



# Light and Liberty

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

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

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## CONTENTS

Persecution and Joy, Harold P. Barker.....	195
How Shall We Order the Child? James F. Spink.....	197
The Word of God Increased, G. M. J. Lear.....	199
The House of God, Arnold Lake.....	200
Bullingerism Examined, W. Hoste, B. A.....	202
Pen Pictures in Joshua, Frederick A. Tatford.....	204
The Christian—His History, Alfred P. Gibbs.....	206
Notes on First Samuel, Peter Pell, Jr.....	207
Notes on Romans, W. E. Vine, M. A.....	209
Should We Receive All Christians? Roger B. Eames.....	211
Intercession—Prayer Requests, Samuel Taylor.....	212
Questions and Answers, A. N. O'Brien.....	213
The Sunday School Corner, H. G. Lockett, M. A.....	214
Biblical Notes, Walter Scott.....	215
Book Reviews, Samuel Taylor.....	216
The Work of the Lord in many Lands.....	217
Commendations.....	218
Missionary Page, R. W. Rycroft and Roy Rapsch.....	220
Current Events, T. Baird.....	221
With the Lord.....	222

### FEATURES FOR NEXT MONTH

Next month we feature "The Deliverer" by C. F. Hogg, "The Truth of the Holy Trinity" by Russell Elliott, "The Yoke of the Rest Giver" by H. Ernest Marsom, "Your Father Knoweth" by Walter Scott, "Seven Things About the Saviour" by John Rankin. The August issue is a Christ-exalting number. Be sure you get it.

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

JAMES F. SPINK.....*Managing Editor*  
A. N. O'BRIEN.....*Editor*  
H. G. LOCKETT, M. A.....*Associate Editor*  
SAMUEL TAYLOR.....*Associate Editor*

## Editorial Office

5211 W. AUGUSTA BLVD., CHICAGO, ILL.

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(GLAD TIDINGS)

By RUSSELL ELLIOTT

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We are again offering the opportunity to subscribe to Light and Liberty for the balance of the year at a half-yearly rate. Last year many availed themselves of this opportunity of sending the magazine to numbers of friends and young (in faith) believers. (Quite a few have taken advantage of this offer again this year. We thank you.)

We believe such an offer will be a help to older Christians especially in placing timely and much needed ministry in the hands of those whose spiritual interest they have had laid upon their hearts. "Whatsoever ye do, do all to the glory of God."

*Mail in your list of names at once and we will  
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# Persecution and Joy

By HAROLD P. BARKER

"Blessed are ye when men shall revile you and PERSECUTE you . . . Rejoice and be exceeding GLAD." Matt. 5:11, 12.

"At that time there was a GREAT PERSECUTION against the Church . . . Then Philip went down to the city of Samaria and preached Christ unto them . . . and there was GREAT JOY in that city." Acts 8:1,5,8.

"Having received the word in much AFFLICTION, with JOY of the Holy Ghost." 1 Thess.1:6.

How these two things go together in the Scriptures, persecution and joy! They seem to be twin sisters. And let us mark this: *both are normal to true Christianity of the New Testament kind.*

God wants His children to be the happiest people on earth. He bids us not only rejoice, but "rejoice evermore," "rejoice in the Lord always." We see in the Acts of the Apostles how full of joy our brethren in early times were. Even when beaten, and their feet cruelly fastened in the stocks, they sang praises to God! They were not dependent upon their environment for their happiness; they had CHRIST. He, dwelling in their affections, was to them the source of perennial joy.

Satan has always done his utmost to prevent this. He has no fear of *joyless* Christians. They are of no use to God, and serve as useful advertisements of the devil. But how often he has defeated his own ends! Again and again he has stirred up persecution in order to overwhelm his victims with grief and despair, and lo! they have emerged triumphant in gladness! The times of persecution have always been the times of greatest brightness for the Church, and it is then that her testimony has been most effective.

Persecuting Governments are things almost entirely of the past. *False religions*, Hinduism and Mohammedanism, still persecute within limits, and many a promising convert, in lands where they hold sway, has mysteriously disappeared and

has never been heard of again.

*Great corrupt religious corporations*, falsely called "churches," have, ever since they came into existence, been the cruellest and bitterest of persecuting powers. In eastern Europe I have lately met young Christians who, at the instigation of a Greek Orthodox Priest, were beaten, even about the head and face, with sticks around which barbed wire had been coiled. An aged couple had their cottage burned down while they were supposed to be asleep in bed. A priest of the Uniate Church (subject to Rome but following the Eastern ritual) was shot by his own father when he confessed Christ as his Saviour. The Greek Orthodox Church, herself persecuted and despoiled in Russia, is a bitter persecutor of God's saints wherever she has power and opportunity.

But Rome, as a persecuting body, easily throws all others into the shade by the enormity of her cruelties. A conservative historian has estimated that she is answerable for the butchery of no less than 50,000,000 of Christ's witnesses! When one remembers what happened to the Waldenses in Italy, to the Huguenots of France, to the confessors of Christ in the days of the inquisition in Spain, and to the Christians of the Low Countries in the days of Philip II and his infamous tool, the Duke of Alva, one does not hesitate to accept as accurate even this tremendous figure.

Even in this twentieth century Bibles and Gospels have been flung into the flames by Spanish priests. A Christian woman in Spain was put into prison for *two years* for expressing the opinion that the Virgin Mary bore children besides Jesus.

Romanists are fond of reminding us that in the fifteenth and sixteenth centuries their co-religionists were burned by Protestant powers. In England this was for political reasons, because they conspired (at the Pope's bidding) against the life of Queen Elizabeth. The number

of those thus slain was infinitesimal compared with the number of those whom Rome has tortured, poisoned and killed. Moreover, Protestants to a man express sorrow at the thought of any Romanists being burned for their religion. They condemn it as wrong (Matt.13:28-30). But Romanists express no sorrow at the action of their Church. They will not admit that she was wrong to burn "heretics." *Rome never changes.* A Roman Catholic "gentleman" once said to me in England: "I hope to live to see the day when the gutters will run red with the blood of you Protestants."

Rome's attitude to the Word of God is shown by the following extract, which we cut from "Missionary Gleanings":—

"In the National Library of Paris a document is preserved that contains a notice given by the Cardinals to Pope Julius III regarding his election to the Pontifical Throne in 1550. It contains the following paragraphs:—

Of all the counsels we can offer your Holiness we have kept the most important for the last. We must keep our eyes wide open and employ all possible emphasis on the subject of allowing the reading of the Bible as little as possible, especially in the common tongue, in all countries under our jurisdiction. As is customary, let it be read—the portion marked out in the celebration of the Mass—and do not permit anyone to read more. Providing that people are content with this little, your interests will prosper; but as soon as the people desire to read more, your interests will begin to diminish. This is the book that more than any other has given rise to storms and disturbances, through which we are almost lost.

In reality, if one examines and compares diligently the teachings of the Bible with what obtains in our churches, a discrepancy will soon be found, and it will be seen that our teachings are often different from those of the book, and very frequently contrary to it. And if the people understand this, they will never cease to reproach us, until it is known everywhere, and then we shall be the objects of hate and distrust. Therefore it is necessary to keep the Bible from the eyes of the people, using great precaution to raise no controversy."

Surely here we have the very essence of the wisdom of the serpent!

The claims of Rome to be the church founded on the rock, to derive authority from Peter, and to have a long, uninter-

rupted line of Popes in "apostolic succession" are bare faced assumptions. They are founded on fiction. The "evidence" that Peter was ever at Rome is of the flimsiest kind, and the so-called "church" that bears the name of Rome today has little in common with that to which Paul addressed his epistle.

The whole Romanish system is based (at all events in the minds of serious people) on the undoubted fact that there must be some voice in the church to speak with final authority. The assumption is that the *ex-cathedra* utterances of the Pope are this. The truth is that the Holy Spirit is the real Vicar, or Representative, of Christ on earth. His voice is heard in the Scriptures of Truth, and He, not the "Church," is the interpreter thereof to the soul. He speaks also by men in whom He has Himself wrought moral and spiritual suitability. No one can speak with the power of the Spirit of God because of any official position that he fills.

If it be asked: What is the great safeguard against the seductions of Rome? I should reply: (1) Personal knowledge of Christ as one's Saviour; (2) Some understanding of what He has brought to pass by His once-offered sacrifice on the cross; (3) The habit of prayer to God as our Father, known and loved as such, with a realization of the grace that has saved us, and the love that has wanted us and brought us to Himself in Christ.

The arts of Rome are employed in vain with one who knows Christ and whose relations with God are firmly established on the ground of His redemption work. The Roman Church has nothing to offer that can attract such. The "peace" that it presents as an attraction to way-worn and harassed souls is found to be delusive. A peace which consists of being relieved of irksome responsibilities by clergy paid for the purpose is not comparable to the "peace with God" which is the result of our liabilities having been completely met, and God's eternal satisfaction with regard to them being declared by the resurrection of Christ. Oh, the peace—divine, substantial and enduring—of those who rest their souls *there!*

# How Shall We Order the Child?

By JAMES F. SPINK, Chicago

(Judges 13:12)

The above question was asked by Manoah of the angel of the Lord before Samson, the child referred to, was born. How distinctly it manifested the parents realization of *their* responsibility unto *Him*, and unto the child about to be given, also their weakness and consequent inability to train the child properly, apart from divine guidance, as indicated by their prayer as follows: "Teach us what we shall do unto the child that shall be born" (Judges 13:8). God graciously gave them the child as a loan from Himself, thus retaining a prior claim upon him, while placing on the parents the solemn responsibility of proper training as unto the Giver. Samson, therefore, was duly born, grew and the Lord blessed him (Judges 13:24).

How very different would be the sad condition of insubordination on the part of present day children, if *Christian* parents truly realized the blessed fact that *their* children are "an heritage from the Lord," (Psa.127:3) and should be happily trained as unto *Him*, thus, bringing them up in "the nurture and admonition of the Lord" (Eph.6:4), and surely He would richly bless them in time and in eternity. But, alas, how often do we see the opposite to what Manoah asked of the Lord, i.e., "*how shall we order the child?*" Is it not true that modern children order the household, thus manifesting one of the sad characteristics of the last days, which is, "disobedience to parents" (2 Tim.3:2)? In many cases the prevailing practice is for the parents to obey their children. The evil of this reversal of Scripture is now being keenly felt everywhere.

In 2 Timothy 1:5, we see the blessed, and far reaching effect of

### Christian Home Training,

through three generations, and, after many centuries it is still happily operative. Originating with grandmother Lois, reproduced in her daughter Eunice, and wonderfully continued through her grand-

son Timothy. What a grand incentive for Christian parents of the present day to write upon the fleshy tablets of their children's hearts—Christ, the Christ of God.

The sorrowful thing of it all, is, that so many of our children are permitted to grow up without the least restraint, just as their fallen state may lead them on, while the indulgent parents excuse themselves by saying: "The children must have their liberty." True, but what is liberty? Surely, *liberty* is not doing as one may please, without the least control, for this certainly leads to bondage and slavery. Instead of being their own masters, as anticipated, they find themselves in the sphere of severest slavery, and the *liberty* they had hoped for is turned into uncompromising bondage.

Give a garden perfect liberty, take away all control, and permit the ground to do as it may, and what is the result? Liberty for *weeds*, but no freedom for flowers or useful products.

Treat children on the above principle, giving them the same sort of freedom, remove every check, and there will be liberty for all kinds of bad characteristics, but no room, nor opportunity for useful learning and development of character.

