let us trace the correspondence between the wilderness scene and Calvary.

There are three directions given to Moses referring to the serpent: (1) "Make thee a fiery serpent," (2) "set it upon a pole," (3) "every one that . . . looketh shall live." First, then, the making of the serpent. What a deep mystery is here set forth! Death was reigning in the camp of Israel; the cause of death was the bite of the serpents, the fruit of sin. Moses, according to God's word, makes a serpent of brass, the metal used in the tabernacle to symbolize capacity to resist the fire of judgment. How wonderfully this brings before us the coming of the Savior into this world, in which death and distress were ruling; He comes to face God's righteous judgment against sin, being "made sin" for us, He Who "knew no sin." Regarding this, Mr. W. Kelley says: "Had He known sin, He could not have been a Savior according to divine holiness; had He not been made sin, we had never been really delivered from its judgment."

But now, in the second place, we have the expression, "set it upon a pole," which gives us the idea of "lifted up." (a) What a spectacle for GOD to gaze upon! Nay, rather, He hides His face and discharges His wrath upon that divine Sufferer, Who has "become a curse for us; for it is written, Cursed is every one that is hanged upon a tree" (Gal.3:13). (b) What a sight for the SINNER to gaze upon! The desert experiences of Israel have shown the utter ruin of man in the flesh: murmuring, unbelief and rebellion have characterized them all the way through. But here is "One Who was willing to die in my stead," assuming all responsibility for wretched, sinful man. (c) What a view for SATAN and his angels to behold! As he is not omniscient, and knowing that the Scripture prophecies of future glory in connection with Israel were bound up in the Messiah, it would have seemed to him and his diabolical hosts that a final and crushing victory had been gained when the Christ of God, after hours of agony on the

cross, at last enters into the domains of death. But our blessed Lord turned apparent tragedy into magnificent triumph, disclosing the divine secret hidden in God through the ages, the forming of the Church as the heavenly bride of the Lamb.

In the third place we notice that "everyone that looketh shall live." There is no blessing from God for the sinner apart from the Savior of His providing. There must be the look of faith: that which links the sinner in his abject need with the Savior in His perfect sufficiency. We cannot preach ethics or character-forming as the ground of salvation, we have to declare salvation as the ground of character-forming. The basis of our faith is the pledged word of God and the object of our faith is the crucified Lamb of God.

## II. The "Lifting Up" in Regard to His Person

When the priest went into the Holy Place, he was surrounded by objects which spoke of Christ: the three pieces of furniture speak of Him as the Food of God, the Witness for God, and the Intercessor before God. So, by this second mention of His being "lifted up," our Lord leads us on from His sacrifice to His present occupation. The mystery of His person will be fully established, when this "lifting up" is seen to include His being raised from the dead and exalted to the right hand of God the Father (see Rom.1:4). Everything He has done has been to please the Father, and when men had carried out their wicked designs against Him, the Father would receive Him up into glory and "then shall ye know that I AM." Here we not only get our Lord's assumption of the divine title I AM, but also a reminiscence of the phrase so often used in Ezekiel, "Then shall ye know that I am the Lord" (see Ezek.37:6,13, etc.). It is remarkable, too, that in this chapter 37 of Ezekiel the expression is used in connection with the "death" and "resurrection" of Israel, just as our Lord makes reference to it here in connection with His death and resurrection. His oneness with the Father is thus brought out on one hand, and His oneness

with His people is brought out on the other. What mysteries are enshrined in this aspect of the "lifting up" of the Son of man! Here again we notice that the link with His person, as with His work (as we saw in the former section), comes *by faith*: "If ye believe not that I am, ye shall die in your sins."

## III. The "Lifting Up" in Regard to His Power

After the Holy Place comes the Holiest of All, the inner glory, the great centre of the tabernacle, for which all else had been made. "Thou that dwellest between the cherubim" (Psa.80:1) was the appellation of Jehovah Himself. "Thou that inhabitest the praises of Israel" (Psa.22:3) gives us the idea of His people being gathered together around Him as the Centre of their worship. "And I, if I be lifted up from the earth, will draw all unto me." The occasion of these words is the coming of the Greeks, who had arrived in Jerusalem for the Passover, but who are now seen as desiring to see Jesus. In view of this, He speaks of the glorification of the Son of man, an expression which includes His being lifted up: He becomes the Centre of attraction for all peoples. The Greeks that came to seek Him are simply an earnest of the great harvest that He sees as the result of His stupendous sacrifice. It is instructive to compare the phrase, "into the ground" (v.24) with the phrase, "from the earth" (v.32), the words "ground" and "earth" being the same in the original: the one denotes direction towards, and the other denotes direction away from (or, literally, "out of"); in the one we see the sowing, in the other the reaping. The corn of wheat must fall into the earth, and then it apparently gets destroyed; but only thus can come the fields of golden glory. Out of the Death of the Son of man comes life everlasting; out of the Darkness He endured comes light unsullied; out of the Distress of His soul comes deliverance for the sinner; out of seeming Defeat comes final and eternal victory. This lifting up of the Son of man will have as its ultimate result the gathering together of the whole

universe around His blessed Person, and a multitude that no man can number will attribute to Him undying, God-honoring praises for all eternity.

Surely here we have reached the Holy of Holies. Here we are gazing upon the mysterious, unspeakable, unexplainable glories of our Lord and Savior. It is the fulfilment of the ancient prophecy: "Behold my Servant . . . shall be exalted and extolled and be LIFTED UP" (the same word being used in the Septuagint in Isa. 52:13, as in John 12:32; Acts 2:33; etc.). Brethren, what unutterable blessing is ours as we contemplate the Lord of Glory:

LIFTED UP as a Redeeming Sacrifice;

LIFTED UP as a Risen Savior;

LIFTED UP as a Returning Sovereign.

## "Love"

By EDWIN J. THARP, China

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

The full measure of this wonderful love of God in making us His children is seen in His unspeakable Gift on the one hand and in our utter worthlessness on the other. "For God so loved the world (*i.e.*, actually sinful ruined man; for no man no world) that He gave (oh! priceless gift!) His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God's love-gift is not measured by the size of the *world* but by the *nature* or *quality* of the *Gift*. Man was originally made in the likeness and image of God, but sin had effaced or defaced that likeness and image entirely, so that not by any stretch of imagination could he be looked upon as a son or child of God. But what was the *NATURE* or *QUALITY* of God's gift to the world? You say, "He gave a son, even His only begotten Son, who was the image of the invisible God, and in whom *ALL THE FULLNESS* of the Godhead dwelt or reposed bodily; one who was the brightness of His glory and the *EXPRESS IMAGE* of His person." This is all true of Him in incar-

nation in spite of the fact that God sent Him in the likeness of sinful flesh. (Col. 1:15,19; 2:9; Heb.1:3; Rom.8:3.) But neither the measure of God's marvellous love nor the nature nor quality of His gift is seen in this beautiful fact. For God to have given such a Son to the world, even though it was His only begotten Son, merely to live with man in order to manifest by his *life, example, and teaching* that He was the image of the invisible God; that He was the express image of His person; the very effulgence of His glory; would only have had the effect of condemning man and still leaving him eternally without God and without hope. And we know too, that it is expressly stated, "That God sent not His Son into the world to condemn the world, but that the world through him might be saved" (John 3:17). What then is the measure of this measureless love and the nature or quality of God's great Gift to the world? The Gospel of John must always be read in the light of that other wonderful exclamation. "Behold the lamb of God, which taketh away the sin of the world!" Which statement even transcends, "In the beginning was the Word . . . the Word was God; the Word became flesh" (John 1:1,14). Then too we must ever read John's first epistle in the light of, "The blood of Jesus Christ, His son cleanseth us from all sin." If we bear this in mind we can perhaps get some little idea both of the measure and nature or quality of this wondrous love and Gift.

The true measure of the love and nature and quality of the Gift is seen in that it was a *sacrificial Gift* on the part of a sin-hating God to a sin-loving world! God sacrificed His own spotless, blemishless, sinless Son! He graciously laid His hand upon the uplifted arm of Abraham when the life-taking blow was about to fall upon his son; and while this act stands as a monument of Faith to the offerer, there would have been no merit or virtue in the sacrifice of a sinful human being. But, "HE SPARED NOT HIS ONLY SON," but delivered Him up (to the sin-offering altar) for us all. The knife came very near to the life of Isaac, even as the fire came very

near the lives of the three Hebrew young men in the fiery furnace; insomuch that it sundered the very cords that bound them, but it did not actually so much as scorch or touch their persons; or even leave the smell of fire upon them, for **THEY WERE NOT ALONE IN THE FURNACE**, One greater than the fire **WALKED WITH THEM** in that great trial. But the uplifted knife of God against sin (man-sin, or world-sin) was plunged up to the very hilt into the heart of His beloved, His only begotten son in order that He might *take* (or bear) away our sin, and *cleanse* us from our sins; and let us remember, that in this fiery furnace of all fiery furnaces, **HE WAS ALONE!!** And it was through this

### Love of All Loves and Gift of All Gifts

He made us "Children of God." We are already new creatures (or a new creation) in Him, but He is actually going to renew in our minds and persons the "Image and likeness of God," for when we **SEE HIM** we are to be **LIKE HIM!**

No wonder after the beloved Apostle had paused and beheld or looked upon that marvellous Love-Gift, he should go on to say, "And every man that hath this hope in Him purifieth himself even as He is pure!" By which he means, "That as He who offered up His body as a sacrifice in death for sin, came through that terrible ordeal, without a trace or vestige of defilement or corruption, and is thus "PURE," so we should seek to purify ourselves through the "Washing of the water of the Word," and endeavor to be free from sin as we daily "Present (or offer) our bodies as a **LIVING SACRIFICE**, holy, acceptable to God;" which in the light of all that **LOVE** and **GIFT** should mean to us, is but our "Reasonable service" to Him! And thus may we show that we not only know but also appreciate something of the measure and nature or quality of God's amazing and marvellous **LOVE-GIFT**.

It is not a day for questionings, but a day for setting Christ before the hearts the great object outside ourselves, *Himself*.

E.P.C.

## The Three-fold Name of Our Lord

By **SAMUEL TAYLOR**, Ontario

The Logos, or The Word, is an eternal name of our adorable Lord Jesus Christ. Unless the expression in Luke 1:2 be taken in a personal sense, it is peculiar, in the New Testament, to the writings of John. The Gospel calls Him "The Word"; the First Epistle designates Him "The Word of Life"; and the Revelation names Him "The Word of God." The first form of the appellation is applied to our Lord in His pre-incarnate state in connection with what He "was," and with what He "became" (John 1:1,14). The second form is given to Him in His incarnate state as the One in Whose Person and life on earth was manifested "that eternal life which was with the Father" (1 John 1:1,2). The third form is used of Him in His resurrection state, as coming from heaven in judgment (Rev.19:13).

### I. The Word

(a) *The Eternal Word*. Genesis opens with a work in time; John opens with The Word in eternity. "In the beginning was the Word," is a plain affirmation of His eternal being.

(b) *The Personal Word*. The distinct personality of the Word in the essential unity of the Godhead is taught in the clause, "and the Word was *with* God." God subsists in three co-equal Persons—Father, Son, and Holy Spirit. Scripture identifies the Son and the Word as the same Second Person in the blessed, holy, eternal Trinity.

The Son, as such, was with the Father, *i.e.*, in John 17:5, "as to presence and place": as the Word, He was with God. Here a different preposition is used, which word expresses, "beyond the fact of co-existence or imminence, the more significant fact of perpetual intercommunion." (See 1 John 1:2 and 1 John 2:1).

