



Light and Liberty

A Monthly Magazine Devoted to the Word of God and to the Work of the Lord
"... That in all things He might have the preeminence" Col. 1:18.

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

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AFTER reading the manuscripts for April we can truthfully say that there is real spiritual food for the child of God. John McLaren points to the difference between "Son of God" and "Child of God." "The First Easter Morn," by Alex. Hamilton; "A Bright Morning," by G. M. J. Lear; "Where Is the Family Altar," by James F. Spink; "Three Marks of Divine Life," by Harold M. Harper; and other worthwhile articles, expositions, notes, etc., fill this 32-page magazine which is rapidly becoming a leading periodical among Christians.

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**FORT DODGE,
 IOWA, U. S. A.**

"The Burden-Bearer"

By THOMAS McLAREN, Vancouver, B. C.

"Sin entered into the world" and the prophetic brush began to paint the outlines of God's masterpiece—Redemption. The last and the greatest of the prophetic artists adds the final touch and against a background rich in color from the Law and the Prophets, we behold "the Lamb of God, the Sin-bearer" (John 1:29). The testimony of Jesus is the Spirit of prophecy. All prophetic rays converge and lose themselves in the true Light that is now shining. Combining in Himself all the features that the titles of John 1 convey—an array without parallel in divine revelation—the transcendent figure of the Eternal Son steps on the scene. Before all things! Creator! The Eternal Word! He pitches His tent in a scene where "sin reigns unto death" and the grace of God appears. "Sovereign grace o'er sin abounding." In the Gospel of John that preeminently portrays Him as the Son of God, He is introduced by "the prophet of the Highest" as "the Sin-bearer." Significantly in ch. 16:9 the mission of the Holy Spirit is to convince of sin, "because they believe not on Me." The Sin-bearer rejected, sin remains (ch. 9:41). He was rejected by men but chosen of God; foreordained before the foundations of the world, now manifested. "God will provide Himself the Lamb" (Gen.22:8). "He is brought as a lamb to the slaughter," "It pleased the Lord to bruise Him," and "He bore the sin of many." "On Him Almighty vengeance fell, that would have sunk a world to Hell." He bore it! He sustained the crushing weight of our sin! "He endured the Cross." "The Lion of the tribe of Judah hath prevailed!" And we behold and "Lo, a newly-slain Lamb." Forever He will endear Himself to us as "the Lamb," for as such He meets the claims of the eternal, unchanging God, and puts away sin. The work that procures redemption in all its fulness is finished. The glorious results will yet be realized when the white-robed, palm-bearing throng cluster around the throne of

God and of the Lamb, and the whole universe reflects the glories of an accomplished Redemption. "He tasted death for everything" (Heb.2:9, J.N.D.).

The work of the Sin-bearer will never be repeated. "Christ was once offered to bear the sins of many" (Heb.9:28). The burden has gone! He has given us rest and now He speaks of a rest that we shall find. This is also linked with burden-bearing. "Take my yoke upon you." "For My yoke is easy and

1. My Burden

is light" (Matt.11:30). A yoke is for two and expresses companionship; the burden speaks of service. We must be very near to Him to have His yoke upon us. In His company the yoke is easy. "With Christ the Cross is sweet." The word "burden" suggests weight, but the power of His presence fills the heart with joy: "fulness of joy" (Psalm 16:11), and "the joy of the Lord is our strength," thus the burden is light. Remove this and introduce our own strength in whatever form we may and joy disappears; formality is all we have left—the power is gone! "Apart from Me ye can do *nothing*" (John 15:5, r.v.). Engineers use a term "The lightness of counterbalancing weight," and we have the same thought in 2 Cor.4:17. "Our light affliction" and "eternal weight of glory." The Apostle Peter speaks of "heaviness" (1 Pet.1:6). "No chastisement for the present seemeth to be joyous but grievous," but our eyes are above the trials and we look not at things seen but things which are not seen. "We see *Him* who is invisible." We look unto Jesus.

2. "Thy Burden," Psalm 55:22.

"That which He has given thee to bear" (Newberry marg.). We catch up the threads of God's eternal purposes and weave them into our own lives and thus link ourselves with the All-sufficient One.

Elijah in New Testament revelation was "a man of like passions as we," but he

arose on the wings of faith to a higher sphere and prayer. The forces of nature were arrested by that plea—no rain for three years and six months. He links himself with Omnipotence and casts the burden on his God. Again he prays “and the earth brought forth her fruit.” Circumstances change but “no change Jehovah knows” and He still waits to work for his burdened child. Your diet may be “the bread of adversity and the water of affliction,” yet you can go from “strength to strength,” and, like the Hebrew captives, your countenance will appear fairer and you will be fatter in flesh than those that defile themselves with the king’s meat. Giants in the land will be bread for us! Lions in the path will produce sweetness! Marah’s waters will be sweet! Fiery furnaces will give us companionship with One like unto the Son of Man! Lions’ dens will prove that “Our God is able to deliver!”

*“Have we trials and temptations,
Is there trouble anywhere,
We should never be discouraged;
Take it to the Lord in prayer.”*

3. “One Another’s Burdens,” Gal. 6:2.

The world meantime is full of sighs, and tears, and groans. Many of God’s dear people are suffering—materially, physically, financially, and sometimes as a result, spiritually. Hearts are failing, feet are turning out of the way, knees are growing feeble, hands are hanging down. Oh, for hearts touched with sympathy for “comforters are needed much of Christ-like touch.” “The wounded hart goes alone to die” and many of God’s people are lonely; passing through deep waters, under dark clouds, with no one to whom they can unburden their weary hearts. In these days of depression and sorrow may we be exercised much to cheer, and comfort, and aid in whatever way we can, and thus fulfil the law of Christ. “Oh the good we all may do while the days are going by.”

4. “His Own Burden,” Gal. 6:5.

We know that there are burdens which are peculiarly our own—which no one can share. Sometimes in sickness or bereave-

ment we realize how limited we are—we express our feelings in the best possible way, and yet the burden laid upon some loved one is borne to a great extent by him alone. Like Jacob who was left alone, they are called to wrestle with God, and for them, as for him, there is reserved a glorious blessing.

The Newberry margin, however, suggests *responsibility*. This is a burden you cannot share. In this particular aspect of burden-bearing no one can take your place. There’s work for all and there’s something for each one of us to do. In the Assembly, in the prayer meeting, in the Gospel effort, and other ways. Just where you are the Lord can use you. When debarred from attending the regular meetings by circumstances of whatever kind they may be don’t forget—bear the burden on your knees. The judgment seat of Christ will reveal how much we owe in our Gospel meetings to the prayers of aged saints, sick ones and others who could not be present but felt their responsibility and, exercised by God, poured out their hearts in the secret place. Speaking to a servant of the Lord just recently a brother told him not to expect him at the Gospel meeting that evening. “You’ll take the biggest half of the meeting for me then will you?” he replied.

Part of our burden also should be for laborers in the foreign fields. Extend the sphere of your prayerful interest and usefulness. The great apostle speaks of “The care of all the churches” (2 Cor.11:28), and yet he says “Be careful for nothing” (Phil.4:6). How can it be done? “Let your requests be made known unto God.” This includes “everything.” The result will be “affections and intellect garrisoned and preserved for the service of our blessed Master” by the peace of God.

“Pray, brethren, pray!”

“Do not attempt to do too much. Let quality, not quantity, be the desire of your heart as to service.”

“We have a measureless income to live upon, the grace of God.”

Thyself and the Doctrine

By C. ERNEST TATHAM, Ontario

1 Timothy 4:16

The letters to Timothy have often been called the "Young Man's Books." They are especially instructive to us as Christian young people inasmuch as Timothy was himself a youth. It is noteworthy also that they were written with times of declension and apostasy in view, and are vividly descriptive of present-day conditions. In the first epistle we read of "the latter times"; in the second of "the last days." In many respects the outlook is dark and gloomy. But no pessimism is permitted, for Timothy is to labor on patiently in view of "the appearing of our Lord Jesus Christ, which in His times He shall show, who is the blessed and only potentate, the King of kings and Lord of lords." Thus *true* optimism is possible only to one who, like Timothy, is in possession of the secret of the Lord concerning the consummation of things.

In the meantime, however, Timothy is exhorted to take heed to himself and to the doctrine. Such a word we all need in these days when carelessness of life and teaching abound on every hand. It is important to notice that these two—character and creed—go hand in hand. In the same breath Paul refers to his own doctrine and manner of life (2 Tim. 3:10). Walk and talk should never be divorced. In Acts 1:1 we read of all that Jesus began both to *do* and to *teach*, and of Moses it is written (Acts 7:22) that he "was mighty in *words* and in *deeds*." Thus precept and practice are found in perfect balance, the "golden bells" of testimony corresponding exactly with the "pomegranates" of conduct. (See Ex.28:34.)

Notice that "thyself" precedes "the doctrine," for unless we are personally right before our God and our fellows the testimony will be worse than futile. The tailor that would secure patronage must himself wear clothes of a neat cut. The doctor who would keep others fit must himself be in good health, else he will be taunted with, "Physician, heal *thyself*."

The captain must understand the chart and compass before he is entrusted with the vessel.

How necessary then to take heed to ourselves, lest through carelessness of speech, associations, or conduct, we practically deny the doctrine we cherish so dearly. The danger is not so much of committing some great outward breach, as it is of lack of diligence in the little things we regard as mere trifles. "Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a *little* folly him that is in reputation for wisdom and honor" (Eccles.10:1). The little nothings of carelessness, frivolity and buffoonery are like "the little foxes" which spoil the tender grapes of the Lord's vine.

The story is told of a certain college dormitory in which the student body awakened one morning to find that the water supply was cut off. The faucets would yield only a few tantalizing drops. The janitor was called in, but his efforts to renew the supply were ineffective. Finally plumbers were resorted to, and a thorough investigation made. The great reservoir contained plenty of water, so it was soon concluded that the trouble lay in the pipe-line. After much searching it was discovered that the intake pipe was obstructed by a good-sized dead frog. Months before, that frog had been a tadpole which somehow had gotten into the reservoir. Developing into a frog it had become the source of serious trouble in the domestic life of the school. Let the young Christian allow any of sin's tadpoles in the reservoir of his spiritual life and he will soon have some full-grown frogs to choke the channels of his testimony for Christ! Sin is a pest that grows *very rapidly* if not destroyed at once! Scripture speaks of "the *deceitfulness* of sin." Having a heart within which is also "deceitful above all things" how often, if not on guard constantly, sin gets the advantage of us. By its allurements earth's mightiest

have fallen. It has out-matched the greatest. Therefore, "take heed to thyself" by constant cleaving to the mighty Lord whose victory will become your victory, making you more than conqueror through Him who loved you.

Not only are we to heed our personal behavior, but the *doctrine* is to be also carefully considered. God would have us to grow in the knowledge of His truth, and for this very object He has given us His Word, as well as His Spirit, to make His truth intelligible. Of the Scriptures the Lord Jesus said, "They are they which testify of Me" (John 5:39); of the Spirit it is written, "He will guide you into all truth, and He will show you things to come" (John 16:13). And so with such help there is no excuse for ignorance of the counsels of God.

In these days of shallow religious convictions doctrine is largely at a discount. The modernistic platform is broad enough to include all classes and creeds. What a man believes, religiously, matters very little in the estimation of the masses. And yet what weighty emphasis God places on doctrine, especially in the latter epistles of Paul! In 1 Tim. 1:3 "no other doctrine" is permissible; in ch. 4:6 we notice that "good doctrine" is part of Timothy's nourishment—to this he must give attendance (v. 13) Upon the elders who labor in doctrine double honor is to be conferred (5:17); to the one who ignores it wilfully, serious consequences are attached (6:3,4). In the second epistle Paul places doctrine at the head of the list in connection with his own life (3:10), and affirms that the inspired Scriptures are profitable for this very thing (3:16).

It is necessary now, as never before, to "speak the things which become sound doctrine." Thousands of the professed children of God do not know their right hand from their left, spiritually speaking, and are fast becoming enmeshed in the soul-destroying nets of the enemy. Only the truth can set them free. But woe unto us if we do not give diligent heed to the doctrine that we might be our brother's deliverer and keeper!