No, most emphatically, *No*. Liberty, does not mean the absence of control. On the contrary, *true liberty* can only be enjoyed where there is perfect control. Someone has well written: "My freedom is *Thy* grand control." True liberty can only be found when everything is in its right element. The bird can only be free in the air, the fish in the sea, and just so, when children are in *their* right element, functioning in their proper sphere, which is in the home where Christ is enthroned, can *true liberty* be found, and where you find this, it can truly be said: "Happy is that people in such a case; yea, happy is that people whose God is the Lord."

Permit government in the home to be weakened; let the parents no longer rule,

and the results will be a sad harvest in the years to come. God says to parents what Pharaoh's daughter said to the mother of Moses: "TAKE THIS CHILD, AND BRING IT UP FOR ME, AND I WILL GIVE THEE THY WAGES" (Exod. 2:9). The Word of God declares; "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov.22:6). Fathers and mothers hold the key to the entire situation. Upon their shoulders, more than upon any other human instrumentality, rests the burden. They are

### Responsible To God

for their children. It depends largely upon them whether the Lord Jesus Christ shall come into their children's lives while they are young.

We do not expect our children to have an education unless we send them to school and encourage them to study, yet, too many parents expect their children to have Christ, and His salvation, somehow, sometime, in some mysterious way, though they seldom say anything to them about the Saviour. The soil *must* be prepared, the seed *must* be dropped, the little plant *must* be watered and nourished, pruned and trained. Let us pray for this, plan for this, expect this, and to our children will belong the blessed experience of never knowing a time when they did not hear us pray and plead for their salvation.

John Paton, that noble missionary to the New Hebrides, has given us a picture of his early home training: "It was a plain lowland cottage with its 'butt and ben,' and between the two a small chamber with a diminutive window shedding diminutive light on the scene. To this room the children saw the father retire oftentimes a day, and shut the door; they would occasionally hear the pathetic pleadings of the voice that prayed, and they learned to step past the door on tip-toe."

Let a child be born in a house which possesses a sanctuary like that, and in after years it will have a great and good influence on his life. Many a godly man has publicly testified; "I have always felt how great a debt I owe my parents for their early Christian training."

I appeal to Christian parents. I appeal to you! Is it not our duty to train the children for *Christ*? We have no higher duty, we have no greater responsibility, we have no holier task, and we can have no greater ambition than to win our children for Christ while their wills are supple and their hearts are warm and tender. It is easier to keep the lambs within the fold of Christian teaching and influence, than to gather in the black sheep from their distant wanderings from the precious truths of our God.

May praying parents encourage themselves in the Lord, earnestly, perseveringly crying unto God on behalf of their families, while expecting answers from Him. In the meanwhile *train the children for Him*, and not for the world, that great moral system of which Satan is the god. "Bring them up in the nurture and admonition of the Lord" (Eph.6:4), and they will be safe. Christian parents often pray that their children might become Christian men and women, but they may have forgotten to pray that they may become *Christian boys and girls*.

Matthew Henry, we are told, was converted when he was eleven years old, and Isaac Watts, when nine years of age. If, then, we would have better sheep, we must take better care of the lambs.

Well may parents sigh, and spiritual men groan, while lifting pleading hands to heaven, for the armies of Satan are marshalling all their forces to entrap the youth of to-day. Think of the poisonous floods of pernicious literature that flow all over the land. See how many, and varied, are the open doors at which pleasure, sin and folly stand to invite youthful humanity. Temptation is at every corner, while the vestibules of hell beset the young at every step.

Then look at the conditions among student bodies of the nation, *i.e.*, U.S.A., to-day. Educators of national reputation, teaching them that the Christian faith is simply a myth, are robbing them of their confidence in the Bible, and of their trust in the Lord Jesus Christ.

Parents! Do not neglect your children's

spiritual welfare. Show them by the godliness and devotedness of your walk, the deep reality of *your* faith. Do not be ashamed of *Christ*, but in the home, maintain true Christian standards.

A well-known Supreme Court Judge has stated that there are "17,000,000 boys and girls in this country, *i.e.*, U. S. A., growing up without moral training from any source." Parents! *Where are your children?*

## The Word of God Increased

By G. M. J. LEAR, Argentina

(Continued)

But what is the result of all this united prayer? An angel comes down from heaven. Yes, dear friends, we may depend upon it, whenever we pray aright *an angel comes down from heaven*. It was so in the case of Hezekiah (Isa. 37:14-36); it was so in the case of Daniel (Dan. 9:20-21, etc.); and so here again, as in Acts 5:19, the angel of the Lord is seen as camping round about those that fear Him. God's ministers they are for the heirs of salvation, and prayer always activates their providential ministries on our behalf. And now, in spite of armed men and barred doors, the heavenly messenger enters into the prison; but the shining of this light does not affect Peter! His is no light slumber or fitful sleep, and the angel has to smite him to make him get up! But now that he is awake, he has to dress himself, the angel does not do this for him. And thus, being prepared for further marvels, Peter sees that prison doors can no longer detain him, and even the great iron gate that leads to the city opens of its own accord for the first time in its existence. Being then left alone by the angel, he goes to the house of John Mark's mother and knocks at the door of the prayer meeting. The cell door, the jail door, and the iron gate itself, had offered no difficulty; it is the house where his friends are praying that has the door that is hardest of all to open, for

## The Hardest Door To Open Is The Door Of Unbelief.

Truly these primitive believers were men of like passions with ourselves. But this was no spirit rapping—"Peter continued knocking;" and so, at last, the astonished company see the answer to their prayers before their eyes. This was no "spiritual response" to their petitions; the delivered man was there in flesh and blood before them. How oftentimes are we surprised when our Father answers our cries literally, perhaps the prayer: "Give us this day our daily bread!"

Peter, then, has been supernaturally set free, but he is not supernaturally hidden, but he uses the reason God has given him to go to a secret place and remain there till the storm has passed.

And while he is in hiding, we turn to see what happens to the world in all its fancied power, as seen in the person of Herod. Disappointed as regards his prey, revengeful towards his soldiers, we now see him reach the culminating point of his folly: he now displays himself as type of Antichrist. He has slain the saints of the Lord, he has persecuted others, and now he ascends the throne to take the place that belongs to God alone (v.22,23). But the type is still further filled in, as he comes to his miserable end, eaten by the worms of corruption. What an awful doom awaits human pride and glory! "But THE WORD OF THE LORD GREW AND WAS MULTIPLIED."

III. Our last picture now comes before us in ch. 19. The apostle Paul has arrived at Ephesus, the great emporium of Asia, and there he stays for some time, preaching the gospel with power. The whole district swarms with the practisers of magic arts, and exorcists abound, while the prevailing religion has its centre in Diana, "the image that fell from Jupiter." Even in such a seat of Satan's rule as this, many trophies of grace are found and souls are delivered from sin's thralldom. They come out boldly and bravely, bringing with them their books and parchments full of the diabolical teaching of the occult sciences, the black arts, magic incan-

tations and spell-weaving formulae; they confess their errors, owning that they were Satan's slaves, led captive by him at his pleasure. And now they perform a solemn and symbolical act: they build a huge fire and throw all these hell-breathed works therein. Undoubtedly this impressive scene sets forth the final glorious triumph of our Lord Jesus Christ over the great enemy and all that he has produced. Above, in our second section, we saw that the end of this world's boasting is the *corrupting worm*; here we see that the end of Satan's dominion is the *flaming fire*. "Where their worm dieth not and the fire is not quenched." Such we see here, in figure, to be the end of all opposition to God and all revolt against His Christ. And, in contrast to the misery and finality of this: "SO MIGHTILY GREW THE WORD OF GOD AND PREVAILED." (v. 20).

Brethren, in the face of such testimony as this, in spite of all the oppression and depression that surround us today, we cannot be pessimists—we are on the winning side; the triumph of our Lord and His Christ is assured. There is no might or wisdom in us and the church is lamentably showing its weakness on all sides; but, through the inherent power of the Word of God and the overwhelming majesty of our glorious Saviour, victory is certain:

"Great victory, o'er sin and death and woe  
That needs no second fight, and leaves  
no second foe."

Hallelujah!

## The House of God

By ARNOLD LAKE

(Part 2)

In our previous study we noticed the House of God as revealed to an individual, now we must progress to see it in connection with a company. As an individual, I may learn what God's house is, but I can only put it into practice as I am in association with others.

Before the children of Israel could worship, they must be delivered from Egypt. In their first request to Pharaoh

they were instructed to say, "Let us go three days journey into the wilderness." The third day is the day of resurrection. We need to be delivered from Egypt by death and to stand on resurrection ground before we can enter into the joys and privileges of worship.

There was therefore deliverance by death, the slaying of the passover lamb; and later, deliverance through death, when the people themselves went into the place of death. Then, and not until then, did they see the Egyptians slain. You and I may rejoice in Christ slain for us; but we shall not obtain deliverance from sin until we discover ourselves put to death in Christ and raised with Him in newness of life. There upon the sea shore, delivered from Egypt, they sang and rejoiced in God and looked forward to preparing Him an habitation, but the perils and discomforts of the wilderness drove it from their thoughts until God commanded Moses to take an offering of the people, for said He, "Let them make me a Sanctuary that I may dwell among them."

We have not time here to go into the full teaching of the tabernacle. Books which repay careful study are available upon this subject. Let us indicate some aspects of the truth which lie in the current of our present study.

First, let us notice that God begins with the ark, and works outwards to the altar. In order to manifest Himself, God in Christ came from the glory to the cross, whilst the worshipper entering comes by way of the altar into the holy place. We start at the altar but let us not stay there. God wants us to come within and see not only Christ suffering but Christ on the throne of Mercy and of Glory. True we shall see the blood there, we must never forget that, but above and around, there is that which tells of the perfections of Christ.

In the Holy place were three objects; the table, the candlestick, and the altar of incense. These tell us what there is in God's house for His children, food, light and worship.

The bread on the table was God's

bread. It was first of all for Him and although in one sense it represented His people, yet in a greater sense it represented Christ. Afterwards it became the food of the priests and they fed upon that which had fed the heart of God Himself.

What a sweet illustration of our Lord's words in John 6, calling Himself the bread of God! If we feed upon Him, we are feeding upon that which feeds and satisfies the very heart of God. Shame upon us that we obtain our sustenance so often from the poison weeds and wild gourds of earth, whilst we might "find and eat God's manna day by day."

Besides food, there is light, and light is perfect manifestation. What gave the light? It was oil, speaking to us again of the gracious ministry of God the Holy Spirit. Oftentimes we wonder at the complete ignorance of this world's wise men regarding the things of God, until we remember that only the light of the Spirit can reveal those things which are in the Sanctuary. We shall remain in darkness so long as we act as if we did not need the light of God's Holy Spirit. Yet how gracious and ready is He to take of the things of Christ and reveal them to us!

There was also the altar of incense, with its perfume beaten small, equally proportioned, perfectly compounded. Again Christ in the perfection of His character and the depth of His sufferings is displayed as the incense rising before God; this tells not alone of worship but also of prayer.

Thus it is that

#### In God's House

there is the exercise of worship, teaching or illumination, edification or feeding and prayer, and all to be carried on with instruments and objects which spoke of Christ.

Another truth which must be mentioned in this brief survey is, that all the furniture and the whole tabernacle was made so as to be easily transported from place to place. Whilst God's people lived in tents He was a tent dweller, throughout the course of their pilgrimage He was a pilgrim. In all their afflictions He was

afflicted. This is our God who shares with you and me the trial of the journey. Not afar off in His temple but accepted with us all the discomforts and sorrows consequent upon our being strangers and pilgrims.