(c) *The Divine Word*. The true, proper, essential Deity of the Word is clearly stated in the clause, "and the Word was God." An attempt has been made to deny



that this statement teaches the true Deity of our Lord, because the article does not appear before the word God. Were the article so placed, the construction would limit Deity to the Word and destroy the doctrine of the Trinity: but Holy Scripture is accurate; it expresses the Deity of the Word in a manner that perfectly harmonizes with the ascription of Deity to the Father and to the Holy Spirit.

(d) *The Creative Word.* "In the beginning God created . . ." (Gen.1:1), but the Son, Who is also the Word, was the One "by whom also He made the worlds" (Heb.1:2). "All things were made by Him (The Word), and without Him was not anything made that was made (John 1:3).

Three prepositions are used in Col.1:16, that express different relations of the Son to creation—en, dia, and eis. The first teaches that all things were created in the intrinsic power of the Son; the second expresses instrument and shows that He was the active Agent in creation—that He did the act; and the third points to Him as the object or end of creation. Darby gives the force of the respective words thus: "the characteristic power, active instrument, and end." Hence, as related to the creation of all things our Lord Jesus Christ is the Cause, the Agent, and the Purpose.

(e) *The Life-indwelling Word.* Creation was "through" the Word, and it reveals the "eternal power and divinity" of God (Rom.1:20); but life was "in" Him, "and the life was the light of men" (John 1:4).

The Word is related to God (John 1:1), to creation (v.3), and to men (v.4).

(f) *The Incarnate Word.* "The Word became flesh and dwelt among us . . ." (John 1:14, R.V.). Flesh is here used "by synecdoche, of the holy humanity of the Lord Jesus in the totality of all that is essential to manhood, i.e., spirit, soul, and body." Our Lord "became" what He was not before—man (v.14), but remained what He eternally "was"—God (v.1), so that He is now truly God and truly man in One Person.

The glory of the Incarnate Word which

John and others were so highly privileged to behold, or to contemplate, is described as "a glory as of an only begotten with a father" (John 1:14, N.T.).

## II. The Word of Life

The Word is a name applied to our Lord in His essential Deity (John 1:1). A certain book makes the statement that, "John starts with the claim that the Word was Deity, and became flesh to be the Word"; but John 1:1 plainly states that in His eternal pre-existence He "was" the Word, and v.14 says that "The Word became flesh."

The Gospel calls our Lord "The Word," and says, "In Him was life" (ch.1:1,4). The Epistle unites the expressions, "The Word" and "Life," and calls Him "The Word of Life" (ch.1:1).

In His Person and life on earth was manifested "that eternal life which was with the Father," i.e., having the character that it had with the Father in eternity (1 John 1:2). "In Him as it were heaven was brought down to earth into the midst of desolation and death caused by the creature's sin."

## III. The Word of God

As "The Word of God," our Lord Jesus Christ expresses God in righteous judgment. The name is one of four given to the Majestic Rider on a white horse, righteous Judge and Warrior, in Rev.19:11-16.

"O magnify the Lord with me, and let us exalt His name together" (Psa.36:3).

## The Incomparable Christ

By NEIL FRASER, Detroit

Undoubtedly, the supreme person of the ages is Jesus Christ. He has literally changed the face of the earth and given a new direction to the history of mankind. We compute history by the number of years the event preceded or came after the Birth of Jesus.

He has been gone well-nigh 1900 years, yet there are thousands of people who would gladly lay down their lives for His sake. He seems to cast a magnetic spell and to wield an unearthly power over the

hearts of multitudes today. They ascribe to Him glory, honor and worship as to a God. Nothing is too costly to lay at His feet; nor anything too hard to undertake for the sake of His name.

With a single sentence, He has sent a multitude which no man can number, hurrying, scurrying, searching in every corner of the world. It has sent them to "Greenland's icy mountains" and to "India's sunny plains." It has urged them through trackless forests and infested swamps. They gladly spend and are spent for it. "Go ye into all the world and preach the gospel to every creature," he cried, and set the world in motion until the end of the age.

He never did any of the five things that make for human greatness. He made no discovery of science; He wrote no book; He built no city; He effected no military conquests; He left behind Him no colossal fortune. These, these are the things that make *men* famous, but Jesus does none of them, yet leads the world. Without the learning of the schools, He has become the Teacher of the ages. The most majestic temples of earth stand in His honor.

The great Napoleon said: "Alexander, Caesar, Charlemagne, and I myself have founded great empires, but upon what did these erections of our genius depend? *Upon force.* Jesus alone founded His empire upon love, and to this very day, millions would die for Him. I think I understand something of human nature, and I tell you all these were men, and I am a man. Jesus Christ was more than man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. Christ alone has succeeded in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space.

"Across a chasm of 1800 years, Jesus Christ makes a demand which is, beyond all others, difficult to satisfy. He asks for the human heart; He will have it entirely to Himself. He asks it unconditionally and

forthwith this demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, become an annexation to the empire of Christ. All who believe in Him experience that remarkable supernatural love toward Him. This phenomenon is unaccountable; it is altogether beyond the reach of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength nor put a limit to its range. *This is it which proves to me quite convincingly the Divinity of Jesus Christ.*"

*Great words from a great man!*

Let us consider Him for a few moments. He comes and presumes to forgive sins. He comes, and proclaims himself a lawgiver with a right to promulgate a higher moral law than that of Sinai. He comes, and announces Himself ruler in the Kingdom of God. He declares He will be the Judge of all mankind. He claims to bestow eternal life. He accepts worship. Peter refuses it. Paul refuses it. The angel refuses it in Revelation, but Jesus accepts it, and when one of ten men comes back to thank Him for a miraculous cure, He cries: "Where are the nine? There are not found that returned to give glory to *God* save this stranger." He puts Himself on equality with the other members of the Godhead in giving the great commission.

What do we think of Christ? If you admit, as all reputable critics now admit, that Jesus was a wise and a good man, then you must admit His full Deity. If He was a wise man, He would not have been so foolish as to make such an absurd and egotistical claim unless He was divine, and if, on the other hand, He was a good man, He would not have sought to mislead and delude His fellows by a claim so monstrous and blasphemous unless it was true.

Did God send an innocent *creature* to die for others in order that He (God) might be loved? It would make Him unworthy of being loved.

Did God allow a *creature* to capture the hearts of a multitude which no man can number, and center these affections in himself, a man? Then He has sanctioned

treason against His own throne. We love the One who died for us.

But did all the fulness of the Godhead dwell in Him? Did He give up of his altitude and veil His plentitude? Did He die and rise again, and ascend to the bosom of the father? Then He has taken the love and affection of His people back to God where it rightly belongs. God, in Christ, has reconciled the world unto Himself.

*What think ye of Christ?*

## Our Risen Lord

By GEORGE RAINEY, New York

John 20.

There is something everlastingly inspiring about the Resurrection of our Lord. The first time the evangel was heard by His disciples it brought great joy. It is true that some of them doubted, for the first followers of Christ, like His own today, had their doubts. However little by little the mists of doubt disappeared in the many infallible proofs of convincing evidence. They saw Him and fear vanished. They touched Him and faith triumphed. They heard Him and love conquered. And as they saw His pierced hands and riven side peace swept into their souls and they went out into a hostile world proclaiming to all men the Resurrection Gospel.

The story is told of a great English preacher who, towards the end of his life, began to ask God to forgive something for which he had never asked forgiveness before. He asked God to forgive him of the sin of gloom. His face had been gloomy and his voice had been gloomy. He felt as if he wanted God to forgive him for all the gloom in times past that had brought a shadow into his life; and God answered his prayer because one Lord's day morning as he was getting ready for his services, there flashed upon him, with a new light, and an altogether new meaning, the glorious truth—Jesus Christ is alive. It simply thrilled him and in the glory of that risen life he went out to preach, and in the joy of that Easter Sunday morning vision he lived ever afterwards; not only on Easter but every Lord's day as long as

he lived, the congregation sang,

**"Christ the Lord Is Risen Indeed."**

The world today seems to be under a heavy cloud of gloom. Its many problems seem insoluble, its difficulties invincible, its confusions hopeless. The message men want is a message of hope that will inspire courage and bring cheer. "Give us," they say, "a faith that will lift us into triumph when poverty and trouble assail us." Thank God we, as His redeemed children, have that message that all men need and it is the only message; it is that we live in the everlasting life of our Risen Lord. Because He lives we live also. When the consciousness enters our hearts as a new conviction that the Lord Jesus Christ really lives today and that He is not entombed in the oblivion of some Eastern grave, life in Christ is experienced on a higher plane. The dynamic of the Risen Redeemer transforms and illuminates.

We have read of that Moslem who was brought before the judge for reading the Bible. Before judgment was passed he begged to be allowed to ask a question. "I am travelling, I look round for some direction and discover two men; one is dead, the other alive. Which of the two am I to ask for advice—the dead or the living?" "Oh, the living of course" they all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of Christ Jesus, who is alive?"

Today we believe, worship, love, and serve not a Savior who was alive and is dead, but a Savior who was dead and now lives at God's right hand. All praise be unto our Father in heaven! Jesus Christ is alive for evermore. Well might we remember this in these difficult days. It will give us new energy for service and fill our hearts with gladness and transform our lives to joy. May we apply to ourselves the Gospel of the Resurrection. It will turn our souls to singing and our lips to praise. We will face the unknown future with a radiant peace. The best is still before us. Let us sing again and again our song of victory, "JESUS CHRIST IS RISEN TODAY."

In the melody of that sublime song let

all bitterness die; let strife be hushed; let all who love our soon-coming Lord in sincerity and truth join hands and voices in bringing the poor unsaved in this sad world to realize that eternal rest and joy is found alone in a Risen Christ.

*Jesus lives, giving peace for sadness,  
Our sins are gone, His sweet name adore!  
Jesus lives, filling hearts with gladness,  
This anthem sing, till we cross the shore.*

## Beautiful Feet

By WILLIAM HILL, Canada

1. Luke 15:22, "Bring forth the best robe and put it on him." So the prodigal was clothed. Afterwards he went into the father's house, but he went in clothed in that which came out of the house. His position is ours: we too are shortly going in to the Father, but we are going in clothed in Divine Righteousness. It first comes out to us, and we take it with us. "Put a ring on his hand"—the ring is the symbol of love, not our love to Him but His love to us. A ring has neither beginning nor end. "I have loved with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3). "And shoes on his feet." The feet stand symbolically for the walk, behavior. Up to this point the prodigal had been walking a self chosen path, wasting blessings bestowed in riotous living. But now the feet were shod. The power of grace comes out where previously only nature's ways were seen.

2. Eph.6:15—"And your feet shod with the preparation of the Gospel of peace." Shod, not only to walk the courts of the Father's house, but also to hasten the gospel on its conquering way. Not just to run to tell the message, but to live it out in the terms of human life, that men may hear the "joyful sound" and see its transforming power coming out in the feet.

3. "How beautiful are thy feet with shoes, O prince's daughter" (Songs 7:1). Not just beautiful feet, but feet with shoes. Not the beauty of nature, but the beauty of grace. This is adorning the doctrine of God our Savior. Confirming and empha-

sizing the power of the gospel by the right foot and the left.

4. "How beautiful are the feet of them that preach the gospel of peace that bring glad tidings of good things" (Rom.10:15). Here God links the beautiful feet and the beautiful message together. There must be no disparity between the message and the messenger. The preacher must have beautiful feet.

5. "How beautiful upon the mountains are the feet of him that bringeth good tidings" (Isa.52:7). The Father's house speaks of nearness, the mountains speak of distance. We must walk in holiness with the Father—as robed, ringed and shod, before we are allowed to take the message of salvation across the mountains. Only those who enjoy the near place in communion are sent afar with the message of reconciliation. Such have beautiful feet, beautiful with shoes.

