



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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CONTENTS

	PAGE
Belshazzar's Feast, J. G. Bellett.....	163
"The Flesh" and "The World," W. W. Fereday.....	165
The Napkin, Harold P. Barker.....	166
Gems of Truth from the Revised Version, Robert Lee.....	167
"A Storm of Wind," Dr. George Henderson.....	168
Four Anchors, H. Ernest Marsom.....	169
One Man Ministry, William Kelly, J. R. Caldwell, H. A. Ironside.....	170
First Steps for Young Believers, F. A. Tatford.....	172
Giving, William Robertson.....	173
Gospel Studies, Fred J. Squire.....	174
Notes on First Samuel, Peter Pell, Jr.....	175
Boys and Girls Christian Camp, Dr. Arthur C. Hill, B.A.....	177
Notes on First Corinthians, A. N. O'Brien.....	178
A Study of the Epistle to the Galatians, John Bloore.....	180
Brief Truth in Prose, T. Baird.....	181
The Office Window, James F. Spink.....	182
Current Events, Tom M. Olson.....	183
Prayer Requests.....	184
Questions and Answers, A. N. O'Brien.....	184
The Work of the Lord in Many Lands.....	185
Missionary Page, R. W. Rycroft and Roy Rapsch.....	187
"With the Lord".....	189
Book Reviews, Samuel Taylor.....	190

THE July issue will contain a rich feast for the Christian's heart. A few of the articles are, "Grace" by J. N. Darby, "The Believer's New Life" by William Ferguson, a continuation of "The Feast of Belshazzar," and others of equal worth.

Is everybody in your meeting reading Light and Liberty?

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Light and Liberty

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

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It is the desire of the Editors to send this paper to
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Fort Dodge, Iowa, U. S. A.

Belshazzar's Feast

By J. G. BELLETT

The following article is from the pen of J. G. Bellett, one of the first of those known as "Brethren."

The "Great Exhibition," referred to in the article, was originated and presided over by the Prince Consort, husband of Queen Victoria. It was held in the Crystal Palace, London, in 1851, if I mistake not, the first of its kind.

The principles brought out in the article are so important and practical, and, I judge, so appropriate at the present moment, that I hope you may be free to insert the paper in "Light and Liberty," and that it may be used of the Lord for blessing to the readers of that magazine.

James R. Elliot, Chicago.

While Jeremiah was left in Jerusalem to witness the course of moral corruption there, and to warn of coming judgments, and while Ezekiel was among the remnant in the place of discipline or of righteousness on the river Chebar, Daniel is set among the Gentiles, even at Babylon, to learn the history and the ways of the Gentile, or the world.

We may see this in his first six chapters, which constitute the first part of the book. In chapter one we see the Gentile, or the world, set up. Then in chapter two we get the same system, the world in its political career, seen in all its parts, from its head of gold to the toes of clay-iron, and judged, in the appointed hour, by the stone which becomes a mountain, to occupy the scene of power all the world over with an untransferable kingdom. Then, in the following chapters the stories of Nebuchadnezzar, Belshazzar and Darius give us the moral course of the world. In Nebuchadnezzar we get a persecuting power, connected with human religion or idolatry. The king sets up an image, and demands the worship of it on pain of the fiery furnace. The righteous refuse, and suffer. In Belshazzar we get the easy, worldly, self-indulgent thing, with contempt of religion. The king makes a feast, worshipping all that which ministered to his pleasures. The righteous are utter strangers to

it all. In Darius we get a persecuting power again, but it is in connection with self-exaltation. The king makes an interdict, that none are to be treated as God but himself for so many days, on pain of the lion's den. The righteous again refuse, and suffer.

These are plain and sure distinctions in the progress of Gentile iniquity. And it may strike us, I judge, very clearly, that we are at present rather in the day of Belshazzar. Persecution and idol-service gave character to the preceding day, and persecution and the deification of man to the day which followed; but all was easy indifference, with thorough satisfaction in the present things of the world, in the day of Belshazzar. Refusal and consequent suffering form the path or history of the righteous in the times of the idolatrous, persecuting Nebuchadnezzar and of the self-exalting Darius; but, in the times of Belshazzar, perfect and thorough separation is the place of the saints of God.

There is a voice for us in all this. Daniel is not seen at the feast. And there is one, though not in his strength, yet much in his spirit, who is absent also—the queen—the king's mother. The king is ignorant of the man of God, who was then in his dominions. He is also unmindful of the doings of God which had been in the same dominions in the days of his father. But the queen has recollections and knowledge of these things, and she is a stranger to his feast.

Is not the question, then, with us to be this: Who is the separated one now? Who is going to the king's feast, or who, in the light of the Lord, is separated from it? The present is an easy, self-indulgent, worldly moment. The gods of gold and of silver, of brass, of wood and of iron are praised. All the capabilities in the world to make a feast are produced, and displayed, and gloried in. Social accommodation and social delights are the great object. Man's works, the fruit of his skill and

the resources of his country adorn and furnish the scene, and are the host of the feast, that which gathers and entertains. Man is providing the joy of this awful hour in the world's history—awful indeed, not in the judgments or sorrows which are upon it, but in the moral principles which are quickening it. The captivity of Zion was heedlessly forgotten by Belshazzar, and the vessels of God's temple were profaned. The operations of His hands were not considered, but the wine and the tabret were in his feast. So now;

The Rejection of Christ Is, by Common Consent, Forgotten,

that man may meet his fellow, greet him with a common joy and with a common welcome, because they are all of one earth, of the same world, of kindred flesh and blood; and all God's claims on His elect and testimony against the world are thrown together as what, for a season, must be passed by till the feast day is kept.

Where then, again, I ask, is the separated one? Where is Daniel? Where is the king's mother? The feast does not attract them, though they may be in different measures of strength. Daniel knew the character of it before the judgment of it was pronounced. He does not wait for the fingers of the man's hand to put him into his place in relation to it. He is not moved by the mysterious writing on the wall.

Sudden destruction, as a thief in the night, does not come upon him. He and his companion, though a weaker vessel, are in the spirit of their minds, in the place from whence these fingers were sent—they were "children of light and children of the day." The judgment upon the feast had no terror for them, for they were not at the feast. They had judged it already. Their separation was not sleep. "They that sleep sleep in the night, and they that are drunken are drunken in the night." But they were not more indifferent to it than taking their pleasure in it. Their separation, therefore, as I said, was not sleep. In a divine sense, they watched and were sober (1 Thess. 5: 3). In the separated place Daniel knew the judgment of God about it all long before the writing on the wall an-

nounced it to the world. All this is full of meaning for us. I am not going to say that the form of evil which Belshazzar's day presents is the worse. Nebuchadnezzar set up an idol before that day, and Darius set up himself after it. The fiery furnace was heated for the saints in the former reign, and the lion's den was opened for them in the latter. The day of Belshazzar witnessed nothing of this. The abomination in the plain of Dura did not demand worship then, neither did the royal statute forbid worship toward Jerusalem then. But still there is something in Belshazzar himself, if not in his day, which especially provoked the Spirit of the Lord. Daniel can feel for Nebuchadnezzar, and Nebuchadnezzar is brought to a right, repentant mind, and the judgment of God is reversed. Daniel, too, can feel for Darius, and Darius is seen in humble, gracious meltings of soul, and we can all pity him—pity him when we see him unwittingly involved in results to which a moment's vanity and easiness of nature had led. But from us Belshazzar gets no kindly movement of heart, from the Spirit of God in Daniel nothing but stern rebuke, and from the hand of God nothing but swift destruction. The fingers on the wall announced it, and the sword of the Median executed it. "In that night was Belshazzar, the king of the Chaldeans, slain."

He was the easy man of the world. He despised all religious fear. What he worshipped was his pleasures, the gods of silver, of brass, and of gold which could make provision for his lusts. He did not summon the world to either his idol or himself, but to his board and to his holy day. Nebuchadnezzar makes an image, Darius a royal decree, Belshazzar a feast. But Jerusalem and her sorrows are forgotten, the temple and its furniture despised. The wonders which the God of Jerusalem and of the temple had freshly wrought in the land were all a dream or a fiction with him, and the very spoils of His house he can use in making merry with his friends.

This was easy worldliness—the heartless way of man, who can forget God's

wonders and the rejection and humiliation of Christ. And all this is terrible. The harp and the pipe and the tabret are in such feasts; but the operations of God's hands are forgotten. Till now the vessels of God's house had been held in some fear and honor. But now they are profaned and made to serve the lusts of the king. God had ordained them to witness the separation of His priestly nation and His own worship in the midst of His people; but the king makes them the instruments of his sport.

(To be Continued)

"The Flesh" and "The World"

By W. W. FEREDAY

The moral and spiritual value of Gen.4 cannot be over-estimated. It gives us in a few words the history of "flesh," and the beginning of what Scripture calls "the world." Adam's personal history is not recorded. After his expulsion from Eden he drops out of sight. His death is duly noted in chap.5:5. The natural development of the evil thing known to us as "the flesh" must therefore be looked for in his seed. But let it be remembered that whatever they were, they were because of their link with Adam. From the first fallen man they derived all those characteristics which came out in their ways.

In Cain we see that pride of heart which will not suffer man to own his true position in relation to God. He desired to have dealings with his Creator (Cain was no atheist), but he refused to acknowledge that he was a sinner under sentence of death. In his opinion God should have accepted his approach as if all were well. Because this could not be, he turned in rage upon the man who did acknowledge his true position in relation to God, and slew him. He could not lay hands upon the One whom he felt had affronted him, so he killed His servant. This is our first lesson of what flesh is.

Cain, although divinely admonished, refused to retrace his steps, but turned his back upon God altogether. If God

would not accept his own terms, he would cease to have any further dealings with Him. Accordingly he "went out from the presence of Jehovah, and dwelt in the land of Nod" (which means "wandering").

Our second lesson, solemn indeed, is confirmed in such later Scriptures as Rom. 1:28 and Psa.14:1-3.

The Spirit breaks off abruptly with the seventh from Adam in the line of Cain, the story having been sufficiently told. Seven is the familiar number signifying completeness. But the seventh—Lamech—displayed two fresh serious moral features. He was a polygamist; in his lust thus openly defying the ordinance of the Creator (Gen.2:24). He was also a murderer. His son Tubal-Cain ("flowing from Cain") was the forger of every cutting instrument (R.V.), and the father used his son's inventions. Two lessons in one are here. Both the corruption and the violence of flesh thus stand hideously revealed.

"The World" Must Not Be Confounded With "The Earth."

"The world" is that system of things which flesh has created for itself here, and which is characterized by "the lust of the flesh, the lust of the eyes, and the pride of life." So utterly repugnant is it to God that the Apostle tells Christians that "if any man love the world, the love of the Father is not in him" (1 John 2:15,16). The two affections cannot reside in the same bosom.

Cain having given up God, in due course built a city, and called it after the name of his son Enoch. The vainglory of flesh is here seen, as well as its earthly-mindedness. "Their inward thought is that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names" (Psa.49:11). For neither God nor heaven, had Cain and his seed the least desire, and so they would make the best of earthly conditions. Agriculture, music, and scientific research rapidly developed. There is nothing wrong in these things, but the Spirit records the fact for our instruction that they all appeared first in the line of Cain. With these and like occupations, men absorb themselves for pleasure

and gain, with God excluded from their thoughts.

Both "flesh" and "the world"—every product of the first fallen man—received their judgment in the death of Christ (Rom.8:3; John 12:31). Another Man has come upon the scene, the Second Man, the Last Adam. In Him God finds all His delight. Those who believe are linked with Him; He is their life, their Object, their

All. God bears with both "flesh" and the "world" for the moment. Presently all will be over-whelmed in one appalling catastrophe. May God by His blessed Spirit keep us clean in heart and ways from all that is offensive in His sight, and may He produce in us in ever-increasing measure all those moral graces and divine perfections that are characteristic of Christ.

The Napkin

By HAROLD P. BARKER

"Lord, behold here is thy pound, which I have kept laid up in a napkin," Lk.19:20.

I am writing these lines in beautiful Dominica, British West Indies. My co-worker, who has come out from England to help in carrying the Gospel to these islands, has a peculiar habit. He acquired it during several years residence at Aden, a sun-scorched spot on the way from Egypt to India. *He carries about with him a sweat-cloth.*

Whether in the house, or out walking, he carries this cloth, and continually uses it to wipe the perspiration from his brow. Of course, this is a common custom in the east. It is thought that when the Lord spoke of the napkin in His parable of the pounds, He was referring to a sweat-cloth like this.