"Continue in them," goes on the writer, "for in doing this (not merely *knowing* this) thou shalt both save thyself and them that hear thee." So we can save ourselves? Indeed! And not only ourselves but our audiences! As we take heed to ourselves we can save ourselves; as we take heed to the teaching we can save those who hear us.

Then may God help us to *continue!*

Taunts or Tributes

By J. SCROGGIE, Denver

The Lord Jesus Christ was often-times subject to the bitter reproaches of men whose intended *taunts* became the sweetest *tributes*.

We shall look at four, the first of which is in Mark, chapter 2. The Lord had spoken words of pardon to the palsied man, "Thy sins be forgiven thee." The enemies of Christ immediately with insulting invective said, "Who can forgive sins but God only?" This was quite true, but the remark suggested the *inferiority* of Christ. Jesus had just made a tremendous claim. Could He substantiate it? "Whether is it easier to say to the sick of the palsy, 'Thy sins be forgiven thee'; or to say, 'Arise and take up thy bed and walk.'" As Creator, He could have cured the palsied one of his infirmity by the spoken word, but it was only on the ground and in view of the cross that He could say, "Thy sins be forgiven thee." Like many in our day the multitude was taken up with the physical blessing which had come to the man rather than with the spiritual and deep need of the soul. To those who attacked His *person* the Lord proved His deity by saying to the man, "Arise and walk," thus establishing His claim to be God.

The second we find in Luke 15:2. It is the taunt of *inconsistency*. "This man receiveth sinners and eateth with them." He claimed to be holy for He could say, "Which of you convinceth me of sin?" (John 8:46). Here seemed to be the opportunity to attack His consistency, and this they did by sarcasm. What is the result? Three beautiful illustrations show-

ing the purpose of the coming into this world of the Son of God. The great theme of Luke 15 is lost—found. Jesus came to seek and to save that which was lost. The taunt brought out the amazing fact that the holy Son of God came into this world as the *seeking* Savior.

And now, thirdly, let us again turn to that scene of all scenes, Calvary, where not only do we see God in all His manifestations of love but we also behold man in all his utter depravity and wickedness. All the venom of the human heart is poured out here. Not satisfied with the callous indifference to the sufferings of the Savior as some gamble at the foot of that cross for His garment, the religious leaders are again heard. This time the taunt of *impotency* pierces the leaden sky. "He saved others, let Him save Himself if He be the Christ" (Luke 23:35). Powerless? Ah yes, that you and I might be saved He willingly allowed Himself to be placed on the altar as the sacrifice for sin. A taunt from His enemies indeed but surely a tribute as the Son of God refuses to exercise His power that we might be saved.

Lastly, in Matt.27:63 we have the taunt of *imposition*. Please note the class who are again prominent. The bitterest foes of Christ even in our day are those with a profession of religion. "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will arise again.'" They charged Christ with deceit and imposition. And yet they took precautions to prevent His exit from the tomb. Notice the little phrase in Matt.28:6, "As He said." When our blessed Lord spoke of His resurrection in three days, it was not the language of a loose-tongued imposter but the Word of the Eternal Son. Their taunt would remind us of the infallibility of the Word of our Lord Jesus Christ; even that Word upon which we rest entirely for our salvation.

Men have honored Christ when they intended to malign Him. Surely the wrath of man shall praise thee (Psalm 76:10).

The Lord's Supper

By the Late WILLIAM HILL, Vancouver

1 Cor. 11:23-32

1. *The Lord's Supper is a Supper of Remembrance*—a calling to mind. It is a time of thinking back to the pre-incarnate life and person of our Lord; of thinking back to Bethlehem, Gethsemane, and Calvary; of thinking up to the throne, where we hail Him in glory—having earned the right to sit there as man; of thinking onward to the day when symbols shall be set aside for "we shall see the King in His beauty."

2. *It is a Supper of Obedience*—a doing of His will. Our loving Lord could not bear the thought of being forgotten by His own. So he arranged this precious "forget-me-not." "This do in remembrance of Me." Such an act of obedience ministers joy to His heart. To put service in its place would be disobedience.

3. *It is a Supper of Thanksgiving*. In the prayer meeting we ask from God, for prayer expresses need. In ministry and in the Gospel we pass on to others that which God has given us. But when gathered together to remember our Lord in the breaking of bread, we are givers. As holy priests we "offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet.2:5). "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb.13:15).

4. *It is a Supper of Communion*. Communion is in things held in common. It implies receiving and giving. We have received Christ from God, in communion we hand Him back to God as the One who has become the life of our souls and the satisfaction of our hearts. In thus receiving Him we are blessed, and in presenting Him to the Father we feed His heart. This is communion.

5. *It is a Supper of Examination*. "Let a man examine himself." Not that the supper is the place for this, let the examination come first. We should be self-judged in the presence of God, in the light of His Word, and in the energy of the Holy

Spirit. Then with every earth-born cloud removed, and with our faces anointed with fresh oil, let us keep the feast.

6. *It is a Supper of Proclamation.* "Ye do show (or proclaim) the Lord's death." We proclaim it God-ward, telling the Father of His own joy and satisfaction in the Son. We proclaim it self-ward, reminding ourselves of our present blessings and prospective glory through His death. We proclaim it world-ward, calling in our wandering affections from a world lying under judgment, and centering them afresh on Him.

7. *It is a Supper of Expectation.* "Until He come." As we look beyond the symbols we can almost see the glory of God breaking over the hills of time, and a voice saying, "Rise up, my love, my fair one, and come away."

Uplifting the Soul

By HAROLD P. BARKER

Read Psalm 143.

This is one of David's "uplift" Psalms. There are three of them, I think—Psalms in which he says he *lifts up* his soul to God.

We read of our Lord Jesus Christ four times that He lifted up His *eyes*, or looked, to heaven. His soul was ever in perfect communion with God, so that He never needed to lift up His soul in the sense that His failing, and often discouraged servants have to do. He merely lifted His eyes.

In our Psalm David realizes His need of Divine guidance. He wants to know God's will in order that he may do it. This is a perplexing problem to many. How are we to discern the guiding hand of God?

In matters of which the Scriptures speak there is not the same difficulty. If God has expressed His mind in the Word of the Holy Scriptures, it only remains for us to yield ready obedience. But there are a thousand things as to which the Scriptures are silent. What am I to do with my son who is about to leave school? Shall I take this step in connection with my business or not? Shall I pitch my tent in this place or in that? Shall I give this portion of the Lord's money that I have in hand to this or to some other cause?

The Christian will feel himself incompetent to make a decision without guidance from God. How is he to get this guidance? It is not a question of latitude: how far-reaching the scope of one's knowledge may be. Nor of longitude, the lengths to which one's zeal may be ready to go. *It is a question of altitude:* how near one can get to God.

Christ had His mountain, to which He went for prayer. Before He chose His associates "He went out into a mountain to pray" (Luke 6: 12). If we have our mountain we shall know how to lift up our souls to God for guidance, and wisdom will without fail be given to us.

There must be the realization that God is *our God* (verse 10), and that He has assumed certain responsibilities with regard to us, His children. Did you ever hear of the Christian girl who wrote in the margin of her Bible against a verse which speaks of God as the God of Abraham, the God of Isaac, and the God of Jacob the words: "Amy Smith's God, too"? Do we know God well enough to write words like those?

When we get the guidance that God so willingly gives to those who lift up their souls to Him, what a steadying effect it has upon us! What evenness, what freedom from wrong it gives us! Have you ever watched a big steamer coming into the harbor? How quietly she moves to her berth in the dock! You will also have seen the smaller craft, tugs, and the like; what a noise they make; how often they change their course; how *fussily* they seem to move about! They are like the man who has not lifted up his soul to God for wisdom, and has no assurance that he is in the path of His will.

The quiet, steady-moving steamer is like one who has been behind the scenes with God. He pursues in an even manner the course which he has learned is the pathway of God's will for him.

Let us then pray David's prayer, for it is so easy to take a wrong turning: "In Thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto Thee."

Ten minute after-supper Bible talk at Summer Conference, Largs, Scotland, July, 1933.

The Inwardness of the Postponement Theory--Review

By W. HOSTE, B.A.

Editor of *Believer's Magazine*

(Continued from Last Issue)

If any raise the question "How then would the Church have been formed?" the answer is as before, we can leave that to God. It did not happen. The nation rejected the reprieve offered and missed their opportunity. "Now we turn to the Gentiles" might serve as a key-note to the subsequent history. Romans 11 explains the present administration of God's ways with Jew and Gentile. Israel is not cast away (*i.e.*, permanently), as even the existence of a remnant according to the election of grace shows (see v.5) but are nationally blinded (v.7). Their fall brings in the opportunity of the Gentiles, but their condition of fulness will occur again in God's time, and will mean an increase of riches to the Gentiles (vs.12-15). The position is summed up in verse 25, "Blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in," that is, I take it, until the last Gentile is added to the Church; then the eyes of the remnant of Israel will be gradually opened and all Israel (*i.e.*, all these survivors) will be saved. "They shall look on Him whom they pierced" and mourn for their sin in rejecting Him (Zech.12). Then their sins and uncleanness will be cleansed away in the fountain opened for that very purpose: the Fountain, which, as has been well said, sprang up at Calvary, but which will till then have been flowing as an underground river for the nation.

But why then should Mr. Mauro make such an outcry against "the Postponement Theory"? For one thing because it casts a slur, as he affirms, on the sovereignty of God, and denies that "He worketh all things after the counsel of His own will." This is a mistake. God does, but His purposes are not fatalistic decrees, for though they may be postponed by His permission, they cannot be frustrated. We have a case in point in the failure of the children of Israel to enter the land; they ought to

have done so, but refused and so were condemned to wander forty years in the wilderness, "And ye shall know my breach of promise" (marg., change of purpose) in other words, the postponement of what might and ought to have occurred then and there. Another example may be cited in Joel, where the judgment of the Day of the Lord definitely threatened as at hand (ch.1:15; 2:1) and yet is postponed to a future date by their repentance, and so with God's judgment on Nineveh which was timed for a certain date, but was postponed owing to the city's repentance. In the same way the rejection of the Lord Jesus as their King-Messiah—"We have no king but Caesar," though it did necessarily postpone the kingdom for a time, only opened the door to the revelation of the Mystery hid in God in past ages: the Church which is His body. When that is fulfilled, then the kingdom will be set up by power.

There is another reason which appeals to some minds, namely the longevity of their views. Alas, how many hoary systems of misbelief linger on in the world, which would do well to demise. Thus we are told by their defenders that clericalism, sacerdotalism, etc., have been the rule in the church all down the ages, that the fanciful system of prophetic interpretation known as "historicism" was held all down the ages, till the Jesuits quite lately invented "futurism" (!) and so in this case Mr. Mauro affirms that "all evangelical Christians down to the latter part of the 19th century (p.1) held "the sound and scriptural views" he himself holds. But how can he prove this? It entails universal research. One of the best known quotations from the eminent doctor Augustine of Hippo, and it cannot be denied that he was evangelical in many ways, is "Distinguish the dispensations and the scriptures will agree," so he must have been an exception to this universal rule of Mr. Mauro.

But even were all these past ages in agreement with our brother, they might be "times of ignorance which God winked at." The Reformers were indeed giants,

as far as they went, but they did not seem to travel far beyond justification by faith. No doubt God had many aspects of truth to reveal to His saints never in contradiction to well-established truth, but supplementary to it. And if, as in the case of dispensational truth, the key fits the lock of the Scriptures, then the key must be God-given. We do not accept truth because it is new, nor cling to it because it is antique, but because it is in accord with the general tenor of Scripture. In face of the plain teaching of Romans 11, and whole areas of Prophecy, some of which are being fulfilled under our very eyes, to deny the literal and future restoration of the kingdom to Israel is a serious misinterpretation of Scripture, and a bold system of denial that jeopardizes all sane exegesis, robs the Lord Jesus of His earthly people, inheritance and throne, and Israel of their future restoration and share in the Millennial Kingdom under their Messiah, Redeemer, and King, the Lord Jesus Christ.