How was access to this tabernacle possible? First there was a curtain embroidered with blue and purple and scarlet and fine twined linen held upon four pillars. Surely this tells us of the evangelists upholding their fourfold picture of Christ as King, servant, man and Son of God. Then within the courtyard there was the altar, after that the laver and so to the Holy place. So entering through that which typified our earliest knowledge of Christ with the altar to settle the problem of sin and the laver to remove all trace of defilement, the worshipper could approach. Even so do we, who have once for all been to Calvary and settled the sin question, come over and again to the laver so as to approach God with all the defilement of the pathway washed away.

Frequently as we read the last fifteen chapters of Exodus we find these phrases: "according to the pattern" and "as the Lord commanded Moses." If we desire to glorify God in this world then

#### Our Assembly Life

must be according to the pattern and as the Lord commands. He cannot bless that which is contrary to His mind and will; may He give us grace to obey His voice.

So Moses finished the work, and God's first visible house was set up on earth. But the gold and silver and linen and workmanship would have all been in vain had not the Glory of God filled the tabernacle.

This too is true of our assembly experience. Let us so be in exercise before God that He may be pleased to come and manifest His glory in our midst.

In our next paper we hope to consider some aspects of Solomon's temple.

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"Keeping the Spirit's unity is not confined to the truth of the "one body," but when any of its members go on together with the "one Spirit," then its unity is being so far kept."

# Bullingerism or Ultra-Dispensationalism Examined

By W. HOSTE, B. A.

## Part 8 — Baptism

Whatever else divides Bullingerites, one thing unites them all, the refusal of water-baptism, as binding on the Church today. It is a "Rite of the flesh," something "made with hands," with which Christians have nothing to do. It is difficult to believe that what the universal church has practiced: Fathers, Martyrs, Reformers and saints of the whole Christian era, should prove on the authority of Dr. Bullinger and his friends a universal mistake. But did not baptism form part of our Lord's parting commission to His disciples? Did not the apostles, including Paul, practice it in the Acts and base important teaching on it in their epistles? We always thought so, but the Bullingerites affirm the contrary. They ask us to believe that the one official meeting at Galilee between our Lord and His apostles, when on the ground of His universal authority, He formally commissioned them to go and disciple all nations "baptizing them (*i.e.*, the disciples) in the name of the Father, and of the Son, and of the Holy Ghost" (a formula singularly well fitted for a church testimony), He was really commissioning, not them, but some unknown Jewish persons who would be alive 2000 years later! The apostles certainly took the words to themselves, as was natural, and they must have been confirmed in this by the fact that the Lord, just prior to His ascension, warned them not to begin operations, till empowered by the gift of the Spirit, "not many days hence," and then that they were to begin at Jerusalem, go on to Judea and Samaria, and thence to the ends of the earth. Not a hint was given that such directions was limited to a Jewish Kingdom testimony; indeed our Lord seems to dissociate it from this by His words in Acts 1:7,8. Paul's commission at his conversion was his private one, (see Acts 26:18) but in no way out of harmony with the general one of Matt.28. Indeed if this and Mark

16:16 were taken from us, where should we be? The whole theory is only one more device of the evil one to hinder missionary effort in these closing days.

**If Dr. Bullinger's Unscriptural Theory** had been held down the centuries, the whole world to-day would be plunged in midnight darkness, and the Gospel only known in Jerusalem and its environs. Thank God, the early Christians carried out their "marching orders" and spread the Gospel everywhere, and baptism followed faith in each case as narrated, of Jews, Samaritans, Romans, Greeks, etc., throughout the Acts period.

Much is made as to the silence as to baptisms in chapters 13 and 14, but the argument *ex silentis* is notoriously unsafe. Paul must have escaped the influence of the twelve. Why do we find him baptizing in chapters 16, 18 and 19? Then he must have got off Christian ground, these teachers tell us, backslidden on to Jewish ground, and "became as a Jew to Jews." This is actually supposed to have happened during Paul's visit to Jerusalem, as narrated in Gal.2. It was that "right hand of fellowship of Cephas, James and John which did it and drew him on to Jewish ground. Unfortunately for the theory the visit to Jerusalem is now held on high authority to have taken place much earlier. But in any case it was then that his special mission to the Gentiles was recognized and that soon after he rebuked Peter for Judaizing. Peter was the backslider, if anybody. We hitherto regarded Paul as the highest human example of steadfastness and consistency in the service of the Lord. According to the Bullingerites he was a Mr. Facing-both-ways, whose "ways were moveable, that thou canst not know them." Truly this theory is "the stuff that dreams are made of."

As to baptism in the Epistles, I believe it is, with the one exception of 1 Cor.12:13, where the reverse is stated, invariably water baptism. Certainly in Romans 6 the

saints seem to be referred back to some act, which had taken place in their experience, as a figure of burial, etc., with Christ. Spirit baptism means rather being brought into the one body at conversion, a divine act, unknown at the time to the believer. So in Galatians 3:27, the expression "put on Christ" seems to refer to the outward ordinance of water-baptism marking their profession of faith. In Cor. 1 Paul is confessedly speaking of water-baptism, but he is supposed by these teachers only to refer to it to show it up in all its emptiness. But really his reference to it has no more this effect than what he says of crucifixion "Was Paul crucified for you, or were ye baptized in the name of Paul?" Indeed with this in view he "thanked God he had baptized none of them save Crispus and Gaius." But why? because he undervalued baptism? No, but "lest any should say that he had baptized in his own name," and then he adds the words that these men cling to as a drowning man clings to a straw; "For Christ sent me not to baptize, but to preach the Gospel" which can only mean not *primarily* to baptize—for we know that it was his custom to have his converts baptized, (e. g., of this very church). "Many of the Corinthians hearing, believed and were baptized" (Acts 18). Did not Paul have this done on the authority of the Lord? Though he himself had not performed the manual act, and he is thankful it was so, for the reason given. It is quite incorrect to say that the form of the Greek in 1 Cor. 1:17 "absolutely excludes" baptism, which is one more example of the scholarship behind this movement (see for parallel uses, Matt. 18:22; John 11:4; 15:14). It is surprising that as the Corinthian epistles do not according to these teachers "contain Christ's words TO US," so much authority should be attached by them to these words.

As for the words "There is one baptism" (Eph. 4:5), the "one body and one Spirit" in verse 4 presuppose the baptism in the Spirit. The three following facts are of a different order: one Lord to own,

one faith to profess, one baptism to practice. In Col. 2:12, it is more natural again to understand the reference to baptism as pointing to the rite which symbolizes burial and resurrection with Christ. These teachers love to quote a little "tag" which occurs here "not made with hands," as though to convey the impression that baptism is referred to, whereas it is a spiritual circumcision (see v. 11).

Certainly baptism is no mere form; rightly practiced it conveys deep spiritual meaning, and enables the believer to take his place on resurrection ground before God.

To sum up. What is the natural effect of this whole erroneous system on Christians ensnared by it? Even if they escape those death-traps—universalism and annihilationism, which the cult spreads at their feet, they are straightway

#### Deprived Of Much Of Their Scriptural Heritage\*

(i. e., all the Epistles must go except four, on the plea that it is Jewish, or does not contain Christ's words TO US), as well as of Christ's ordinances, which are so needful to the well-being of the soul. Instead they get taken up with dispensational hair-splittings" and with what is more serious, novel interpretations of the doctrines of the Person of Christ and of the Trinity, subversive of the truth of God, and inevitably tending to altercation and division, rather than to the edification of the body of Christ, or to missionary effort at home and abroad.

THE END

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\*This, as we have shown, is less pronounced in the case of the American Bullingerites, they do not go here to the same extremes as the British section, though in their doctrinal vagaries, as evidenced from their magazine, strangely entitled "Unsearchable Riches of Christ" they go further than the others.

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## Pen Pictures in Joshua

By **FREDERICK A. TATFORD**

After the death of Moses, the leadership of the children of Israel was taken up by his personal attendant, Joshua, the son of Nun, under whom the invasion and conquest of Canaan was carried out.

Assured of the help and encouragement of God, Joshua made preparations to cross the Jordan and to take possession of the promised land. The land east of Jordan had already been assigned to the Reubenites, Gadites and the half tribe of Manasseh, and these tribes were accordingly summoned to assist their brethren in the conquest of the land beyond the Jordan.

### Rahab and the Spies

The first city on the other side of the river was that of Jericho, which has been described as the strongest fortress in Canaan and the key to the whole country. Since the Israelites had no military equipment of any importance, the capture of this city presented a difficult problem. Before any other steps were taken, however, two spies were sent across the river to spy out the land and to discover the secrets of the city's fortifications. Unable—for obvious reasons—to seek shelter in an inn, the spies found lodging at the house of Rahab the harlot, which was situated on the city wall. Their presence was soon discovered and a force sent to take them captive. Rahab, however, hid them, sent their would-be captors on a false scent, and then lowered them down the city wall by means of a rope. In return for her action, the spies pledged themselves to preserve the woman's life when the city was captured, the token to be a scarlet thread found in the window of the house.

The typical teaching of the story is so well-known as to need little comment. Rahab, the guilty sinner, dwelt in a condemned city, which was about to be put to the sword. Realizing her need, she pleaded for deliverance, and found salvation under the shelter of the scarlet cord. So, the guilty sinner today finds safety

from impending judgment under the shelter of the blood alone.

### The Capture of Jericho

On the return of the spies, immediate preparations were made for the crossing of the Jordan. Priests carrying the ark of the covenant preceded the people to the brink of the river. When the priests reached the brink of the river, the waters from above were arrested and stood in a heap, whilst the waters below "failed and were cut off," and the Israelites passed over on dry land. Twelve stones, taken from the bed of the river, were set up at Gilgal as a memorial of the miraculous crossing. (Twelve stones were the reminder of the unity of the nation, despite the fact that two and a half tribes dwelt on the east of Jordan, separated from their brethren by the river).

The first act of Israel on camping at Gilgal was a renewal of the covenant rite of circumcision. The men who had come out of Egypt had, of course, been already circumcised, but the males born during the forty years in the wilderness were all uncircumcised. In recognition of the renewal of the rite, Jehovah declared that He would now roll away from them the reproach of Egypt, and Gilgal gained its name (its literal meaning is "rolling away") from this divine promise. For the Christian, the rite of circumcision is a significant figure of practical separation from the flesh and the carnal nature.

Following the act of circumcision came the celebration of the passover. This feast had not been observed for forty years, but God had now rolled away the curse, and the people kept the memorial of their deliverance from Egypt. The day after the passover, the Israelites fed upon "the old corn of the land"—produce left by the fleeing villagers—and the manna which had been their supply through the wilderness then ceased. Christ as the bread from heaven is the sustenance of His people through the wilderness journey, but is also the heavenly food for the one who

has entered into possession of the blessings of the heavenlies. (The manna is, of course, the type of Christ in incarnation, and the old corn the figure of Christ in resurrection and glory).

As Joshua viewed the city of Jericho, the angel of the covenant appeared to him and, guaranteeing success, gave directions as to the methods to be adopted in the assault upon the city. For six days the people of Israel were to march round the city, and on the seventh day, the procession was to complete the circuit seven times and then, as the priests blew their rams' horns, the people were to shout aloud. At the mighty shout, the walls fell flat and the host poured into the city and put all the inhabitants to the sword. Rahab and her house alone were preserved, and a terrible curse was pronounced upon any future builder of Jericho. No power of Israel captured the fortress; the hand of God alone delivered it into the hands of His people. So, in all service for God, the arm of flesh is without avail; human wisdom and strength are valueless in themselves, and victory is secured only by the power of God and the energy of the Holy Spirit.