The unfaithful servant in the parable made a misuse of the cloth. He did not intend to sweat in his lord's service, so he used his napkin to wrap up the pound entrusted to him.

Things are entrusted to us also: our time, our opportunities, our influence, our abilities and, above all, our knowledge of God. The question for each one of us is: Do I intend to sweat in my Lord's service? Is it my desire that others should toil and endure hardships, but that I should enjoy an easy time? What shall I do with the "pound" entrusted to me?

Three courses are open, according to the teaching of the parable.

(1) I may "trade" with the pound, and the Lord, when He comes, will take ac-

count of how much I have gained by trading (v.15). That is, I may diligently use what is entrusted to me in the service of Christ, caring for His interests, seeking to win others for Him, glorifying Him in all I do. This is what the Lord desires for each of His servants.

(2) Perhaps for lack of opportunity or ability I may not be in a position exactly to "trade" with the pound. The next best thing is to put it into "the bank." Something will thus be gained for Christ, though I may lose the joy now, and miss the reward by-and-by, that might have been mine.

(3) The worst thing to do with the pound is to wrap it round with a disused sweat-cloth, the mark, not of an active and diligent worker, but of a drone.

A drone, one who is a mere hanger-on, may laugh now, as he sees others bearing the burden and heat of the day, while he skips gaily and airily along. But what of the future reckoning?

What of the Terrible Loss to be Faced Even by Some Who Themselves Are Saved? (1 Cor. 3:15).

But it is of little use to ask such questions, for the drone is usually impervious to all that is meant to affect the conscience. Frankly, he is out to enjoy himself, to do his own pleasure and shirk everything that savors of toil.

Are such people Christians? It is greatly to be feared that many of them are not. They may imagine that they are, but the similar parable in Matt. 25:14-30 shows

that "the unprofitable servant" is, after all, devoid of all that is vital, and is finally cast into outer darkness, the place of weeping and gnashing of teeth.

It is a crime to introduce these "napkin" men into Christian assemblies. They swell the number of "members," but a swamp a mile wide is of far less value than a flowing stream only a few yards across. Assemblies that have become mere morasses might regain movement, freshness and power if only they could get rid of some of these self-lovers.

It is not suggested that they be thrust out into the darkness. (*The Lord* will do that to them by-and-by.) But it will be well if they are made to understand that they have "neither part no lot in this matter."

In these last days we are bidden to follow things of spiritual worth "*with them that call on the Lord out of a pure heart.*" We are to be careful as to the character of those with whom we consort. To introduce among those who are seeking to walk in the ways of the Lord persons who (in spite of their profession of faith) are just living for self is a sin against the principles that we are to cherish and obey.

But, above all, let each one of us earnestly seek to be *the best* for our Lord. Not the Bank, but *trading* is the best in the parable: that is, personally making use in the Lord's service, and for His glory, of that He has entrusted to us.

The "better" is a great hindrance if it stands in the way of our aiming at the "best." Some of us who are getting on in years might well adopt the language of a chorus that was written for younger ones:

*"Just as I am: by grace set free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come!"*

In any case, let us not misuse the napkin! Let us use it as we sweat in our Master's happy service!

GRACE for daily tasks.
MERCY for daily transgressions.
PEACE amidst daily trials (Titus 1:4).

Gems of Truth from the Revised Version

By ROBERT LEE
Author of *Outlined Bible, etc.*

No Water to be Seen

"The waters . . . stood and rose up in ONE heap, A GREAT WAY OFF AT ADAM" (Joshua 3: 15,16, R.V.).

Then the surging, swelling terrifying waters of Jordan were out of sight! This must have been so, for the city of Adam, where the watery heap "stood and rose up" was quite thirty miles from where the passage was made. Thus Israel not only passed over dry-shod, but there was no water to be seen. This makes the crossing of the Red Sea and the river Jordan strikingly different, for whilst the former was crossed at night through a wall of water, with the enemy behind them, the latter was negotiated *in the full light of day*, with the enemy before them, *but no water to be seen.*

What a revelation this gives of the thoughtfulness and generosity of our God! As the passage of the Jordan took place in the daylight, had the watery heap been in the near neighborhood the timid would have crossed in fear and trembling. Then they were not cramped for room, because there was thirty miles of dry river-bed. Consequently all were able to pass over in perfect comfort and great liberty.

Jordan is popularly considered as a type of death. A fear of death is the common heritage of sinful humanity. Even some of God's dear children never seem to get rid of it, and picture with dread the time (should the Lord tarry) when they shall have to cross the cold, dark waters of Jordan. Even now, in thought, they stand shivering on the brink. Take heart; for YOU there will be no such experience. Remember it was the presence of the Ark of the Covenant—the Lord Himself—that banished the waters out of sight. If you have come under the shelter of the precious blood, the Lord is with you, and if you come to cross the river of Death, no water will be seen.

"A Storm of Wind"

By DR. GEORGE HENDERSON, India

Luke 8: 22-26

This is a graphic picture of life painted by a Master hand. In the picture we have the going forth of the disciples, we have the storm that burst upon them, we have their fear and unbelief, and lastly we see their wonder as they said one to the other: "What manner of man is this."

In verse 22 we read that "He went into a ship with His disciples" and that He said unto them, "Let us go over to the other side." We have here a perfect partnership. "Let us." In business it is never easy to get the right partner. Self interest is too often to the front. It is sometimes so in the Lord's work. Incompatibility often prevents true fellowship. But our Lord is a true partaker to those who go forth in His name. When He commissioned His disciples after he rose from the dead, He said, "Go . . . and lo I am with you always." The words "go" and "lo" are complements to each other. Failure to carry out the Lord's last command "go" certainly dulls the realization of His presence in "lo."

At the end of verse 22 we read "And they launched forth." Those experienced fishermen must have seen in the sky signs of the approaching storm. From their earliest days fishermen learn to fortell the weather, and I am sure those men were not behind others in the study of these signs. I like their readiness. There was no fear. Are we always ready to launch forth at the bidding of our Master? or do we consider the price too high? It may mean a going forth with the Gospel to some remote part. Or it may be a call to some humble service at home. Most of us find it difficult to take the road. May we ever be ready when He tells us to "launch forth."

They had not sailed far when "there came down a storm of wind on the lake and they were filled with water, and were in jeopardy." In the spiritual realm times of testing come to those who obey. God

allows the storms to come for He knows that calm seas will not make the believer strong. There are those who are ready to go forth at the Master's bidding in fair weather, but fail when the storms of life burst upon them. An all-weather Christian is a joy to His heart.

We notice two things about those disciples—their fear and their unbelief. In the account given by Matthew the Lord rebuked them for these two things. Fear and unbelief are two enemies of the children of God. These two have blighted the testimony of more Christians than most things. We read a great deal in the Gospels regarding fear. "Peter saw the wind boisterous and was afraid." Even on the holy mount fear took from them the glorious things they had seen. "They feared as they entered into the cloud." Don't we fear when the cloud overshadows us? When the storm bursts we fear, but thank God from the cloud and from the storm we often learn valuable lessons. On the holy mount out of the cloud the disciples heard the voice "This is my beloved Son." This is the voice that calms our fears, and bids our troubles cease. On the Sea of Tiberias the disciples were in their fear driven to doubt the care of Christ. "Carest thou not" they said. It certainly seemed as if He did not care. He was asleep on a pillow in that awful tempest. Do we sometimes doubt the care of our Master when passing through the waters? But can we doubt His care when we look at Calvary? They forgot for the moment their Master's never failing care of them in the past. They forgot that with Him they must be safe whatever happened. They forgot in their extremity that they were absolutely safe in His hand, but they could only see the storm-swept sea. Those disciples who had been so much with Christ had to say, "Master we perish." God would have His people to be without fear at all times and under all circumstances. Some one has said that there are 365 "fear nots" in the Bible which means that

**God Has Given Us a "Fear Not" for
Every Day of the Year.**

The subject of unbelief is so great that it would be impossible to consider it now. Suffice it to say that on one occasion Christ "marvelled because of their unbelief." He also rebuked His disciples for their lack of faith. He went so far as to link unbelief with perverseness of heart.

Let us now consider the blessings of the storm, for blessing comes to the child of God from every storm if he is truly in touch with Him. Why did they wonder and say to one another "What manner of man is this?" No doubt they wondered because of the mysterious union of the human and divine which was so manifest on that occasion. When the tempest broke He lay in the hinder part of the ship asleep on a pillow. On being called He arose and rebuked the winds and the sea. There are many instances in the Gospel of this union. At the grave of Lazarus He weeps as a true man, but in a moment with power He says, "Lazarus, come forth," showing His deity. It was this union of the human and divine that caused the disciples after the raging of the storm had ceased to say, "What manner of man is this?" A miracle like this wrought before their eyes gave them a new conception of Christ. No doubt it made them realize their unworthiness, but at the same time it brought out the humble homage of their hearts. May it be so with us as we daily meditate on the beauty of His humanity and divinity.

Four Anchors

By H. ERNEST MARSOM

Third Anchor

"Jesus Christ the same yesterday, today, and for ever," Heb.13:8. "Thou remainest . . . Thou art the same," Heb.1:11, 12.

Did ever uninspired mortal man write truer words than did the poet who declared that "Change and decay in all around I see"? With greater rapidity than ever before everything human is changing. Change is the order of the day, and not only change, it is the disintegration of decay. The cords of Divine restraint are

being cast off, and divine institutions set aside. Some have already departed from the faith, and the love of many has waxed cold. Faithful leaders have fallen on sleep, and are no longer with us here. But we turn from all this and hear the words of our risen Lord "Lo, I am with you all the days, even to the end of the age. I will never leave thee, nor forsake thee." And faith looks away from all around and says: "I will fear no evil, for Thou art with me. Thou art near O Lord. Thou remainest, and Thou art the Same," even "the Same yesterday, and today, and for ever": so that we may boldly say the Lord is my Helper, and I will not fear what man shall do unto me."

Yes, it is this same Jesus who in the days of His flesh, when He went in and out among us, walked on the stormy waves to help His distressed and toiling disciples, that is "at hand" to us in the present night-storm. It is the same One who deals so patiently with us now, who so graciously and so skilfully bore with, and taught, and trained the disciples of old. It is the same One who prayed for failing Peter, who is now ever living to make intercession for us. It is the same Lord and Master, Who in His yesterday washed the disciples feet, Who is today sanctifying and cleansing the Church with the washing of water by the Word. It is the Same faithful One Who stood by Paul when before the lion Nero, when all his friends had forsaken him, Who stands by us and does not forsake us in this the end of the age, according to His sure promise. It is the same Lord Who made the scanty provision of the disciples suffice to more than satisfy the hunger of the thousands, Who takes our poor faltering service and uses it to strengthen and refresh His hungry children today. Yes, He Who in grace drew near and went with them to Emmaus and made their hearts to burn, is the One Who in the same rich grace comes to us according to His promise and makes our hearts to burn as He talks with us by the way; for the Lord Jesus of the "yesterday" of His earthly life is the same in this "today" of our life, and shall be the same in eternity. Earthly

friends may fail us, leaders die, and we ourselves may sadly fail, yet He abideth faithful, He remains "the same."

Fourth Anchor

"The Word of the Lord endureth for ever," 1 Pet. 1: 23, 25.

Truly all human glory is as the fading flower, and as the withering grass. The latest "findings," and the "assured results" of man's boasted science are soon out of date. As Dr. Talmage once truly said: "Man's libraries are largely cemeteries of dead books." His halls of learning are often but a babel of discordant, contradictory voices: one saying one thing and another a different thing, the more part knowing not why; for the world has no authoritative standard, no moral canon, no final referee to act as umpire and settle its questions, and direct its actions. The result is confusion, uncertainty, contradiction, discord, strife, and disappointment.

With what relief we turn from all this to the absolute certainty, and the ultimate authority of that one Book of God which speaks, not as other books, but with the Divine authority of the voice of God to our heart and conscience. Here is the Word of His power which can neither pass away, nor be broken; but which lives and abides, enduring forever. Here we find eternal truth, absolute certainty, and an unshakable foundation on which to rest our faith, and on which to build our hopes. Here is the foundation of God that standeth sure, the basis of Divine revelation and truth upon which all true science must rest. Here is authority to correct and guide our thoughts, and to direct our actions; and a moral standard by which to shape the character. Here is the Divine ultimatum to be accepted, or rejected at our peril. Here in this Divinely inspired, and therefore living Word of God, enduring forever, and forever settled in the heavens, is the final Referee that alone can answer the questions of the human soul.