Mr. Mauro objects to the fact of the temporary postponement of the kingdom, to be fully realized however in the day of God's power (Psa.110:3), but what are we to say of this audacious scheme of his which postpones forever the clearly revealed purposes of God to Israel? To deny any distinctly national future to Israel, and spiritualize (carnalize would be a better word) the myriad promises to her, the earthly people, and apply them to the Church or the whole body of the redeemed, is the most fantastic system of prophetic misinterpretation ever foisted on a long suffering Church. We need not fear for well-established Christians: Mr. Mauro's "Postponement Theory" is too crude to affect such; but the weak and ill-balanced, always ready to listen to the latest will-o'-the-whisp doctrine, may be attracted. May the Lord deliver such from this snare.

"Not heard for their much speaking" is as true of the sermon as of the prayer. A multitude of mere words appeal neither to God nor man.

Biblical Notes

By WALTER SCOTT

Five Material Temples

Herod built the temple. Ten thousand laborers were employed for two years, and there were 1,000 priests to give the necessary directions. The Most holy place was finished in a year and a half; but including the courts and other improvements by Herod's successors, it was forty-six years in building (John 2:20). There are five temples mentioned in the Word of God: first, Solomon's; second, Zerubbabel's; third, Herod's; fourth, Antichrist's (yet future); fifth, Christ's millennial temple. Yet in the view of the Spirit there is but one house, as we read "the latter glory of this house" (Hag.2:9)—not "the glory of this latter house."

Numbers

One, *Divine Unity* (Eph.4:4-6); Two, *competent testimony* (John 8:17); Three, *Divine manifestation* (Matt.28:10); Four, *universality* (Gen.2:10); Five, *weakness* (Lev.26:8); Six, *non-completeness, imperfection* (John 2:6); Seven, *spiritual perfection and completion* of good or evil; occurs upwards of fifty times in the Revelation alone; Eight, *resurrection and eternity* (John 20:1; 7:37); Ten, *responsibility Godward* (Exod.20); Eleven, *incompleteness of earthly administration* (Acts 1:26); Twelve, *administration of Divine government* connected with the earth (Matt.19:28); Forty, *full period of trial and testing* (Matt. 4:2). "Thousands of thousands" means countless myriads.

Trees

Tree of Life—The first and last mentioned in Scripture. Expression of God's sovereign grace, Gen.2 and Rev.22.

Tree of knowledge of Good and Evil—Expression of human responsibility, Gen.2.

The Willow—Expression of Sorrow, Ps. 137:2.

The Palm—Emblematic of victory, Rev. 7:9.

The Olive—Gentile testimony, Rom.11.

The Fig—national profession, Matt.24.

The Vine—Fruitfulness, John 15.

Thoughts For Believers

By W. W. FEREDAY

"Give Me to drink"—John 4:7.

"I thirst"—John 19:28.

"Shall never thirst"—John 4:14.

Let us meditate a while upon where our Lord Jesus has been for our salvation and blessing, and also upon the place of eternal satisfaction and rest into which He has brought us as the fruit of it.

It was a wonderful moment in the history of earth when He said, "Give Me to drink." It was the Eternal Son who thus spoke. The need was real, for His humanity was real. He had travelled far, and rest for the body, with food and drink, were necessary. His disciples had gone to the village to buy food, while He sat by the well. A woman coming along with her pitcher, He said, "Give Me to drink." This is the One who "sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst" (Psa.104:10,11). Every created being at that moment, as at every other, depended for its very subsistence upon Him. He might perform miracles on behalf of others, as in answer to Samson's famished cry (Jud.15:19), and when surrounded by thousands of hungry men, women, and children (Mark 6), but for the supply of His own need, never. But O, the marvel of it! Reader, "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).

It was an incomparably more wonderful moment in earth's history when He cried out upon the cross, "I thirst." Grace—sweet, condescending grace—brought Him from heaven into our midst, even to Sychar's well; the same grace led Him willingly further, yea, to Calvary's shameful tree. In no other way could our souls be delivered. Only thus could He remove our sin and guilt. As we listen to the utterances of His lips on that never-to-be-forgotten day we gather a little of what

His holy soul passed through when it pleased Jehovah to put Him to grief, and to afflict Him in our stead. Who can measure the agony of that cry, "My God, My God, why hast Thou forsaken Me" (Matt. 27:46)? Or who can fathom His distress when He said, "I thirst"? When David thirsted three valiant men who loved him, and delighted to serve him, broke unasked through the host of the Philistines, and brought him water from the well of Bethlehem (2 Sam.23:14-17). But no valiant three responded to the agony of David's greater Son. Where was Peter? Where Matthew? Where all the rest?

God be thanked, the sorrow, the suffering, and the shame are past. Never again will He know the weariness of Sychar's well; never again will He experience the humiliation of Calvary's tree. He is today the exalted Christ in the glory of God.

Now He dispenses blessing to His own—blessing dearly purchased indeed. Note His words to the woman of Samaria: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up unto everlasting life" (John 4:13,14). Earth's springs and the springs of heaven are in sharp contrast here. The one, however frequently resorted to, can never satisfy; the other gives satisfaction once and forever. The book of Ecclesiastes and Solomon's Song illustrate this. Ecclesiastes is full of disappointment and despair, for the writer is seeking satisfaction in things "under the sun," and finds nothing but "vanity and vexation of spirit;" the Song is full of holy rapture, because the glorious Bridegroom of His people is before the writer's soul.

By the power of the Spirit of God, in blessed contemplation of Christ where He is, every need of the believer is more than fully met. He never thirsts. Earth's delights and follies appeal to him in vain; his heart moves in another world altogether. Reader, what do you and I know of this? Are we *satisfied*? SATISFIED?

The Bible Students Page

By W. E. VINE, M.A.

Notes on Colossians

The Apostle's joy in the saints at Colosse and in their love in the Spirit leads him to the Throne of Grace on their behalf in constant prayer (1:9). How comprehensive is his request for them! His desire is that they may be filled with the knowledge of the will of God "in all spiritual wisdom and understanding," with the glorious effects which are enumerated in the following three verses, and which we must consider in their order.

But let us notice first that the word "spiritual" goes both with wisdom and understanding. Spiritual wisdom and understanding are essentials for the knowledge of the will of God. Moreover, the word for "knowledge" is an intensive form. It signifies full knowledge. With this should be compared, for example, 1 Cor. 13:12, where a rendering closer to the original would be "Now I know in part, but then I shall fully know even as I was fully known." The word for "full knowledge" is used more especially in connection with the knowledge of God and of Christ, suggesting that that is the highest possible knowledge. See Eph. 1:17, which runs closely parallel to the present passage, and 4:13; also 2 Pet. 1:2,8; 2:20. The same word is used in the Septuagint of the Old Testament, *e.g.*, in Prov. 2:5; Hos. 4:1; 6:6. To be filled with the complete knowledge of His will! What an effect this must have upon our spiritual experience and testimony!

For this purpose both wisdom and knowledge must be spiritual. There is plenty of wisdom that is unspiritual, and of itself not only useless but prejudicial to the believer. This very Epistle speaks against "a show of wisdom in will worship" (2:23). The following may be set in contrast to the spiritual wisdom:

Wisdom of words	1 Cor. 1:17.
The wisdom of the wise	1 Cor. 1:19.
The wisdom of this world,	1 Cor. 1:20; 3:19.

Persuasive words of man's wisdom,	1 Cor. 2:4.
Words which man's wisdom teacheth,	1 Cor. 2:4.
Fleshly wisdom	2 Cor. 1:12.
Earthly, sensual, devilish wisdom,	James 3:15.

How different is the wisdom that is from above, which is "first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy" (Jas. 3:17)!

The word rendered "understanding" is frequently associated with wisdom: *e.g.*, in the Septuagint of Ex. 31:33; Deut. 4:6; 1 Chron. 22:12; 2 Chron. 1:10; Isa. 11:2; 29:14; Dan. 2:20 and in 1 Cor. 1:19. Wisdom is the more comprehensive term, and is absolute. Understanding is wisdom applied in special ways.

In Eph. 1:8, the words "wisdom" and "prudence" are combined. Prudence is the practical outworking of understanding. Understanding grasps the meaning and bearing of things; prudence leads to the actual adoption of what is best. Understanding is along the lines of mental decision; prudence has more to do with the course of action.

We may now see what spiritual wisdom and understanding produce. For what follows is not by way of parallel phraseology, as if the Apostle was expressing the desire that they might be filled with the full knowledge of the will of God, and then, as an additional desire, that they might walk worthily of the Lord. What he now mentions is the outcome of the knowledge of the will of God which he has just described. This produces a walk "worthy of the Lord unto all pleasing," suggesting the whole course of conduct of the believer as being under the eye of the Lord and pursued with the single and un-deviating desire to please Him (v.10).

Now follow certain features which characterize the worthy walk. They are as follows:

- (1) Fruitfulness in every good work,
- (2) Increase in the comprehensive knowledge of God,
- (3) A strengthening with all power, the measure and supply of which are "according to the might of His glory," and the effect of which is "all patience and longsuffering with joy,
- (4) Constant thanksgiving unto the Father.

These four, fruitfulness, the increasing knowledge of God, the supply of His strength, and the accompanying thankfulness, all characterize the walk and are all the practical effect of being filled with the knowledge of the will of God in all spiritual wisdom and understanding. That is how the order of the clauses and their connection are to be taken.

What a prayer was this! What greater desires could there be for fellow believers? If our hearts were opened to receive the answers to such a prayer (and let us remember that they are the desires of the Lord for us, expressed by the Spirit of God), how effective our lives would be in this dark world, and how glorifying to God and blessed in our experience!

Notes on 2nd. Corinthians

By A. N. O'BRIEN, Duluth

Chapter Five

Chapter divisions are not inspired, and often obscure the connection. The Apostle has been speaking of "momentary, light affliction" and of its effect upon the believer who has his eyes on that which is eternal, 4:17,18. At any time he might be in that eternal state. Only the dissolution of the body, which might occur at any time, intervenes. This was true of him and of the Corinthians as well, so he says "our earthly house." We will not always be unclothed, for "we have a building of (from) God, an house not made with hands, eternal in the heavens," v.1. This is our resurrection body, which we will have eternally. The Apostle is not concerned with the time element—that body is our eternal

house. We groan for it, and if the Lord came at once, we would not be unclothed at all, but "clothed upon with our house which is from heaven," v.2. A state of nakedness (*i.e.*, of being without our body) seems not to be so desirable, as immortality at His coming, v.3. Immortality, in Scripture, always refers to the body and the expression "the immortal soul" has no foundation in the Bible.

The body makes us groan (v.4) not for death, but for the coming of the Lord, "that mortality (what is mortal) might be swallowed up of life." God has formed us for that end, and, meanwhile, has given us "the earnest of the Spirit," v.5. Earnest means foretaste, first payment. The joy which the Spirit produces in the believer is of heaven, a foretaste of the eternal joys of that happy place. "Therefore we are always confident," even though possessed of a body which burdens us. "At home in the body," means "absent (from home) from the Lord," v.6. Our walk while "in the body" is by faith, for we are "absent from the Lord." When we are with Him, we will walk by sight. All will be realization then. Meanwhile "we are confident," though "willing to be absent from the body and to be present with the Lord," v. 8. Our ambition is that "whether present or absent we may be accepted of (well-pleasing to) Him," v.9. The word translated "labor" occurs three times in the New Testament. In 1 Thess.4;11 it is rendered "study," in Rom.15;20 it is translated "strived." It means a life ambition.

We next have the subject of judgment brought before us—"We must all appear (be made manifest) before the judgment seat of Christ." It is not the judgment of "the great white throne," in fact the throne is not mentioned. It is the seat of the judge to decide the reward to the victor, but there will doubtless be the examination of things which cannot be rewarded. It is a review of the whole life, after conversion. No doubt all which has not been fully judged, in the life of the believer, will be gone into then. And wrongs done to fellow-saints, which are not put right on earth, will be righted then. This gives

added force to 1 Cor.11;31,32. Rewards will be given there for devotedness to Christ and to His saints. Rewards are for *service*, salvation is by grace. The solemnity of this judgment produces "the terror (fear) of the Lord," v.11. It leads to consider the fearful plight of men, under the judgment of the Lord, when the day of grace is gone, and stirs up the Christian to "persuade" them to flee from the wrath to come. The words "made manifest," twice used in v.11, are precisely the same in Greek, as that translated "appear," in v.10.