### The Capture of Ai

The next fortress which confronted Israel was the town of Ai, and spies were accordingly sent out to discover its strength. Upon the report given by these men, a small detachment of 3,000 was sent to attack Ai, but these were completely routed. Neglecting to consult Jehovah, they had arrogantly assumed that their own prowess and strength was sufficient.

Joshua immediately humbled himself before God, and it was revealed that sin had been committed in Israel. Accordingly the next morning, lots were taken and Achan the son of Carmi was marked out as the offender. Achan quickly confessed his sin. Everything in Jericho had been "devoted" to God, and had either been destroyed or used in His service. Ignoring the explicit command of Jehovah, Achan had appropriated a garment and gold and silver. For this sin against God, the culprit and his family were taken to the val-

ley of Achor and stoned to death—the reminder to the whole of Israel of the requirements of divine holiness.

The incident is not without a spiritual significance for the Christian. Separated from the world by the blood of Christ, it is his responsibility to live in practical sanctification. The pleasures and ambitions of earth should have no hold upon him. If, however, he does become obsessed with mundane things, his very obsession will, in time, prove a hindrance to acceptable service and to the honoring of Christ in the daily life. May God enable us to thrust aside the temptations and allurements of this world and to set our affections on things above.

Enheartened by a divine promise of victory, Israel made preparations for a second expedition against Ai, and this proved entirely successful. The city was burned and the inhabitants completely destroyed.

The whole company of Israel then assembled in the valley of Shechem for the dedication of the land. Six tribes stood upon mount Ebal and the remaining six upon mount Gerizim. The priests in the valley read aloud all the words of the law and at the words of blessing, the tribes on mount Gerizim said "Amen," whilst, at the words of the curse, the tribes on Ebal made a similar response.

(To be Continued)

### Dignity

"Dr. Smiles tells of the descendant of an ancient earldom who was earning his living as a bricklayer's laborer. The bricklayers would call to him, "Earl of Crawford, bring another hod of lime." There was far more dignity in his carrying that lime up the ladder for his living than there would have been in clinging to the skirts of his wealthy relatives, petitioning parliament, and wailing in the newspapers. Plato said that Aristippus was the only man he knew who could wear velvet or rags with equal grace. This dignity in abasement is a goodly sight, unless indeed it be in any affectation, as in the case of that one concerning whom Socrates said, "one can see his pride through the holes in his coat."

## The Young Believers Page

### The Christian— *His History*

By ALFRED P. GIBBS, Chicago

We have seen in our previous study of the word of God, the definition of the Christian or what constitutes him one. Let us turn to the same source to discover *his history*, i.e., what he was, what he is and what wrought the change. In other words; his past condition, his present conversion, and the procuring cause.

Turn to the second chapter of Ephesians. Read it through several times. Then notice first of all

#### I. His Past Condition

vs. 1-3. As seen in the words "in times past" "at that time" (vs.11,12). It is good to remember what we once were. In fact, God enjoins us to (Isa.51:1; Eph.2:11; Deut.15:15; 8:10-18). Remember the pit (Psalm 40:1-3); the quarry (Isa.51:1); the pollution (1 Cor.6:9-11); the darkness (Col.1:13); the death (John 5:24); the slavery (Rom.6:17; Luke 11:21,22); the doom (2 Cor. 1:10; 1 Thess. 1:10). A remembrance of this will keep us humble (1 Cor.15:10). Now let us look at these three verses and be reminded of the black past.

1. *Dead in sins*, v.1. Death always means separation. Physical death is the separation of the spirit of man from his body (James 2:26). Spiritual death is separation of the spirit in man from God. (See Gen. 2:17; 3:8; Eph. 4:18.) The second death is the eternal fixation of this condition (Rev.20:14). By nature man is separated from God because of sin. (See Isa. 59:1,2; Eph. 2; Col. 2:13; Isa. 53:6; I Tim. 5:6.) He is said to have no life, i.e., spiritual life, the life of God. (See 1 John 5:12.) As Christ is the source of all life (John 1:4), therefore to be without Christ (Eph. 2:12) is to be without life. Thus the sinner is seen to be helpless to save himself (Rom.5:6). He needs life (John 10:10) through a new birth (John 3:3) if ever he is to be a Christian (2 Cor.5:17).

2. *Depraved through sin*, v.2 a. "walked . . . this world." Man by nature follows the trend or bent of this age or world system, which has: (1) Satan for its god (2 Cor.4:4); (2) Self-gratification as its aim (1 John 2:15,16); (3) Pleasure as its occupation (2 Tim.3:4); (4) Human wisdom as its authority (1 Cor.1:19-24; 2:6-8); (5) Time as its sphere (Gal.1:4); (6) Unbelief as its characteristic (John 16:8-9); (7) Judgment as its doom (Acts 17:31). This is the "course of this world, or age."

3. *Deceived by Satan*, v.2 b. "Prince of the power of the air." Let no one doubt the reality, wisdom and authority of Satan. (See John 8:44; 12:31; 14:30; 16:11; 2 Cor.4:4.) His great desire is to counterfeit the work of God, and to lull men into a sense of false security by causing them to rest in perfect self complacency in their own righteousness, culture and religion (2 Cor. 11:3,4,11-15). Thus blinded, deceived and led by Satan, God's statements, pleadings and warnings are ignored or despised. We shall return to this subject in a later paper (d.v.).

4. *Disobedient to God*, v.2 c. "children of disobedience" (cp. Titus 3:3; Col.3:3; Eph.5:6). By nature man is disobedient to God's (1) will (John 5:40; Matt.22:37; Prov.1:20-31). (2) word (1 Pet.2:8; John 12:41-48; 1 John 5:9,10; Heb.12:25). (3) way (Isa.42:24; 55:8; 53:6; Rom.3:12; 2 Pet. 2:21). He is a rebel.

5. *Defiled by sin*, v.3 a. "fulfilling the desires of the flesh." What a fearful picture! Gratifying the lusts of a fallen nature; thinking, saying, doing what and going where he pleases, in a life of self-indulgence. Man can sink lower than any brute beast in this respect (Jer.17:9,10; Mark 7:20-23; Psa.14:2,3; Job.15:16; 9:30,31; 40:4; Isa.64:6, etc. "The flesh" is that principle of enmity against God which we all receive by nature (Jn. 3:6; Rom.8:5-9).

6. *Darkened in mind*, v.3 b. "and of the mind." Man by nature cannot think

straight along spiritual lines. (See Eph.4: 18; Isa. 43: 8; Matt. 15: 14; Rev. 3: 17; 1 John 2: 11; John 12: 35,36; Col.2: 13; John 1: 5; 3: 19,20; Rom.1: 21,22.)

7. *Doomed to eternal wrath*, v.3 c. "children of wrath." Note not "children of God." This is the just and righteous judgment of God upon sin—He must punish it (Rom.1: 8; Ezek.18: 4; 2 Thess.1: 7,8; Jude 14-15; Mark 16: 16; John 3: 36).

Thus man by nature is seen to be spiritually dead, needing regeneration; deceived, needing direction; disobedient, needing forgiveness; defiled, needing cleansing; darkened, needing illumination; doomed, needing deliverance. What a black picture is this, unrelieved by one ray of light to illumine the abysmal gloom! If ever man is to be delivered from this dreadful condition, then God alone must do it.

(To be Continued in August Issue)

## Notes on First Samuel

By PETER PELL, JR., Grand Rapids

### The Servant of the Lord, 1 Sam. 3.

After the announcement of dark judgment, relieved only by the promise of the dawning of the day of Christ (ch.2:35), we are called again to witness the peaceful service of Samuel in the temple. And again we notice the contrast between the child and the aged priest: the latter continuing in the way of ruin, the former increasing until owned in all Israel as the established prophet of the Lord.

Four portions are before us for our consideration in this chapter.

1. THE CALL OF THE LORD, whereby one is brought to recognize His voice, vs. 1-10.
2. THE WORD OF THE LORD, whereby He reveals His purposes and will, vs. 11-14.
3. THE MESSENGER OF THE LORD, whereby He communicates His mind, vs. 15-18.
4. THE PRESENCE OF THE LORD, whereby blessing is secured and ministry rendered effective, vs. 19-21.

### 1. Samuel Called By The Lord, vs. 1-19.

The picture of the night in the sanctuary with which our chapter opens, declares the moral condition of the nation "in those days," and "at that time" (vs.1-3). A SILENT and hidden God; a SLUMBERING decrepit, and dim eyed priest; a SMOULDERING and faded light tell the tale of sad departure from the living God.

"The word of God was precious (i.e., dear, rare, or unusual) in those days; there was no open vision."

God had spoken in past days. Abraham, Moses, Joshua, and others had heard His voice and talked with Him as friend with friend. But all was so different now. The presence of God was but a tradition of former days, and not the blessed present experience it should have been. The godly in Israel could have said in that day,

*"We see not our signs:*

*There is no more any prophet;*

*Neither is there among us any that knoweth how long" Psa. 74: 9.*

The moral darkness that had settled upon the nation was intense for "where there is no vision, the people perish." Oh! that there had been one to cry,

*"O Lord my Rock, be not silent to me:*

*Lest if Thou be silent to me,*

*I become like them that go down into the pit" Psa. 28: 1.*

Then we read that Eli the representative of the people before God was growing blind; "his eyes began to wax dim that he could not see." A touching picture of his spiritual condition, and his inability to discern the good way and the right, or to perceive through the mist the precipice towards which he was slowly but surely wending his way.

Finally, the expiring lamp bears silent witness to the fading glory of the nation. The sanctuary lamp was to "burn always," ordered by Aaron and his sons "from evening to morning," (see Ex.27: 20,21), but THIS son of Aaron allows it to go out; and the beauty of the candlestick, with its six branches, is hidden by the curtain of night. (See Ex.25: 37.)

It is interesting to notice that the book of Samuel opens with the lamp of God

going out, but closes with the One who "shall be as the light of the morning when the sun riseth, even a morning without clouds" (2 Sam.23:4).

Just so in the book of Revelation after the dim and fading lights of the sanctuary we behold the full blaze of the glory of the risen, ascended, and enthroned Lord; and we are glad that God has an answer to the question man's failure raised as to His faithfulness. As another has said, "the secret of the whole book of God is—God retreating into Christ when man in every way has disappointed Him."

The SERVING CHILD (v.1), and the SLEEPING CHILD (v.3), may suggest to us what is pleasing to God in a dark day of failure. We read that "the child Samuel ministered UNTO THE LORD," and so may we. In the solitudes of the temple court, noticed only by eyes hardly able to discern, Samuel went about his duties, little knowing that the eye of heaven was upon him, and that the heart of God was pleased better with such simple and devoted service than with the exploits of the mighty. We, too, can in an acceptable way minister to THE LORD HIMSELF, remembering Him and thinking upon His name, when so many are content with HIM OUTSIDE (Rev.3:20).

And then Samuel had a place to rest. He "lay in the temple of the Lord where the ark of God was" (v.3,r.v.). The mention of the ark in connection with the rest of the child is suggestive. The only resting place for the soul is the blood-stained, glory-crowned mercy seat. What a good place to be—underneath the shadow of the Almighty, in the secret place of the Most High. Where God rests, we too can rest. The devoted one says, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place," of which it can be said "He hath desired it for His habitation. This is my rest forever: here will I dwell" (Psa.132:4,5,13,14).

*"God is satisfied with Jesus  
We are satisfied as well."*

"Eli was laid down in HIS PLACE,"  
but Samuel was where THE ARK WAS.