On this sure Word we rest; for when heaven and earth shall pass away, this Word of His power shall never pass away, but shall endure forever. It is this Word of His grace that builds us up in our most

holy faith, causing us to know, by the illumination of the Divine Author, the certainty of those things most surely believed among us. It is this sure Word of prophecy that gives us a light on our path, and is a lamp unto our feet in this dark present evil world. It alone can reveal the path of the just that shineth more and more unto the perfect day. This Word is the Sword of our defence, and the food of our soul. And as we hold fast this faithful Word our souls are steadied and held from the modern drift that is wrecking souls and lives on the rocks of modern reasonings. Let us then let the sure Anchor of the inspired Word of God hold us through all the dark night-storm, until the day break.

We commend you to God, the unchanging "I Am," and to the enduring "Word of His grace;" to all the gracious dealings of the abiding Comforter, and of Him Who is "The Same" today "as in the wondrous past."

One Man Ministry

By William Kelly, J. R. Caldwell, H. A. Ironside
Extract from

Lectures on the Gospel of Matthew

To add to Scripture is ruinous: it does not matter by whom it may be done, or for whatever holy motives men may allege; God is jealous about it, and will not have His word enlarged or amended. Revelation is complete, and our simple business is to be obedient to the Word of God.

Take, for instance, the choice of a minister. People, Christians, say, "We must send for ministers, and choose between them who is to be ours." I am willing to concede care and conscience in exercising their judgment. But where is the warrant for choosing any one whatever to preach the gospel, or to teach the Church? Is there one precept, or one instance, in all the New Testament? Did God, then, not foresee the difficulties and the wants of congregations? Surely He did. Why, then, is there absence of all such directions for them? Because it was a sin to do it; not only not His mind but contrary to it. There is not a single case, nor anything like it, in Scripture from the time the Holy

Ghost was sent down at Pentecost. Yet multitudes of churches are spoken of in Scripture. What, then, is a congregation to do when they want a minister? Why not search and see the Scriptural way of meeting the need? The difficulty arises from their being in a false position already. The central truth of the Church is the presence of the Holy Ghost. I am speaking now of the Christian assembly, wherein the Spirit is personally present to act according to His will in the midst of disciples there gathered for the purpose of glorifying God and exalting Christ. In such a meeting the question of choosing a minister would not arise. So that, if you take this common Protestant tradition of choosing a minister, it is in distinct opposition to the Word of God. It might be good for a Christian assembly to feel their weakness. There might be none with any special gift among them: some might be able to help in worship and prayer, though not in preaching or teaching. But the blessed comfort is that, even if there were none specially gifted in the Word, the Holy Ghost is able to edify the saints without such. God in His wisdom may be pleased to raise up none in a particular assembly, or He may send there two, three, or more to minister. I do not believe that any one man has sufficient gifts for the Church. The notion of having a single person to be the *exclusive* organ of the communications of God to His people is a wrong to them and, above all, to the Lord. At the Reformation the point was to get the Bible that poor souls might learn of Christ for their salvation. But nearly all that was known of the truth ended there. The Reformation never touched the true question of the Church. The reformers had to deal with a very rough enemy. They had to blow up the masses of rock in the quarry; and we must not find fault if they could not fashion the stones nor build them with equal skill. But we ought not to stop at their hewings.—*William Kelly.*

Extract from

The Charter of the Church

I do not find a certain class set apart to minister, whilst all the rest must be silent;

this order is not in the New Testament, and therefore I cannot acknowledge it to be of God.

1 Cor.14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." I do not know any stronger verse than this in all the Scriptures. To set aside this chapter, then—to depart from its order—is to set aside and depart from *the commandments of the Lord.*

Verse 26. There is here a state of things bordering upon confusion. But the tendency to disorder is met by one Divine precept: "Let all things be done unto edifying." This is not the method of putting things right that man would have suggested. Man's way is, instead of regulating, to repress. Man says, in effect, this system of allowing one to have a psalm and another a word of exhortation, and so on, is a mistake; it is impracticable; it has been often tried, but it won't work; therefore abolish it, and adopt the simple plan of appointing one to have the responsibility of conducting the service. Then all exercise of soul as to our responsibility in the matter is at an end; we can fold our hands, and all goes on without us so long as the funds are forthcoming to meet the necessary expense.—*J. R. Caldwell.*

Extract from

Notes on the History of Jonah

... I have no thought of countenancing clerical pretensions, or making of servants of Christ a special class, who are supposed to be above the frailties common to men, and even to saints. But I only press what Scripture frequently insists on, that he who serves should do so because called of God to his particular ministry; and when so called, he has a most grave responsibility to walk accordingly. A *one-man* ministry is rightly rejected by many as unscriptural. An *any-man* ministry is equally so. He who runs unsent has failed even in his very start.—*H. A. Ironside.*

Education and civilization without salvation means damnation.—*Dr. Dixon.*

The Young Believers Page

By F. A. TATFORD

First Steps—The Lord's Supper

The signification of the Lord's Supper is many-sided. First and foremost, it is a remembrance of Christ. This simple feast affords the Christian, week by week, the opportunity of recalling afresh all that he knows of Christ, of dwelling upon His work, His virtues and Himself, and of keeping green the memory of the One he loves.

It is also a proclamation of the Lord's death. The elements of bread and wine, symbolizing the body and blood as distinct and separate, present the picture of death. Moreover, the very basis of the feast is the death of Christ, and the Christian assembly around the emblems of death is a proclamation to the world, to angels, principalities and powers, of the fact that Christ has died. The feast is not a sacrifice, as Rome teaches, but the witness that the sacrifice has been made. The Roman doctrine involves a virtual putting of Christ to death afresh at every celebration—an idea obnoxious to every true believer.

In the Supper again is presented the hope of our Lord's return. As the apostle Paul points out, the bread and wine are taken only "till He come" (1 Cor.11:26). The Israelites, feasting upon the paschal lamb, ate with loins girded, shoes on the feet and staff in hand, ready for the journey (Ex.12:11), and the Christian, feeding upon Christ, waits in anticipation for the summons to meet His Lord in the air.

The feast is also

A Practical Demonstration of the Unity of Christ and His Members.

The cup and loaf are representative of the communion of (or participation in) the blood and the body of the Lord. The one loaf is a type of the absolute unity of Christ and all His people. "For we being many are one loaf and one body; for we are all partakers of that one loaf" (1 Cor. 10:17). Gathered around the table of re-

membrance, the Christian proves to the fullest extent the fact of fellowship and communion with Christ and with God.

As the Lord Jesus Christ explained, the cup is the representation of His "blood of the new testament" (or covenant). As another has said, "Every covenant was ratified, or made binding, by the shedding of blood," and in entering into the new covenant with His people, Christ ratified the covenant with His own blood.

The gathering around the table is the one opportunity for assembly and collective worship. Israel's worship was of a God who was morally distant, but Christian worship ascends through the Son to a Father who is seeking worshippers. It is important to have a right conception of worship. Worship is not praise; that is rather the lauding of God for His works and deeds. It is not thanksgiving, for thanksgiving is the expression of gratitude for a gift or favor. It is not synonymous with prayer, since prayer is a petition or supplication for something. Worship is a complete occupation with Christ in the attitude of adoration, and is to be found in contemplation of His peerless Person, His infinite worth and perfection, His virtues and excellencies.

It is significant that the Holy Spirit has not laid down rules or regulations for the conduct of the gathering for the celebration of the Lord's Supper. If His divine leading is consciously realized and experienced, every detail will accord with the Spirit's mind and will redound to the glory of Christ. The gathering is obviously for the purpose of breaking bread, and that must be the primary object, whilst it should ever be appreciated that the liberty of the Spirit does not mean license for the flesh.

The Supper is not to be partaken of lightly or carelessly. "Let a man examine himself and so let him eat," wrote the apostle Paul (1 Cor.11:28), for one who partakes unworthily is "guilty of the body

and blood of the Lord" (v. 27), and is bringing judgment upon himself (v. 29). In the Corinthian church, because of this, even sickness and physical death had been used in divine chastisement. If there is an individual self-examination, the believer will find it necessary to confess sin, to heal and breach and to remove any difference ere partaking of the emblems of his Lord's death. As a result, there will also be no lack of reverence nor an indifferent or careless state of mind, but the lordship of Christ will be practically realized and manifested.

Giving

By WILLIAM ROBERTSON, Philadelphia

In days like the present when many of the Lord's dear people are feeling the pinch of poverty because of unemployment, and when the servants of the Lord are likewise feeling to a certain extent the results of present conditions, a few words on the subject of giving may be timely and for the profit of all.

In dealing with this important subject we would first of all touch upon

The Great Incentive for Giving.

This is found in a chapter occupied with the subject of giving where we read these words: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). Paul could commend "the churches of Macedonia" for "the riches of their liberality" (v. 2), albeit they were passing through a time of "deep poverty," but in the passage quoted above, he brings before us the transcendent example of our Lord Jesus Christ, who gave His "all"—like the merchantman in the parable—for us, that we might be enriched for eternity with every spiritual blessing.

From the lowly stable of His birth, to the shameful tree where He died, His path was one of the deepest poverty. He was homeless (Matt. 8:20); penniless (Mark 12:15); hungry betimes (Matt. 21:18) and friendless (Matt. 26:56). As His riches in the Glory with the Father could not pos-

sibly be measured, so the deep humiliation and poverty into which He stooped, for our sakes is beyond human ken.

Beloved fellow saints should not the contemplation of this, *constrain* us for His sake to give, as He gave, freely, cheerfully and bountifully?

And now let us consider what our Lord says about

Secret Giving.

"When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in *secret*, shall reward thee openly" (Matt. 6:3). Let us not be like the "hypocrites" our Lord speaks of, who "sound a trumpet" before them, when they give, that they might have "glory of men." Of such He further adds, "Verily, I say unto you they *have* their reward." To give after the fashion of the hypocrites may bring the man who does it the praise of men now, but certainly there will be nothing to his account at the Bema of Christ by and by.

In our giving, let us do it without ostentation, keeping severly to ourselves, not only what we give, but to whom we give, and thus our "Father which seeth in secret shall reward us openly."

We may further observe, that in giving it should be done—

As Unto the Lord.

This lifts our giving to the highest plane, and becomes an act of service—if not an act of worship—unto our God. In Ex. 25:2 we read: "Speak unto the children of Israel, that they *bring Me an offering*: of every one who giveth it willingly, ye shall take *My offering*," and in response to Jehovah's desire we read: "And they came, every one whose heart stirred him up, . . . and they brought *the Lord's offering*, to the work of the tabernacle of the congregation" (Ex. 35:21).

We heard of two well known and devoted servants of Christ, who were pioneering in one of the middle states many years ago, and who were very much cast upon the Lord for the supply of their temporal needs. At the close of a meeting one night, a servant girl who was saved, put

an envelope into the hand of Mr. G——, and told him he was not to open it until he reached his boarding place. Upon doing so he found there were forty dollars in the envelope, which was to be divided with his fellow-laborer. Both these brethren thought this sister must have made a mistake as to the bills, as they considered the amount too much for a servant girl to give. The following evening Mr. G—— spoke to the young woman about her "mistake," but before he got far with his story she interjected, saying, "Dear brother G——, I made no mistake in the amount I gave, you see I gave this money not so much to you as to the Lord, since He gave Himself for me, and I want you to receive it as from Him." When a gift is given in this way, it becomes as Paul tells us, "An odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil.4:17).

Again, if our giving is to be acceptable to the Lord we must

Give Willingly.

Thus we read: "Every man according as he purposeth in his heart, so let him give, *not grudgingly, or of necessity*: for God loveth the cheerful giver" (2 Cor.9:4). Referring again to Ex.25:2 we read that Jehovah said: "Of every man that giveth it *willingly* with his heart, ye shall take my offering," and we further read: "They came, both men and women, as many as *were willing hearted*, and brought bracelets and earrings and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the Lord" (chap.35:22).

There is a vast difference between giving, because we *have* to give and giving because we *love* to give (*i.e.*, cheerfully). The Lord "loveth the cheerful giver," so that it is better not to give at all, if it is done "grudgingly, or of necessity."

(To be Continued)

The soul that has found *all* its springs in God, can, without any demur, retire from *all* creature streams.—C.H.M.

"If God took us in because of virtue, He might turn us out because of vice."