### If We Were Really Looking

If we were really looking  
For the coming of the Lord,  
I'm sure we'd seek more fully  
To obey His precious Word;  
To walk more closely to Him  
And His dear reproach to bear,  
If we were really looking  
For that meeting in the air.

If we were really looking  
For His promised, glad return,  
Our hearts with love and longing  
For that day would always yearn.  
And, too, we would be seeking  
Each precious hour to buy,  
If we were really looking  
For His coming in the sky.

If to this precious promise  
His own were wide awake,  
And we were really watching,  
What a difference it would make.  
'Twould cleanse and purify us,  
We readily can see,  
Were we watching for His coming  
Just the way we ought to be.

—Edith M. Bennett, Youngstown, O.

## Four Eternal Things

By J. SCROGGIE, Denver

"... For the things which are seen are temporal; but the things which are not seen are ETERNAL" (2 Cor.4:18). Read the connection and notice the afflictions which Paul endured and yet he was buoyed up with the fact that the "Light affliction which is but for a moment, worketh for us a far more exceeding and ETERNAL weight of Glory." In a world full of disappointments and uncertainties and where everything is passing and transient, it is grand to look away from ourselves and our circumstances to the precious Word of God and see some of the real treasures we possess in Christ Jesus. To be burdened with an ETERNAL weight of glory is very much different from being burdened with the loss of temporal possessions; bank failures; unemployment; etc. Perhaps it has taken the unfavorable worldly conditions to make some of us realize that the things which are seen ARE temporal. Here are some ETERNAL things which should wean our hearts and minds from the 'toys' of earth and give us cause for rejoicing in our ETERNAL possessions.

(1) Christ has found

### Eternal Redemption

for us (Heb.9:12, N.T.). It was not to be found in the blood of animal victims shed upon Jewish altars. That sufficed for a time and had to be repeated, but the precious blood of Christ is such, that its value can never be exhausted.

(2) Paul's exhortation to Timothy was, "Lay hold on ETERNAL LIFE whereunto thou art called" (1 Tim.6:12). Do we have a tight grasp of the things of this life or are we laying hold of the "real" life (Rotherham). We are promised

### Eternal Life

on believing the Gospel, but the value of our appreciation and enjoyment of this life will surely be manifested in our tight grasp or light hold of things down here.

(3) The poorest saint is richer than the unbelieving multi-millionaire. God has promised us an

### Eternal Inheritance.

"... that they which are called might receive the promise of ETERNAL INHERITANCE" (Heb.9:15). The death of the testator assures the fulfilment of the testament and promise. Peter writes that it is an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you (1 Pet.1:4). There will be no deterioration or shrinkage of value.

(4) The God of all Grace hath called us unto His

### "Eternal Glory"

(1 Pet.5:10). As Paul contemplates this great prospect he is led to exclaim, "... and rejoice in the Hope of one day sharing God's Glory" (Rom.5:2, WEYMOUTH). Do you rejoice in this dear fellow Christian?

Surely there is no reason to be depressed with our circumstances, be they ever so void of temporal possessions, when we have such glorious truths clearly stated in the Word of God, that Word upon which we rest our salvation. The Lord help us to set our mind on the heavenly things, the things which ARE ETERNAL.

## Consideration for the Poor

By WALTER SCOTT

Consideration for the poor is a bounden duty at *all* times, for in both Testaments they are ever a recognized class (Deut.15:11; Mark 14:7). The struggle for life as the end approaches is becoming more acute. Rascality and honest poverty are on the increase. Socialism with its lies and delusions, aided by the mighty forces of superstition in the Church, and rationalism in the world, is creating a chaos of direst evil. Hence *all* are affected, all more or less breathe the pestilential vapors which only blight and corrupt. The race of Christian benevolent men and women is dying out; hence missionary and other societies are with greater difficulty than ever holding their own. The period into which we have entered is not characterized by generosity. The panacea for human woe is *solely* to be found in the Gospel of Jesus Christ. Social amelioration only touches the surface of the great

open sore. The Gospel goes straight to the *root*, and offers salvation to the lost as God's free gift to all who believe on His Son.

Let heart and hand be freely and generously opened to the poor and needy. Sternly rebuke improvidence and waste. Where such exists, persons after warning should be denied help. Let them suffer, it may bring them to their senses. We have not one particle of sympathy for the worthless and lazy. In our judgment there is far too much mere sentimental feeling. To the genuine poor our heart goes out in true sympathy.

**Give Generously, But Give Wisely,**

and do not pander to the loafer, the lazy, the drunkard. The sick, afflicted, the aged, the widow, and orphan demand our most thoughtful and kind consideration in word and deed. Do not give a tract nor advice to a starving man. Feed him, then speak to him. That was Jehovah's order of dealing with Elijah (1 Kings 19: 5-8). It was the Lord's way with the repentant Peter (John 21: 15).

All this and more which might be truthfully said, should lead to increased and deepening dependence on the Living God. The cattle on a thousand hills are His, and the resources and wealth of creation are under His hand. He miraculously sustained Elijah His servant, and the desolate widow of Zarephath (1 Kings 17). He fed His people—probably upwards of two millions—daily for forty years (Exodus 16). Better still, He gave us His beloved and only begotten Son—the brightest and highest expression of His unwearied love (Rom. 8: 32).

## A Study of the Epistle to the Galatians

By JOHN BLOORE, Jersey City

### The One Gospel and the Manner of Its Communication

The apostle immediately turns to the serious matter before him, that of the Galatians changing over to the Judaistic teaching. This was nothing less than an

actual turning from God who had called them in Christ's grace. That at once characterized the teaching to which they were giving adherence as utterly opposed to the mind of God. Calling is habitually referred to God in the epistles, it is in Christ's grace as defining the instrumentality which makes the call possible and also the element or sphere in which what the call involves is made good to us. Thus it is His grace as displayed in giving Himself for us to bring us to God, and it is that grace as continued in its display by Him raised from the dead and in the glory, thus making sure to us the complete salvation which is according to God's purpose and grace in Christ. This is fully made known in what is here called "the gospel of Christ," that is, the glad-tidings concerning Him, of which *He* is the glorious subject. This thought appears emphasized by a later statement: "that I should announce Him as the glad tidings among the nations" (v.16, NEW TRANS.), and in another place Paul speaks of "the gospel of God . . . concerning His Son" (Rom.1: 1-3). Constantly the apostle lays emphasis upon this blessed person in connection with faith and every Christian blessing. Thus we learn what it means to be called in Christ's grace, and so to know the fellowship of God's Son (1 Cor.1: 9).

Now that to which they were turning Paul refers to as "a different gospel"—one which in the light of his previous words must be utterly opposed to the gospel of Christ. Then is it another gospel? Is it gospel at all? No! for he immediately adds, "which is not another," there being only *one* and that the gospel which, as he says, "we preached unto you." Instead of this teaching being another gospel, it was in fact the enemy's effort to pervert the only true gospel, to pervert as effecting a *complete* change. James 4:9 illustrates the force of this word: "Let you laughter be *turned* (the same Greek word) to mourning." So solemnly serious is this matter that the apostle calls for a curse upon any who bring another gospel than that he had already made known (v.8). He repeats his solemn judgment—"As we have said

before," that is, as I think, on his last visit when by telling them the truth about the teaching to which they were turning he appeared to become their enemy (ch. 4:16), "so now (in this epistle) I say again," etc.

Thus he strongly asserts the fact that there is only one gospel. Furthermore, he brings in some details as to its introduction which serve to emphasize its heavenly character. First, it would seem that he was charged with temporizing, but now he asks in view of what he has just declared do they think he is seeking to conciliate men or God, is he striving to please men? Nay, if he still sought to please men, he would not be Christ's bondservant. If his aim and course in life were the former, he certainly would not be found preaching Him as God's glad tidings. Such an object would not be compatible with service for Christ who was rejected by man, but accepted by God who gave witness to this in His resurrection. Such service it would be folly to choose if his aim was to please men. Did they not know that "the word of the cross is to them that are perishing foolishness" (1 Cor.1:18)? He follows this with a fourfold statement of considerable importance.

(1). The gospel is not after, or according to, man. It is not such as man would have made, it does not conform to his thoughts or ideas, not such as it would have been if of human origin.

(2). "Neither did I receive it from man." If such was not its character, neither did it proceed from man in the sense of him authenticating it or confirming it by conferred right or power to transmit it.

(3). "Nor was I taught it." Not only so, but the apostle had not been subject to instruction from man.

These statements amplify v.1, and are further strengthened by vs.16,17 and ch. 2:6.

(4). "But it came to me through revelation of Jesus Christ." This declares the real source of the gospel and indicates its true character. Christ revealed it to Paul. Thus he received it directly from the glorified Christ. It is therefore connected with

an entirely new order of life, relationship, and sphere of blessing—new creation. All is heavenly as to source and character. This in itself excludes law and its system of things. It makes Christ ALL as to source, object, life, and hope.

### The Servant's Induction

Finally, the apostle speaks of his former place in the Jewish order of things. He then clearly intimates by recounting God's purpose in grace as to himself, that this purpose involved separation from the former to be identified with what was entirely new and apart from the old. Flesh and blood had no part in this revelation, and evidently he adduces the fact of his sojourn in Arabia, and then his brief visit to Peter which was simply for the purpose of making his acquaintance, as evidence of his claims in respect to the gospel and his place in relation to it. He solemnly affirms this before God.

The chapter closes with certain historical details to which we have already made brief reference. All show how entirely distinct was the place and ministry of Paul from any connection with Jewish sources, while also the assemblies in Judaea had acknowledged him and glorified God on his account.

By these facts Paul shows that it was God who had called him out of the whole Jewish order when in fact he was in the most advantageous position possible in relation to it, to reveal His Son in him and to preach Him as the glad tidings. How then could it be of God for them to turn to that very system of things for their perfecting in Christian place and blessing? Could they not see that this nullified the claims of that to which they were so eagerly turning, that in truth it was a turning from God who had called them in Christ's grace?

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"Study to show thyself approved unto God;" for God's approbation is abundant compensation for all men's condemnation or mis-representation, but there is no compensation for God's condemnation.

—Jas. McKendrick.

## The Bible Students Page

By W. E. VINE, M. A.

### Notes on Romans

Verse 22. **thou that sayest a man should not committ adultery, dost thou commit adultery?**—including a reference to the sin mentioned in Matt.19:8,9. The great vindication of the faith is a holy life.

**thou that abhorrest idols,**—the Jewshad been taught, by the severe discipline of the Captivity, to obey God's decrees against idolatry. The nation had been purged from its grossness in this respect, and so the Jew learned to share the Divine detestation of idols.

**dost thou rob temples?**—*hierosuleō*, to commit sacrilege. See the corresponding noun in Acts 19:37. The fact that the town clerk at Ephesus cleared Paul of the charge, is sufficient to show that it was one likely to be brought against a Jew. The treasures of the idol temples perhaps attracted the avarice of the Jews, who would excuse themselves on the score of the wickedness of idolatry. Possibly the reference is to the dishonor done by the Jews in making God's Temple in Jerusalem a place of merchandise, and so worshipping Mammon in His very presence. Yet the fact that the Gentiles blasphemed the name of God because of the Jews (v.24), points to the former explanation.

Verse 23. **thou who gloriest in the law,**—lit., "in law," suggesting that, while the Law of Sinai is in view, yet the Jew made much of it merely as a matter of law, adding his tradition to it. The phrase thus stands in contrast to those that follow, in which the article is used.

**through thy transgression of the law—parabasis,** lit., 'a stepping over the mark,' **dishonourest thou God?**—explained in the next verse. Each word, "dishonourest" and "God," bears stress in the original. Cp. the Lord's words to the Jews, in John 8:49.