The Apostle was not commending himself to them, but affording them an opportunity to glory in the sincerity of his motives. Others were glorying in appearance, not in heart, and he would give the saints ground of answer toward such, v.12. If Paul were "beside" himself, it was "to God," if "sober," it was for them, v.13. "The love of Christ" constrained him, for Christ had died, in love for all. Men "were all dead." Christ went into death for them, v.14. His purpose was "that they which live (*i.e.*, those who were made alive in Christ) should not live unto themselves, but unto Him who died for them and rose again," v.15.

But life in a risen Christ brings one into an altogether new condition. In this condition men are not known "after the flesh." All distinctions of race, color, intelligence, and position in the world, are gone. Even Christ is not now known as an earthly Messiah, v.16. He is a glorified Man, at God's right hand, and "if any man be in Christ (there is) a new creation," v.17. In that new creation "old things have passed away," and "all things have become new." Our bodies are still in the old creation—they are a burden to the new man, v.4. They have to be fed and clothed and nursed, if sick, but our spirits have been renewed. All in the new creation is "of God," that is, not only His creation, but according to His mind. We have been "reconciled to God," and given the "ministry of reconciliation," v.18. "God was in Christ, reconciling the world unto Himself," v.19. He did not charge up to

them their sins, but laid them all to the account of Christ, and has committed to us "the word of reconciliation," v.19. We are thus "ambassadors for Christ," and our message is, really, "God beseeching by us," v.20. We pray, in Christ's stead, to sinners to be reconciled to God. Sins have been all charged up to Him, and He was "made sin for us," though He knew no sin. What we have done and what we are by nature, has all been reckoned to Him, "that we might be made (become) the righteousness of God, in Him." This is not human righteousness—all such is "filthy rags," Isa.64;6. This is perfect divine righteousness, reckoned to the sinner. Compare 1 Cor.1;30. It should be noted that these wonderful statements are made to the Corinthians, who had been going on very badly, as far as human righteousness was concerned. Their failures did not, in any wise, touch this righteousness.

Bound For Glory

"Forgetting what lies behind, and straining every nerve for that which lies in front, I PRESS ON" (Phil. 3:13).

"AFTERWARD Thou shalt receive me to Glory" (Psalm 73:24).

"Then was our mouth filled with laughter, and our tongue with singing. Hallelujah!" (Psalm 126:2).

Bound for Glory, pressing onward,
Through the darkness of the night;
But our Captain Pilot's watching
For the Morning and the Light.

Bound for Glory, pressing onward,
What a prospect lies ahead!
Fruit and flowers, music, sunshine,
Just will be as He has said.

Bound for Glory, pressing onward,
"The better far" is yet to be,
And best of all, the thought engages,
Jesus, Savior, we shall see.

Bound for Glory, pressing onward,
May our lamps, Lord, brighter be,
And from hearts so touched by kindness,
Clouds of incense rise to Thee.

—ROBERT ALLEN

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

2. The Oak of Tabor

Bethel—the place of worship, vs. 3,4.

Going "on forward from thence," we leave the tomb behind us and reach the oak of Tabor (v. 3, R.V.). Tabor means "purpose," and the oak being the symbol of living strength, we are assured of the abiding strength of God's purpose (compare 2 Tim.1: 9; 2: 19).

Here we come in touch with a movement Godward. We find men going up to God; only a feeble remnant—three men—but they are an adequate testimony to the presence of God in Israel, and the blessing available to faith.

They are going to worship at Bethel—the house of God. It was at Bethel Jacob learned that God was his God, and the God of His own house. For twenty years he had been out of touch with the house, but it was the one spot God had in mind for him; nor did he find rest until he obeyed the call, "Arise go up to Bethel and dwell there, and make there an altar unto God" (Gen.35:1). Happy are all who know God in the circumstances of His own dwelling place! (Cf. Psa.84:4).

Three things characterize these men who are in touch with God.

First: they are men who carried things.

They are not going up to God empty-handed as Saul did (chap.9:7). They have gifts suitable for His acceptance; their hands are full. One had three kids for the sin offering—without which there can be no approach. One had three loaves of bread—the meal offering, speaking of the person of Christ to satisfy the longings of the heart. The third had a bottle of wine—the drink offering, telling of the deep sorrows of Christ, the source of our profoundest and highest joys.

Second: they are men of grace. "They will salute thee."

A distinguishing mark of those who have the manners of God's house (Rom. 16:16).

Third: they are men of gift. "Thou shalt receive of their hands."

They would remind us of those who "came behind in no gift," and were spiritually wealthy. (Cf. 1 Cor. 14: 25, 26—one has a psalm, a doctrine, etc.)

3. The Hill of God

Prophetic testimony, vs. 5-7.

Finally, we reach the hill of God—the place of public testimony—the peak of power. It is in the hands of the enemy, "Certain men have crept in unawares," and they have possession. However, divine springs fail not, and in spite of the foe, the Spirit of God works in grace and power. In the city we find a company, under the power of the Spirit, and we enter the region of praise and prophecy. There are hearts in tune with heaven, though failure has cast its dark shadow on the nation as a whole. The musical instruments suggest the varied praise produced as the Spirit strikes the chords of our life, or breathes upon our souls. "No heart but by the Spirit taught makes melody to Thee."

If the Holy Ghost is among us, we have the spirit of prophecy—God's mind is known. So amid the darkness of present-day apostasy, we can "satisfy with praise, a heart supremely blest"; and cheer the weary traveler on his "rugged road"; while faith holds aloft the prophetic word, "a light that shineth in a dark place" (2 Pet. 1: 19). The enemy has come in like a flood, but the Spirit of the Lord has raised a standard against him.

"Hell's foundations quiver at the shout of praise:

Brothers, lift your voices—loud your anthems raise."

4. Gilgal, the Test of Waiting, v. 8.

*"So I am learning to be still
And watch and wait and see
In all the Universe one Will
And under that to be."*

The "signs" are not enough. They indicated to Saul the direction in which God was moving in Israel, and the power at his command if he would have it. But at Gilgal the real test would come, when Saul would have to wait, obedient to the pri-

vate command of God's prophet. "Seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do."

Saul's disobedience in this matter was the beginning of his downfall. Two years later we find him at Gilgal, but he will not wait, and he loses the kingdom (1 Sam. 13:12).

We too must go down to Gilgal, and we must learn to wait. We will have a blessed time there, for God will be with us; but every vestige of pride will be stripped from us, for it is the place of self-judgment. Apart from the sobering effect of Gilgal, spiritual experiences and attainments elate the flesh. How many have made shipwreck because they would not wait. Lifted up with pride they have fallen into the condemnation of the devil (1 Tim. 3:6). "The great things presented in Christ as for us, are not to clothe the flesh."

*"With Thee, O Lord, I all things have,
Unclouded joy divine
In Thee, Who first these "all things" gave
For ever to be mine.*

*Yet I will wait, in labor still
In Thy blest service here:
What Thou hast given me to fulfil—
Thy will—to me is dear!*

*Lord! let me wait for Thee alone:
My life be only this—
To serve Thee here on earth, unknown;
Then share Thy heavenly bliss."*

A Study of the Epistle to the Galatians

By JOHN BLOORE, Plainfield, N. J.

Chapter Five (Continued)

The Use of Our Freedom

Returning to the thought of verse 6, Paul says they were called for freedom. This, as we have seen, was to be free from any form of legal system; free as fully assured of their place in Christ through faith, nothing of this depending upon their works but all resting upon Christ, His work and place; free therefore from seeking righteousness by legal means. It was

theirs already through the faith of Christ. But then this was not freedom for the flesh to do its pleasure, as perhaps the Judaizers inferred such teaching really meant—in other words, let us continue in sin that grace may abound. Connect with this the teaching of Rom. 6. No, this freedom was that we might serve one another through love. It meant the abrogation of selfish living, and the life of mutual service, the subordination of all mere individualism to the welfare and blessing of one another. For example compare much found in Rom. 12, 14, 15; 1 Cor. 13; Eph. 4, 5; Col. 3; 1 Thess. 4; 5: 11-23; Philemon; 1 Pet. 1: 21-2: 3.

Thus what the law sought is accomplished through faith working by love. Apart from this governing their lives, it must simply be what always results from the flesh (v. 15), for the law by its regulations and its demands cannot control it or subdue its evil, ever exercised in self-interest. The law only manifested its real character and brought curse because of it. It could not produce practical holiness, but Christian freedom provided both full justification and also power for that kind of living in which what the law aimed at was accomplished. Compare Titus 2: 11-14 and 3: 1-8. Its requirement is fulfilled in those who walk after the Spirit (Rom. 8: 4).

Christian Walk in Freedom— By the Spirit

Did they expect to repress the lust of the flesh by taking up the law, thinking by it to promote practical holiness? The way to do that is, "Walk by the Spirit." He alone can produce sanctification of life. It is not the question of new birth, or new life, but of power to walk according to both instead of being subservient to the old nature.

"Walk" is used metaphorically, as often, for habitual conduct, our manner of life.

"By the Spirit" is the Spirit as directing or ruling our action, not the law, for that is extraneous to man though laying down rules for his life but in no way giving him power to fulfil; such inward power by which the evil within may be gov-

erned is alone through faith and the Spirit through whose agency we have the divine nature which He energizes, promoting its manifestation in a well-defined habit of life, the characteristics of which are later given.

"The lust of the flesh," or flesh's lust, is not some particular form of evil, but the general course of action agreeable to the fleshly nature in which earthly mindedness and selfishness rule — sensual in character and pursuit, the rule of sight, not of faith. Such is the habitual conduct of the unregenerate. It is the love of the world and its things. Only by becoming partakers of the divine nature, and this the Holy Spirit makes us as we are subject to His rule through the Word, do we escape the corruption that is in the world through lust.

The flesh and the Spirit are absolutely opposed, here there is no reconciliation, no compromise. The flesh is not reformed, remodelled, or improved by the Spirit but unceasingly resisted. The purpose of this conflict is that the things we may desire are not accomplished. This is a general statement applicable to either side in this conflict. The will to do good is opposed by the flesh, and if to do evil, by the Spirit, the intent being to prevent the doing of what is opposed.

"But if ye are led by the Spirit, ye are not under the law": it is not the rule for Christian life. Its operation is by way of restraint upon the flesh, legislating against its works, and because of their manifestation bringing in curse. It is thus against the works of the flesh, but there is no law against the fruit of the Spirit (v.23). There is nothing in it to restrain or condemn, and it is such fruit that those bear who are led by the Spirit. But further how be under the law if that with which it deals has been crucified? Those who are Christ's have crucified the flesh with its affections and lusts. This is true as soon as one believes on Christ. It is what Christ's death means in this connection; it is what is implied in our being viewed as crucified with Christ. This penal dealing with the old nature and all its dispositions is stated

as an accomplished act not a continuous process, but that which by faith the believer accounts true, and then practically puts to death his members which are on the earth (Col.3). He does not permit them to act out the lusts of the flesh. Faith thus acts upon what is known to be God's judicial dealing in the cross. In His sight it is all done with through the judgment endured by Christ. It is said, "*they have,*" etc., that is, in accepting Christ as the One with whom they were crucified, they were virtually crucifying the flesh. Hence how utterly inconsistent to in any way be a doer of its works. On the other hand, how be under the law when all against which it was ordained is crucified? That to which it could be applicable is out of the way; that which would bring us under it and only for curse has been judicially removed through the cross.

So then, "we live by the Spirit"—instrumentally as born of Him through the Word, He brought us to obey it—and then daily by His renewing, so that He is present power for living according to God. Therefore, "by the Spirit let us also walk," in saying which he returns to the injunction of verse 16, but with an added emphasis, for there the word for walk suggests merely what is general. Here, verse 25, it is more precise and implies the definite or studied following of a specific course, the direction definitely followed. We are not to pursue any other line, such as the Judaistic teaching advocated which in reality could only mean to live in the flesh since the rule was: walk by the law. To pursue that line would mean to fall into what is spoken of in verses 15 and 26, for law cannot control the flesh.