Gospel Studies

By FRED J. SQUIRE, Boston

Isaiah 44:22, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee."

1. God Likens Sins to a Thick Cloud

As the cloud obscures the sun, so sins obscure the knowledge of God, and truth. The deeper we plunge into sin, the farther away from God we get. As a fog blots out the landscape, so do sins darken our pathway in life; we lose our spiritual bearings. Have you ever lost your way in the fog? Where are you going? Do you know? Prov.4:19, "the way of the wicked is as darkness: they know not at what they stumble." Knowing our way about the world and perhaps proud of it, but toward God, dark, dark, and *getting darker*.

A *befogged life*. Have you not felt it sometimes? It is beyond our power to remove this cloud. Out of contact with God, and hope, and peace! Isa.59:2—Some think little of sins. God describes them as a thick separating cloud, that will settle into the blackness of darkness forever. Sin may seem *bright* to you; God shows you the truth.

2. If Any Man Is to Know

forgiveness of sins, there must be an *acknowledgement of personal sins*. Thy transgressions—not somebody's else! God wants to deal with *your case*. He would leave us see our sins as He sees them. Men want to meet God on equal terms. *You have sinned against Almighty God!*

Are you tired of your sins? Whether you are or not, *God is*. Hear His word. Isa.43:24, ". . . thou hast wearied Me with thine iniquities." Have you ever thought of that? Those who think and say they have never done anybody harm have made God sick with their sins. It is against *Him* you have sinned and it is with *Him* you have to deal! And yet He says such words as Isa.43:24-25, Isa.44:22, ". . . the goodness of God leadeth thee to repentance." Rom.2:4.

3. Concerning Your Sins,

God has a message for you. Hear, Isa.44: 22, "I have blotted out," *"I have redeemed thee."* In the face of the problem of evil, there are many philosophies today, but none of them remove the cloud. God has dealt with the root of the trouble, *SIN*.

We preach a finished work. Men try to blot out their own sins, God has done it. "I have blotted them out . . ." Salvation is of the Lord. Whatever God does expect of us, He does not expect us to try and blot out our own sin. 1 Pet.1:18,19, "Redeemed . . . with the precious blood of Christ." 1 Pet.2:24, ". . . His own self bare our sins in *His own body* . . ." *"For thy sake I have borne reproach."*

There is nothing to fear. You need not be afraid of God in the face of this. Rev. 5:9 is the Glory Song of the redeemed.

4. What Must I Do?

We feel we must do something. God says, "Return unto Me!" Not to a church, etc. God does not seek your sympathy. He seeks *you*. Isa.55:7, "He will abundantly pardon."

Are you a backslider? Jeremiah 2:5. What iniquity have you found in God? What is your reason for rejecting your Eternal Salvation? Are you willing to rest upon His word, to believe God? God has blotted out my sins; there is nothing to fear.

Pride keeps men from returning. We must return as *sinner*s. Return and receive. "Nothing in my hand I bring."

5. Result

Peace with God; sins forgiven; desires to live in communion with Him; future in His hand; eternity with Christ, and no doubt about it. "As many as received Him to them gave He power to become the sons of God."

6. The Greatest Sin

"How shall we escape if we neglect so great salvation?" Not only a clean slate, but a clean heart. While He offers, you may receive. Isa.55:6. Some day the cloud which He offers to remove now, will break upon you in judgment.

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

**4. "And Samuel Took a Sucking Lamb,"
v. 9—Acceptance**

*"Thou didst make me hope
When I was upon my mother's breasts,
I was cast upon thee from the womb."
Psa.22:9,10.*

The tiny lamb, so dependent upon its mother, "emblem of the weakest thing on earth," is a beautiful type of the Lord Jesus Christ—the Lamb of God—precious to God and dependent upon Him. Samuel offering it wholly to God, speaks of the worthiness of Christ and the sweet savor of that sacrifice, so acceptable to God, when He was "crucified through weakness." But "the weakness of God is stronger than men." The fragrance of the slain lamb reached heaven and brought down the blessing; the "great shout" twenty years before only caused the earth to echo.

Boasting Christendom causes its voice to be heard round the world, but

*"The feeble saint shall win the day,
Though hell and death obstruct his way."*

Not the efforts of man, but reliance on God, brings victory. Broken, enfeebled and helpless the true church may be, but through the acceptance of the burnt offering, we are identified with all the worthiness of Christ before God and there is nothing God will not do for the glory of His beloved.

*"Our God salvation gives
And through the Lamb it flows."*

**5. "And Samuel Cried Unto the Lord,"
v. 9—Advocacy**

*"In love He looks down
From the throne of His glory;
And rescues the people
Who trust in His name."*

On the ground of the accepted Lamb, Samuel can intercede for Israel. "Nor was that hand stretched out in vain, for them to supplicate." While the smoke of the sacrifice ascends to heaven, accompanied by Samuel's cry for deliverance, and the eye of the people is centered upon the

lamb on the altar, the enemy draws near.

Like packs of wolves they are creeping up the slopes to pounce upon the frightened, defenceless sheep.

Is Israel prepared to fight them? No, they are only waiting on the Lord. Samuel is not at the head of them spurring them on to action; he is in the midst of them, directing their hearts to God. "But the Lord thundered with a great voice (Heb.) on that day upon the Philistines, and discomfited them; and they were smitten before Israel."

Israel follows up the route, pursuing the foe as far as Bethcar—"the house of the lamb." Thus the path of victory led from the lamb sacrificed, to the lamb "housed and happy."

Surely God will ever thus manifest Himself on behalf of those who put their trust in Him. And when God does act, and we are assured of being in the way of victory, let us press on until we get home.

*"The Lamb in the glory is ever in view,
The pledge and the proof He will see us
quite through."*

6. "Then Samuel Took a Stone"— Remembrance

*"His love in times past
Forbids us to think
He'll leave us at last
In trouble to sink."*

To commemorate and perpetuate the victory given, Samuel sets up a stone of remembrance. He places it on the very spot that marked their former faithlessness and terrible defeat. But former disaster is forgotten in remembrance of Him who had so wondrously delivered them. The stone is a witness of the faithfulness of God. He is the God of recovery, restoring the years the locusts had eaten. Yes, even those years, seen in the light of His face, were full of divine help, for the dark shadows made them long for the smiling of His face.

What a happy service for Samuel, this setting up of the stone was! Attributing nothing to Himself, he is only careful that God should receive full praise, and that wayward hearts might never forget how

the Lord had helped them. He, their Ebenezer (Stone of help) was for them, then who could be against them?

And how complete the victory was! The Philistines were subdued, nor dared to lift their heads all the days of Samuel, the man of prayer. The presence of God was manifested, it was HIS hand that was against the foe (v.13), peace followed and complete recovery of lost blessings (v.14).

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

7. "And Samuel Judged Israel All the Days of His Life," v. 15—Continuance

What a contrast there is between Samuel's circuit of service, and Eli's growing fat in laziness, "sitting in the seat."

The four places visited from year to year, would suggest what constituted a well rounded ministry.

Bethel, "the house of God," is where service begins. It is very important that we should know how to behave ourselves "in the house of God, which is the church of God, the pillar and ground of truth" (1 Tim. 3:15). Recognizing this to be the sphere of ministry will keep one from being merely a servant of man, or fostering division amongst the people of God.

Then *Gilgal* suggests the power of ministry, the judgment of the flesh. *Gilgal* speaks of "no confidence in the flesh" (Phil. 3:3). If *Gilgal* is left out of the circuit, the servant is in grave danger of "falling into the condemnation of the devil" (1 Tim. 3:6) through spiritual pride.

The lesson of *Mizpeh* should not be forgotten. It was there Israel proved what a faithful God the Lord was. It was also the "proving ground" for Samuel, where he proved his commission from the Lord, and was accepted by the people. How necessary the manifest presence and approval of God is to acceptable service.

Samuel's home was at *Ramah*, and there he practised what he preached abroad, "there he built an altar unto the Lord." How important it is that one's own house should be in order, if one would go round on circuit.

(To be Continued)

The Sunday School Corner

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

What a Christian Camp Means to our Boys and Girls

By DR. ARTHUR C. HILL, B.A.

One long blast of the whistle and a stentorian voice shouts, "Roll out! everybody out!" All the campers tumble out of bed and run up the hill for the raising of the flag and physical jerks in the morning sun. After the dip, the boys gather back to their tents with their leaders for the Morning Watch—the reading of God's Word and prayer. A real "bang-up" breakfast is served at 8 a. m. and the day's program is outlined and well under way by nine o'clock.

The camp presents all the usual features of a boys' summer camp. Two rows of white tents, equipped with floors and cots and opening towards the rising sun, meet at right angles at the heart of the camp—the mess tent, the kitchen, and the store house. Slender green canoes lie overturned in the shade near the dock. Snubbed to the dock are the punts and at the end of the dock, floating more freely and more gracefully, is the white sail-boat. The sandy cove, the cool green water, and the spring-board promise hours of fun for both swimmer and non-swimmer.

But this is not a "usual boys' camp." while the campers are busily preparing for tent inspection, all the leaders have gathered to the staff tent and here pour out their hearts to God on behalf of every boy in camp. These young men have had experience in leading boys to Christ and in confirming those won in the precious faith and at this meeting the problems of each camper are sympathetically and prayerfully discussed. In most cases it has been at some financial and personal sacrifice that these leaders have come to camp, and their one purpose is so to live and preach Christ before these boys, that their young lives shall be given entirely to Him.

The regular camp activities fill the day: in all the games, water sports and out-

trips, the spirit of our Lord Jesus is so manifested that the unsaved boys cannot help but remark that these Christians really do enjoy life more than ordinary people. Now, come to the camp-fire where all campers meet to end the day as it began—with God. Lively camp-fire songs are followed by gospel choruses, and the singing once so loud and boisterous becomes more tender as the Savior's dying love is sung. Then comes a note of praise as we sing of the gladness He has put in our hearts and the new song that is in our mouths. We sing of His care over us day by day and of that glad day when we shall be like Him, when we see the Lord in His Glory.

There is a hush in the singing. The camp director rises and gives expression to some thoughts aroused by the choruses. Then he speaks to the boys of his own personal experience of Christ—how as a freshman in the University God convicted him of his need of a Savior and how he found forgiveness of sins and peace with God simply by trusting in the finished work of the Lord Jesus. He speaks quietly but earnestly and everyone knows that this is a genuine experience. When he has finished his appeal to the boys to accept Christ another young man steps into the fire-light and tells how the Lord saved him as he was seeking to make his own way in the business world and what joy the Lord has given him now in seeking to win others. More wood is thrown on the fire. The mounting flames reveal the form of an older man, still in the prime of life, who carries the scars of war and of the Devil's service upon him. He speaks feelingly and with reserve of the years spent in vanity and pride, of the world's hard ways and then the light of heaven shines in his face as he tells of meeting that Man of Calvary who purged his sins and won his heart. The next to testify may be a lad of twelve who tells of finding the Lord Jesus as his Savior last year at camp, and of the way

the Lord has kept him down in the city. Another young boy springs to his feet and adds his testimony to the joy there is in serving Jesus.

During this time, one of the Christian boys has been speaking to his unsaved neighbor, finally asking him if he would like to be saved. The two leave the bright circle, and out there under the silver birches the two lads kneel down in the presence of God and another young life haltingly but trustingly puts his faith in Jesus Christ as his Savior. What joy is brought into the midst of the camp-fire as they return with the news that Johnnie has trusted the Lord Jesus. Perhaps a quiet hymn of consecration is sung, then we bow in prayer and thanksgiving to our Heavenly Father. Many young voices are heard as one after the other they speak to their Father in Heaven. Many are the cries of new-born babes of the Kingdom and these cries are sweet to our ears.

The camp fire is over. The boys walk quietly to the tents still conscious of the presence of the Holy Spirit. It may well be that even at this time another boy is seeking the assurance of sins forgiven, and we do not want to hinder. The evening quiet time, then lights out, and the camp is again silent under the stars.

So ends a day at Pioneer Boys' Camp in the Parry Sound district, Ontario. In the morning of their lives the boys who come are presented with the claims of Christ by young men who in word and ac-

tion show His saving power in their own lives. The practical details of Christian living are worked out day by day and the Word is naturally and simply applied to every phase of life. Special emphasis is laid upon "lived-out" Christianity — the kind of Christian character the boys will need when they return to school.