Verse 24. **For the name of God is blasphemed among the Gentiles because of you, even as it is written.**—The quotation

is from the Septuagint of Isaiah 52:5. See also Ezek.36:23. Isaiah, Ezekiel, Paul, all declare that with the people of God His character and honor are at stake, opinion of Him on the part of others being formed from the condition and conduct of those who own His Name. The Captivity of Israel and Judah, consequent upon their sins, caused the Gentiles to scoff at God. The utterance in Isaiah had, then, a prophetic application to the normal conditions of the Jews in the apostle's time.

#### (b) The Appointment of Circumcision Is No Argument Against God's Impartiality (vs. 25-29).

##### Introductory Note

The subject of circumcision is now taken up by way of contrast to the sins of the Jews as mentioned. Circumcision must be viewed from the Divine standpoint, and not as the Jew sees it. This leads on to the position of the Gentile who seeks to fulfil the Law. In verses 1-16, the apostle had shown that Jews and Gentiles would be judged according to their works; in verses 17-24, that the Jews were as guilty as the Gentiles. Now therefore (vs.25-29) Jews are equally liable to judgment, and righteous Gentiles will condemn them.

Verse 25. **For circumcision**—the seal of God's covenant with Abraham and his descendants, and therefore another token, besides the Law, of the special privileges which were granted to the Jew and in which they gloried.

**indeed profiteth,**—see 3:1. The position of a circumcised Jew was superior to that of an uncircumcised Gentile, granted that the Jew kept the Law.

**if thou be a doer of the law:**—not implying the absolute fulfilment of every commandment, but a sincere endeavour to live in conformity to the Law. Circumcision would profit all who lived like that. The apostle is not here speaking of the



failure of the Jew to obtain life through the impossibility of keeping the Law, but of the real advantage derived from walking according to the Law.

**but if thou be a transgressor of the law, thy circumcision is become uncircumcision.**

—Here, again, the reference is to a habit of life and not a condition resulting from a breach of one point of the Law. For a Jew to live as a transgressor of the Law practically put him into the position of a Gentile.

Verse 26. **If therefore the uncircumcision**—This carries the argument a step further and views the subject from the standpoint of a Gentile, who seeks to spend his life in conformity with what he knows to be right in the sight of God.

**keep the ordinances of the law,**—not referring to sinless obedience, but to an effort to act rightly according to the dictates of conscience, and so practically according to the Law of God. See Acts 10:35. The word *phullassō*, “to keep,” suggests the assiduous care of one who is guarding something.

**shall not his uncircumcision be reckoned**—This is perhaps set in contrast to what was said at the beginning of the chapter as to the Jew’s reckoning regarding his own condition; see v.3. The self-constituted judge was practising what he condemned in others. Did he reckon to escape God’s judgment? That was a false reckoning. God is true, His reckoning is unerring and just, and the Apostle compels an answer from the Jew in recognition of the fact.

**for circumcision?**—*i.e.*, as equivalent of circumcision. The value of an ordinance is to be measured by the moral end at which it aims.

Verse 27. **and shall not the uncircumcision which is by nature,**—referring to the condition of the Gentiles, which is the outcome of circumstances incident to nature, in contrast to external influences such as the Law given to the Jews. See Gal.2:15, “Jews by nature.”

**if it fulfil the law,**—cp. the case of Cornelius.

**judge thee,**—*krinō* here denotes “to

pronounce sentence upon.” Compare the teaching of the Lord about the men of Nineveh and the queen of the South, Matt. 12:41,42, where, however, *katakrinō*, “to condemn” is used. Stress is thrown upon each word, “judge” and “thee,” by its position in the sentence. An alternative reading is “and the circumcision which is by nature, fulfilling the law, shall judge thee.” The ordinary text is to be preferred.

**who with the letter and circumcision**—*i.e.*, with the letter of the law before him, and in the enjoyment of the covenant relationship involved in circumcision. The “letter” suggests the possession of the written commandments of the Law, a privilege indeed, but rendered worse than valueless by wilful transgression of the Law.

**art a transgressor of the law?**—*parabatēs*; see note on verse 23.

Verse 28. **For he is not a Jew,**—for the significance of the term see verse 17.

**which is one outwardly;**—that is to say, his condition is due not to physical and racial privileges.

**neither is that circumcision, which is outward in the flesh:**—The distinctive feature implied in spiritual circumcision cannot be determined by natural circumstances. God looks on the heart. Nothing external constitutes spiritual relationship to him.

## Gems of Truth from the Revised Version

By ROBERT LEE  
Author of Outlined Bible, etc.

### Why the Ungodly Cannot Walk Straight

“The way of him that is laden with guilt is exceeding crooked”—Prov.21:8, R.V.

Just so. What else could we expect? How is it possible for one staggering under a heavy load to walk straight?

This is an age that thinks little of doctrine but a great deal about practice. It admires, and indeed insists upon straight living. Yet it does not practice what it demands. How is this? Not through lack of effort. Man can learn most things by prac-

tice and experience. Practice makes perfect. But this is not so in the matter of Christian living. Think of the futile though desperate attempts made by multitudes from time to time to live straight. Why the failure?

There are four reasons why the unsaved cannot walk straight. (1) *He bears a load of guilt.* All are thus burdened though not all are conscious of that fact. "How camest thou by the burden at first?" inquired Evangelist of Christian in "Pilgrim's Progress." "By reading this Book (the Bible) in my hand," was the reply. It is a load that is daily increasing, and is constantly being added to by crooked ways. How are we to get rid of this burden? Not by trying to walk straight. Yet that lies behind many attempts to be good and to do good. That is impossible, as Prov.21:8, R.V. shows. Only at the Cross can we be released from it. There the burden rolls away. He is the Lamb of God taking away the sin of the world. (2) *He has a crooked nature.* In the game of Bowls, the "Woods" have a bias, i.e., are each weighted at only one end, therefore they will not run straight. By nature there is a bias in us toward evil, this makes "going straight" impossible apart from Grace. How could the way of the poor woman in Luke 13:11 but be exceedingly crooked? How can we with the twist in our nature walk straight? But He can make the crooked path straight, and then the way of such will be right. If I am delivered from my burden of guilt through gazing at the Cross, I am delivered from the twist in my nature by Christ imparting His life, and strength, and grace. (3) *He has crooked ideals.* He takes his pattern from the valley instead of from the mount; his ideals are like himself, crooked ones. How different is it with the Lord's own. "I have set the Lord always before me" is the testimony of the believer. (4) *Then he is weary as well as heavy laden.* What awful weariness of soul comes through bearing the burden of guilt. And tired people usually walk crooked.

Thus to walk straight I need to know the Lord as my Sin Bearer, as Healer, as

Rest-giver, and Model. May He become all this to you!

## Gospel Studies

By FRED J. SQUIRE, Boston

Isaiah 53:3—" . . . a man of sorrows, and acquainted with grief . . . "

### I. Sorrow and Trouble Inevitable

There are not many of us that are not in some degree "acquainted with grief." *Grief and sorrow and tears* do not constitute *life* by any means, but they are very important factors in it, and influence our lives to a considerable extent. Some sorrows are the *reaping* of our own deliberate *sowing*.

*Sorrow is the shadow of sin.* Sin ultimately produces sorrow and it is not only the sinner that suffers, but very often others. When God pronounced the judgment of sorrow upon our first parents, He only announced the result of their own sin. Gen.3:16,17—"In sorrow thou shalt bring forth children . . ." "In sorrow thou shalt eat of the ground . . ."

We may deny the fall of man, but we cannot deny the sorrow which resulted from it.

*Sin* lies at the root of all our griefs. It is the first cause of all suffering. One of the great objects of men today is to *banish sorrow*. Hence all the world's efforts to create a smile and to amuse. But such are vain remedies for sorrow. Worldly amusements only touch the surface. Prov.14:10, "The heart knoweth his own bitterness . . ." Prov.25:20, "As he that taketh away a garment in cold weather, . . . so is he that singeth songs to an heavy heart."

O the questions we should like to have answered on the problems of suffering! If the Old Book doesn't give us any light, I'm afraid we shall ask in vain. *Sorrow* is an unwelcome reality. People are willing to die in order to get rid of their sorrows. But are you sure you will get something better at death? You may, but only in Christ. Very definitely not so if you are

out of Christ. "Ye shall die in your sins . . ." The sins you have retained here you will retain there. If you are ever to be delivered from sorrow, it must be this side of the grave.

The Word of God closely associates sin and sorrow. *God's answer* to the problem of sorrow is to *save men from the cause of it—sin*. We love the sin, but hate its consequence—*sorrow*. Sin causes grief not only to man but to God. Gen.6:5,6, ". . . evil continually . . . and it grieved Him at His heart." Isa.53:4, ". . . He hath borne our griefs." Luke 19:41-44, ". . . He beheld the city, and wept over it." Eph.4:30, "Grieve not the Holy Spirit of God."

As we prefer sin and self-pleasing, so we choose sorrow and grief. It always results in these things. The man who seeks enjoyment in the pleasures of sin is sowing for himself a crop of sorrow. The harvest is certainly coming. Gal.6:7, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." Psa.32:10, "Many sorrows shall be to the wicked . . ." How can that which grieves God produce anything else but sorrow to man? *A man of sin* deserves to be *a man of sorrows*. He may not be here, but he surely will be hereafter.

## II. The Man of Sorrows

Here is One of whom it is said that He was separate from sinners—"that in Him is no sin," yet was "a man of sorrows and acquainted with grief." "Man of Sorrows, what a name!"

*And what sorrow!* Lam. 1:12, "Is it nothing to you, all ye that pass by?" Why should He be afflicted? "Surely He hath borne *our griefs* and carried *our sorrows!*" Psa.102:8-10, "For I have eaten ashes like bread, and mingled my drink with weeping."

"For me it was in the garden He prayed,  
'Not My will, but Thine';

He had no tears for His own griefs,

But sweat drops of blood for mine."

Ezek.33:11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked . . ." Calvary is the proof of this. Exodus 3:7, ". . . I know their sorrows." He *knew*; He *knows*.

## III. God Does Not Seek Pity for His Son

Calvary was a necessity. He seeks *obedience* and *faith*. Definite personal acknowledgment of sin and reception of the Lord Jesus Christ as Sinbearer and Savior. Will you accept Christ personally now and here? Psa.51:9-10, "Hide Thy face from my sins, and blot out all mine iniquities." Luke 15—"There is joy." Before you can know the joy of His salvation you must be *saved*. "I *do* believe. I *will* believe that Jesus died for me."

## IV. The Joy of the Lord

is a very real thing. It is *of God*. The world cannot *give it, take it away, or understand it*. John 15:11, ". . . that My joy might remain in you, and that your joy might be full." Even the world's sorrows cannot stamp it out. *Sin* is the only thing that interferes with it. *Unconfessed sin* results in lack of joy. Who should not be joyful when his sins are forgiven and he enjoys peace with God? 1 Thess.5:16, "Rejoice evermore." Isa.61:3, ". . . beauty for ashes . . . garment of praise for the spirit of heaviness . . ."

Killjoys? No! The world's joys don't need killing, they are dead already and only satisfy dead people. The joy of the Lord is a living joy. *Not perpetually smiling* in the face of the world's tears. Isa. 43:2, "When thou passest through the waters, I will be with thee . . ." Isa.35:10, "Songs and everlasting joy, sorrow, sighing shall pass away." Rev.21:4, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying." Psa.16:11, ". . . In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

## V. Reject Christ

and you must partake of that sorrow that He died to save you from. Luke 13:28, "There shall be weeping and gnashing of teeth." No laughter there. The *sorrow* of remorse! Be warned!

"The look of faith to Jesus Christ on the cross, brings life." "The look of faith to Jesus Christ on the throne, maintains life."—*Selected*.