Amid the darkness of the present time we may reach a spot where the ark of God is. Comparing 2 Cor.6:16 and Mt.18:20 we learn that the sanctuary is open for us; nor can we be satisfied with anything beside the precious "there am I."

Not to the aged priest, but to the simple child, comes the word of the Lord. Unable at first to recognize His voice and receive His word, Samuel mistakes it for Eli's. He had heard OF God by the hearing of the ear, but now God Himself is to be heard, and he must learn to understand the voice of the Lord. The vessel was not yet ready for the divine communication. And how patient God is, for He will cause His voice to be heard. There is much running back and forth on Samuel's part (vs.5,8) before that quiet waiting, in which God manifests Himself (v.10).

Amid the busy turmoil and religious confusion of our day, there are so few who have an ear to hear. God is not known, and the living voice of God is not heard, for there is not the attitude of simple receptiveness. Running to modern Elis proves as fruitless an experience as was Samuel's. "The words of the wise are heard in quiet" (Eccl.9:17); and when we answer His call with, "Speak Lord for Thy servant heareth," our plea will not be in vain.

It is a lovely comparison, verse ten of our chapter and the picture in Rev.3:20. Let us answer the One who "comes and stands, and calls."

(To be Continued)

#### Acts 10:24

Dear reader, have you nothing to learn from the zeal now as well as the habitual piety and devotedness we saw before (vs. 2, 22), in the Roman Centurion? Are we to be less zealously affected because we are more familiar with wondrous grace and truth that came by Jesus Christ? Sorrowful fruit, not indeed of better light, but of fleshly indifference and worldly ease, which hinder the due activity of divine affections that others may live, as well as our own souls grow, by the knowledge of God. WILLIAM KELLY

## The Bible Students Page

By W. E. VINE, M. A.

### Notes on Romans

#### II. THE RIGHTEOUSNESS OF GOD, 1:17 to 11:36.

##### A. *God's Righteousness Seen in the Gospel,* 1:17.

*Verse 17. For therein*—explaining how it is that the Gospel is the power of God unto salvation.

*is revealed*—continuous tense, 'is being revealed,' *i.e.*, to each fresh discoverer.

*a righteousness of God*—The absence of the article suggests a different kind of manifestation of God's righteousness from that given at Mount Sinai. The character of God is invariable, but is manifested in different ways, and especially in the two contrasting modes of manifestation in the Law and in grace. The Gospel is provided on a righteous basis equally with that of the Law, and the righteous character of God is vindicated alike in each, but His righteousness is displayed differently.

*by faith unto faith*:—lit., "from faith unto faith;" see margin. God's righteousness, revealed in the Gospel, is manifested apart from law, and solely on the principle of faith. Such a mode of justification can be proposed only to faith, for faith is the only alternative to works. Everything in this matter of salvation depends upon faith. The words "unto faith" may be understood in one of two ways: (a) the effects of the Gospel begin by faith; but the first exercise of faith is only the first step in the path of faith. The first step is implied in the words, "from faith;" the phrase "to faith" concerns the subsequent life and is involved in the quotation which follows, "the righteous shall live by faith." "From faith" points to the initial act; "to faith" to that life of faith which issues from it. Thus the phrase "by faith to faith" would embrace the entire Christian course: (b) the righteousness of God is revealed "by faith," *i.e.*, on the principle of faith, "unto faith," *i.e.*, so as to be re-

ceived by faith. Faith alone can participate in the blessing, if there is to be a revelation of Divine righteousness, and consequently it is to faith, wherever faith may be. The man that has faith gets the blessing. The latter meaning seems preferable, as Paul is here simply speaking of the way in which man is made righteous and lives.

*as it is written, But the righteous shall live by faith.*—This statement from Hab. 2:4 is quoted three times in the N. T. Here the point of the quotation is that a man who is righteous has life, not because of his adherence to law, but by faith. In Gal. 3:11, the apostle is teaching the same thing, but there he is combatting Judaism, and the force of his argument is that no man, however virtuous, can be justified by law-keeping; here, in an unimpassioned way, he is pointing out a great feature of the Gospel, that faith is essential for salvation, *i.e.*, for the life which a righteous man receives. In Heb. 10:38, faith is again emphasized as an essential thing. The prophet Habakkuk showed that deliverance from impending national danger would be granted to the man who had faith in God. In the N. T., the teaching is transferred from the material blessing of deliverance from national danger to the spiritual blessing of eternal life. Faith was necessary to the Jew in the troubles that threatened in Habakkuk's time; it is necessary now for deliverance from condemnation, and for the possession of eternal life.

##### B. *God's Righteousness in Judging Sin,* 1:18 to 3:20.

###### Introductory Note

In the next part of the Epistle, from 1:18 to 3:20, the apostle draws a picture of man's unrighteousness, firstly in order to vindicate the righteousness of God in His retributive dealings, and secondly as a preliminary to the exposition of the Gospel as the instrument of God's unmerited favor shown to man on a ground

consistent with Divine righteousness.

(1) *The sinful state of the Gentiles*, 1: 18-32.

*Verse 18. For the wrath of God*—While the Gospel declares the message of salvation (vs. 16, 17), it is a salvation granted by One who is a Judge and who, consistently with His own character, has proclaimed, and must carry out, the doom of the ungodly. This is not an arbitrary manifestation of wrath, but the necessary exercise of the infallible judgment of the Judge of men.

The subject of the wrath of God recurs throughout the first part of the Epistle; see 2: 5, 8; 3: 5; 4: 15; 5: 9; 9: 22. In this Epistle, which treats especially of the Gospel, the differing attributes of God are set forth in a manner which reveals His character as a whole. While the Gospel reveals Him as infinitely merciful, His mercy is not characterized by leniency toward sin. The Scriptures never reveal one attribute of God at the expense of another. The revelation of His wrath is essential to a right understanding of His ways in grace.

*is revealed*—present tense, denoting a constantly recurring manifestation. Compare the similar statement concerning God's righteousness in v. 17. The revelation of His wrath is constant, though two great expressions of it await the human race, one at the end of this age, the other after the succeeding Millennial age.

*from heaven*—the habitation of God, the sphere from which His sovereignty is exercised; see 10: 6.

*against all ungodliness and unrighteousness*—Two aspects of sin are here particularized, (1) as against God, (2) as against man, though unrighteousness is likewise sin against God. *Asebeia*, ungodliness, impiety, lit., irreverence, suggests a disregard of the existence of God, a refusal to retain Him in knowledge; that habit of mind leads to open rebellion. *Adikia*, unrighteousness, lit. unrightness, is a condition of not being right, or straight, with God, judged by the standard of His holiness, or with man, judged by the standard of what man knows to be right, through his conscience. In "ungod-

liness" there may be a special reference to Gentile iniquity, and in "unrighteousness" to that of the Jews, who had a God-given standard, external to the conscience.

*of men*.—This is perhaps to be taken especially with the preceding word "unrighteousness" and with "who hold down the truth in unrighteousness," as applying to the Jews who were more particularly guilty in this respect.

*who hold down the truth in unrighteousness*.—*Katecho* is "to hold fast," whether by way of avoiding relinquishing something, as in 1 Thess. 5: 21, e.g., or by suppressing it so that it may not reach others. Here the latter is in view, and the idea is that of purposive suppression of the truth. For a similar use of the word, see 7: 6; 2 Thess. 2: 6.

*Verse 19. Because*—introducing the reason for the revelation of God's wrath. If verse 18 embraces Gentiles and Jews, from verse 19 to 2: 16 the apostle proceeds to amplify the indictment of the Gentiles, and from 2: 17 to 3: 20 that of the Jews, and from thence he opens up a Gospel that can meet the need of both.

*that which may be known of God*—lit., that which is knowable of God, referring to the physical universe, in the creation of which God has made Himself known in a particular manner,—knowable, that is to say, by the exercise of man's natural faculties, and without such supernatural revelations as those given to Israel. The reference here then is to the witness of the truth to the conscience, through creation. Cp. *Psa. 19*.

*is manifest in them*.—i.e., as beings possessed of faculties capable of receiving what may be known of God; not "among them." God gives an external manifestation of Himself, and has provided men with the faculty to receive it. Hence the Scripture regards ignorance of God as a wilful sin.

*for God manifested it unto them*.—aorist (or momentary) tense, viewing the revelation of God in creation as a complete act. The effect of the aorist tense here, however, is much the same as that of the perfect, which signifies the abiding

results of an act, only the aorist stresses the decisive and definite character of the manifestation.

(To be Continued)

## Should We Receive All Christians?

By ROGER B. EAMES, Oakland

If Christians follow the example of the early disciples they will gather together on the first day of the week to break bread (Acts 20:7). With the same earnest desire that impelled them, we may also be found meeting together in these last days, to remember our blessed Lord. It is a precious feast. We recall His love to us, and are reminded of our debt to Him. We are humbled in His presence as we realize that our sins cost Him so much. He is exalted as we pour out our hearts in praise and worship.

"God so loved the world that He gave his only begotten Son" (Jn.3:16).

"Christ loved the Church and gave Himself for it" (Eph.5:25).

"Who through the eternal Spirit offered Himself without spot to God" (Heb.9:14).

The Father, Son and Holy Spirit were united in the accomplishment of the great work of redemption. It was the subject of the first prophecy of Scripture, (Gen.3:15), and the theme of the prophets of old (*e.g.*, Isa.53). Redeemed ones in heaven had full intelligence of what was about to take place. We see Moses and Elijah coming out of heaven, and speaking on the mount with Him of "His decease which He should accomplish at Jerusalem" (Luke 9:31). The cross was the great climax of the ages: Abraham and all men of faith in God looked forward to it, and the memory of it will be fragrant and precious to all the redeemed of all ages.

But to return to our question: Should we welcome *all* Christians to partake with us of this feast? The *Scripture* makes it clear that a person living in sin has no place at the table of the Lord. Such an one, if found in the company, we are exhorted to "put away."

Let us be careful to distinguish between a course of wickedness and one who is simply overtaken in a fault. Such an one we are exhorted to "restore." That is, to go to him and in meekness point out his danger and recover him according to Galatians 6:1. The heart is right, but there is weakness and failure. Such need our counsel and prayers. "For a just man falleth seven times, and riseth up again" (Prov.24:16). Let us be far from dealing severely with such, or becoming occupied with the failures of our brethren. That will only bring leanness to our souls.

The extreme penalty of discipline, the exclusion from participation in the feast, is only for those who persist in pursuing a deliberate course of wickedness. Such an one does not, "call on the Lord out of a pure heart" (2 Tim.2:22), and faithfulness to the Lord will lead us to exclude him from our company.

Another class of persons are those who, not being established in the truth, become entangled with various forms of false doctrine which attack the foundations of the faith. We should labor diligently with such, and seek to recover them as Paul did with some at Corinth, (ch.15). But if all entreaty fails, and it is evident that the person or persons, are determined to cleave to their error, we must refuse them the privilege of remembering the Lord with us. Hymenaeus and Philetus were of this class (2 Tim.2:17). They taught that the resurrection was past already, and overthrew the faith of some. They had erred concerning the truth, and by their false doctrine others had been stumbled. With such the Apostle could not go on, and he exhorts, "Let everyone that nameth the name of the Lord depart from iniquity" (2 Tim.2).

Let us not confound the above serious errors with differences which may exist among Christians as to the interpretation of various passages of Scripture. There may be divergences of opinion which are not of a serious character; which are not in relation to the Person and work of Christ. We shall never see eye to eye in all things, and there are different meas-

ures of growth in souls. "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil.3:16). We can afford to exercise patience toward each other, and it would be decidedly wrong to cause a breach of fellowship over minor differences of this nature.