And so it is with the Girls' Pioneer Camp where capable and devoted Christian young women present the Gospel in a similar way to girls. The Christian camp has been much used of God in the winning of our young people for Christ and then establishing them in the faith.

Cedar Lake, Ind., and Greenwood Hills, Pa., have a Boys' Camp also. A. P. Gibbs will be at the first as usual and Geo. M. Landis at the second.

All these efforts call for the prayers of the Lord's people that our young folk shall be won for the Lord Jesus Christ in increasing numbers during these latter days.

CEDAR LAKE CAMP—Mr. John Duff,
300 S. Lombard Ave, Oak Park, Ill.
Boys' Camp—August 9 to 19.
Girls' Camp—July 12 to 22.

PIONEER CAMP—Mr. J. C. Harston, B.A., Sec.
39 Strader Ave., Toronto, Ontario.
Boys' Camp—July 29 to Aug. 26.
Girls' Camp—July 3 to July 24.

GREENWOOD HILLS BOYS' CAMP—
Mr. Geo. M. Landis, June 19 to 28.
R. D. 2, Fayetteville, Pa.

Notes on First Corinthians

By A. N. O'BRIEN, Duluth

Chapter 15:1-28.

When professed Christians are not going on well, the question arises "Are they truly converted?" If not, they need the gospel, for fear that they are not really saved. Accordingly Paul presses the gospel in chapter one (18-24). Here, in chapter fifteen, he re-states it. It was the gospel which he preached to them, when first he came to Corinth, which they received, and wherein they stood, v.1. By it they

were saved, if they continued in that gospel, unless they had believed in vain, v.2. This last expression is explained in vs.14, 17. He had delivered to them, not some untried theory of man, but a gospel which he had received and whose effects he knew experimentally. It had worked in his own case, and had saved him, the chief of sinners (1 Tim.1;15,16) that in him "as chief, Jesus Christ might show forth all longsuffering." He knew its delivering

power and had preached it without hesitation to these debased Corinthians. That Gospel is,

Christ Died For Our Sins

according to the scriptures, v.3. The Old Testament, in prophecy and in types, clearly foretold a suffering, yea a dying, Messiah. The Jews saw in the scriptures a reigning and glorious Messiah, but they did not see that He must first suffer unto death. Because He did not take power and reign they put Him to death, thus by their blindness and wickedness fulfilling their own scriptures, Acts 13;27. By that death "for our sins" He put them forever away and opened the way to eternal blessing. Not only so, but,

He Was Buried.

Burial is the last service which we perform for our dead. By it we put them completely out of the world. We leave them in their graves and return to our lonely path down here. We do not expect them to have any share in our earthly life again. Thus completely He left the world, and faith leaves it with Him. We have part in His death, for we died with Him, and are buried with Him. This last is the meaning of baptism. Nor is this all of the gospel. It includes the glorious fact that

"He Rose Again

the third day, according to the scriptures," v.3. Satan, who "had the power of death" (Heb.2;14) and Man, who remembered His statement that He would rise again (Matt.27;62-66) did their best to keep Him in the tomb, but all in vain. He rose again.

This is the proof that His atoning work was sufficient, for He left the tomb in His own right. No sin was upon Him when He rose. All our debt had been paid.

This, too, is shared by faith. We are risen with Him, Eph.2;6. Sins (and sin, too, 2 Cor.5;21) gone, death vanquished, and Satan defeated in that which is here declared to be the gospel. How full and blessed that gospel is!

We have, next, the witnesses to the resurrection of Christ—"Cephas" (Peter) then "the twelve," v.5. Later He was seen of over five hundred brethren at once,

most of whom were still alive when this epistle was written. Later still James saw Him, then all the Apostles, v.7. Last of all He was seen by Saul of Tarsas, who describes himself as "one born out of due time," v.8. Probably all the other witnesses were acquainted with Him before He was put to death, but not so with this witness. Then, too, Saul was converted by a sight of Christ in Glory, as the Jews will be in the day when God turns their hearts to their Messiah. As a birth out of due time is one born ahead of time, so the method and character of his conversion is what will be normal in a future day, as regards Israel.

Our Apostle takes the low place, as "the least of the apostles," not worthy of such a title; the former persecutor of the church, v.9. But grace had wrought in him, and not in vain. He had been more abundant in labors, than they all; not he but the grace of God in him, v.10. But whether Paul or the other apostles, all agreed in the preaching of a risen Christ, Who had died for sinners. Faith, in the Corinthians had laid hold of this gospel, v.11.

But false doctrine had invaded this church—some among them were denying the resurrection of the dead, v.12. But if there is no resurrection of the dead, Christ was not risen, for He had been dead, v.13. It were no use to preach a dead Christ—such preaching would be in vain, and faith in a person held in the tomb would be in vain, v.14. Then, too, if He were not risen, the apostles were false witnesses of God, for they had declared that God raised Christ from the dead, v.15. If He were not raised, their faith was vain; compare v.14 and v.2. Not only were believers yet in their sins, if He was not raised, but those which had fallen asleep in Jesus were perished, v.18. Paul had given up every earthly comfort and blessing to preach a risen Christ, and had suffered great afflictions for this doctrine—how miserable his lot if Christ were still in the grave! What a catalog of dreadful consequences, if He is not risen! Modernism, which denies His literal resurrection, is abroad through the

land, but such ministers and their teaching is described in 2 Cor.11;13-15. What an awful doom awaits such teachers and their dupes!

"But Now Is Christ Risen from the Dead, and is become the firstfruits of them that slept," v.20. This is the triumphant assertion of scripture, and the sure faith of His people. It has been their support in martyrdom, their comfort in bereavement. For a Risen Christ they have faced fire and flood, everything, in fact, that hatred of Him could invent.

All in Adam die—this cannot well be denied. Every one of his descendents is marked by death, not for his own sin but for Adam's transgression. But let us not complain of this, for God has brought in another headship "all in Christ shall be made alive." This has no reference to the resurrection of the wicked dead, though they too, will be raised from the dead. It is "all in Christ" who will be "made alive." Of this resurrection Christ is "the firstfruits," then "they that are Christ's at His coming," v.23.

The millennium is passed over, for we read next, of "the end," when Christ, having put down all opposition, will "deliver up the kingdom to God, even the Father," v.24. Christ must reign till all enemies are subdued (v.25) and among them the last enemy, death, v.26. All things will be put under Christ's feet, except, of course, the One Who put all things under His Son, v. 27. In the eternal state, when all things have been subdued, the Son will take a place of subjection, "that God may be all in all," v.28.

A Study of the Epistle to the Galatians

By JOHN BLOORE, Jersey City

Chapter Two

This chapter falls into two distinct parts—historical (vs.1-14), doctrinal (vs.15-21). In the former the apostle continues his appeal to facts of history since his conversion, first the visit to Jerusalem which we take to be that recorded in Acts 15, and then to a subsequent experience with Pe-

ter at Antioch involving Barnabas and others there. In the second part we have the doctrinal statement of the Christian's position as to justification and the life to which it attaches in both its essential character and practical working principle.

The Visit to Jerusalem

While in this epistle Paul refers to only two visits, three being recorded in the Acts, it seems evident that this must be the third when the conference occurred over the very question now so seriously affecting the Galatians. It is to be supposed that the apostle omits reference to the second visit because there was nothing affecting the present argument. Here he brings out certain new details which materially strengthen his position and still more clearly show that the gospel of Christ which the Galatians had received stood entirely apart from the law, and that it had been accepted by the leaders at Jerusalem.

First, we learn that among the others who went up (Acts 15:2) there was Titus, a Greek, whom Paul took with him—this was a bold action expressive of the liberty he had in Christ; then he went up according to revelation, not merely by appointment of the brethren, still less as acting under any obligation to superior authority vested in the apostles. He had acted under immediate direction from Him who had called him to be an apostle, Christ in glory. In the third place he had privately communicated the gospel he preached to those of repute—thus he pursued the things that made for peace, securing mutual understanding and the support of these recognized leaders. This is emphasized by the following statement rightly understood. It does not mean that Paul had any doubt or question as to the correctness of the gospel he preached, but that he so acted that those of repute might assure themselves as to whether he was running in vain. The fact that they did not think he had so run was seen in that Titus was not compelled to be circumcised. This is injected parenthetically, after which the apostle gives the reason for his course (vs. 4,5), and then returns to give the result as far as those of repute were concerned (vs.

6-10). That he was not running in vain is confirmed in that those of repute added nothing to him—they found nothing to impose by way of requirement, condition, or limitation, asking only that they remember the poor. While declaring this unqualified recognition, Paul is careful to guard against any supposition that it involved an authorization of his ministry. It was not his being made something by those of repute, whatever they were, it did not matter, for God does not accept man's person, and they had imparted nothing to him.

Thus Paul effectually clears the ground on the one hand of any subserviency to man in his ministry, and on the other shows not only its independence but its unquestioned recognition by those whose authority was being pressed in support of the Judaistic error.

Peter's Contradiction

Though undated this incident must have been subsequent to the Jerusalem conference. This alone gives it logical force here, and also explains the public rebuke, for Peter was dissembling from his upright stand in that conference. Thus to the extent of his great personal influence he was weakening the truth of the gospel, and strengthening the hands of the Judaizers in their evil course. Even Barnabas who had stood with Paul throughout the conflict was drawn away in this dissimulation. This incident served to show the apostle's uncompromising stand in respect of Christian liberty, the freedom indeed of the Jewish believer from being bound by the law's requirement, and hence the utter departure from the gospel in any attempt to place the Gentiles under similar restrictions, particularly circumcision by which they would come under obligation to observe the whole law.

Brief Truth in Prose

By the late T. BAIRD

1. Death is God's mail man rapping at man's door.
2. What shadows we *are*, and what shadows we *pursue*.
3. Never be ashamed of the Gospel,

and never bring shame on the Gospel.

4. The sum total of Christianity is *acquaintance* with God and *acquiescence* with His will.

5. He who would reprove the world must be one whom the world cannot reprove.

6. *Consecration* to God and *concentration* upon the work of God are the two great elements which insure success.

7. Drunkenness gives a man the throat of a *fish*, the stomach of a *sow*, and the mouth of an *ass*.

8. Martin Luther affirmed that supplication, meditation and temptation made a man a great preacher.

9. The supernatural value of an action depends largely on the degree of our communion with God when it was performed.

Unchanged in Changing Years

The years may come, and the years may go,
Like buttercup blooms in the field below;
But the oak tree still in the center stands,
With its sturdy arms, and its outstretched hands.

So changes follow the parting flowers;
Things come and go with the passing hours:
But the Truth of God, and the God of Truth
Abide in the strength of their early youth.

New leaves may come in the days of spring,
And shelter the birds of the weary wing:
The leaves will fall and in time decay;
But the oak through all changes of time
will stay.

The sun may shine or the storm may blow;
The summer come, and the summer go:
But the oak never changing, abides the same,
And God abides, the unchanged, "I AM."

Thank God, through our life's ever changing scene,

One is the same He has ever been:

The years may come, and the years may go,
Our God and His Word still no changes
know.

William Luff.



The Office Window

By
JAMES F. SPINK

"Back to the Faith"

A series of volumes bearing this title is being sent free to all who apply for them. Four have thus far been issued and others are promised. Volume I contains helpful and beautiful truth, and is a most helpful work. But in Volume II serious error is taught. The Lord Jesus was not the Son from eternity, but became God's Son when baptized in the Jordan. So we are told. Volume III treats largely of the Holy Spirit, and here again, with much that is Scriptural and good, we find very unsound teaching. John the Baptist was only "a poor unregenerate man," and the saints of Old Testament times "are still unregenerate, though already dwelling in the glory." The writer utterly fails to distinguish between the *work* of the Spirit in the new birth and His *indwelling presence*. It is the difference between a man building a house and then taking up his abode in it. We state the truth in these few simple words, but the author warns his readers about "the folks who want to give us a long dissertation on the subject of regeneration." His own dissertation only takes 58 pages! Volume IV is largely taken up with the startling thesis that there is no forgiveness for the sins of a Christian! But we have said enough. These volumes, issued and circulated in America, are a menace to the Faith. We warn our readers against them.—H. P. Barker.

Young Peoples' Meetings

Mr. William Hoste, Editor of *The Believer's Magazine* writes: "In these days the 'cult of the young' is much in vogue in the religious world, and we thank God for all who are seeking to help the young in our assemblies; but surely this may be done without too much segregating them in special conferences, meetings, etc. Let it rather be in full fellowship with the as-

semblies; so that the young may know, amongst other things, why they are where they are, and be qualified in the future to be pillars of the churches."