## The Young Believers Page

### First Steps

By **FREDK. A. TATFORD**

#### The Lord's Supper

It was an ancient practice among the Jews, after the death of a wife or a parent, to break bread and to drink wine in remembrance of the departed loved one. When Ezekiel suffered the bereavement of his wife, for example, he was commanded to "eat not the bread of men" (Ezek.24: 17) as a token of mourning, and in Jer.16: 7 again, the prophet declared that men should not "tear themselves" ("break bread" reads the margin of the Newberry Bible) for deceased parents, nor should men give to the bereaved "the cup of consolation to drink for their father or for their mother." (See also Hosea 9: 4.)

The perpetuation of this ancient custom in the ordinance of the Lord's Supper is therefore of singular and touching significance.

It was the night of our Lord's betrayal, and as He gathered His own around Him, it was with the conscious knowledge that He was soon to be taken from them. Longing for their love and continued remembrance, but knowing how easily the human heart would forget, He assumed the place of a near relation and, taking up the old custom, converted it into a divine ordinance.

In the institution of this divine feast of remembrance, however, Christ imparted a far deeper meaning to the symbols than was ever conveyed by the formal loaf and cup of the Jewish mourner. To the Jew, the elements were merely necessary adjuncts but, in the Christian ordinance, they become the expressive types of the body and blood of Christ. As the Lord Jesus divided the loaf among His disciples, He declared, "This is My body, which is given for you: this do in remembrance of Me," and as He poured out the cup, He said, "This cup is the new testament in My

blood, which is shed for you" (Luke 22: 19,20). The words, of course, contain no thought of transubstantiation or consubstantiation, but are merely the plain statement of the spiritual significance of the appointed symbols.

The Roman Catholic church, in the doctrine of transubstantiation, teaches that by consecration, the sacramental elements are actually converted into the physical body and blood of Christ, and that the partaking of the feast involves literally the eating of the flesh and drinking of the blood of Christ. The Lutheran church, on the other hand, in the doctrine of consubstantiation, teaches that, at consecration, in some mysterious way, the flesh and blood of Christ are brought into union with the bread and wine. The fallacy of both doctrines is obvious. When our Lord declared, "This is My body," He was actually present in the physical body, and it is quite clear that the disciples did not partake then of the natural flesh and blood. On the other hand, as Bishop How points out, "if it be said that Christ's body is now a spiritual body, and that, therefore, what could not be then, can be now, this is to deny that the apostles at that time partook of the real sacrament."

The real explanation is to be found in the Lord's own discourse on the bread of life (John 6), where He definitely declared that, apart from eating His flesh and drinking His blood, life was impossible. (That the material flesh and blood are not indicated is made clear in John 6:63.) In 1 Cor.10: 16 also, the apostle Paul explained that the cup and the loaf represented the communion of (or participation in) the blood and body of Christ. The question is one entirely of fellowship and identification with Christ. Spiritually—and only spiritually—the believer feeds upon Him, and the vitality and power of the spiritual life are entirely dependent upon that feeding.

The full beauty of the type is irretriev-

ably lost when, as in the Roman Catholic church, the cup is denied to the laity. Body and blood, bread and wine, were both bestowed and, in the denial of one, the other loses any significance it had.

It is evident from Acts 2: 41, 42 that

### The Sole Qualification for Partaking

of the Lord's Supper is a personal belief in Christ as Savior. Neither ignorance nor inexperience can be regarded as a barrier, and unless there is a disorderly walk or a heretical belief, it is the responsibility of every believer to avail himself of the opportunity of remembering His beloved Lord. Obviously no unbeliever can have any part in the feast: such an one has nothing either to remember or to mourn. But to the believer, the feast is ever the tangible reminder of a loved One who has gone.

In Jehovah's dealings with Israel, the seventh day of the week was set aside as the sabbath, or hallowed day of rest. The characteristic day of Christianity, however, is the first day of the week. The

resurrection of Christ occurred on the first day of the week; the descent of the Holy Spirit and the baptism of Pentecost took place on the first day of the week; and from the earliest days of the church's history, the first day has been set aside as the Lord's day. It was accordingly on the first day of the week that the disciples came together to break bread (Acts 20: 7), and the apostolic practice has been continued to this day.

The place of gathering, in the natural sense, has necessarily an earthly location, since the physical body is limited to earth. From a spiritual point of view, however, the gathering should be in the heavenlies around Christ Himself—transported from the scenes of earth by the Holy Spirit. Whilst we remember One who is absent, spiritually we find ourselves in His presence. Moreover, He definitely declares of the gatherings of His people, "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18: 20).

(To be Continued in May)

## Notes on First Corinthians

By A. N. O'BRIEN, Duluth

### Chapters Twelve and Thirteen

The Apostle did not wish them to be ignorant concerning spiritual gifts, v. 1. They had been idolators, "carried away unto dumb idols," v. 2. Thus their minds had been debased, but now they were Christians, and their minds had been cleansed and ennobled. They now knew Jesus, a living Savior. They were also indwelt by the Holy Ghost. No man speaking by the Spirit of God could wish a curse on the Lord Jesus, v. 3. Nor could any man say "that Jesus is the Lord, but by the Holy Ghost," v. 3. The practical owning of the Lordship of Christ, is by no means easy. Many used the word in His days among men (Matt. 7: 23, 24; Luke 6: 46) but they never really acknowledged Him in that relationship of control over them. We never read of Judas calling Him

Lord.

"Diversities," "differences," "diversities," in vs. 4-6 are all the same word in the Greek. J.N.D. renders in each case "distinction." "Distinctions of gifts, but the same Spirit, distinctions of services, and the same Lord, distinctions of operations, but the same God Who operates all things in all." Some "manifestation of the Spirit" is given to each believer, v. 7. By it he can serve his fellowsaints. Wisdom is not the same as knowledge—many intelligent men are not wise. So the gifts are distinguished, v. 8. Wisdom has been described as "knowledge applied." Some can tell us where certain truths are to be found—others can show us how to apply them to our circumstances—this last is wisdom. "Faith," (v. 9) is likely some special gift of faith. All saints have faith in Christ, so that is

not a special *gift*. Gifts of healing, prophecy, discerning of spirits, tongues and interpretation of tongues are all mentioned in the list, vs.9,10. The words "to one," and "to another" are important, for many teach now that all should speak in tongues. The gifts are by the Spirit, Who "divideth to every (each) man severally as He will," v.11. Thus the church is like to a human body, with different members, for varied services. In fact this figure is next employed "For as the body is one, and hath many members, and all the members of that one body, being many are one body; so also is (the) Christ," v.12. It will be noticed that the head and the members are here called "The Christ," for the definite article is in the Greek. The Holy Ghost has produced this unity "for by (in) one Spirit are we all (we have all been) baptized into one body, whether we be Jews or Gentiles," v.13. The Holy Spirit unites all believers to Christ, in this one body—no mere professors are in it, for we "have all been made to drink into (of) one Spirit."

"The body is not one member, but many," v.14. Foot, hand, ear, eye, nose, etc. make up the body, and "God hath set the members in the body as it hath pleased Him, vs.15-18. Not all one member, but many—yet one body, vs.19,20. No member can dispense with the others, v.21. "Feeble members are necessary," v.22. There are "less honorable" parts "of the body" and "uncomely parts," but "God hath tempered the body together, having given more abundant honor to that part which lacked," vs. 23, 24. All this "that there should be no schism (division) in the body, but that the members should have the same care (concern) one for another," v. 25. One member suffering, all suffer—if one receive honor, all rejoice, v.26.

The church then is not an organization at all. It is an organism. There is a vast difference between these things. An organization is a voluntary society. Whoever wishes can join it, provided that those in it ahead of him will admit him. It is governed by officers and they are guided by articles of incorporation and by a con-

stitution and bylaws. Men receive into it and put out from it. In spiritual things this is a sect. It cannot contain all the members of the body of Christ, but it does add to the few real Christians within its communion many unsaved men and women. It takes a name, but it cannot be described by any name given by God to His people on earth. His names take in all true Christians, and no one else. But man cannot invent a name which is coextensive with the true church, and to apply a Bible name to less than what it stands for in the scriptures, is wrong, if not dishonest.

An organism is a body instinct with life. The one chosen to illustrate the vital unity of the church is the human body. It is controlled by the head, not by a president or a chairman. The life of the head flows through each member of the body. There is inter-dependence, mutual care and varied activity in a body.

The application of all this begins in v. 27, "Now ye are the body of Christ and members in particular." God, who set the members in the human body, has formed all believers into the body of Christ. Surely it becomes us to ask Him "What member am I?" Have we ever given this question any serious consideration?

In that body God has set some prominent members—apostles, prophets, teachers. After that less important gifts, "miracles (miraculous powers), gifts of healings, helps (surely this is a more common gift—anyone can help), governments, diversities (kinds) of tongues. Verses 29,30 show that no one had all the gifts. The answer to the question in these verses must be in the negative. Note this well, for in our day, and in some quarters, the gift of tongues is reckoned the unfailing sign of the baptism (as it is called) of the Holy Ghost. Some, not all, had that gift in apostolic days, and the teaching in question ignores the fact that when one believes the gospel he gets the Holy Ghost. See Acts 10;43,44 and the comment upon it in Acts 15;7,8. Acts 19;2, rightly translated says "Did ye receive the Holy Ghost when ye believed?" This can be seen by consulting the R.V. or J.N.D. or any literal

"Only acknowledge thine iniquity . . . and I will give you pastors according to mine heart" (Jer.3:13,15).

### 3. "And Samuel Judged," v. 6— Godly Rule

*"When the Lord raised them up judges,  
Then the Lord was with the judge  
And delivered them,"* (Jud.2:18).

Having led the people into the presence of God, the result of their confession is their restoration. Samuel becomes the link between God and His people. He acts on behalf of God, and rules as having the mind of God.

Samuel is the last of the line of judges raised up by God for the deliverance and well being of a failing people. (See Jud.2:18 and 1 Sam.12:11.) That line is very suggestive as to what should characterize any who aspire to leadership amongst the Lord's people. Cf. Heb.13:17.

The first one, Othniel—"the lion of God"—speaks of the boldness and energy of faith required if one is to rule. 2 Tim. 1:7

Deborah, the prophetess, dwelling under the shadow of the Almighty, could sit in judgment and arise a mother in Israel, and say "Hath not the Lord God of Israel commanded?" She had His mind and could communicate it.

Gideon was in the secret of Israel's abject condition (Jud.6:13), and entered into the secret of power (v.14), for conscious weakness brings in omnipotence.

Jephtah, "thrust out" and exiled, but sought for in a time of need (Jud.11:5), stands on a divine platform (vs.15-28), and realizes divine power, v.29.

In Samson we have Nazariteship—entire separation to God—a most important feature.

Finally in Samuel as judge we have all these features linked together.

As soon as Israel is restored to God the enemy is aroused. He ever will be when the people of God come together in true humiliation to supplicate before the Lord. But the people have learned the lesson of Mizpeh. Fear takes hold of them, but it

## Notes on First Samuel

By PETER PELL, JR., Grand Rapids

### The Revival, 1 Sam. 7:2-17

Twenty long years the ark abode in Kirjath-jearim. Dark days they were of departure and distance from God, but days in which God was making His absence felt in Israel, and by sorrowful chastening was winning them back again. Remembering brighter days, the people begin to lament after the Lord—the first evidence of a divine work in their souls and the necessary prelude to revival.

*"They shall come with weeping  
And with supplication will I lead them,"*  
Jer.31:9.

The record of the twenty years is lost—the story of the day of repentance and recovery is the subject of our chapter.

Instructive it will be to notice the sevenfold activity of Samuel, the man of

On every hand the idols were torn down from their pedestals, and the Lord received His true place in their hearts.

No evil can be tolerated if we are to experience deliverance from the Lord. It must be HE ONLY or not at all. He will brook no rival, for real love is exclusive. He would draw His people to Himself and thus from idols.