**We Must Hold to the Great Fundamentals** of the faith, and refuse the modernistic, Unitarian teachings so popular in the world as well as those systems of error, which, while professing to believe the Scriptures, wrest them from their true meaning to their own destruction, such as Russelism, Adventism, etc. It is not necessary to be acquainted with all the various heterodox systems of teaching to be able to answer them. If we are grounded in the positive truth, if we have on the whole armour of God, and the "sword of the Spirit which is the Word of God," we shall have no difficulty. The Spirit of God will bring to mind the right Scripture to meet the error when it presents itself.

Summing up what has been said, it would seem there are two classes with whom we cannot consistently eat the Lord's supper.

First; those who are pursuing a sinful course, unrepentant: and,

Secondly; those who hold doctrines which are fundamentally false.

But what of those who continue in *association* with evil? An upright person will not cultivate the companionship of those whose lives are evil (1 Cor.5:11); nor will he continue in willful association with those who hold wrong doctrine (2 John 10:11). Therefore if we are sound as to the first two, this matter of association will adjust itself. The character of the feast is such that one is morally constrained to "depart from iniquity," as we are exhorted to do.

Look not at the *quantity* but at the *quality* of your service, whatever that service may be. If it be preaching, preaching is not the best thing, the heart must first be kept. Then two or three words spoken in the power of the Spirit, may avail more than many a long discourse.

R. C. C.

## INTERCESSION

By SAMUEL TAYLOR

### PHILOSOPHY OF PRAYER

Practice of Prayer (Continued)

#### II. Attitude

Scripture mentions a number of postures in connection with prayer—kneeling, standing, sitting, lying, and hanging.

Solomon, Daniel, Stephen, Peter, Paul, and others kneeled in prayed. Hannah and the Publican stood. David and Elijah sat. Joshua lay upon the earth, and Hezekiah upon a sick-bed. The thief prayed while hanging on a cross, and so did our blessed Lord Jesus Christ.

These facts teach that one may pray in any attitude. A child of God may be unable to kneel, to stand, to sit, or to bow the head, on account of physical infirmity, yet may that one pray acceptably and accomplish marvellous results. Another may be bound by persecutors as were Paul and Silas in the jail at Philippi, notwithstanding, the one so bound may pray effectively.

A posture may be adopted to meet the requirement of circumstances, or to express the state of feelings of the one who prays as in the case of Ezra, who said: "And at the evening sacrifice I arose up from my heaviness and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God" (Ezra 9:5).

Anything savoring of fanaticism, or of empty show is worthy of censure, because dishonoring to God.

#### III Attire

The matter before us in this section is dealt with in 1 Cor.11:3-16. From that portion we learn that a man should pray with his head un-covered, and that a woman should pray with her head covered. The covering for the woman's head should be a covering other than her hair. Caldwell comments: "The covering of the woman's head is thus seen to be a typical action, expressing the great spiritual truth that in the presence of an unveiled and

exalted Christ man is to occupy the veiled and subject place." W. H. remarks: "It is too often taken for granted that in 1 Cor. 11 the apostle sanctions the public praying of women, but nothing is said of public prayer, much less of prayer in the presence of brethren. 1 Cor. 14:34 plainly enjoins silence of women in the church meetings. The directions to brethren to uncover their heads are not made dependent on the presence of sisters, and *vice versa*, the directions to sisters hold good even when brethren are not present "because of the angels."

**Conclusion**

The end of our brief study of the philosophy of prayer has been reached. As a result from consideration of this subject may the practice of prayer be increased.

"The grace of our Lord Jesus Christ be with you all. Amen!"

**Prayer Requests**

Please pray for George Ainsworth who will be preaching in Belfast during July.

Please pray for all Tent Workers and pioneers of the Gospel.

Pray for the staff of LIGHT & LIBERTY.

Please pray for the salvation of a husband and wife who are interested about their souls.

Pray for the servants of the Lord who are engaged in the furtherance of the Gospel.

Pray for Mrs. Hayes and daughters, who are now bereaved. Mr. Hayes had a stroke and was quickly taken to be with the Lord.

Pray for the work among the Lithuanians in Chicago and Grand Rapids. Both have a Gospel Hall where the Gospel is preached in the Lithuanian language.

Pray for the work among the colored people in Chicago.

Pray for the work among the unemployed at the Wrigley Shelter, Chicago, that many might be saved. A few brethren have undertaken this work which is very

needy. Some have been saved and one has been received in fellowship at the German Assembly.

Pray for the work among the Italians in Long Branch, N. J. They desire to build a Gospel Hall which will be the first of its kind in U.S.A. to be owned by Italian Christians who gather to His name.

Pray for the Tent Meetings at Sedro-Wooley conducted by W. M. Rae and A. R. Stephenson.

Pray for our brother Walter Kendrick of Bahamas who has suddenly been bereaved of his wife.

Pray for a servant of the Lord who is suffering from insomnia.

Dear Friends,

Many of the Lord's dear people, hearing of my physical breakdown some months ago, have been praying for my recovery. I wish to thank one and all and to say that their prayers have been answered and I am steadily improving. Through the kind offer of their services by Mr. Geo. H. MacLachlan, Mr. W. S. Cameron and Miss Katherine Moon, all missionary activities connected with *Voices From The Vineyard*, have been carried on without interruption during my illness and the Missionary Rest Room at 100 William Street, New York City, has been kept open for the use of any of the Lord's people as heretofore.

Yours in the Lord's service,  
R. J. MacLachlan

**QUESTIONS and ANSWERS**

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

Question No. 24—What is the meaning of the statement "If so be that being clothed we shall not be found naked"? 2 Cor.5:3.

"You never really get rid of yourself except in the presence of God."

## The Sunday School Corner

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

### Contacts with the Home

Workers among the young rightly feel that their work is especially important and fruitful because when a boy or girl is reached with the Gospel, not only is a soul saved but also a life. True as this is, in our desire to reach the boy and girl we must not forget that behind each child are parents that possibly know not the Gospel. The purpose of this article is to discuss ways of reaching them.

In establishing contact with the home we may either carry the message to the home or try to bring the "home" to the hall.

The papers which the children take home each week should be filled with the Gospel. Many parents will read the stories or articles and through them will hear the "Old, old Story." The papers, however, should not be chosen primarily for the parents but should suit the age of the pupil. Gospel hymns and choruses, particularly the latter, undoubtedly go home with the scholars and carry their message with them.

We give a high place to the Cradle Roll as an agent for establishing contact with the home. The Cradle Roll superintendent must have both the time and tact for visiting, for the chief value of the department is that it furnishes access to the homes and gives an opportunity of inviting the parents out to various meetings. The large number of Cradle Roll members who "bring" their parents out on special occasions shows that the work brings results.

The annual picnic and Christmas entertainment always brings out a large number of parents, many of whom are rarely seen at any other time. Brief Gospel messages introduced at such times may bring forth fruit to life everlasting. The teachers and officers should endeavour to get better acquainted with the parents at these entertainments and this may lead them to attend other services.

Open Sundays should be made sufficiently attractive to bring out parents as well as scholars. In our own school we have open Sundays on special holidays such as Easter and also on Rally Day, annual Bible Day, etc. For each of these we send out printed invitations with a Gospel message on the back and usually we have the joy of seeing a good many parents and other visitors in attendance.

Our monthly Mothers' meetings have been a fruitful form of contact with the home. While the work is done, of course, by the sisters, the ones to take charge each month are appointed at the teachers' meeting and notices are sent out through the school. The attendance has been gratifying and many of the mothers have since been seen at the regular Sunday evening services.

We have found

### An Annual Parents' Tea

very successful. At first in our invitations we invited only the fathers and mothers and impressed upon the children that this was Parents' night. This year we invited the children also but stipulated that none should be admitted unless accompanied by one or both parents. We had the best Parents' Tea that we have ever had. The programme was put on almost entirely by the teachers and officers and ended with a talk by our Brother Gibbs, who was with us at the time.

On Mothers' Day we tried Parents' Night and again were much encouraged. We sang the favorites of the children and added interest by having the children take some part in singing and reciting verses. Some of the boys who had been saved recently gave their testimonies and one of the teachers gave a definite Gospel message. We all felt that it was a good meeting.

These are some of the ways that we have in our Sunday School used to establish contact with the home. We have seen the result in increased attendance at our

Sunday evening meeting. Perhaps in these suggestions you may find some help in solving your problems of reaching the adults behind the school.

## BIBLICAL NOTES

Original and Selected  
By WALTER SCOTT

### The Seven Bibles of the World

THE SEVEN BIBLES OF THE WORLD are (1) the Scriptures of the Christians, (2) the Koran of the Mohammedans, (3) the Tri Pitikes of the Buddhists, (4) the Five Kings of the Chinese, (5) the Three Vedas of the Hindus, (6) the Zendavesta of the Persians, and (7) the Eddas of the Scandinavians.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "king" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of sacred writings. Zoroaster, whose sayings it contained, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other writings.

The Eddas, a semi-sacred work of the

Scandinavians, was given to the world in the fourteenth century.

### The Ten Greatest Philosophers

- 1.—SOCRATES, died 399 B. C.
- 2.—PLATO, founder of the Academic School, died 347 B. C.
- 3.—ARISTOTLE, founder of the Peripatetic School, died 322 B. C.
- 4.—BACON, the great Apostle of the Induction Method, died 1626.
- 5.—DESCARTES, founder of "Cartisianism," died 1650.
- 6.—LEIBNITZ, the Universal Genius, died 1716.
- 7.—NEWTON, the profound Mathematician, died 1727.
- 8.—LOCKE, the founder of the "Sensational" School, died 1774.
- 9.—KANT, founder of the Critical Philosophy, died 1804.
- 10.—HEGEL, the great Logician, died 1831.

Combine the wisdom and knowledge of the foregoing, and what does it all amount to? How much of *certainty*? How much of *God* is known in the combined philosophies of the ancient and modern world? Neither God, nor man, nor sin, nor the future is revealed in the science of the most profound of human philosophers. Our Bibles supply us with all that is needful to know for time and eternity.

### Science and Religion

Sometimes they call for a truce between science and religion, but it is always a very short-lived understanding. British scientists and a Dean of the Church of England are now divided in their judgment of the possible continuation of the existence of this world. One side threatens us with the total extinction of our globe, while the other side affirms that the complete annihilation of our present sphere is a very remote possibility. Another Scandanavian expert says that life commenced in a pool containing warm rain water. Between scientists and religion there is little hope of agreement, as long as the Bible is ignored.

T. BAIRD

"Strike now while the iron is hot!" Circulate the new Lindbergh tract. Just off our press. See advertisement on outside back cover.

## BOOK REVIEWS

By SAMUEL TAYLOR

### Things Most Surely Believed Among Us.

By Wm. Hoste, B. A. Paper. 48 pp. Fourpence net. Glasgow: Pickering and Inglis.

Mr. Hoste deals briefly with twenty-one truths in this book. It is highly commended in a foreword by Henry Pickering. The object of the book, according to the foreword, is to give "a simple statement, with references, of the Great Truths, most surely believed among Assemblies of God's People, meeting on simple New Testament lines for handing to young converts, and to strangers coming amongst us." The author very simply points out: "This does not claim to be a creed or authoritative pronouncement, but a brief statement of some important Scriptural truths."