These are wholesome words and we should take them to heart. There are two dangers. One is to ignore the young people; and the other is for our young people to absent themselves from other meetings, thus missing ministry that is essential to their spiritual growth. Let us remember that there is "one flock" and "one pasture."

Buchmanism

Mr. William Rouse writing in *The Harvester* says: "A very challenging movement has recently come into much prominence. Undergraduates, professors, teachers, ministers and clergymen and others of an intellectual type largely comprise its adherents. It professes to 'change lives' and bring a new power, peace and joy in the experience of many. One of its principles is 'sharing' and it is largely by testimonies of professedly changed lives that it is propagated. It challenges the usual evangelical message by claiming to 'change lives' hitherto unaffected by the orthodox presentation of that message. . . . 'The Cross is the touchstone of the faith.' Will that stand the test which, when speaking of sin, omits God's one way of dealing with sin, the sacrificial death of His Son at the Cross?"

Is it not a subtle delusion to say 'We take all that for granted?' Taking for granted that a foundation is laid, when no evidence of it exists, does not make it so. What a disaster to find when the building is up that the foundation 'taken for granted' was never there!

"This Oxford Group Movement or 'Buchmanism' may seem a beautiful superstructure, but it lacks this essential foundation. To say 'Don't bother about creeds—we have Christ?' when it is intended to deprecate any defined doctrine, is forgetting how closely Christ connected Himself and His words. 'Experience' is good when it is the fruit unto holiness of a new nature imparted by the Holy Spirit, but to make experience the root, is to find it producing some very strange fruit.

"It might be better called 'Buchman-

ism' after its originator Dr. B. Buchman, the 'F.B.' of Begbie's book 'Life Changers.' This volume claims to be 'a book which faithfully described such wonderful work.' But it is all the miracles of 'F.B.,' not of Christ. He looms large on its pages, but little is said of Christ or His death and resurrection—certainly not as a sacrifice for sin. 'F.B.' says 'that the degree of our immunity from moral disease is governed absolutely by *the degree of our desire for moral health.*' 'He (F.B.) makes you hate sin . . . After this it is a matter for the man's will. Hatred of his sin and a real longing to be rid of it . . . will give him a new will.' It is thus, according to this teaching, 'changed lives' are brought about. No wonder one of the heroes of that book says he had to leave the movement to save his faith."

We believe that Buchmanism is another one of the many delusions of the "latter days."

About Reading Then Singing Hymns

Mr. Henry Pickering, Editor of *The Witness*, writes in his March issue: "We have had several queries as to the propriety of reading a whole hymn in a morning or other meeting, and regret to find that this habit, though not common, is still persisted in. It is a relic of the uneducated days, when hymn books were not plentiful, and verse by verse was read by the leader of the meeting. It is a waste of precious time, and a weariness to the flesh to first read and then sing a whole hymn. The first, or the first and last verses, should be sufficient time to allow to get the number announced. And the number should be given twice, preferably at first and after reading. Nothing is more distracting than to miss hearing or catching the number, have to fumble to seek it, until a friend, noticing the difficulty points to the hymn in use. 'Let us consider one another' (Heb. 10:24) surely applies to giving out of hymns as well as to all other acts of Christian conduct and fellowship."

We take the liberty of publishing this sound advice because we are troubled with the same habit in some places on this side of the Atlantic.

CURRENT EVENTS

By TOM M. OLSON

A Scriptural Remedy Suggested

It is interesting to find a former officer in the French army, Robert Du Chalieu, writing as follows in the March issue of *Commonweal*:

"Paradoxically, the actual crisis of Western civilization originated from its greatest pride: the rapid scientific and industrial advancement of the last fifty years. For it intoxicated man with such an exaggerated opinion of his wisdom and power that he forgot that he had a soul."

Again, he says: "The logical conclusion is that nations must recognize the fact that their policies of the last fifty years are wrong, and that spiritual needs are more important than economics, and more likely to bring accord and mutual good-will. Even laical history proves conclusively that safety lies in faith and the will of God, and that materialism is an important but secondary issue. It is time that statesmen all over the world realize that they cannot help their peoples unless they follow God's law. Otherwise, the decade will be marred by catastrophes likely to cripple Western civilization forever."

Such sound advice may be utterly disregarded by those for whom it is intended, but it reminds the believer of the following familiar words of his Lord: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6: 33).

Holy Door or Only Door

The world was recently invited to "listen in" on the services conducted by the Pope in St. Peter's Cathedral in Rome.

In solemn robed procession, the Pope moved from the Vatican to the front portico of St. Peter's. Thrice he knocked with a golden hammer on the Holy Door. Workmen within lowered the door away. The Pope prayed while prelates sprinkled the aperture with holy water. Then many entered kissing the jambs as they passed. The door is now open to the public for the

remainder of the year!

Nineteen hundred years ago the Only Door to God was opened, not with gentle blows of a hammer of gold, but with sledge-hammer blows, so to speak, of Divine judgment against our sins. Ever since that notable event occurred at Calvary, the world is invited to listen to the Gospel message, and the public is at liberty to enter the open and Only Holy Door; for the Lord Jesus Christ said: "I am THE DOOR: by ME if any man enter in, he shall be saved" (John 10: 9).

Another Jesus and Another Bible

According to the Literary Digest, "German Nazis are nailing the swastika to the Cross to make an Aryan Church. All traces of the Jewish ancestry of the Christian faith are to be removed by making Christ a German and by substituting German mythology for the Old Testament. Thor and Wotan will be substituted for Moses and Isaiah, and tribal sagas will take the place of Proverbs and Solomon's Songs. Jews may not enter the new sanctuary, and those who marry Jews will be excommunicated.

The utter hopelessness of removing *all Jewish ancestry from the Christian faith* is revealed in the following inspired words: "Israelites, to whom pertaineth the adoption, AND the glory, AND the covenants, AND the giving of the law, AND the service of God, AND the promises, whose are the fathers, AND of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen." (Rom.9: 4-5).

It would be much easier to make the Mississippi river, the Rhine than to make "Jesus Christ our Lord, which was made of the seed of David according to the flesh," a Teuton!

PRAYER REQUESTS

Please pray for all tent workers, that this summer will be a season of great blessing.

Please pray that the Summer Conferences will be times of refreshing to the Lord's people, and produce fruit in their lives.

Praise God for souls saved in Petersboro during a special effort in the Gospel Hall.

Pray for blessing on the ministry of LIGHT AND LIBERTY.

Pray for evangelists who contemplate reaching needy districts during summer months.

QUESTIONS and ANSWERS

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

Question No. 35—If the coming of the Lord, for His saints, is antecedent to the coming of the Son of Man, why is it written "except the apostacy come first," 2 Thess.2: 3?

Question No. 31—What is the difference between "image" and "likeness" in Gen.1: 26?

Answer—The Hebrew word for image is Tselem, the root of which is Tsel a shadow.

God is Spirit, Light and Love. Man created in His image was, first, essentially a spiritual being, possessing spiritual intelligence capable of knowing God. Secondly, an emotional being, capable of loving God, and all which He loves. Thirdly, a responsible being, capable of choice, as to whether he would remain in that sphere of dependence and obedience to the revealed will of his Creator.

As the shadow is less than the substance, so man was lower than Elohim, even "lower than the angels" (Psa.8: 5). Yet the very fact that he is a shadow of God is what gives him his dignity, and places him far above any other creature in this world. The only race in all this creation for whom "light" has shined (John 1: 9) is man. Read Ezekiel, chapters 1 and 10.

The likeness refers to the means of "manifestation." Thus we read of the eyes, the ears, the fingers, the hand, the arm, and the feet of Jehovah. So the man's body is the medium through which he expresses his physical and spiritual personality; sight, hearing, speech, knowledge, emotion, etc. The relation between man's inner and outer self is the same as that between God and the universe, through which he has expressed Himself. Read Psa.83: 1 and 104: 2,3.

The Second Man (Heb.1: 3) is said to be "the express image of His person." This is a much stronger statement than is used of the first man. The "shadow" has become the "substance"—Chas. H. Liecester.

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

Riverside, Calif.—"The Lord gave us a good conference with seasonable and varied ministry, refreshing God's people. The Lord's servants present were Brethren Glasgow, Gillespie, Kane, Charles, Hunt, Olson, Greer and Bultmann. Over 300 remembered the Lord."

Yakima, Wash.—"We had an all-day meeting April 9th. Fourteen were baptized. Some came from Toppenish, some from the country districts and some from the Yakima assembly. We bless the Lord for these showers of blessing."

Detroit, Mich.—"We invited Mrs. Luff (Sister Abigail) of Buffalo to come and speak to the Christian women of God's dealings with her. Salem and Elim Halls were filled with women who heard from her how God answers prayer. Her visit was a great uplift and encouragement to those who heard her."—"We are having two weeks of very interesting meetings with Harold St. John."

Greenwood Hills, Pa., Bible Conference—Boys' Camp, June 19th to June 28th. Nine days for nine dollars. Write Geo. M. Landis, R. D. 2, Fayetteville, Pa. **Bible Conference**, July 1st to July 16th. Speakers expected, Harold St. John, George MacKenzie, George McCandless and Alfred P. Gibbs. For further information write to Dr. K. B. Moomaw, 3608 Norton Place, N. W. Washington, D. C. **Girls' Camp**, July 19 to July 28. The cost will be the same as the boys, nine dollars. Mrs. Landis will be the director.

Georges T. Pinches expects to visit the British Isles and purposes sailing from Boston on July 8th. He is booked for tent work in Yorkshire. At present he is having splendid meetings in Centerville and expects to visit Nevada, Iowa, for two weeks meetings.

George M. Landis gave appreciated ministry to the young people in Germantown Hall, Philadelphia, and spent the Lord's Day April 16th at Mascher Street where his visit was enjoyed.

Alfred P. Gibbs will be in charge of the Boys' Camp at Cedar Lake, Ind., which will convene Aug. 9th to Aug. 19th.

Christian Workers' Bible Institute, Greenwood Hills, Pa., July 19th to Aug. 2nd. Teachers will probably be Harold St. John, Dr. K. B. Moomaw and Geo. Landis. "The Christian Workers' Bible Institute" is not an institution, but simply the name given to that particular conference, as best describing its nature and to distinguish it from the other summer conferences. Full particulars can be obtained from Dr. K. B. Moomaw, 3608 Norton Place, N. W., Washington, D. C.

Miss Florence King of Sturgis, Mich., has been commended from the assembly in that city, for

home missionary work. She has gone to Harrison, Arkansas, and is at work with Mr. and Mrs. S. R. Petersen. They are seeking to bring the gospel to that part of the Ozark region.

Mr. and Mrs. L. P. Sanford have been laboring for some years in Missionary Sunday School work around Libby, Montana. Lately they and a fellow-worker left for an extended trip. New York and Philadelphia were visited, then a long trip westward to Los Angeles, preaching from the car all the way. Then north to Bethany Hall, Oakland, and to Hope Gospel Hall, Seattle, and homeward to Montana.

Baltimore, Md.—Bro. Wm. Beveridge spent a week-end with us, and was much appreciated.

Douglas Ibbottson is having meetings in Daisy, Ga., with encouragement. Four have professed to be saved and further blessing is expected.

Grand Rapids, Mich.—"We purpose, God willing, to have a **three day conference** in the northern part of the Lower Peninsula July 2, 3 and 4, in the place where we were with the tent last summer. A few Christians meeting in a farm house were encouraged by a one-day conference last year and have expressed a desire to have another one in 1933. Many of the Lord's people spend their vacations near Bellair, and we trust that they will take advantage of the meetings in this needy section. We will pitch a tent in which the meetings will be held on the State Road, M 88, about four miles from Bellaire. A number of the Lord's servants are expected and we will value the prayers of the Lord's people for this new venture in the neglected parts of upper Michigan. Information as to time of meetings, accommodations, etc., can be obtained from William Pell, 817 North Avenue, N. E., Grand Rapids, or from Mr. L. Sheldrake, Saulte Ste. Marie, Mich."

Knox, Ind.—R. F. Varder has recently visited this district, holding meetings at Bass Lake, Aldine and Ora. At the latter place an assembly has been formed, 18 attending to remember the Lord the first Sunday. Messrs. A. B. Miller and R. F. Varder have both spent a day or two at Knox during the past week. Four weeks of meetings are in progress at Bass Lake conducted by J. G. Gilbert, R. F. Varder, and T. B. Gilbert.