Between the verses we have been considering there is a clearly defined classification of what characterizes a Spirit-led life, and one after the flesh. Comparing these we may appreciate the kind of conflict referred to in verse 17, and learn also what comprises flesh's lust. Such lust is in no wise fulfilled if we walk by the Spirit. On the other hand what will mark such a walk is "the fruit of the Spirit." This is borne by the sons of God. It says

“fruit” as suggesting the living product of the Spirit’s planting; for by Him we live as having nature and life through His operation, as thus quickened the fruit is developed. Look to Christ to find this fruit produced in its full perfection and

beauty; but then He is our life, and thus the Spirit brings forth in God’s sons what is of Him the Son, as the Spirit of Whom God has sent the Holy Spirit into our hearts. “He that saith he abideth in him ought himself to walk even as He walked” (1 John 2:6).

The Young Believer’s Department

Conducted by HAROLD M. HARPER, Dublin, Pa.

Love, Courtship and Marriage

By H. ERNEST MARSOM, Bristol

(Continued from Last Issue)

A Parable of Heavenly and Spiritual Truth

And the clear teaching of Scripture is also that this earthly story of human love is a parable with a heavenly meaning, illustrating the wooing love of Christ for His Church, the Headship of the glorified Lord over that Church which is His Body, and the subjection of that Church to her glorified Head. It is to be an illustration of the union of Christ and His Church (Eph.5:22-33). The bridegroom called to leave father and mother, and the bride called away from her own people and her father’s house, is to illustrate the chaste separation of the Church espoused as a chaste virgin to Christ (Gen.2:24; Psa.45:10; 2 Cor.11:2), as coming out from this present evil world, she goes forth unto Christ outside the camp, drawn by His love, to meet Him there in the love of her espousals, going after Him in the wilderness (Jer.2:2).

The insistent teaching of Scripture that the husband is the head of the wife, that he is to rule in the home, to be obeyed and revered, while he honors, loves and cherishes his wife, who is to be in subjection and obedience to him, is, we are taught, to be as the Church’s subjection to Christ its head (Eph.5:22-33; Col.3:18,19; 1 Tim.2:11,12; Titus 2:4,5; 1 Peter 3:1-7; 1 Cor.11:3). The self-sacrificing love of the husband to the wife is to be “even as Christ also loved the Church.” Thus is the

marriage union raised to the holy standard of the highest spiritual relationships, and is so sanctified and transformed by divine grace, that it becomes the type of heavenly truth, a parable in real life of spiritual relationships and blessings. No less than this, no lower standard than this, may be before the children of God who seek that their life shall be the outworking of the divine plan and purpose for their lives.

STEPS IN THE RIGHT DIRECTION

Respect Before Affection

Let us now seek to discover some of the steps that lead to the realizing of the divine ideal in this vital matter. First be well assured of this fact: the love that is going to stand the wear and tear of “the trivial round and the common task” which make up the very much larger part of one’s life, is the love that begins in an undisguised genuine *respect*, and that then naturally grows from a true respect into a deep affection, real and true. Beware of an affection that has no deeper root than pity. *The stress and strain of real life require a love that has deep roots, so deep that they will not be uprooted in the adversities and storms of life.*

The Christian young man who has been taught of God in these matters will look for the one whose womanliness and modesty demands his respect, whose character draws out his admiration, and whose life reveals a living Christ to Him. He can well afford to let his affections go out to such a one as this. And the Christian young woman who has been sitting at the feet of her Lord, and has learned of Him,

can well afford to wait until she meets the one whose true manliness demands her womanly respect, one whose character is above suspicion, and whose spiritual life and testimony is one of power and blessing to others.

Let her never lower the standard that her would-be lover must come up to. Ask yourself in the holy presence of God, "Could I truly reverence him?" "Could I happily submit to him?" "Dare I allow him to enter the sacred chamber of my womanly affection, and have that place in my heart that only one can ever have?" "Is he fit to be welcomed there?" "Dare I commit myself to walk life's rugged pathway with him, and him alone?"

And on the other side let the young man search his heart as to whether or not he is living that life which the noblest of women, which the ideal Christian wife could really respect and reverence when she saw the real inwardness of it. Let him not dare to seek that noble woman's hand in marriage unless he knows that the life that he now lives will not drag her down to a lower level than she is now living; but rather that by his example he will lead her into higher and richer blessings.

"In" and "Of" the Lord

Need we emphasize the fact so clearly taught in Holy Scripture that for the child of God this relationship must, without exception, be only *in* and *of* the Lord. There must be no evading of the divine rule in 1 Cor.7: 39: "*Only in the Lord.*" There is an awful reaping and a just retribution that comes to the lot of the disobedient one who dares to disobey such a clear and plain rule. If any do dare to become unequally yoked in marriage with unbelievers, God will certainly not be mocked by them, but they shall reap what they have sown, and reap in sorrow, too (2 Cor.6: 14-17; Gal.6: 7,8).

Never allow yourself to be deceived by that wile of the devil that you will win him or her for Christ. How can you possibly expect to do this when in the path of direct disobedience yourself? How many blighted lives and broken hearts there have been through Christians thus becom-

ing unequally yoked with unbelievers! It has meant wasted and lost lives, lives that instead of being a blessing have been a danger to others. Children have been born into a divided and discordant home, reared in a sphere out of communion with God, ruined in their early life, robbed of the blessings of a consecrated Christian home through the wilful disobedience of a believer entering the unequal yoke of marriage with an unbeliever. *Let the broken wrecks strewn upon the shores of life warn you off the rocks of this appalling error*, that inevitably brings such bitter retribution. "Can two walk together except they be agreed?" (Amos 3:3). The child of God cannot afford to risk the awful tragedy of two persons living together whose souls have a great gulf between them. No, with no exception whatever, it must be "*only in the Lord*" and let it also be only *of* the Lord—only by and of His appointment (Gen.24:14,44).

Just here an extra note of warning needs to be sounded. Experience shows that if a Christian allows a definite friendship to be encouraged with an unconverted person of the opposite sex it has led to a *false profession of conversion* being made in order to gain the coveted prize of the hand of the Christian in marriage. The profession may have every appearance of reality, but beware, "the heart is deceitful above all things," and never more likely to deceive than under such circumstances as these. The Christian who allows advances from an unbeliever may be doing that soul irreparable harm, by helping to lead it into a false profession and ruin. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph.5:11).

"That in All Things He Might Have the Preeminence"

There is another great principle that needs recognition here. There is a superior relationship which must ever take precedence above and before all earthly relationships. God has the prior claim. It is true that you are the child of your father and your mother, the brother or the sister of your brothers and sisters; but, more

important than this, you are a child of God, He is your Father (we are, of course, speaking only to true Christians who, through grace, know Him as their Father, because they know Christ as their Savior and their Lord) and this divine relationship has the first claim upon you. The Christian is called upon to "Seek first the Kingdom of God and His righteousness" (Matt.6:33) and all earthly things needful for this life are promised to be added to him.

When thinking of the married life let it be in the light of the fact that *those who honor God, God will honor* (1 Sam.2:30). In all things Christ must have the preeminence in your heart, and life, and home. The happiest life and the happiest home is that where He is truly "Lord of all" in that heart, and life, and home. Recognize that He is to be the supreme Lord of your life and in your home. You will then seek to so arrange your days that God, His Word, and His work all have their right place in your heart and in your life programme. He has the right to claim the first place. Is it not assuredly true that you are not your own, that you are bought with a Price, and that you belong to Him who bought you with His blood (1 Cor.6:19,20)? As one of "His own" that are in the world your life will only attain the best, as you give to Him that place to which He, by every possible way, is entitled—the first place in your life, in your heart, and in your home. It is only in His presence that there can be the fulness of joy, therefore *the happiest life, the happiest home, is where Christ has the right place—the first place; where His presence is recognized, and where all His rightful claims are admitted in the glad response of grateful love.*

Questions and Answers

By A. N. O'BRIEN

Question No. 37—Will we know our loved ones in heaven? How much do they know of our circumstances?

Answer A—Surely we will know them

for we will not be less intelligent than we are now. It is to be hoped that they do not know much about our circumstances now. It would fill them with sorrow to see our half-heartedness, and our unbelieving ways.

Answer B—In reply to a double question (No. 37) in your valued magazine for this month, I would like to say that for 40 years I have had no doubt on this interesting subject. Luke 16:19 to 31 makes it quite clear to my mind that we will know each other there, and that those already in heaven know what is taking place on earth. The rich man knew Lazarus, and also Abraham, even across the great gulf. Then Abraham knew that they, on earth, had Moses and the Prophets, though he had left this scene hundreds of years before Moses was born. He also knew what would have most effect in reaching the heart of the rich man's five brethren, still on earth—J. A. Duncan.

Question No. 38—Is it scriptural to speak of Christ as "Our Elder Brother?"

Answer—Nowhere in Scripture have we an instance where men thus addressed Him. When he died to redeem men, He came down, we did not bring Him down. We read of Him that "He is not ashamed to call us brethren," and He said "go to My brethren." This is condescension on His part, but it is noticeable that none of the disciples spoke of Him as "our Elder Brother." They addressed Him as "Lord," as "Master," and it does not become us to indulge in familiarities which those in personal contact with Him never used.

—H. F. Varder.

"Every old man is not necessarily a sage, and every young man is not necessarily a fool. The majority of the Psalms were written by a man under thirty years of age, and Elihu, although a young man, uttered more sense than Job's three venerable friends."

"Never bind up a man's head before it is broken, or comfort a conscience that makes no confession."

The Sunday School Corner

H. G. LOCKETT, M.A., B. Paed.

Improving The Teacher

By A. COUSINS

A Sunday School is what its teachers make it. If its aim is to be really a school, good teaching is its greatest need. The teachers are there to teach. But what is good teaching for the Sunday School? The superintendent ought to know it when he sees it and how to ask for it when he finds it wanting. It is desirable, but not essential, that he shall himself be a good teacher. One may be a critic of painting or music without being an artist, but not without having clear notions of what art is and how artistic effects are produced, and a power of sympathetic appreciation. What constitutes good Sunday School teaching?

Superintendents are satisfied when their teachers can be depended upon to reach this standard:

1. Be present regularly, sending a substitute when absent.
2. Teach the class so quietly, and keep it so well in hand, that no adjoining class makes complaint.
3. Visit with fair regularity.

An excellent standard this, as far as it goes; would that all Sunday School teachers were reaching it now! But as to the quality of the teaching being given, it says nothing, except as that may be measured by item two. Even this is not a safe test. The teacher may be keeping the class quiet with talk and stories that have no value for our work. The standard needs a fourth item: Every teacher must teach his class well. The superintendent must see that every class gets good teaching.

Forty years ago it was agreed in the standard books on the Sunday School, that teaching means causing another to know. It is just as needful now as it was forty years ago that the teacher should cause his scholars to know.

The class is not a block of humanity. Every child in it is a separate, free, self-

active soul, living his own life, and day by day undergoing experiences which write themselves in his memory and shape his character. He learns by living. The facts he learns and the words he memorizes do not constitute his education.

We commonly say that the way children forget what is taught them is very discouraging. It is not half discouraging enough. It should block us entirely from the way we are going. We are here to serve these children's needs. God reveals to us these needs, if we will hear. What a child forgets should be as significant to us as what he remembers; for by these indications we can see what parts of our instruction have failed to find connection with his experience.

Equally significant with children's failure to remember are their mistakes. When a child reproduces some verse or teaching incorrectly, his error may enable us to see how his mind has worked in this necessary process of translating our verbal wisdom into the language of his life. So much of this process is ordinarily hidden from our view that every such error is really a precious peep-hole into the child's mental workshop. We may also count it a mark against the teacher whose lesson was thus misunderstood.

When a child, for example, recites the beautiful text from Colossians 1: 12, "Giving thanks to the Father, who hath made us to be meat and potatoes to the saints in light," what a rebuke he administers to the dull folly that thinks to honor God and benefit souls by laboriously drilling children on what is to them only sonorous nonsense, except as they catch in it some association with things familiar! In this case, while the teacher was thus engaged one alert child caught from the strange words an association with one of his most satisfying recollections. "Meat and potatoes" he fully understood; and he recognized the combination as a blessing for which we should give thanks to the Fa-

ther. That lesson the teacher had already taught him. Possibly he took the text, as thus translated, to mean that we ought in return to be just such a blessing as meat and potatoes to "the saints in light," whoever they might be. If so, then this scholar succeeded, by means of the very error at which we ignorantly smile, in gaining from his golden text a ray of gospel light on his daily experience. Every plate of Irish stew he eats will henceforth remind him of his duty. Exactly that—to illuminate experience—is what all our Bible lessons are for.