**A Review of Philip Mauro's Book, "The Patmos Visions," and a Brief Outline of Prophetic Truth.** By John Bloore. Paper. 66 pages. Price 25c. New York, Loizeaux Brothers.

We heartily commend this book to all who have been disturbed by certain teachings of Mr. Mauro with which it deals. The brief outline of prophetic truth is sure to be an aid to students of Divine prophecy.

**The Lord's Supper.** By John Bloore. Paper. 32 pp. Price 10c. New York, Loizeaux Brothers.

The title is an indication of the subject of Mr. Bloore's booklet, which has a bearing on the devotional, practical and ecclesiastical phases of the believer's life. The following quotations are from p. 31 and are worth attention: "It is not the pursuit of righteousness to refuse those pure in heart, believing brethren, known as such and of godly life."

"It is not the pursuit of faith to avoid difficulties by unscriptural isolation."

"It is not the pursuit of love to maintain separation without Scriptural warrant."

"It is not the pursuit of peace to make differences of judgment or attainment cause for separation or division among the people of God."

"Moral or doctrinal wickedness, or willful association with it, alone calls for extreme discipline."

**The Gospel** (Glad Tidings). By Russell Elliott. Paper. 116 pp. Price 35c. May be ordered through LIGHT AND LIBERTY, or from the author.

Mr. Elliott's book has been highly commended, and it is worthy of that commendation. It points the way of salvation to sinners, extends help to young believers, and presents expositions of value to more advanced Christians. Young men think-

ing of going forth with the Gospel would do well to read this book. The volume has the charm of presenting its important messages simply and clearly, and in an interesting manner.

**A study of "The Kingdom of the Heavens" and Related Subjects.** By John Bloore. Paper. 44 pp. Price 15c. New York, The Bible Truth Press.

Much has been written about the Kingdom. The chief difficulty encountered in the study of the subject seems to be regarding the precise meaning, or scope, of the proclamation, "The Kingdom of Heaven is at hand."

John James applied it to "the present dispensation from Pentecost to the Rapture," and in this was followed by Philip Mauro who said that it will give place to the "kingdom of the Son of Man" (Preface, The K. of H. by P. M.).

While giving the expression a present application, Mr. Bloore does not limit the Kingdom of Heaven to this age. He says: "Did that mean that the Kingdom He announced as at hand was pushed off into the distant future? No; it came, now exists, and in the form that was according to the purpose of God for that foreshadowed interval which continues until the coming of the Son of Man in the clouds of heaven to take His own throne. In its present form, as fully revealed in the Lord's parables, it fills the interval of which we have spoken, and then continues in its form of manifested glory and power in what is called the Kingdom of the Son of Man" (p. 22). In this Mr. Bloore seems to accord with Darby's "Synopsis," vol. 3, pp. 30-31. The popular belief that is expressed: "... the Kingdom that was declared to be at hand was the Kingdom predicted by the prophets of old. Had the nation received their King, the Kingdom would have been established in power and glory," is rejected by Mr. Bloore, who says, "His own received Him not." Did this necessitate the postponement of the announced Kingdom, or put in abeyance what would have then been set up if He, the King, had been treated otherwise? No, for there was the predeterminate purposes of God to be fulfilled in any case . . . . It was not His purpose to then set up the Kingdom in glory, for it could only come when the Son of Man should come from heaven, as we have seen" (p. 21).

The matters with which this thought-provoking booklet deals are:

1. A Classification of New Testament References to the Kingdom.
2. "The Kingdom of the Heavens:" the Scope and Meaning of the Expression.
3. The Kingdom of God.
4. The Kingdom, the Assembly, and the Assemblies: Their Difference and Relation.

This booklet is likely to receive notice from students of the prophetic Word.

All books reviewed on this page may be ordered through  
Light & Liberty Publishing Co., Fort Dodge, Iowa, U.S.A.

# The Work of the Lord in Many Lands

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

## U. S. A.

**Amarillo, Texas**—A brother, G. Billigmeier lives in this Texas town. He writes that he would be glad to have a visit from any ministering brother. He also thinks that he could arrange for some meetings. His address is 605 Prospect Street, or Quality Grocery, 3808 West 6th Avenue, Amarillo, Texas.

**Washington, D. C.**—Douglas Ibbotson was able to distribute tracts among the Bonus Army Camp, also had a meeting or two. He and his wife are now in Savannah.

**Pittsburgh, Pa., North Side**—James Waugh ministered to saints here during the last week in May. Ministry helpful and refreshing. Prior to this he was in Homestead where ministry was much enjoyed.

**The Midsummer Bible Conference, Cedar Lake, Ind., July 24-August 7.** Speakers expected: H. P. Barker, H. St. John, C. W. Ross, Harold Harper and Alfred Gibbs. Full particulars from T. Bendelow, 614 S. 22nd St., Bellwood, Ill.

**Sea Cliff, N. Y. Conference, July 2-10th.** Speakers expected: John Alrich, Harold Harper, John Hill, Alfred Kunz and others. **August Conference, August 13th to 21st.** John Bloore, H. P. Barker, John Alrich and others. Particulars from Richard Hill, Sea Cliff, N. Y.

**Richard Hill** addressed the monthly meeting in Fulton St., N. Y. on May 9th.

**Rohoboth Gospel Chapel** held a Baptismal service on May 10th. Four were immersed by T. B. Nottage. T. Baird gave an appropriate address on the subject.

**Washington, D. C.**—T. Baird spent almost a week here, speaking on "Conscience." Attendance fair. James Waugh continued with a week's meetings after a good season in Harrisburgh.

**T. Baird** has been visiting Orange, Newburgh, Newark and giving special addresses in Rohoboth Chapel in New York.

**John H. McKay** from Grenada, B.W.I. expects to reach New York on May 25th for rest and change.

**T. B. Nottage** has opened up a second campaign in Dickenson St., Philadelphia, and will continue as long as there is good interest.

**Annual Missionary Conference, Kearney, May 21st.** Not so well attended as formerly, but a good spirit prevailed. Brethren Hasse, Hunter, McLean, Bentley, Hill and T. Baird were the speakers.

**Holyoke Annual Conference, Decoration Day.** Despite the general depression there was a large attendance, and a gracious atmosphere prevailed. T. Baird, Geo. Rainey, Neil Fraser, Walter Munro, Harry Sailor and W. Hunter were responsible for the ministry which was fearless and faithful.

**E. K. Bailey** is having good Tent Meetings at Salem, Oregon, and expects to continue until the middle of July.

**Des Moines, Iowa**—The Annual Conference held May 28-30 was the largest and one of the best we have ever had. The word which was ministered in power by James F. Spink, George Pinches,, James Elliott, David Lawrence and others was greatly enjoyed and appreciated by the Lord's people. Mr. Spink is going on with Gospel Tent meetings through the month of June. Many are being brought under the sound of the Gospel. Mr. Harold P. Barker joins us for the week of June 12-17. T.E.Mc.

**Harold P. Barker** is visiting some of the Assemblies in Iowa giving practical and profitable ministry that is much needed.

**Robert Thompson** has spent two weeks in the Rio Grande Valley having meetings mostly among Mexicans. He also visited East Texas, Tyler and Palestine where there are openings in small settlements, using the school houses. Our brother has been busily engaged in tract distribution. Pray for him.

**Spring Rally of Young People, East Orange, N. J.**—A large response was given to invitations issued. Brethren R. Hill and McLean ministered the word.

**Sturgis, Mich.**—The Conference here May 29th, 30th was large and profitable. Saints came from Illinois, Michigan and Indiana. Preachers present were E. G. Dillon, Wm. and Peter Pell, Peter Pilon, R. F. Varder, James Waugh and A. N. O'Brien. The ministry was searching and edifying and the Gospel went forth with power. James Waugh went to Chicago for meetings in Avondale Hall. A. N. O'Brien stayed for three meetings and then went on to Salem Hall, Detroit.

**W. M. Rae** and **A. R. Stephenson** are commencing Tent Meetings at Sedro-Wooley, Wash.

**A. B. Miller** has visited several Assemblies in the state of Washington, also Portland, Oregon, with blessing to saint and sinner. At present he is in British Columbia working his way home through Western Canada.

**Greenwood Hills Pa., Bible Conference, July 2-17.** Speakers expected: H. St. John, H. P. Barker, A. P. Gibbs and J. Watt. Postal address of Conference is Fayetteville, Pa., R. D. 2.

**Assembly Hall, Buffalo**—A. E. Smith spent the week-end here. The women of the hall together with the women of the Kensington meeting gave a farewell for Mrs. Kate Townsend Day June 1st. A general farewell took place the Friday following. They with their little boy Frank sailed from New York for Africa via England June 17th. This makes the fourth family sent back to Africa the past year—Logans, Gammons, Hortons and Days.

**Gospel Tent, Marion, Va.**—Bible Conference, July 3rd and 4th. Harold Jones, David Blackburn and Frank Detweiler will minister the word. Full particulars from H. Tilson, Marion, Va.

**Curley Hill, Pa.**—The Ninth Annual Bible Conference of the Christians who gather to our Lord's name in Grace Gospel Chapel, was held May 30th. It was felt by many to have been the largest and best of other similar gatherings. Well over 300 were present to listen to edifying ministry and to enjoy Christian fellowship. Our brethren Geo. McKenzie, K. B. Moomaw, and Harold Harper gave ministry which exalted Christ before our hearts and gave to us desires to go on better for Himself.

**Minneapolis, Minn.**—**Labor Day Conference** will be held in the Gospel Hall, Longfellow and Lake Street, beginning on Friday night, September 2nd, with a prayer meeting and continuing all day Saturday, Sunday and Monday, Sept. 3, 4 and 5. No special invitations to speakers are being sent, but we are looking to the Lord to send men with a real message for his people.

**Pawtucket, R. I.**—Conference on May 29 and 30 was large. All neighboring Assemblies well represented; fine spirit of Christian fellowship was in evidence. Amongst those who ministered were Bradford, Innes, Bernard, Keller, Hunter and others.

**New Bedford, Mass.**—Our brother Chas. Innes has been with us for two weeks. Ministry suitable for young and old.

**Westfield, N. J.**—W. H. Hunter expected here latter part of June to give help in ministry.

**Waukesha, Wis.**—Geo. Gray expects to start Tent meetings here latter part of June. It is the desire of some to establish a Testimony to His precious name in this city. Pray for him.

**Milwaukee, Wis.**—Henry Petersen expects to start Tent work here about July 10th and will value prayer for blessing.

**Baltimore, Md.**—One believer was baptized here and received into the meeting on May 15th, and four more on May 29th. Herbert Webber was with us on the latter date, and the attendance was excellent.

**Hartford, Conn.**—Neil Fraser spent ten days with us. Ministry much enjoyed. Two backsliders restored and one professed to be saved. T. Baird was with us five nights and his ministry was greatly enjoyed and appreciated. We visit the sick and dying in the Sanitorium, distributing tracts and Gospels and will value prayer for this important work.

#### Christian Fellowship

We rejoice to hear from some of the Lord's servants that opportunity has been given to minister among those known as "exclusives" and this is cause for thanksgiving to God. Light and Liberty is not a party magazine, and while the writer has charge, it never will be, because we believe that every party-fellowship is unscriptural, and therefore to be disowned. There is a spiritual movement at work for unity on a Scrip-

tural basis among all those gathered to His name. We are satisfied that this is of God, else we would have none of it. We plead not for looseness, but for liberty. We shun loose ways and lax principles, but on the other hand, we dread man-made barriers and human confederacies which is sectarianism in its worst form. We need to retrace our steps and return to *first principles*, and God will once more smile upon us.