Champaign, Ill.—T. B. Gilbert was here the last week in April seeking to help on a company of the Lord's people. Visit much appreciated. A. B. Miller expected to follow.

Albany, N. Y.—James F. Spink has been with us for a week. His messages illustrated by an original chart were helpful and comforting in these days of depression and unrest. His ministry was much blessed to the saints here and

meetings were well attended. **Harold Jones** has returned to us from Florida where he has been engaged in tent work and hopes to labor in his home assembly for a few weeks, after which he goes to northern Michigan for some pioneer work. Dr. G. Munson.

Sedro Woolley, Wash.—Wm. Rae writes: "Since last writing we have been directed to this place, and unexpectedly a work broke out at Clear Lake some three miles from the town, and several have gotten saved, one whole household of four adults, and it has reached out to others. Mr. and Mrs. McGaw who carry on at Sedro Woolley are much cheered by this as they have carried on the testimony to His name in this out of the way place in northern Washington. The opposition of the devil has now begun in earnest. We praise God for His goodness and seek an interest in your prayers."

Kearney, N. J.—"We have had two weeks of special meetings with Harold Harper. The Lord came in graciously, blessing His people and saving sinners. One young man especially gives us cause for joy at the decided stand he has taken since confessing Christ. The chart used, "The Two Roads and the Two Destinies," was good matter for both saint and sinner. Meetings were crowded nightly and sometimes we had as many as 50 strangers come in. Our brother has sown the seed and leaves us for Columbus, Ohio. God will give the increase."

Omaha, Nebr.—John Watt was with us for a week during April and his ministry was helpful to the saints. We are expecting a visit from A. N. O'Brien this month. Willard Rodgers expects to start Gospel meetings in Dawson, Iowa, and brethren Baird and Patterson expect to join him for part of the time.

Grand Rapids, Mich.—W. T. McLean had some meetings here which were encouraging.

Brookline, Mass.—Gavin Hamilton was with us for four days. Meetings large and ministry appreciated. J. F. Spink expected for one week.

Boston, Mass.—James F. Spink had large meetings at Cliff Street for two weeks, speaking on his chart. Ministry profitable and appreciated. R. McCrory who is on his way to Pawtucket is expected for one week.

New Bedford, Mass.—James Waugh is having meetings here, using his model on the Tabernacle. After the Pawtucket conference he expects to commence a series of meetings in Boston.

Hugh Thorpe is not able to go far afield owing to the illness of his wife, but is giving help in the small meetings near home.

Houston, Texas—John Watt and Jack Charles are engaged in tent work here and report interest.

John Hunt writes: "I left for San Antonio, Tex., where the Christians opened a nice new and larger hall April 23rd, with special meetings for the day in which T. C. Bush, R. Thompson

and I took part. After they left I went on with special Gospel meetings in which God has given encouragement, one man accepting Christ. We are anxious to see others saved."

Mr. and Mrs. Duncan Reid arrived from Puer-to Plata some days ago for a furlough, and will be making their headquarters in Detroit for a little time. They can be communicated with in care of Mrs. James Thomson, 1574 Richton Avenue, Detroit, Mich.

Bristol, Va.—H. G. Mackay has just finished seven weeks meetings here. About eighteen professed to be saved. A baptism was held at which eight were baptized. Our brother is now at Marion and the attendance has been large from the commencement.

Camden, N. J.—Robert Young had six weeks of well-attended meetings. Ten professed to be saved and two were restored. Eight have been baptized and added to the assembly. Bro. Crock-er ministered the Word for four nights. Bro. Young is now in Hammonton, N. J.

Chicago, Ill.—T. B. Nottage writes of good meetings in the Elim Bible Hall with blessing to, and restoration of, the Lord's people. Plans are being perfected for a gospel tent campaign in "Chicago's little Africa."

Cincinnati, Ohio—E. R. Allen, 2735 Ellendale, St. Louis, Mo., expects to go to this city at the end of May and would like to meet with Christians in hopes of a meeting in His name, as well as a Gospel effort.

New York City—Gavin Hamilton, before leaving for England, had good meetings at Passaic and Clifton, N. J. John Ferguson had a week among the colored people in Brooklyn with blessing. D. M. Reid of the West Indies is in these parts telling of the Lord's work in that needy field. Mr. and Mrs. Holmgren of the James Slip Mission still go on in that hard field. On Wednesday evenings over a hundred women gather to hear the Word and during other evenings about 150 to 200 men. Geo. Rainey spent seven nights with them in the Gospel and believes some were won for Christ. He also gave help in Passaic, Clifton, Tenafly, Palisades Park and Stamford.

Jersey City, N. J.—The Sunday School teachers and workers conference was one of the best. Good gatherings in the afternoon and evening. Very encouraging and suitable words by R. West, D. H. Parker, Geo. Rainey, H. Marshall, H. G. McEwen and W. H. Hein.

Assembly Hall, Buffalo, N. Y.—"Gavin Hamilton, E. J. Tharp and Henry Miller have been the recent visiting speakers. Two were baptized in our hall Easter Sunday afternoon. John Bramhall, Jr., of Rochester, N. Y., was present at our regular prayer meeting May 12 and reported how the Lord had blessed the preaching of the Gospel in a school-house near Jamestown. Over twenty had confessed Christ, and the outlook is

favorable for an assembly being formed soon."

Garnett, Kan.—"Mr. Geo. Gray is showing pictures of the "Pilgrim's Progress" four nights a week. The attendance of children and adults is very encouraging."

Waterloo, Iowa—The Annual Conference will convene July 2nd, 3rd and 4th beginning with a prayer meeting Saturday evening, July 1st. Full particulars can be obtained from E. G. Matthews, 206 Leland Avenue, Waterloo.

Harrison, Ark.—J. O. Brown is still in the community; holding meetings at Smyrna, one of the places where we are carrying on a Sunday School. It is an exceedingly hard place, but we praise God that there is evidence of a real awakening there. Our brother expects to go to Alpena, just five miles away. Mrs. Petersen and Miss Florence King are busy every day in Children's Bible School work. S. R. Petersen.

Harold P. Barker after a very happy and fruitful time in the British West Indies has now returned to England.

CANADA

Toronto, Ont.—Harold St. John commenced a series of meetings on Good Friday in the Olivet Hall and continued until the end of the month. The hall was filled to its capacity, people coming not only from the various city assemblies, but also from the denominational bodies. His ministry has been much appreciated.

Oxdrift, Ont.—A company of believers meet to remember the Lord at 11 a. m. in the home of W. J. VanCleaf, Eton, Rugby, P. O., via Oxdrift, Ontario. Traveling brethren will find a welcome.

William Murray is having meetings on the outskirts of Kirkland Lake, Ont., and the Lord is giving encouragement. Quite a few have been saved and the interest is being maintained. The need is great in these northern parts of Ontario and prayer will be valued for the work and the workers.

Waseca, Sask.—"Our annual conference will (D.V.) be held in the "Legion Hall," Waseca, Sask., on July 8th, 9th and 10th. Full particulars from Chas. F. Broadhead, Box 54, Waseca, Sask.

Deseronto, Ont.—Louis J. Germain is now located here and reports that after three months of sickness God has been pleased to give some improvement. Our brother has been working among the French Roman Catholics and expects to take a tour of some 800 miles, scattering the good seed among them.

Hamilton, Ont.—P. Hoogendam had meetings in McNab St. which were large and good.

London, Ont.—After six weeks work among the young our brother Gibbs saw fruit and great interest.

Petersboro, Ont.—Samuel Taylor gave helpful ministry which was appreciated by the saints.

Toronto, Ont.—Samuel Taylor is conducting

usual meetings in Maranatha Hall and in other centers. Bro. Palin hopes to conduct meetings in the Westmoreland Grace and Truth Hall.

Orillia, Ont.—Harold St. John gave helpful and soul stirring ministry in the hall here.

Vimy Ridge, Ont.—Gospel Hall expected opening conference May 24th. Prayer is asked that this place may be the birthplace of many souls.

COMMENDATIONS

To Saints gathered together unto the name of our Lord Jesus Christ in the United States and Canada. Beloved Brethren:

We take pleasure in commending our beloved brother, **William Ingram**, who has been in happy fellowship with us for a number of years. During the past year our brother has spent six months preaching the Word in the Canadian prairies. His ministry has been well accepted, the Lord has added His blessing in the salvation of a few, and he now desires to return to this field of service. He goes forth with the hearty approval and fellowship of this assembly and we commend him to your Christian love and fellowship.

We have much pleasure in commending our beloved sister, **Isabel Miller**, who has been exercised for some time to give herself to the work of the Lord in South Africa. Our sister has been in happy fellowship with us for a number of years and has commended herself by her consistent walk and faithful testimony in Sunday School work and Missionary activities. She goes forth with the hearty approval and fellowship of this assembly and we sincerely solicit your prayers on her behalf for guidance and blessing in her service for the Lord. She purposes leaving this country to join our brother Adam Ferguson and co-workers in South Africa.

Yours in the fellowship of our Lord Jesus Christ, on behalf of the Laffin Street Assembly, Chicago, Ill. Signed: George Gordon, John R. Gawley, Charles Nord, James G. Gilbert.

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

WEST INDIES

Mr. J. H. McKay, Grenada: "Have been very busy since my return from the States in November. A number have professed in the five assemblies in the island, and six believers have been baptized. While up at La Digue last week, a man came to see me in soul trouble and before leaving he professed. Then on a previous visit the father of the leading Seventh Day Adventist in that district sent for me, and after spending the best part of the afternoon with him he professed."

Tobago—Several men seem to have been truly

converted to God during a visit of H. P. Barker to Montpelier. Some since.

W. B. Huxster, St. Vincent, writes: "I returned from the island of Bequia a few days ago, having had about two weeks in that part of the island where our work is situated.

The general depression is affecting that locality very severely and local conditions are far from favorable. The whalers, who have been out daily, except Sundays, since the beginning of the year, have not secured one whale up to the present and the season will soon be over. It means much to the poor people there when a few whales are taken, as it provides both food and ready money.

While there Gospel meetings were held nightly and a number of early morning meetings, chiefly for the Christians. The small assembly is still struggling on in a rather weakened state, but nevertheless, the attendance of outsiders and interest shown was very good. From what we saw and heard one would suppose that the Lord was speaking to a few at least, but there seems to be a backwardness about taking an out and out stand in association with those gathered out.

For some time past our native brethren have been visiting a country section about nine or ten miles away called Mesopotamia, where there are no resident preachers and it now looks as if there may be a testimony established there in the near future. It seems to be an open door for the Gospel and also a strategic point for other places where there is no Gospel testimony. We have recently seen an audience there in the open-air of probably 300 or more, which we understand was by no means exceptional."

Jamaica—Scores professed conversion in A. Widdison's tent at Kingston. The tent was moved to Marlborough. Mr. Widdison hopes to take it to Belize, British Honduras.

Trinidad—Ten were baptized in the sea at Cúmana, fruit of the labors of Bro. C. W. Simpson. H. P. Barker and J. McCallum preached the Gospel to a large crowd in the village street.

Grenada—Bros. N. M. Fraser and John Smart are expected with their tent from Tobago. Pray for a shower of blessing.

Antigua—Protestant island, but hardly any one knows personal salvation. Any gifted evangelist visiting city of St. John's with tent might reckon on hundreds of conversions, *if truly sent of God.*

THE PORTUGUESE IN BERMUDA

Encouraging reports have reached us of the establishment of another Portuguese gathering in the West of Bermuda. Work has been going on in this part of the island for some time. Also from the parent assembly there is good news of souls saved. The presence of some thousands of Portuguese in this island is quite a curious phenomenon, for they form a very fair proportion of the total white population. There is little intercourse, either with the colored folk on the one hand, or with the English-speaking colonists on the other,

and, in consequence, the national ties of the community are preserved. It has been suggested that, as the Portuguese all understand English, it would be better if the assemblies were broken up, and merged into the existing English-speaking gatherings of colored brethren. This idea is, however, entirely erroneous. The majority of Portuguese on the island do not understand any language but their own—they even make their purchases in Portuguese-owned shops and stores. What will happen, however, when the next generation grows up, is a complex problem, for the children are being educated in schools where only English is taught.