Or take another authentic instance of a child's error, this time that of a junior boy who lived near a canal that bordered the banks of a turbulent river. Asked to repeat the Twenty-third Psalm, he said, in the second verse, "He leadeth me beside the tow-path." When the words "still waters" were taught him, he reached back into his remembered experiences to find something that they would fit. At once he thought of the contrast between the rapids of the river, and the calm waters along which ran the tow-path, his familiar thoroughfare.

No doubt he loved to watch the mirroring of the willows and the reflected silver and gold of the sunset. In his life that tow-path was the shrine of the beautiful; under its spell he could dare his loftiest dreams. We are sure at least that the scene had made on his heart a deep impression; for though the Bible words were simple and easy to remember, they were for the moment effaced by the stronger image which they recalled. And because he now knew that he and the Bible writer shared a common experience, the Bible was to him a Book more vital. All teaching, including religious teaching, should be organized around the experience of the child to be taught. From that experience it must start; and with some phase of that experience every lesson must make full contact.

In the light of these thoughts we can see, more clearly perhaps than heretofore, what our Sunday School lessons are for, what teachers are for, and what constitu-

tutes good and successful teaching. Every lesson that is what it ought to be is a piece of experience, taken from some field of life that lies alongside the scholar's own pathway.

Such work as this has been done in Sunday School many a time. We did not call it by scientific names; but we did it, as God showed us how. We often did it in spite of the poor seats, and the disorder, and our own deep ignorance of Bible material and teaching methods. Love found a way.

CURRENT EVENTS

By TOM M. OLSON, California

"Greenland's Icy Mountains"

Evidence that Greenland's mountains of ice are receding has been found by University of Michigan explorers, who have returned after a year and a half in the Far North.

Four hundred miles north of the Arctic Circle, in front of the Great Cornell Glacier, the scientists found a note written in 1896 by the late Prof. R. S. Tarr of Cornell University, one of the first white men to see the glacier. Prof. Tarr died more than twenty years ago.

The Cornell scientist had torn a sheet from his note book, written a few words to indicate that he was leaving it at the edge of the ice, and placed the paper between two flat slabs of stone, over which rocks were piled to form a monument. When the Michigan men found it, the marker was about three-fifths of a mile from the front of the glacier, indicating that the ice had receded that much.

Those placing faith in the "Lamb for sinners slain" can say: "God is our refuge and strength . . . therefore will not we fear, though the earth be removed, and *though the mountains be carried into the midst of the sea.*"

War Clouds Darkening

The press makes it clear that war between Soviet Russia and Japan "may be a matter of only a few months." Even the Vatican newspaper in reviewing the "far

from tranquil" political situation in the Far East, stated that Russia and Japan are engaging in a race for arms supremacy.

One editor says: "This country hopes for no war, but if war should come, the United States might learn valuable lessons about future wars. We should see in that war tens of thousands gassed, cities destroyed from the clouds and inhabitants sent rushing into the country to escape gas in the streets. Russian fire bombs would destroy tens of thousands of the highly inflammable Japanese dwellings."

Yes, there "shall be wars," despite the existence of a League of Nations, an International Court, an International Peace Palace, Disarmament Conferences and Peace Pacts, until He whose name is "The Prince of Peace" (Isa.9:6) is manifested in glory.

U. S. to Recognize Pope?

The rumor is widespread throughout the domains of Pope Pius that there may be a renewal of diplomatic relations between the U.S.A. and the Holy See.

The relations were severed in 1867 when President Andrew Johnson recalled Rufus King as minister to the Papal court when Pope Pius IX ordered that no Protestant churches be permitted within the walls of Rome.

Despite the emphatic denial of Postmaster General James A. Farley that his recent visit to the Vatican had any such aim, high prelates today feel confident the Pope's wish is to be fulfilled.

All that needs to be done is for President Roosevelt to designate a minister to the Papal court and for the Pope to raise the rank of the present apostolic delegate at Washington to that of Papal Nuncio.

How strangely the terms: "Diplomatic relations," "Papal court," "Holy See" and "Papal Nuncio" sound when compared to the Apostle Peter's exhortation: "Dearly beloved, I beseech you as STRANGERS and PILGRIMS, abstain from fleshly lusts which war against the soul" (1 Pet.2:11).

Scientists Can't Predict Earthquakes

From the seismological laboratory of the Carnegie Institute and California Institute of Technology comes the assurance

that there is no scientific basis in the present state of knowledge, for predicting specifically the approximate time, place of origin, or the strength of an earthquake.

That which modern scientific men admit is impossible for them to do, the inspired prophets have done! Just to select one from the many examples to prove that the prophet "predicts specifically the approximate time, place of origin, and the strength of an earthquake," we quote Zech.14:4, "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Guns Turned into Shovels

Gangland weapons that have threatened and dealt death are being turned into instruments of peace and progress by order of Judge Harold I. O'Connell of Chicago felony court. The judge personally shoveled the weapons seized from criminals into a foundry furnace. The guns will be melted and made into picks, shovels, and axes for CWA workers.

What a pleasant reminder in the midst of the present crime wave that another Judge will one day "judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa.2:4).

Fault-Finding

In view of the proximity of our Lord's return, it should be the object of all Christians to be engaged in work for Him and to ignore wherever possible, petty differences and trivialities. Yet how many there are who, instead of laboring for the Master, indulge in criticism of all, hindering and obstructing active workers, finding fault with every effort, and pulling to pieces whatever has been done—never constructive, but always destructive. In mistaken zeal, they "contend earnestly for the faith," slaying friends instead of enemies. What reward will be theirs at the judgment seat of Christ? We would not countenance evil, but we do plead for spiritual toleration. *Abolish fault-finding and get on with the work!*

The Cross of Christ

Look yonder at
Golgotha's Hill;
Our eye with tears
That sight doth fill;
But yet with joy
Do we behold
Such love as never
Tongue has told.

The Son of God Himself came down to die;
He left His Father's happy Home on High,
Because He loved a world that hated Him;
A world that daily grieved Him with its sin.
Could God not find some other way as well
Than send His Son, to save our souls from Hell?

No; He could find
No other way,
Than on His Son
Our sins to lay;
On earth was none
Could pity take,
Nor yet for sin
Atonement make.
So He did love
And came to die;
Why it was so
We know not why.
But as we gaze
At yonder height,
Our eyes do see
A wondrous sight.
We say " 'Twas there
God's wrath was stayed
But for that cross
None could be saved."

—Gordon Lousley.

SOME MISSIONARY PROBLEMS OF TODAY

By Capt. John Barlow, New York

Missionaries are now facing many new and difficult problems, and need our prayers and fellowship more than ever before. We believe truly that the "coming of the Lord draweth nigh." Current events in the world are but the signs of the times, showing that the Day is at hand, yet until that Day dawn the gospel testimony should be maintained and the hands of those engaged in the work be upheld. "Blessed is that servant, whom his Lord when He cometh shall find so doing" (Matt.23:46).

A condition which is being felt by many missionaries today is the apathy and lack of interest on the part of many assemblies and individuals in the home-lands toward gospel and missionary endeavor. Again, missionaries on furlough find in many places the saints occupied with party strife or local difficulties, and instead of being refreshed in spirit by the ministry of the Word and fellowship with saints, so longed for when away, they return to the field saddened and discouraged.

On the field, too, missionaries are often em-

barrassed by the confusion caused to native Christians by the false doctrines taught by missionaries of various sects or cults. Just recently a missionary laboring in Rhodesia (South Africa) reported that years of labor had almost been frustrated and the whole district enflamed by the activities and teaching of missionaries connected with the so-called "Watch-tower" movement. In another letter from South Africa just to hand a friend writes: "It is certainly a sad thing to see missions fighting one another. One can sympathize with the old Kaffir chief whose sons were Christians converted through hearing the gospel preached at the local mission station. They were naturally anxious for their father to be converted too, and when the old chief was dying they made a final appeal, to which the old man replied: 'Go and tell the missionaries to agree among themselves, and then come and tell me about their God.'"

Another problem in connection with missionary work at the present time is the matter of remitting funds and the decreasing value of American currency in the rates of foreign exchange. The continued depression with consequent reduced incomes, or unemployment, of many of the Lord's people has caused a considerable falling off in ministry, to which is now added the exchange problem. One interested in missionary work writes as follows: "While it is true that God can make up the loss to each missionary, yet a responsibility doubtless rests on the Christians at home, for we know that when we send abroad our usual sums they shrink in foreign exchange from twenty to thirty per cent."

Yet another disturbing factor is the increased and still increasing activity of Rome in the so-called heathen lands. Added to this in some places is intense nationalism and communism, all active agencies causing missionaries to face difficulties, testings, burdens, and persecutions in a new and serious way.

These conditions call for continued and fervent prayer, by the missionaries themselves, and with and for them from the saints in the home-lands. "That ye strive together with me in your prayers for me" (Rom.15:30).

As an example of prayer-help in connection with missionary work we quote the following from an article written concerning a work started in the almost unknown and unreached territory in the interior of Papua (New Guinea). The work is mostly done by itinerant evangelists, both white and native, who, though away from their base for months at a time, are continually remembered in prayer. Telling of this prayer remembrance the writer says:

"Needless to say every step of their journeys is faithfully remembered at the prayer meeting here at Kwato, at each out-station, and in many villages where the Lord now has His own Papuan remembrancers. It is this backing that makes their progress often a triumphant one. And it is this same backing of prayer that we need from

our friends overseas if the strong fortresses of the Evil One are to be stormed in the Name of our Master. The resentment of the enemy is strong in our midst. But the Holy Spirit is working, and there can be no limit to what He may do. Our burden, and one that we would share with all who belong to the Master's service, is the unevangelized areas of this country. We think of the cannibals, the depraved and degenerate inhabitants of the vast maze of intersecting waterways of the West, of the endless forests, and the hidden mountain heights. There is no hope for these, or any, apart from the Savior who came to open the eyes of the blind, and to loose the captives from their chains. And this we have seen Him do abundantly, before our very eyes, in Papua."

May we not add that it is this same backing of prayer that is needed for our brethren in every part of the world where they have gone with the Gospel. "Brethren, pray for us" (1 Thes. 5:25).

BOOK REVIEWS

By JOHN BLOORE

750 Kensington Ave., Plainfield, New Jersey, U.S.A.

The Conflict of the Ages. By Dr. A. C. Gaebelein. 171 pp. Cloth, \$1.00. New York: Publication office "Our Hope."

This is a very interesting and timely volume, dealing with the origin and development of evil with special emphasis upon the present-day conditions in every department of the world-system—religious, educational, political, commercial, and social. The author boldly and uncompromisingly exposes these conditions, and shows how they are plainly indicative of the end-time revealed in the prophetic Scriptures. He ably states and defends the truth as to the Person of our Lord, His work, His place in God's eternal purpose, His ultimate victory over Satan.

The evolutionary theories of the scientific world, now so widely adopted and preached by the modern religious apostates of Christendom, are refuted, and this refutation buttressed by numerous quotations from many eminent scientists. This is supplemented by a clear statement of the condition of creation and man in particular due to sin, the true character of which is defined, leading to Satan, his fall and subsequent relation to man, his fall and course of world-building in alienation from and rebellion to God (chapters 1 and 2).

Chapter 3 presents God's answer to all of this as given in and by the promised Seed of the woman—Jesus, the Son of God, and briefly outlines the conflict of the ages during which Satan has sought through the use of his seed among men and spiritual agencies at his command to thwart God's purpose and plan. The following chapter deals with the utter futility of all plans

for world-betterment—to civilize or Christianize the world, and links these with the Satan inspired opposition to the truth of the Gospel by which man's need alone can be met and salvation be known—this opposition being crystalized in the evils of Ritualism and Rationalism. This chapter gives a vivid picture of the progress of conflict between darkness and light, truth and error.