### 2. "And Samuel Said, Gather All Israel," v. 5—Priestly Ministry

*"Can the Lord but find thee emptied,  
That is all He seeks to find."*

Samuel gathers all Israel together to Mizpah for prayer. Mizpah means "watch-tower." The one who watches is God. We are under the divine eye. See Gen.31:49. The bringing of Israel to Mizpah would speak of fellowship—being in the light of His presence. 1 John 1:6,7.

What took place at Mizpah is very significant.

First of all, we see the ready response to the call to prayer, "they gathered to-



the call to battle, v.8. So those who spoke among the saints should give forth "words easy to be understood," or others would not know what was spoken; it would be to "speak into the air," unless comprehended by others, v.9.

There are "many kinds of voices in the world," and, no doubt, all have significance, v.10. But if one knows not "the meaning of the voice," he and the speaker are barbarians to each other, v.11. So the brethren were to seek to excell in the edifying of the church, v.12. Therefore he who spoke in a tongue was to pray that he might interpret, v.13. Otherwise the spirit might pray, but the understanding would be unfruitful, v.14. The Apostle therefore would eschew the speaking in tongues, and use language which he, and others, could understand; the same principles also governed his singing, v.15. Unless this rule were observed, how could others say amen, at his giving of thanks, when they did not understand him, v.16. He might give thanks well, but the other was not

likely no time limit was placed upon the meeting. Speaking in tongues was to be by not more than three persons, and "by course," as most likely they were in danger of a less orderly method. If there was not an interpreter present, those who had the gift of tongues were to be altogether silent, vs.27,28. These two rulings would practically prohibit nearly all which goes under the description of speaking in tongues in our day.

Two or three prophets might speak in one meeting—the rest were to judge, v.29. If another had a message from God, the one speaking was to give way, v.30. Thus all might speak and all would be taught and comforted, v.31. No one might pretend that he could not resist the impulse to minister, v.32. God is not the author of confusion, but of peace, in the churches, v.33.

The total absence of the ordained minister in this view of the public activities of the church is worthy of note. "The

## The Sunday School Corner

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

### Sunday School Notes

By ARCHIBALD COUSINS, London

This month we are giving an extract from the very interesting address given last month by Mr. H. Kingwell Saunders at Bloomsbury Chapel, London, on "The Christian in Service—In the Sunday School." We regret space will not permit of our giving a longer extract:

"Will you take with me a journey to the Sunday School? We notice that each teacher is present and punctual, and, we trust, prepared.

"And now the service commences. You are pleased with the singing. It is not the shouting of some go-ahead tune to words which are outside the compass of the children's thoughts, but the music of hymns of praise to the Savior expressed in youthful

"The notices are given out and classes commence.

"Looking back on the proceedings thus far, you feel that an earnest attempt has been made to make the service a real whole for the children, and not a matter of preliminaries which doesn't count much, followed by a lesson which matters everything.

"It so happens that a fresh scholar has come along on the occasion of your visit, and this is the first opportunity in the service to show the new-comer special attention. This the Superintendent is now careful to do. He takes down all necessary details, and the reason for coming being satisfactory, the new scholar is warmly welcomed and given a place in a suitable class.

"And as you look on at these proceedings, you are thinking, and maybe the

Savior, 'Out of the mouths of babes and sucklings thou hast perfected praise.' You notice, however, that the younger children have their work cut out to read the words quickly enough to sing them, and you wonder whether they have grasped much of their meaning and spirit. You are thankful that the Superintendent, when opening with prayer, does not make you think that he is engaging in private prayer, nor yet that he is at the Assembly prayer meeting, but that he has been but the leader of the children and voiced what may be truly their praises and their needs.

"After the second hymn a portion of Scripture is read, the children taking part, and here again you feel some misgiving as to the understanding of the younger ones, whose wrinkled brows, as they attempt to read, betray the effort they are making. The same thought is evidently in the mind of the Superintendent, for when giving out the third hymn he says, 'Now this is specially for the younger ones,' and some of the older scholars don't look overjoyed at being called on to sing a 'kids' hymn.

lish schoolmasters, the great Dr. Arnold of Rugby, come to your mind—'Whenever a day comes when I can receive a boy into my school without emotion it will be time for me to be off.'

"But more likely your thoughts go again to the Savior's words, 'Whoso shall receive one such little child in My name receiveth Me, and whosoever shall receive Me receiveth not Me but Him that sent me.' Yes, Christ in the closest imaginable way identifies Himself with the children, so that service and love for them are in truth service and love for Himself. If we had to deal with the child Jesus, how prayerful and loving and tender we should be in contact with His young life! This is how Jesus would have us approach all children. It is the warrant for the teacher's most consecrated devotion, and the guarantee of the glory and blessing of His service. It is a work uniquely acceptable in the Master's service.

"And now the Superintendent, as you are a very special visitor, takes you for a few minutes to the infants' room, and on

than all the Corinthians (v.18) but in the church he preferred to speak *five words* with his understanding, so as to teach others, than *ten thousand words* in a tongue, v.19. He, at least, was entirely free from any desire to display himself. Alas this could hardly have been said of the Corinthians.

They were not to be children, playing with something which made themselves prominent. It was well to be children in malice, v.20. Tongues were for a sign to unbelievers, as the quotation from the Old Testament showed, vs.21,22.

When, therefore, the whole church came together, if they all spoke with tongues, the unlearned and the unbelievers would say that they were mad, v.23. But if all prophesied, the consciences of such would be gripped, and they would acknowledge the presence and power of God, vs.23,24 and 25. Therefore when they came together, all things were to be done "unto edifying," v.26. Probably the verse implies that they were too anxious to take part, though

which means "ruler of the laity." In apostolic times men qualified of God, and gifted by Him taught the saints, with liberty for the Spirit to use whom He chose. Modern ecclesiasticism would call God's order confusion, but God never yet was mistaken.

Woman's place is definitely assigned to her—silence in the churches. She is "not permitted to speak," but to be in obedience, v.34. It will not do to suppose an unusual unfitness on the part of Corinthian women for six good authorities omit "your." 1 Tim.2;11-15 commands the same silence, and gives reasons for it. The Apostle immediately demands that every one pretending to spirituality must acknowledge his apostolic authority in the matter, v.37. Authority did not originate in Corinth—it came to them, v.36. If any one was so grossly ignorant as not to bow to the apostle, he was given over to ignorance, v. 38. They were to "covet to prophesy" and not to forbid speaking in tongues, v.39; and all things were to be done decently (in a comely manner) and with order, v.40.

on any day when there is a distinct heart yearning after the Lord on the part of His people.

1. "And Samuel Spake," v.3—  
Prophetic Ministry

"He sent His word  
And healed them," Psa.107: 20.

In the work of restoration, the Lord uses the one who had learned to distinguish His voice and to understand His word. Twenty years in obscurity, but all the while a vessel meet for the Master's use, Samuel once more appears on the scene. His first activity is to bring the word of God to all Israel. He appeals to their consciences and to their hearts; warning them of their sad condition and of the barriers between their souls and God, while he directs them to the only worthy object—the Lord Himself.

What a need there is today for ministry as faithful, and fearless, and effective as Samuel's. It did not leave the hearers as they were; it wrought obedience in them.

ing out before the Lord was the expression of their utter weakness and helplessness (Psa.22: 14); but it also expressed trust in the Lord, for although water spilt on the ground is a picture of weakness, (see 2 Sam.14: 14), its being poured out before the Lord, brings in the hope of it being gathered up again.

And then the whole day's *fast*, when the desires of nature were repressed and finally, the heartfelt *confession* of their sin, tell how thorough the self judgment was, and how real the restoration.

To gather the people of God together is the calling of every true servant, and never was there greater need than in our day for being "drawn together after the Lord;" being brought under His eye to see things as He sees them.

The need of revival is felt on every hand—the way to revival is so little known. What would not be the blessed results did the people of God come together as Israel did, and confess, and fast, and pray at another Mizpeh.

the two-edged dagger—symbol of the word of God with which one must be familiar if the foe is to be vanquished. Titus 1:9.

Shamgar's oxgoad would suggest Eccl. 12:10,11 and the effective use of the word of truth. Cf. 1 Cor.2:4; 1:27.

in measure the value of prayer. There is no calling for the ark; no shouting now. They say to Samuel, "Cease not to cry to the Lord our *God for us* that He will save us."

*(To be Continued)*

## Notes on First Corinthians

By A. N. O'BRIEN, Duluth

### Chapter Fourteen

The Apostle desired that the saints would "follow after love," as the greatest of all blessings. They were to "desire spiritual gifts" as well, but specially that they might prophesy, v.1. A tongue, unless understood by others, could not edify, v.2. He might indeed speak mysteries, but others were not blessed, for they did not understand him. But a prophet, when he speaks, edifies, exhorts and comforts others, v.3, and love always aims at the good of others. Speaking in tongues, might edify the one so doing, but not the

church, v.4. There was no jealousy in Paul, he would rejoice if they all spake with tongues (v.5) but much more if they all prophesied, for that is a greater gift; unless tongues were accompanied by interpretation, that the church might receive edification. If Paul came among them with tongues, he would not profit them; but revelation, knowledge, prophesying, or doctrine would be of real value to them, v.7.

Musical instruments must give a distinction in sounds, if the tune is to be recognized, v.8. The trumpet must give a certain sound, or no one will understand

translation. Eph.1;13 is a present participle "having believed, ye were sealed."

We are urged to "covet earnestly the best gifts," for a gift is to profit the saints, and to glorify God. There is something, however, more excellent than gift, v.31.

### Chapter Thirteen

Tongues are spectacular and amazing (Acts 2;7) but without love, are "sounding brass or a tinkling (clanging) cymbal," v. 1. Prophecy, understanding, knowledge and faith, in whatever degree, without love, are nothing, v.2. Benevolence, and suffering, even to martyrdom, without love, profit nothing, v.3.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth," vs.4-6. Love bears, believes, hopes, endures, never fails, vs.7,8. Prophecies have failed—there are no foretellers of the future on earth now. Tongues have ceased, for the thing displayed now is mostly a cheap imitation of what was common in apostolic times. Knowledge (partial, see next verse) will vanish away. We know a little of this and a little of that, but, thank God the perfect is coming (v.10) and the partial will vanish, or rather be swallowed up in it. Infancy is followed by maturity, and dim and partial vision will give place to perfect sight and absolute knowledge, v.12. Apostolic, prophetic and spectacular gifts are gone, but faith, hope and love abide, v.13. Faith and hope are for the journey, but love is for the *home*, as well as for the road. It abides forever. I will not need faith, nor hope, in heaven, but "God is Love" and "Love is of God." Love abides eternally. Hallelujah!

What is *your* life? James 4:14.  
Indescribable, but tangible;  
'Tis ours to make or mar.  
We can drag it through the mud,  
Or we can "hitch it to a star."

S. McLEOD TOCHER.

## INTERCESSION

By SAMUEL TAYLOR

### Prayer Requests

Pray for continued blessing on the ministry of LIGHT AND LIBERTY.

Information that came to the editor of this page through a public intimation in a certain assembly shows that there is need for prayerful exercise about the support of faithful evangelists who are endeavoring to function properly.

Pray earnestly, in the light of the apparently near coming of the Lord, that business depression may not unwarrantably curtail gospel effort.

A letter has come to Ontario, Canada, inquiring for a Mrs. Mary Blanche Hill, who is believed to be associated with an assembly in Canada. Information regarding her whereabouts would be welcomed by Mrs. Mabel Barteaux Fate, 516 Boccaccio Ave., Venice, Cal., U.S.A.

Pray for the servants of the Lord in foreign parts and in home-lands.

May much prayer be made for Christians who are in business and who are sorely tried owing to present economic conditions.