These and other matters call for very serious consideration, and the crying need of the moment is for careful pastoral work, in order that this remarkable indigenous growth, which is the fruit of no less than forty years of patient labor, may not be disintegrated. Ever since our visit to the island in 1930, we have been deeply burdened with this need, and we hope that at some time during the present year it may be possible for us to return there for a while, in order to render our beloved Portuguese brethren what help we can. We would ask you to pray that the Lord may specially guide us, and that suitable assistance may be available for the work in this district—the north of Portugal—during the time we may be absent.

Arthur Ingleby.

BRITISH GUIANA

Georgetown—H. P. Barker had two weeks meetings "for deepening of spiritual life." Large hall crowded to capacity most nights. Young men of Georgetown assembly are diligent in spreading the Gospel.

AFRICA

Mr. W. C. Maitland, of Portuguese W. Africa, writes: "Just a short word from here as am held doing a little repair work on the faithful old Reo. It has ploughed through many hundreds of kilometers of sand carrying us far afield with the Gospel. On the last long trip when we started out one of the cylinder heads was leaking, but we used a home-made preparation in water which stopped the leak long enough to allow carbon to form and we have travelled over fifteen hundred miles without any sign of a leak.

How we praise the Lord that He has permitted us to see His blessed hand made bare in saving precious souls! God has graciously sustained me in health. Your prayers are much needed—many open doors, but also many adversaries."

INDIA

Mr. Crawford J. Tilsley, Godaveri District, India: "Looking back over the past twelve months since our return from England and reviewing the goodness of God, our hearts exclaim, 'What hath our God wrought.' It has been a busy year of almost unbroken touring, except during the very hot season. We have been enabled to cover the whole of our 'field,' though not, of course, to visit

every separate village; that is a task impossible of achievement within a year.

Statistics are always dangerous, and often misleading. Yet one cannot fail to rejoice when God is working as He is pleased to do out here these days. During the year we have rejoiced to see 117 converts come out boldly for God; these have all been baptized and are in fellowship; they are from twenty-three villages, and are 45 men and 72 women, their ages range from twelve years to something over eighty."

PARAGUAY

Mr. J. G. Martinez, Asuncion: "We are glad to say that so far we are able to carry on as before the war, and the interest manifested in the meetings is even greater than what it had been. The seed is being sown continually and every once in a while we are given the privilege to see that our work is not in vain in the Lord. A few days ago a young man told us that he had been saved three months ago while listening to the teaching in our Bible class. The other two bright young lads who were saved seven or eight weeks ago are clearly manifesting the life which is in them in speaking of the Lord to others, and they generally come to the meetings accompanied by six or seven young men."

ARGENTINA

Mr. S. A. Williams, Lanus: "I am thankful to say that the Lord is manifestly with us in our service. On the last night of the year we had the joy of baptizing nine believers in our hall. Since then I have been at several baptisms: at one the other evening, eleven passed through the waters of baptism, and on Saturday last, was present at Berestegue to minister the Word, where Mr. Meridew baptized ten believers who trusted the Lord in October of last year at meetings I had in the tent there. Mr. Meridew says there are ten others who are waiting to take the same step.

We have two Gospel tents going in Buenos Aires. I have not been at the large one yet, but hope to have the four last nights of the campaign. I have had a good time at the smaller one. Last night four confessed the Lord Jesus as their Savior, so that is about sixteen in all who have confessed the Lord there. We have never seen such an interest in the Gospel as we now see in the Argentine Republic. The tents are full nightly and many standing outside and listening attentively all the time. If the meeting finishes up without someone confessing Him, we think it strange. We are praying that this may continue long and we may take advantage of the Lord's goodness to us. We are nearing our General Conference in Buenos Aires, when we expect to have over one thousand believers together for the three days."

CHINA

The following is a newspaper clipping covering a dispatch from Jehol City, province of Jehol, March 7th, regarding our sister Miss Harriett Minns, of Buffalo:

"The only American in Jehol, Miss Harriett Minns, a mission worker from Buffalo, N. Y., was the heroine during the capture of Lingyuan on March first. After Japanese airmen had dropped warnings to foreigners that they must evacuate or seek bomb-proof shelters, Miss Minns, with her British co-workers, made two American flags by hand. When the bombings started, one flag was hoisted over the mission building, and the other was spread over an underground shelter. To this dugout Miss Minns marched the Chinese children under her care. Observing the flags, the Japanese spared the mission. All missionaries in Jehol province are safe."

"WITH THE LORD"

Frank Dowkes passed away April 28th in his 77th year at the home of W. J. VanCleaf, Oxdrift. Saved over 53 years ago. Services at Dryden were taken by Brethren Southall and Olson of Sioux Lookout, Ont. Interment at Gilbert Plains, Manitoba.

E. B. Jennings went to be with the Lord on May 4th, following a stroke of paralysis. He was in the meeting at Kansas City, Kansas, and later at Kansas City, Mo. He was buried at Webb City, Mo., where he had resided for some time. He was 71 years old, and leaves a widow, a sister and a daughter to mourn his departure.

Robert S. Burleigh, born in Petersborough, Canada, age 56, departed April 5th, 1933, to be with Christ. In his early Christian life he was a member of a Baptist church and later became associated with the assemblies in Toronto, afterwards moving to the United States. He was widely known throughout the East and South because of his activity in the gospel, and his helpful ministry amongst the assemblies. His remarkable grasp of the Scriptures, of which he was a deep student, led him to refuse to acknowledge anything less than every member of the body of Christ. Engaged in business as a builder and contractor he suffered during the past three years serious financial losses which undermined his health and brought on a heart condition, resulting in his death. He will be greatly missed in Collingdale, Pa., where he had been in fellowship during the past fifteen years, as he often helped by his wise counsel as well as by his rich ministry of Christ. He leaves a widow and six children, who will value the prayers of the Lord's people.

Isaac Robert Duffield, age 84 years, went home to be with the Lord on April 9th. He was born in England and was converted early in life. He met with the assemblies of the Lord's people there, and came to Yakima, Wash., 22 years ago, where he was in fellowship until the end. Funeral services were taken by Geo. Hunt.

David Calderwood, age 75, born again 50 years

ago in Ballymena, Ireland, came to Canada and settled at Pilroch in 1908. Here he was used of the Lord in the establishment of an assembly. He passed peacefully into the presence of the Lord on March 12th, leaving behind the fragrant testimony of a life lived in the enjoyment of Christ. His faithful wife, two sons and three daughters mourn his loss. Brethren Stephenson, Fairholm, Vinters and Bowen took part in the funeral services.

Samuel A. Brown went to be with the Lord on Thursday, April 27. About 24 days earlier he fell into his cellar at his home at Atlantic, Iowa, fracturing his skull. He was only rarely conscious after his fall. He was born in Newark, N. J., March 18, 1852, so was 81 years of age. His health and energy of mind and body were unusual, until his accident. He was saved on a farm near Berea, Iowa, through the influence of Alex. Broadfoot. His conversion was in 1889, in the spring. He was immediately concerned for his brother, Ned Brown. He said "Ned, if you get saved you will get a Person, and that Person is the Son of God."

He bought a farm near Lyman, and invited Alex. Broadfoot and Don Charles to come and preach in a schoolhouse. The result was the assembly at Lyman, which has gone on nearly 25 years.

At the funeral Cal. Lindemann told of his salvation while working for Mr. Brown. He and three others sang favorite hymns of Bro. Brown's. A. N. O'Brien spoke at the funeral parlors, and James Erskine spoke at the unsaved at the grave.

He leaves a widow, two sons, and two daughters to mourn his loss, also two brothers and one sister.

Mrs. Anna Christensen of Chicago departed to be with Christ April 30, age 65 years. She was saved in Chicago and shortly afterwards was connected with the assembly now meeting at 86th and Bishop Streets, where she had been in happy fellowship for the past 37 years. Her greatest joy was to speak to others about Him. Her husband preceded her in death seven years ago and since his death she has been very lonely and often desired to be with the Lord. During her life her home was always open to the Christians and especially to the young folks. For seven years she had been spending her winters in California and came back from Monrovia just a month ago and was taken immediately to the hospital where she died. Those surviving are one daughter, Mrs. Marie Hueston of Hammond, Ind., and one son Chris of Chicago, also a sister Mrs. Marie Nielson of Los Angeles, Calif. The services were conducted from the Roberts Memorial Hall at 86th and Bishop Streets, with a large number in attendance. Bruce Gilbert, T. Pollard, and A. Stevenson took part in the services.

Mrs. Alex Leishman, in fellowship at Gospel Hall, Kansas City, Missouri, went home to be with the Lord on May 10th after an illness of

about six months. Brought up in the Lutheran Church she discovered in 1890 "One thing thou lackest," and that one thing, all things in one. She was saved when reading Isa. 53:6, and immediately took her place "Outside the Camp" to the name of the Lord Jesus Christ in Topeka, Kansas. Her last words were, "I am in Christ Jesus." C. W. Ross had charge of the funeral service, the closing hymn being, "Sunrise Tomorrow," sung by Wayne Matthews, and at the close of the short service in the cemetery at Topeka, Kansas, we sang:

*"It may be at noon when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fullness of Glory,
To receive from the world His own."*

CHANGE OF ADDRESS

H. Hunter, 16248 Mark Twain, Detroit, Mich.
William Ingram, care of A. G. Sinclair, Baldwin, Sask., Canada.

John Ferguson, 13662 Wark Avenue, Detroit, Mich.

Douglas Ibbottson, 6 E. Henry Street, Savannah, Ga.

BOOK REVIEWS

By **SAMUEL TAYLOR**

The Jew and His Destiny? (British Edition). By E. H. Mosely. Paper. 72 pages. Price 40c. Edinburgh: J. K. Souter & Co.

A splendid treatise on the Jewish question. In a concise manner, much material is given. It is the best of its kind that has come under the reviewer's notice, and is a most timely booklet. It is worthy of a wide circulation.

Touching the Coming of the Lord. By C. F. Hogg and W. E. Vine, M.A. Cloth. 173 pages. Price 90 cents. London and Edinburgh: Oliphants Ltd.

The book described above is a volume for students of the prophetic Scripture. It deals with progressive revelation concerning resurrection and rapture, and distinguishes between the "parousia" and "the epiphany of the parousia." One chapter is devoted to "The Judgment-Seat of Christ," and another to "The Final Gentile World-Ruler and His Dominion." The authors identify the "man of sin" and the coming Roman prince as the same person. The value of the book is enhanced by a small chart and by indices to subjects and texts. The volume has the qualities of brevity and lucidity, and will appeal to persons who are exercised about the return of the Lord.

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JOHN BLOORE

The Fifth Annual Cedar Lake Boys' Camp, under the care of Mr. Alfred Gibbs will convene Wednesday afternoon, August 9th, to Saturday afternoon, August 19th. Ten wonderful days of healthy recreation, with daily Bible instruction for any and all boys of 10 to 18 years. Dozens of young men look back to former camps as the occasion of their spiritual birth. Have your boy come or send some boy who may benefit by this camp. Nine dollars, this year, covers all the cost.

The Cedar Lake Camp for girls will convene July 12th to July 22nd, with the same arrangement as for boys.

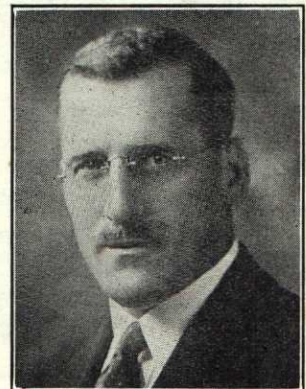
Further information will be given or reservations made by addressing Conference Manager, Conference Grounds, Cedar Lake, Indiana.

Cedar Lake Conference Grounds Events of Interest to Readers of Light and Liberty

While the burden of a regular two week conference will not be assumed this year, a season of great interest to all the Lord's people may be enjoyed. Beginning Sunday, July 23rd and continuing through Sunday, July 30th, our gifted brother Mr. John Bloore of New Jersey will give daily Bible teaching. Mr. Bloore is well known in the New York district, and is much in demand for conferences and larger gatherings for Bible study. His contributions to this paper, The Witness and other publications, have brought him prominently before the Lord's people everywhere. Following Mr. Bloore during the first week of August Mr. Alfred P. Gibbs will be on the grounds and will give Bible ministry each day. Mr. Gibbs requires no recommendation and those favored to attend should receive a blessing from the study of the Word.

A remembrance of the Lord's death will be observed on each of the Lord's day mornings.

A specially low rate for room and meals for seven or eight days has been planned that will be of interest to those who may stay this time.



ALFRED GIBBS

Advertisements of known merit are now being accepted. Write publisher at Fort Dodge, Ia., for rates.