In chapters 5 and 6 we are given a startling exposure of the principles and practices of the socialistic-communistic organizations, since the middle of the 18th century, showing their culmination in the Godless, murderous regime of Soviet Russia. The author brings out one striking feature in all this—the great proportion of Jews involved in the whole revolutionary program in which the organized effort to stamp out every iota of Christianity is a principle feature. It aims at the abolition of everything Christianity teaches in doctrine and morals. The grave danger in which this country stands by reason of the highly organized revolutionary propaganda now sustained and carried on by the communist element inspired from Russian sources, with the shameful way modernistic clergymen of national prominence are under its influence and in certain ways give aid and comfort to it, and how socialistic principles are the theology of modernistic seminaries, is exposed in chapter 7.

The concluding chapters, 8-10, deal with the end of things as revealed in Scripture—an end which means the manifestation of the greatest agent of evil the world has ever known, and his judgment by Christ at His second coming when the righteous and glorious kingdom of the prophetic Word will be set up. This, the next great event, the next great divine intervention in world-affairs, is succinctly presented and its meaning in various relations developed in the course of these chapters.

We feel that this book brings out in a clear and comprehensive manner the real condition of the world today, and the manifest trend of the widespread revolutionary program, setting all before us in the light of the Word of God. It bears a message which should awaken many, and which should lead Christians everywhere to a closer walk in fellowship with God, and a firmer testimony to His truth.

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The Work of the Lord in Many Lands

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

UNITED STATES

Douglas Ibbotson is finding open doors outside the city of Savannah, Ga., although opposition is present; remember him in prayer.

Bro. W. Robertson of Philadelphia is having meetings for Christians at the hall in Savannah, Ga.—**W. F. Hunter** spent four nights there in January.

John Hunt had meetings in Phoenix, Ariz., with blessing and joined **Brethren J. Lyon** and **Summacal** in an all-day conference there on Lord's Day. Christians greatly refreshed. **Bro S. Keller** is now in Phoenix for a series of meetings. Brethren Lyon and Summacal left for the Pacific coast.

Baltimore, Md.—Brethren F. M. Detweiler and E. Fesche were at the Lauraville Gospel Hall Jan. 26th, the former continuing with us over the week-end. Bro. J. C. Bertram was here Feb. 9. The ministry of all three of these brethren was acceptable and good. Frank Detweiler is having meetings in Avera, Ga., a hard place, but one has professed to be saved. Our brother expects to spend three weeks in Grace Chapel after closing his present meetings. M. T. Barlow.

Fred C. Coombs and other local brethren have pitched a Gospel Tent at N. W. 22nd Ave. and 41st Streets, Miami, Fla., and are holding meetings there. Lantern talks on Mondays and Fridays.

Philadelphia, Pa.—The "Monthly Young People's meeting of Philadelphia and vicinity" was held on Saturday, Jan. 20th in the Gospel Hall, Germantown. Mr. Fred R. Sacher of New York was the speaker, his subject being "The Fine Art of Fishing." He gave a very practical talk on soul winning which was much appreciated. About 300 were present.

James R. Elliott had enjoyable meetings at Abilene, Kans., Omaha, Nebr., and Waterloo, Iowa, recently.

Phoenix, Ariz.—Our brother C. G. Davis has been here for the past month, speaking to the saints and in the gospel. Meetings have been well attended and we praise God for sending him along.

Evanston, Ill.—Since removing to a new location, 740 Custer Avenue, the meetings are much more encouraging. Meetings for boys and girls, led by Brethren Kircaldy and Willingham, each Saturday night, have grown considerably and the Sunday School numbers around 60. Bro. Mackie of Flint, Mich., visited for a week-end. He is specially gifted with the young folks.

H. G. Mackay writes: "I have been in Johnson City, Tenn., for about three weeks in the little assembly formed last Oct., seeking to instruct

and build up the saints. Have been using the chart "Egypt to Canaan" and believe the Christians are getting more firmly grounded in the Truth. Opposition to the testimony is still strong, and it is hard to get the unsaved out; but several Christians are exercised about their unscriptural church connection. I expect, D.V., to start in Seven Mile Ford next week. Brethren, pray for us."

D. F. Shelley of Ontario, Calif., tells us that the work among the Mexicans is encouraging. Bro. Romo had to go to Bakersfield to get employment and expected to distribute tracts in his spare time. Mr. Ortez and Mr. Quinones continue in Ontario. The Sunday School is doing well. The tent was taken down for the winter months and the meetings are held in Bro. Quinones' home; however, this is far too small. Our brother has offered to give a lot on which to build a hall and Bro. Shelley expects to erect the building in his spare time. He asks the prayers of the Lord's people regarding this, that the necessary funds for material may be provided in order for these people to have a suitable place in which to meet.

Brockton, Mass.—The assembly here held their annual fellowship tea meeting on Jan. 24th. Brethren John Dickson and Andrew Craig ministered the Word, after which Bro. Dickson gave an interesting account of the Lord's work around Nineveh and Bridgewater, Nova Scotia, where he labored last summer. A very happy and profitable time was enjoyed. Bro. Craig has been preaching in the colored assembly at Cambridge, people turning out well although the weather was extremely cold.

New Bedford, Mass.—Brother Bernard expected for one week.

Boston, Mass.—W. H. Hunter gave help in and around the city for one week. Words of cheer from the King's table for all.

Ridgefield Park, N. J.—Harold Jones is having a time in the gospel here. A good interest and blessing is looked for as the Word is preached.

Plainfield, N. J.—Alfred P. Gibbs is having splendid meetings for boys and girls. He had blessing in Elizabeth and Kenilworth among the children.

Cleveland, Ohio—W. P. Douglas and Donald Hunter gave help in the gospel. The saints stood up at the close of this service and sang, "God Be With You Till We Meet Again." Our brother Donald has reached our friends at the coast now, and for this we give our Father God thanks. May we continue to pray for all our missionaries in these trying days.

Elizabeth, N. J.—Ralph West was here for two Sundays. Ministry greatly enjoyed by the Lord's people.

Petersburg, Va.—Brethren Keller and Reager are holding forth here.

Philadelphia, Pa.—S. McEwen and P. Pell in Mascher Street Hall.

George Rainey has been in Bristol, Trenton, White Plains, and Westfield, N. J. He writes: "We will not soon forget our visit to the state prison in Trenton. Over 200 men heard the gospel. Our brother Chase is doing a fine work for God among those wayward young men."

John Rankin had three weeks' meetings in Pomona, Calif., speaking on the tabernacle. The saints were helped.

John Watt had four weeks' meetings in Jefferson Street Hall, Los Angeles, that were well attended. Saints were refreshed and helped. Our brother is expected at Long Beach and Oakland shortly.

Brethren Greer and Martin are holding gospel meetings in Monrovia, Calif. Saints are looking to God for the salvation of their families.

Bro. E. J. Tharp and son Robert have visited the assemblies in South California, telling of their work in China.

J. Reid had two weeks' meetings in Riverside, the Word being much appreciated.

Bro. Allen Ferguson who labored in Honduras, C. Africa, with Bro. John Ruddock has returned to his home in Somerton, Ariz., owing to the death of his father. He is taking care of his mother and expects to continue to labor in the gospel around home. It is a needy field on the Mexican border. Pray for him.

Chicago, Ill.—**T. B. Nottage** has been ministering to profit in these parts to saved and unsaved. A few saved in recent visit and two saved in recent weeks, expect to be baptized at the end of the month. Together with **B. M. Nottage** our brother plans a visit through the south as far as Miami, Fla., and possibly to Nassau, after returning to New York about March 1st.

Brothers Leonard and White began meetings in the North End Gospel Hall, St. Louis, early in January. Meetings increased in numbers and interest, but Bro. Leonard was taken sick with asthma and bronchitis, and had to give up the work. Bro. White continued there for a time, and then went to Maplewood. A heavy cold made him leave for home about the beginning of Feb. Bro. Leonard came to Kansas City, Mo. He has been quite sick, but seems to be gaining slowly. Will the readers of *Light and Liberty* please remember both of these servants of the Lord at the Throne of Grace?

Brothers John Walden and A. N. O'Brien had five weeks of meetings in Troost Avenue Hall, Kansas City, Mo. Quite a few strangers attended, and the saints seemed cheered. They began on

Feb. 12th in the Kansas City, Kans., hall, intending to labor in the gospel there for some time.

James Lyon of Galt, Ont., Canada, accompanied by **John Summercal**, paid a visit to the Grandview Assembly, 3130 Idalia Street, El Paso, Tex. Their ministry was greatly appreciated.

Harold Harper spent near three weeks preaching the gospel in a school house in Allenport, near Mt. Union, Pa. The Lord gave help and blessing. The school house was often filled to capacity with interested listeners. The Christians in town were refreshed and strengthened. Some eight or ten gave evidence of having trusted our Lord Jesus Christ. He went on to Waterloo, Iowa, where he is at present preaching the gospel each night with the Book of Revelation as a background. Interest is increasing. Some exercised souls. The saints are looking for some to be saved.

Miami, Fla.—Bro. John Bramhall of Rochester, N. Y., spent four weeks here ministering the Word to saint and sinner. Much help received by the Lord's people who attended the series regularly. He went on to the Bahama Islands with our Bro. P. Rich of Winnipeg for a short visit.

Detroit, Mich.—The Quarterly Sunday School Conference will be held (D.V.) in Salem Hall, 2804 Brooklyn Ave. (corner Perry), Detroit, on Saturday, March 3rd at 3 and 7 p. m. Refreshments by basket lunch. Expecting a helpful time.

Ora, Ind.—Brethren David and John Horn spent four weeks here in the gospel. Their ministry was much enjoyed and souls were saved. We look for others to trust Christ.

Knox, Ind.—Our brother Michael Hoffman spent the best of a week in these parts. His ministry and account of the Lord's work in Jugoslavia were much enjoyed. To him it was visiting an old field of labor, for he gave valuable help to our brother T. B. Gilbert the first time he pitched his tent in Knox in 1921.

Brother E. G. Dillon has had three series of meetings in Joliet, Ill. There is great need of a Gospel Hall there. He also had meetings in Rochelle, Ill., and in Elgin, and had two weeks of meetings in Middleville, Mich., since the new year. He was called to New Jersey to the deathbed of his mother, and had a few meetings in the places where he was well-known before he moved to Michigan.

El Paso, Tex.—Duncan Reid of Santo Domingo paid an appreciated visit to the assembly here. Mr. R. Tharp preached afternoon and evening to large numbers.

Harrisburg, Pa.—B. Bradford is giving help here.

Richmond, Va.—Wm. Beveridge is with us at present.

J. W. Bramhall writes: "In company with **Percy J. Rich** of Winnipeg, Can., I came to Nassau, Bahama Islands, for a few meetings with the Lord's people here. Interest is in-

came to Nassau, Bahama Islands for a few meetings with the Lord's people here. Interest is increasing and the saints are being stirred up. Bro. Rich will be leaving to go back to his home in Winnipeg, but I purpose staying, D.V., to continue in the preaching of the gospel for perhaps two weeks.

Robert Curry of Memphis, Tenn., is now ministering the Word.

Harold Jones is preaching in Curley Hill, Pa., assembly.

ANNOUNCEMENT

Guelph, Ont., Canada—On May 24th next, it is proposed to hold on the beautiful grounds of the McAllister estate at Guelph Ontario an all-day conference for ministry and gospel preaching. At these meetings it is proposed to put before those attending information regarding the equipment and the permanent use of these grounds as a summer conference center for the Lord's people. This is now made possible through the kind generosity of the brother owning the property.

The location is convenient to Toronto, Hamilton, and other large Canadian cities, and is familiar to many who have hitherto attended the large conferences held there. It is earnestly hoped that very many, if not all brethren and sisters in the province of Ontario, and those in adjacent U. S. cities will attend on this occasion.

Further particulars will be published later or can be had on application to Mr. Frank Guthrie, 54 Park Ave., Guelph, Ontario.

CANADA

Elim Hall, Courtenay, Vancouver, B. C.—“A. R. Stephenson of Edmonton visited us. One elderly lady professed to accept Christ as her Savior and seems to be a clear case of conversion. The Lord's people were refreshed and encouraged. Bro. Stephenson went on to Powell River, a needy place of some 6,000 inhabitants.” P. J. Murray.