Pray that assemblies may be kept true to the Word of God, in these days of declension.

Praise God for answering prayer on behalf of Mr. John Watt. He hopes to be preaching again by the time this is in print.

Pray for brother Fischer of Baltimore who has met with a serious accident.

Pray earnestly that **Mauroism** may not disrupt our assemblies.

Please pray that our young people may not be caught by *Buchmanism* (called The Oxford Group Movement).

## CURRENT EVENTS

By TOM M. OLSON

### Is Russia Conceding Defeat?

The March number of Harpers contains an article by Maurice Hindus entitled: "Has The Five Year Plan Worked?"

In this article, Hindus says: "Russian revolutionaries no longer even get excited about religion, not because they have had a change of heart but because they regard the issue as settled. Never before in a public demonstration in the streets were there so few anti-religious banners and posters as in the celebration of the 15th Anniversary of the Revolution. Anti-religious societies, which even two years ago were flamingly and boisterously in evidence all over the country, are hardly heard of nowadays. The Russian revolutionaries regard their fight with religion as finished."

Yet the same writer estimates that "possibly less than one-fourth" of the Churches in Russia are *still functioning*.

Can it be that Russia is beginning to hear that "dreadful sound" in its ears, which Eliphaz wrote about? "Trouble and anguish shall make him afraid, . . . for *he stretcheth out his hand against God*" (Job 15: 21-25).

### Almost Perpetual Motion

The nearest thing to man's oldest and most futile dream—perpetual motion—was on exhibit at Grand Central Palace recently.

The machine produces power without fuel or human aid.. Engineers said it was so near to perpetual motion that only an engineer could understand why it was not.

The machine works on a thermodynamic principle, utilizing water and vapor to produce its power. Engineers explained the chief reasons it was not perpetual motion were that its parts would wear out and that it could be stopped.

Man in his helplessness to invent something which will never wear out and which cannot be stopped should listen to the Psalmist who said: "God hath spoken

once; twice have I heard this; that *power belongeth unto God*" (Psa.62: 11).

### Mussolini's Militant Peace

With the Italian Premier's power in world affairs becoming steadily more confirmed, his ideas on peace are of international interest.

A writer for the Herald-Tribune Magazine had the privilege of personally asking Mussolini what he really thought of world peace, and if he believed that permanent peace were possible and desirable.

Mussolini answered: "I am not a pacifist, but I am for the longest period of peace possible. I deny perpetual peace. It is death. Certain human virtues grow weak if they are condemned never to be tempered in struggle."

When asked how long a peace he had in mind when he spoke of "the longest period of peace possible," he answered: "Fifty years—a hundred years."

How much superior is the plan of the "Blessed and Only Potentate!" Concerning His future reign the Psalmist said: "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psa.72: 7).

### The New Micro-Wave Phone Line

Marconi has perfected the world's first ultra-short-wave telephone; and he predicts that this micro-wave radio will be the world's future method of communication.

He said the new system is of great scientific interest because the communication is entirely over land, and the micro-waves can leap obstacles in the visual line between stations.

It is of interest to note that the first city to have a short-wave telephone station is Rome; and the first person to be heard over the line was the Pope. And the occasion was the fourth anniversary of the signing of the Lateran Treaty, which ended fifty years of estrangement between the Vatican and Italy.

The pontiff said that the signing of that Treaty should produce a "luminous future."

After reading Revelation 17, one won-



ders if "ominous" would not be a more descriptive word than "luminous" in the pontiff's message.

### Changing Churches and Hymns

Harold V. Milligan, choirmaster of the Riverside Church, New York City, informs us that the "old fashioned church" was a preaching station. People went to church and then went home! "The modern church," he says, "with its parish house, bowling alley, gymnasium, and perhaps dances is an entirely different place."

And as to hymns, this organist says: "Most of the hymns that were being used even when I was a boy were all about what poor, miserable sinners we were! I remember one phrase, 'Such a worm as I.' 'Jesus, Lover of my Soul' was pretty bad, though it's still sung."

He goes on to say: "In enlightened communities now they've thrown out all that sort of thing—they're just left out of the hymn books. We're getting more and more hymns by men like Chesterton, Kipling, and Henry Van Dyke about world brotherhood, peace and good will. The most striking feature of modern hymns is their emphasis on world brotherhood."

Changing old hymns and churches will not change human nature. "Miserable sinners" still need the Lord Jesus, the great Lover of souls; and it is a matter of profound thanksgiving that He changes not.

### QUESTIONS and ANSWERS

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

*Question No. 18*—"He was buried and He rose again, according to the Scriptures" (1 Cor.15:4). What Scriptures? Please give chapter and verse.

*Answer*—If the inquirer will turn to Acts 2:25-28 he will find Peter answers the question very decidedly by quoting David's prediction in Psalm 16 of the resurrection of Christ.—*Winsor Chase.*

*Question No. 23*—If leaven typifies evil why is it found in the sacrifices mentioned in Lev.23:17 and Amos 4:5?

*Answer*—Lev.23 treats of "the feasts of the Lord," v.2. The first feast is the Passover, v.5. This speaks of the death of our Lord. Then comes the "sheaf of the firstfruits," vs.10,11. There was no sin-offering accompanying this, for it represents Christ in resurrection; and in Him was no sin. But the "two wave loaves," of v.17, were brought out of their habitations on the 50th day after the sheaf of firstfruits was waved. They represent Pentecost, and the offering of the church to God. Compare Rom.15,16, where the believing Gentiles are spoken of as an offering to God. The same thought is suggested in Phil.2:17. But since the two loaves of Lev.23:17 represent the church, they were to be "baked with leaven," for there is surely sin in us, even though we are past condemnation. With this presentation of the two loaves there was a sin offering (v.19) for the sin in believers is perfectly met by the sacrifice of Christ.

Amos 4:5 probably refers to Lev.7:12, 13, where a sacrifice of a peace offering, for thanksgiving, was to have one loaf of leavened bread, for our thanksgivings always have some selfishness in them.

—A.N.O'Brien.

### The Two Prayers

Last night my little boy confessed to me  
some childish wrong,  
And kneeling at my knee he prayed with  
tears;

"Dear God, make me a man  
Like Daddy, wise and strong: I know You  
can!"

Then while he slept I knelt beside his bed,  
Confessed my sins, and prayed with low-  
bowed head;

"O God, make me a child, like my child  
here—  
Pure, guileless, trusting Thee with faith  
sincere!"

—"The Expositor."

Let us get rid of the hunger marks on our faces, so that we may commend the Gospel to others—*Selected.*

# 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

**Mr. J. O. Brown** spent five weeks recently at Gentry, Ark. The little assembly seemed helped though there was much opposition.

**Williamson, Iowa**—The saints are again extending an invitation to attend the all day meeting to be held Sunday, April 9th. Basket dinner.

**E. G. Dillon**, whose address is 117 South Maple St., Sturgis, Mich., has been giving his whole time to the work of the Lord for more than a year. He had a few meetings in Joliet, Ill., in November. His next series of meetings was in Kalamazoo, Mich., where four were saved and added to the meeting. Later he had four weeks in Otsego, Mich., in a gospel hall used by a mission. Four souls professed Christ, and the Christians in the mission, who had already withdrawn from the denominations, were instructed further in the ways of the Lord. On the third Sunday of his meetings about thirty of them broke bread together. They had never seen, nor heard of, such a meeting. Bro. Will Pell, of Grand Rapids, has helped them since, also saints from the meetings at Grand Haven, and from Sturgis. Bro. Dillon hopes to labor in Fort Wayne, Ind.

**A. B. Miller** has had meetings in Elgin, Ill., Lafflin St. and Washington Heights in Chicago, Ill., and in Kalamazoo, Mich., U. S. A., and Windsor, Stratford, Staffordville and Tilsenberg, in Ontario. He hopes to visit Orillia, Toronto and Peterboro while in Canada.

**Riverside, Calif.**—The annual conference will be held, d.v., on Easter Sunday, April 16th, at the American Legion club house, Fairmont Park, Riverside. Order of meetings: 10:30 a. m., 2:30 and 7:00 p. m. The prayers and presence of God's people will be appreciated (1 Thess.5:25).

**Germantown, Philadelphia**—The conference held on Feb. 22nd was well attended and the ministry very profitable. Messrs. Jennings, Hill, Tharp, Hamilton and McCandless shared the ministry.

**Baltimore, Md.**—A conference was held on Washington's birthday at Arunah Avenue Gospel Hall. Appreciated ministry by Messrs. McKenzie, McCandless, Landis and Spink. Large number present.

**William Robertson** is having meetings at Raleigh, N. C., where it is difficult to get in the unsaved. He purposes going further south as the Lord opens the way.

**Miami, Fla.**, 29th St. Gospel Hall—"A. R. Crocker of Galt, Ont., who labors on Manitoulin Island, has been with us during the month of February ministering the word to saint and sin-

ner, and we have seen fruit to the glory of God. There were nine young people baptized last Sunday evening, the hall being filled. Bro. Crocker went on to Palm Beach for ten days, and will be with us again later. Interest still continues and we pray for further blessing."

**Camden, N. J.**—The one week of meetings by James F. Spink on "Revelation" was much appreciated. A goodly number were present at the meetings which were enjoyed by all. H.C.R.

**Geo. M. Landis** is working in the Greenwood Hills district and is having encouragement with the work among the children.

**Grand Haven, Mich.**—The Lord is blessing the Pell brothers in this district. Quite a few are being saved and our brethren are greatly encouraged.

**B. M. Nottage** spent four weeks in Detroit, two weeks in Cleveland and one week in Chicago and saw blessing among the colored people in each place. He is now having meetings at Rehoboth Chapel, New York.

**John Hunt** had good meetings in El Paso, Tex. Baptized two women who were saved some time ago. Had two weeks meetings in San Antonio when a young man professed to be saved. Also had nearly three weeks meetings in Houston with F. W. Schwartz with interest and blessing.

**Boas St., Harrisburg**—James F. Spink spent a week here. Ministry appreciated by good audiences. One professed to be saved.

**Flint, Mich.**—"We made final arrangements to secure a suitable building for our meetings on Saginaw St., which is the main thoroughfare through the city (Dixie Highway). The new hall is about twice as large as our old building and seats about 200, and is known as Gracelawn Assembly Hall. We worked hard and got the hall ready for occupancy by Jan. 1st and held our second annual conference in it for two days, Jan. 12. Since then we have been having six weeks of special evangelistic meetings, during which a score or more have professed conversion."

**Gospel Hall, Teppenish, Wash.**—The depression has been taken advantage of by the little assembly here. Gospel meetings were advertised with free luncheons for the needy and unemployed. The start was small but rapidly increased until the house was filled with hungry listeners. It has helped break down prejudice; and quite a number professed to be saved. The first four weeks of meetings were conducted by Pearson Mills, followed by three weeks of ministry by Geo. L. Hunt.

**E. K. Bailey** is having meetings about 20 miles from Salem, Oregon, and is finding interest and encouragement in country places.

**Kelker Street Gospel Hall, Harrisburg**—"Geo. McKenzie came here early in December, and with slight interruption continued until March 7th. We had lectures on the book of Revelation, also some Bible readings in Romans and Galatians. Seven confessed Christ as their Savior and six have been added to the assembly. For a considerable time there has been much exercise among the saints at Kelker Street, and those at Second and State Street about coming together. Progress has been slow and very deliberate. Several conferences between brethren appointed by each of these meetings were marked by much prayer and frank inquiry into all matters concerning doctrine and practice. The result was that no Scriptural reason could be found to keep these two meetings apart. It was agreed by both companies to fix up the hall at Kelker Street and while this was being done we met together at State St. On Lord's day, March 5th, we had an all-day meeting. About 250 were present. Richard Hill and Geo. McKenzie ministered in the afternoon and Geo. McCandless preached the gospel at night. Two professed to be saved, and thus a day of blessed intercourse in the things of the Lord was brought to a glad ending."