W. Ingram visited Victoria for two weeks, then went on to Everett.

Louis Germain writes of being able to continue visiting, having personal talks with many and distributing the printed page. Our brother is encouraged through receiving a number of letters showing his ministry is not in vain. Continue to remember our brother in prayer.

London, Ont.—H. A. Welch has just completed a series of meetings in Hamilton Road Gospel Hall on a Dispensational Chart. Interest very good.

J. E. Palin is in Emery Street Gospel Hall holding gospel meetings.

Samuel Taylor was to commence on Lord's day, Feb. 11th in Emery Street Hall; pray for blessing.

Toronto, Ont.—J. Moneyppenny is seeing fruit in Broadview Gospel Hall.

Brethren Joyce and Harris seeing interest and fruit in Brock Ave. Gospel Hall.

Our brother **A. B. Rodgers** of Omaha is on a visit to Canada having meetings in Toronto, Belleville and Orillia.

G. O. Benner is in Maranatha Hall, Toronto, after holding meetings in Orillia.

Guelph, Ont.—Samuel Taylor had a week's meetings in Gospel Hall with interest.

BRITISH ISLES

Aberdeen, Scotland—Conference at New Year was very profitable. Ministry by H. P. Barker, W. E. Vine, Rouse, Alexander and G. T. Pinches. **Gavin Hamilton** had a series of meetings in the Northfield Hall. Good interest and souls saved.

Edinburgh, Scot.—G. T. Pinches had splendid meetings in Bellevue.

Peterhead, Scot.—Conference very helpful and ministry good. Speakers were H. P. Barker, G. T. Pinches, W. Rouse, and Dr. Duncan.

Belfast, Ireland—In January James F. Spink had large meetings in Victoria Hall. A few saved and some backsliders restored. The ministry meetings on Saturday nights for young people and ministry meetings on Sunday afternoons attracted large crowds. **Fred Elliott** commenced in Ballyhackamore Hall on Jan. 28th. Most encouraging start. **Archie Payne** in Victoria Hall during February, and **Reuben Scammel** expected in Mar.

Ballywater, Ire.—Eddie Rankin had series of gospel meetings. Sinners saved and the work built up.

Bangor Co. Down, Ire.—J. F. Spink gave us five nights on prophetic truths which were very helpful and created much interest. He goes to Belfast for the month of February.

MISSIONARY NOTES

Conducted by **ROY RAPSCH**

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WEST INDIES

Mr. W. B. Huxster, St. Vincent: “We returned quite recently from a brief visit to Georgetown, where Mrs. Huxster and myself spent what we felt was a profitable time. We were much interested in having a new hall offered to us freely for our special gospel meetings, which we were very glad to accept as it is so much better than the usual place and well situated, being about the center of the town and on the main street.

“We used the ‘Two Roads’ chart in these meetings and had the satisfaction of hearing one young man say he was blessed by its use and we have since heard that he is one of several who have since been steadily attending the regular

meetings." (Brother Huxster writes later that there are four expecting to be baptized at Georgetown, two of whom professed during the visit mentioned above.)

"We have received recently several elder Christians into fellowship here in Kingstown, and two more have been baptized and added to the number of those in the new work at Mesopotamia. Four more we understand are awaiting baptism and fellowship at Union Island, which I am hoping to be able to visit again in the near future."

Mr. J. H. McKay, Grenada: "We have seen blessing in the gospel in the five assemblies in the island the past year, and 31 believers have been baptized, and some others are now applying. Some of those baptized had been R. C's. and are now rejoicing in the knowledge of sins forgiven, and telling their friends of their joy in the Lord. Then, too, some of the Sunday School scholars have professed, so we are being encouraged in our service for the Lord."

Mr. L. H. Bewick, Jamaica: "During the year we had the privilege of baptizing 32 believers, of which 22 were at Somerset; and there are about ten in our present classes of instruction. There have been several outstanding conversions. One young lady at New Monklands was deeply convicted at a gospel meeting taken by one of the young brethren, and was led into the light by Mrs. Bewick through Romans 5:6. A number of our young people read their Bible through during the year. Several of the young men have a keen desire to win souls for the Master and four or five have developed into quite acceptable gospel preachers, and give regular help in the work."

BERMUDA

"Messrs. T. B. and B. M. Nottage arrived in Bermuda on Nov. 24th and stayed a little over a month, holding meetings every night during their stay. They preached at Paget, Hamilton, Harrington Sound, St. George's Crawl, North Shore, Southampton, White Hill Hall and Mangrove Bay Hall, Somerset. A two-day conference was held in a theatre in Hamilton Dec. 24th and 25th, preceded by a prayer meeting in Paget on the Saturday evening. A united breaking of bread meeting was held on the Lord's Day morning, attended by Christians from all the assemblies in Bermuda. In the afternoon the Nottage brothers gave an outline of their evangelistic work in the U. S. A. The meetings throughout their visit were attended by large audiences and exalting ministry was given which the Lord graciously blessed. The saints were greatly cheered, backsliders restored, and a number of souls professed. Their farewell meeting was held in the theatre in Hamilton on Dec. 26th, after which they left for New York and home." A. M. Hodgson.

"Mr. and Mrs. Sydney Burdge, of Canada, who have been with us for two years, left for home on December 13th via Tampa, Fla., and other southern states. In all probability they will

spend the winter there. Our brother will be greatly missed for the noble way he ministered the Word, and for the saintly character he bore, which won for him the admiration and love of all." H. Thompson.

INDIA

Miss Hildur Eckman, Madras. Miss Eckman's present address is 95 Post Office Road, Royapuram, Madras. She writes: "Please notice the new address. I have taken a little native cottage right among the people I am seeking to win for Christ. Kindly pray this humble home may become a birthplace for precious souls, for His glory."

"Our usual Sunday School treats and records for regular attendance, etc., have taken place this year again, and it was a real joy to be able to notice the increased knowledge of God's precious Word, and we believe quite a few of these dear children are truly the Lord's."

You will be glad to hear that Mr. and Mrs. Rowland Hill, of Bangalore, were here in Madras over Christmas, and Mr. Hill took the gospel meeting in the Central Gospel Hall Sunday evening, and was used of the Lord to bring two from darkness into light. Please pray that it may only be the beginning of a mighty harvest of precious souls in 1934."

Mr. J. M. Davies, Trichur: "During this week we are having some special meetings here with some interest, and I hope blessing to some. We have about 300 nightly. In the will of God we hope to have some baptisms this coming Saturday. A young man, converted from idolatry who has been seeking to serve the Lord at a place some 60 miles away from here, has been giving help in the meetings. It has been a joy to listen to him and to note the progress he has made in the truth of God."

In the open-air work at Trichur and in the surrounding villages we have had much to encourage. The younger brethren in the assembly are manifesting a real interest in this, for which we are very glad. A group of them go to some nearby places for gospel testimony every opportunity they have. Sometimes they walk to places six to eight miles distant. We would value prayer that they might be kept."

AFRICA

Mr. R. T. Dibble, Northern Nigeria: "Our hopes are being more than realized. God has been before us in preparing many, making them ready for the Word of Life. He started right in with the chief of this territory, and he appears to be brightly converted and a very attentive learner. This is a great change from the many years we spent among the Igalas before any of the elders broke down at all. The Agutu boy who is learning to do the cooking (and as he understands my Igala, also is my interpreter and helper in the language) makes a very clear and seemingly real confession of faith in our Lord Jesus Christ. There are many others also. How

many are really converted the 'day will declare,' but in the meantime we go on daily preaching the Word and seeking His grace and wisdom in 'teaching them to observe all things I have commanded.'

Miss Margaret Wegener, who went out from Chicago, and has been in Paris studying the French language, is now temporarily with Mrs. Pomeroy at Kano, Northern Nigeria.

Mr. Wallace Logan, Northern Rhodesia: "Is God going to save those of the royal families of Africa? Your prayers are telling. Among the hardest to reach of Africa's teeming millions, are the chiefs and headmen. We have seen a number of headmen turn to the Lord during the revival here. Chingi, a headman, who came out for the Lord at that time, is now asking for baptism.

"Samujimu (who is the greatest Kaluchaze chief of that tribe), whom I had the joy of leading to Christ some years ago, is still going on well for God. Although he is living many miles from us, he is always bright when we call upon him. He gave me the names of several others who had become Christians in his capitol. Kufuna, who is the paramount chief in these parts, (head over all the other tribes as well) and his wife are Christians in fellowship.

"The other day while in the Balovale district, I had the joy of seeing the chief of all the Northern Rhodesia Lwena people (the tribe whose language we speak) and his wife turn to the Lord. The scene was wonderful. After the gospel meeting I was told by a native that this woman (who had been listening to the message) was troubled about sin and wished to see me. After talking to her for a few minutes, she fell on her face before God, crying out for God to forgive her sins. It is not very often that one sees those of royal blood on their faces before God. Her husband also knelt down and cried 'Lord Jesus, I take hold of Thy shoes, please save me.' That day two others made a profession. If these two stand for God it will be a big victory for Christ. I would ask you to pray especially for them."

Mr. and Mrs. E. J. Tharp, accompanied by their son Robert and daughter Ruth, the latter two commended by Central Gospel Hall, Toronto, and Mr. Donald M. Hunter, commended by the Gospel Hall, New Bedford, Mass., are enroute to North China.

Our brother **Alfred Cuff**, who has long labored in China, is in Cardiff, Wales, for a much-needed rest. He writes that he will (D.V.) be leaving there about the end of July for the U. S. and Canada, on his way back to China. We wish to commend him to the assemblies in our land. He is a gifted and wise man, able to minister the Word with power and to profit, as all who heard him on his last visit to these lands will agree. The Lord bless him and make him a blessing in our lands as he passes westward!

WITH THE LORD

Our Brother **Mr. M. Capp**, of Kansas City, Kans., went to be with Christ Jan. 24th. He was of Jewish stock, but had been saved many years. His labors were constant, until sickness made it impossible to travel so widely. He was very happy in soul at the prospect of going to be with Christ. He leaves a widow and several children to mourn his departure. His funeral was largely attended.

Philip Weaver of Harrisburg, Pa., age 83, was accidentally killed on Sept. 19th, 1933. He was in fellowship there for about 46 years. Funeral services were conducted in Bible Truth Hall by W. Davidson and burial was in East Harrisburg cemetery. Our brother is survived by four daughters and two sisters.

James Reynolds of Toronto, Can., went to be with Christ on Feb. 3rd. He was born in Paris, Ont., 64 years ago, and was brought to know the Lord at the age of 24. Most of his life was spent in business in Bancroft, and his home was always open to the Lord's servants. For the last eleven years he lived in Toronto and was in fellowship in Olivet Gospel Hall. The funeral service in the home was conducted by Bro. J. C. Beattie and interment in Bancroft. A widow, one son, and three daughters survive.

Whittier, Calif.—Mrs. R. Bartouex departed to be with Christ on Feb. 3rd. Saved in Boston, Mass., and for a number of years in W. Jefferson Street Assembly, Los Angeles. She was much given to hospitality. Brethren T. Olson and McFarlane preached to a large number at the funeral.

PRAYER REQUESTS

Please pray that the Lord will provide the means for replacing an old, worn-out automobile for one of His servants in Africa.

Continue to pray for our brother C. W. Ross. He is home in Kansas City making favorable progress.

Pray for a sister who is very sick.

Pray for the health of missionaries; many are serving the Lord in very trying climates.

Pray for many of the Lord's people who are still finding it most difficult to obtain employment.

A brother asks prayer for his wife who is seriously ill.

Our colored brethren in Cleveland, Ohio, are purchasing a tent and ask us to pray that the balance of the money may be provided for same; that it may be used as a means of reaching many unsaved in their midst this coming summer, D.V.

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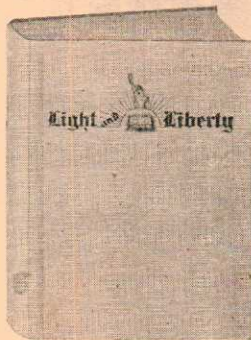
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