**El Paso, Tex.**—The third annual conference was held over the week-end of Jan. 21-23. Brethren Hunt, Swartz, Allingham and Thompson ministered. Though not so many attended as at previous conferences, yet it was a time of uplifting and fellowship.

**Albuquerque, New Mexico**—"This is new ground as far as "open" testimony is concerned, yet a fruitful and encouraging visit was paid by brethren Allington and Robert Thompson from Texas. Meetings at Five Points and at Barton were very well attended, and it is hoped to return to these parts during the month of June, and build up the work started."

**Nordheim, Texas**—The weekly Bible class carried on in the home of Mr. Robert Thompson continues with increasing interest. The ladies attending are of a truth "searching the scriptures daily."

**New York City**—F. C. Jennings and E. Buckler gave appreciated help in Elizabeth, New Jersey. R. J. MacLachlan was in Brooklyn giving help in the gospel. His visit was much enjoyed by the saints. We are glad that our brother has regained his health. The conference at Fenimore Street, Brooklyn, was well attended. Helpful words by F. C. Jennings, G. Hamilton, R. Hill and Walter Munroe.

**Loan of Gospel Tent**—Mr. W. M. Rae, Laurel View Apts., 32nd and E. Pine, Portland, Oregon, would value the loan of a tent for the Pacific coast for the early part of the season, or if any person has a cheap one for sale he would gladly consider buying same.

**Pittsburgh, Pa., North Side**—James F. Spink had a week here. Attendance good and saints much refreshed by the ministry of the word. J.M.

**Hartford, Conn.**—Gavin Hamilton gave seven addresses on the Lord's second coming Feb. 5-10. Meetings well attended and ministry greatly enjoyed.

**Aldine, Ind.**—Mr. Jas. G. Gilbert of Chicago held three weeks meetings here during Feb. and March which proved very helpful to the Christians, and some professed faith in Christ.

**Baltimore, Md.**—James F. Spink held a series of meetings here on the coming again of our blessed Lord. Attendance was by far the best that we have had for years. John Conaway also spent a week-end with us and cheered the little flock. M.T.B.

**Harold Jones and Frank M. Detweiler**—"We have just completed five weeks of tent meetings at Rivera, Fla., with good interest and two confessing Christ as Savior. For the past three weeks we have preached here in Key West, Fla. This is our third visit and we are encouraged to find many who have trusted Christ on our former visits going on well; becoming pillars in the assembly. We believe three souls have trusted Christ and others are exercised who will no doubt be saved as the meetings continue through Bro. V. Pennington from Bloomfield, N. J."

**Terre Haute, Ind.**—T. B. Gilbert spent March 5th here when four were baptized. The brethren have moved into a church building and are being much encouraged by the attendance at the gospel meetings and also in the Sunday School.

**Des Moines, Iowa**—The Annual Conference will be held, D.V., from May 28th to 30th, commencing with prayer meeting Saturday, May 27th. Full particulars from T. E. McCully, 1102 19th St.

**Hugh Kane, Monrovia, Calif.**—"Will you please announce through LIGHT AND LIBERTY that Mrs. Kane and I are safe. There was no loss of life, injury, or property damage in Monrovia. Of course, we are in the quake zone, and felt it to an extent that was rather uncomfortable.

We were eating supper when we heard a rumbling noise and the house shook and swayed. The dishes on the table began to dance. We went outdoors immediately, that being the safest place. For a few seconds we found it hard to keep on our feet as the earth rocked. Long Beach was the hardest hit. None of the Christians were hurt. I went over there a few days ago to see them. I found some of them, like many others, sleeping in tents and cooking their meals on the side walk. All school buildings were wrecked, as well as stores and homes—none of the Lord's gathered out people received even a scratch. One family has lost practically all, their home is wrecked and their living gone. People are living in suspense, lest there be a recurrence of this awful disaster.

Surely, such things should make people think

**Eleuthera, Bahamas**—Conference will be held at Tarpum Bay, Eleuthera April 8th to 10th inclusive for prayer and ministry of the Word. Those coming from a distance please write to S. B. Thompson.

**Grenada**—J. H. McKay writes of fresh interest and blessing at **La Digue** and of a new opening at **Sauteurs**, in the extreme north, where a family from Tobago has gone to reside. Another worker urgently needed.

#### PORTUGUESE WEST AFRICA

**T. Ernest Wilson, Malange**—"We think that an undue amount of stress is being laid on the value of celibacy for the pioneer missionaries. We believe that the balance of truth lies the other way. There is a great danger of a single young man in a pioneer district neglecting his health and ruining his body through overwork and badly cooked and prepared meals. More breakdowns have resulted from this cause than any other. Then in a country like Africa where promiscuous immorality is the normal village life in certain parts, a single young man is a mystery to the natives. It is better for his own testimony's sake and for many other reasons to be married. The writer has been engaged for six years past in opening up a new country where the above conditions prevail. He would pay a tribute to the splendid work of his wife who has shared hardships from the very first without a complaint. Any success in the salvation of souls is largely due to her help. Thank God for the pioneer women of Africa! They are legion.

"One thinks of the isolated workers in the depths of an African forest whose bodies are riddled with malaria and who run daily risk of contracting serious disease. Some live hundreds of miles from the nearest medical help and wage a continual warfare against the naked forces of heathenism. Constrained by the love to Christ they have their full share of suffering, which

they endure without complaint. Of course it is possible to be sidetracked, and one could spend their time big game hunting or in geographical exploration, etc., but the true soul winner has more important work to do. We trust that these few remarks will stir you up to pray for the work and workers in this benighted land."

Recalling an article in a former issue of **LIGHT AND LIBERTY** by Mr. Harold Barker about the "Smiths" and as the only sister of the Perrin Smith referred to I regret not being sufficiently artistic to picture in your readers' minds the home; and to enable them to breathe in the atmosphere which were among our blessings, from our trundle bed, which was rolled under mother's and father's bed, during the day, to save space:

Saved parents with open hearts and tender consciences for GOD and His Word, putting these first in time and substance bowed, with us, at the beginning of each day, committing us to their Father's tender care and keeping.

At the ages of 13, 11 and 9 respectively we were bereaved of our dear father, but mother, lovingly and firmly, persisted in the same, even when we were rushed with hard work and puzzled to make ends meet.

I am persuaded that when Canada and United States produce more homes like that the different mission fields will be better supplied with workers, and it is immaterial whether they are "Smiths, Browns, or Joneses."

Yours humbly in His service,

Mrs. E. W. Brown (*formerly Minnie Smith*).

*Footnote*—Mrs. Brown has been laboring in South America with her husband E. W. Brown for over thirty years, and they have done faithful service, plodding on all these years. They are worthy of the prayers and confidence of the Lord's people everywhere.—R. W. Rycroft.

## WITH THE LORD

**William Stevenson, Belfast, age 63.** Born in Lisburn and saved early in life. Spent a number of years in different parts of Canada, chiefly Toronto. Returned to Belfast and for the past twenty years gave all his time to the Lord's work. He had a long record of self-denying service both in Ulster and the Irish Free State. He was a preacher of the pioneer type and was much used in opening up districts for the gospel. He passed peacefully into the presence of the Lord on Feb. 6th. The last hymn he tried to sing was:

*Onward, upward, homeward  
Joyfully I flee  
From this world of sorrow,  
With my Lord to be.*

Brethren Poots, Bingham, Bailie, and McKelvey took part in the funeral services.

**Duncan Anderson** went to be with the Lord on Feb. 17th at the age of 73. He was saved at Bancroft Ont., in 1896 and has remained in fellowship with the Lord's people until the end. A brother much beloved, he died at Calgary and was buried at Kirriemuir. Four sons and three daughters mourn his loss. Funeral services were large and were conducted by E. Roughby and A. R. Stephenson.

**Frederick Clare** of Toronto went to be with Christ on Feb. 17th, age 82. Saved 66 years ago, he associated himself with those meeting in the name of the Lord. He took keen interest in the spread of the gospel and was actively engaged with the efforts of the British and Foreign Bible Society and the China Inland Mission. The funeral service was held in the Olivet Gospel Hall

where he had been a regular attendant for ten years. Richard Irving and S. K. Peterson conducted the services. He leaves a widow for whom prayer is requested.

**Dr. E. A. Martin**, for twenty years editor of "Words in Season," had been in ill-health for some time and on Wednesday, Feb. 22nd, took a hemorrhage and was unconscious all day Friday until 7:15 p. m., when he passed peacefully into the presence of the Lord whom he loved and served so many years. The services were held from the home of the Misses Copp, West Medford, Mass., where he resided since returning from California a year ago. Mr. W. P. Douglas, J. Pearson and Chas. Keller conducted the services in the home. Hugh Thorpe took the service at the grave. Christians connected with the assemblies in Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Pennsylvania and Ohio attended. His faithful wife survives him, whom we might remember in prayer.

Word has come that **Mr. J. Clement** of Lipton, Sask., has passed into the presence of the Lord while on a visit to England. Bro. Clement was for many years in the Lipton district, and bore a good testimony. It was his first visit to England since his coming to this country many years ago. His wife and two daughters are in Saskatoon and much prayer is asked for them.

## BOOK REVIEWS

By SAMUEL TAYLOR

**Annual Prophetic Conference** (March, 1932). Notes of the addresses revised by the speakers. Speakers: H. A. Ironside, Canon F. E. Howitt, James MacFarlane. Paper. 114 pp. Price 35c. Toronto: Home Evangel Book Shop.

This book is published by authority of the Prophetic Investigation Society of Toronto. It contains valuable expositions of prophetic Scriptures, and matter of a very interesting nature. It should be helpful to persons who are exercised about whether the Church will go through the tribulation or about Daniel's 70th Week.

**The Prophetic Lamp.** By Ernest Baker. Paper. 79 pp. Price 55c. Glasgow: Pickering and Inglis. Deals with prophecies concerning Christ, Israel, The Nations, and The Church. Non-believing enquirers should here find proofs that the Bible is a Divine Revelation. The treatment of prophetic scriptures, and the information, bearing on prophetic matters, that is given, should interest Christians.

**Studies in the Epistle to the Hebrews.** By George Henderson. Paper. 128 pp. Price 50c. Barkingside, Essex: G. F. Vallance.

The studies are a feast of fat things. This choice ministry shows close study, wide reading, and ripe experience. The student of Scripture should add to his library this book which contains rich portions of exposition.

**This Believing World.** By Lewis Browne. Cloth. 347 pp. New York: The MacMillan Co.

In a brief, simple, manner this book covers a wide field of inquiry. What in it is historical and accurate has value. The treatment of its important subject, "A simple account of the great religions of mankind," is strongly flavored by the theory of evolution, and is decidedly "modernistic." The birth-place of religion is the fear that dwelt in the heart of savage man, "poor, gibbering half-ape"—according to this treatise (Romans, chapter one, explains how and why men became idolaters). The accounts of Judaism and of Christianity, show a tragic ignorance of the Bible, and exemplify the Scripture, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor.2:11).

The book, though written in a mild tone, is thoroughly anti-Christian. It places Jesus on a level with leaders of religious cults, and rejects His proper Deity.

That the book has passed through sixteen reprints is a sad commentary on present conditions.

## CHANGE OF ADDRESS

Louis J. Germain, Deseronto, Ont., Canada.

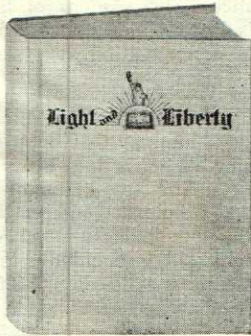
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