J. F. S.

#### COMMENDATIONS

**Washington Heights Gospel Hall, Chicago, Ill., 1441 West 103rd Street**—To saints gathered to the name of the Lord Jesus Christ, Greetings: Our beloved brother **Douglas Ibbotson**, after much prayer and waiting upon the Lord, has been led to give his whole time to the ministry. Like Timothy, he has known the Holy Scriptures from his childhood and through them was brought to the knowledge of Christ as his Savior in early youth among Christians gathering to the name of our beloved Lord Jesus. He has endeared himself to the Lord's people by his consistent walk and testimony and his labors in Sunday School and Gospel work. His dear wife has been equally diligent in seeking by every service she could render to further the work of the Lord in Sunday School and visitation among the saints. They purpose, D.V., to labor in the unevangelized parts of this country, those out-of-the-way places where the need is great, but the laborers few. We heartily commend them to the Lord and the Word of His Grace and bespeak for them a large place in the loving fellowship and prayers of the Lord's people for the work they are undertaking in His name. Signed in behalf of the Washington Heights Assembly, W. G. McCartney, R. W. Trotter, Arthur Miller, Geo. F. Mizen, Roy W. Stott, Roy J. Mills, Christian Petersen.

**Gospel Hall, Pasadena, Cal., South Lake Ave.**—To the children of God wherever gathered to the Name of our Lord Jesus Christ, Greetings: We commend to your Christian love and fellowship our sister in Christ, **Miss Miriam J. Grubb**, who has been in happy fellowship for a number of years with believers at Lake Avenue Gospel Hall, Pasadena, California. Miss Grubb accompanied her parents to China in 1923, and now feels led to devote her life to the work of the Gospel in that needy land. While with us she has shown devotion to Christ and love for His Word, has nearly completed a two year course in Bible Institute, and engaged in various forms of Christian work with the seal of God's blessing upon same. It is therefore with thanksgiving to God that we give our sister, Miss Miriam J. Grubb, this letter of commendation, and bid her God speed to Missionary work to which we consider saved fourteen years ago in the Avondale Meeting House and was for a time in fellowship at the Austin Gospel Hall, before a testimony was begun in Irving Park. He was superintendent of the Sunday School, and had charge of the young

her well qualified. In requesting prayer for Miss Grubb from fellow saints, we also ask prayer for ourselves that we, with her, may be faithful to Christ in giving or sending His Gospel "to every creature," in so far as in us lies, remembering that our responsibility in that direction is no less than hers. Thanking God upon every remembrance of you all, and praying that from you also the fame of Him" (Luke 14:14) may speedily spread to the regions beyond, we remain, in the work of the Gospel, Yours through exceeding grace in wondrous love, On behalf of the Assembly, Robert B. Young, John A. Broadfoot, Carey W. Iler, Tom M. Olson, K. E. Hopf, William Wyper, Ralph D. Smith, Chas. E. Davis, M. E. Granlee.

**Assembly Hall, Buffalo**—To whom it may concern: In sending out this note of endorsement as well as information, it is with a deep sense of appreciation that the Lord of the Harvest has again answered the prayers of His people to send out laborers into the harvests. We have no hesitation in thus telling you about these young people who are the subjects of this letter to you.

First, **Lyndon Hess**, who is just twenty-three years of age. He has been in our meeting since childhood and in our Sunday School from the infant class. Converted. After his graduation from high school he entered Wheaton College, a deeply spiritual school and one that honors God and His word. The four years he spent there, and we may say that by working in many capacities, he paid his expenses, not only brought honor to him as a student but markedly as a Christian and Witness for the Lord Jesus Christ. He graduated with honor. Since conversion, he has had a deep sense of his responsibility to his Lord and has shown it amongst our young people, Sunday School and Missions. But we believe that the Lord has spoken to him, he has listened and desires to obey the summons with the objective which the Lord has laid upon his heart, Central Africa. Since leaving College he has had a six months training with the Moody Bible Institute in medicine. He is engaged to be married to a young sister, **Ruth DeVelde**, by name. She too has a good record as a Christian worker and has received and accepted the Lord's call to Central Africa. We therefore consider it a great privilege to help send forth these two well equipped workers into His harvest, and to commend them to your hearty fellowship, individually and as a Meeting, Sincerely yours, for Assembly Hall, Buffalo, N. Y., Ed. Fairbairn, Alvin Sauer, Henry Renner.

**Irving Park Gospel Hall, 5614 Dakin Street, Chicago, Illinois**—To the saints of God wherever gathered in the Name of our Lord Jesus Christ: Greetings. Beloved Brethren: It gives us pleasure to commend to the work in the U.S.A. our brother **Henry Peterson**, who has been associated with the Irving Park Assembly since its commencement nine years ago. Our brother was

people's work and also took an active part in the Assembly, preaching and ministering the Word. God has abundantly blessed his efforts among us, and after much waiting upon God, he has come to the conclusion that he must go forth with the Gospel wherever God opens the door. He feels that to refuse the call would be disobedience to his Lord, and, conscious of his own weakness, yet depending upon His promised help, he would go forward in the way that God has led. We feel assured that the Lord has been leading him, and we heartily commend him to the work of the Lord, and seek the fellowship and prayers of all saints on his behalf. With Christian love to you all, Yours in the fellowship of our Lord Jesus Christ. Signed on behalf of the saints gathered in Irving Park Gospel Hall, S. K. Sorensen, J. Millard Doyle, Andrew Larson, Samuel McDill, H. C. Linquist.

### CANADA

**Mount Pleasant Hall, Vancouver, B. C.**—12 were baptized on June 5th, some of them being the fruit of the Gospel campaign.

**Olivet Hall, Toronto**—B. M. Nottage had a week's meetings. The earnest and powerful addresses resulted in much blessing to saint and sinner.

**B. M. Nottage** had a series of good meetings in Broadview Hall, Toronto. He also visited Gilead and Olivet Halls with interest.

**Saskatoon**—W. Wilson begins in Punnichy June 12. Hopes to be there the balance of the month. He and J. Smart expect to have Tent meetings afterwards in Saskatoon, and special prayer will be valued.

**William Hynd** is preaching in a Gospel Tent near Coldwater, Ont. Last year in this district many were saved and baptized. Our brother will value prayer for great blessing this summer.

**Cumberland, Ont.**—Conference held on May 24th was large and helpful. Practical ministry by brethren Bloore, Bentley, Tatham and Fleming.

**Montreal, Que.**—Chas. Innes had two weeks meetings which were greatly appreciated. Interest increased each night.

**Copper Cliff, Ont.**—Fred Peer gave us two weeks meetings which were a time of blessing to saint and sinner. Our Brother went on to North Bay and to Bellville.

**Boulter, Ont.**—George Rainey is laboring in this very needy field where there is an ear for the Gospel. Had good meetings at Bancroft and Lake View. Will value prayer.

**George Benner** had two weeks well attended meetings in Trail, with blessing. Is now at Port Alberni, B. C. where he is working a Tent assisted by two young brethren from Ladysmith. Will value prayer.

**Innisfail, Alberta**—A. R. Stephenson has been laboring in this place for six weeks, beginning

about April 10th. He rented a building and fitted it up for a hall. He writes: "We find much to encourage, and some things to discourage; but we have Abraham's God (El Shadai, Gen.17:1) wherein to dwell (Ps.91:1) and so plod on. A small meeting has been formed here. We will value prayer for this work. Wm. Fairholm has been giving me much help for the past two weeks. He has now returned to some country parts North and West of Edmonton."

**Bethany Hall, Hamilton**—S. S. Workers' Conference a season of profit. Featured by addresses by Walter Ainslie, C. Stacey Woods and Nottage and helpful discussions of Sunday School work. Regular meetings at Bethany continue encouraging with droppings of blessing. C. Stacey Woods of Australia was with us for two weeks, taking the regular services.

**Windsor, Ont.**—A. N. O'Brien had a good start here after having interesting meetings in Detroit, Mich.

### BRITISH NEWS

News from British Isles reveals intense activity all along the line.

**Tents**—These are being pitched in crowded cities and in country places; and all in the hands of experienced men.

**Carriages**—This method is still adopted in out of the way places, and much good work has been, and still is being done.

**Camps**—for boys and girls are still in high favor with the young folks. They combine healthy exercise with spiritual instruction.

**Conferences**—These are an endless source of blessing both to saints and sinners. Conferences were never so plentiful, nor were they ever so well attended, nor so highly appreciated.

**New Voices** are being heard on all our platforms which clearly indicates that God can raise up new helpers, as the old ones pass on to their eternal reward. British believers believe in being *steadfast*, not *bedfast*, and are always abounding in the work of the Lord.

## MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH  
Secretaries

### WEST INDIES

Mrs. H. P. Barker writes from Clonmel, a village high up among the mountains, where our brother A. I. Hart and wife, from New York have settled: "May 23, 1932. I stayed for two or three days at Leinster and spoke to the sisters on Thursday. On Friday we had a sisters' prayer meeting at 5 o'clock in the morning; a good and profitable time. Now I am back at Clonmel with Mr. and Mrs. Hart. He is certain that God has a special work in these parts for him, and is bringing in souls. This evening we all go to

Richmond for the open air preaching. Six or seven remained to be specially dealt with last time and we trust they accepted Christ. Last Monday and again on Thursday Mr. Hart and his younger brother Will went to Rock River for an open air meeting and three souls confessed Christ publicly. One was an old man of nearly eighty; the others were a husband and wife, quite respectable people."

**Jamaica**—A Conference, the first to be held at any inland center, was held at Coleville in June.

**St. Vincent**—James Annan (Toronto) is spending some months in this island, preaching the Gospel and helping in ministry.

**Grenada**—C. C. Caldwell (Stratford, Ont.) and wife hope to make this island their first halting place while waiting for guidance as to where they should ultimately settle. They expect to sail towards the end of July.

**Carriacou**—A brother from Dublin, Ireland, Captain Healey, is spending some time here and in Grenada visiting house to house and distributing Gospel literature.

**Tobago**—Frank Mansfield writes of interest and blessing through open air meetings, and of several coming on hopefully.

**St. Lucia**—W. J. Rowlands writes of the great need of this Roman Catholic island. He and his wife would welcome workers. Address: P. O. Box 4, Castries.

### PORTUGAL

"Maria de Piedade Lisboa (affectionately called 'Old Mrs. Lisbon' by the members of the staff) was born seventy years ago into this world, and born again into the Kingdom last November. She entered as a 'little child,' trustingly and joyfully, and thereafter found everything changed. She was first attracted by our offer of free consultations and soon became a regular attendant at the nightly gospel services. She had hitherto put all her confidence in the 'holy saints' and as a result of this her life was one long story of sorrow and tears. These tears, as she is fond of telling us, used to fall into her cup of coffee, making it weaker than it was before!

"She is very poor and seldom has enough to eat; after paying her rent of \$1.75 a month, she has \$1.00 left to buy food for the month, and even in Lisbon where food is comparatively cheap, one cannot feel satisfied on less than 4c a day.

"This woman is now a splendid testimony to her neighbors, and, with her face wreathed in smiles, she never misses any of the meetings (we have ten a week). She is constantly marvelling at her changed life: 'I can't understand it,' she says, 'I never cry now. I don't want to, and I never did anything else but cry. I'm living a new life. It is like Paradise. It's a bed of roses, and it's too wonderful to describe.' At first we thought this excess of joy would probably wear off a bit, but not so. Each month finds her happier, if possible, and finally, when the doctor

baptizing her last month her cup seemed to 'run over.'

"Like many a lonely mother in Portugal, she has a son, a 'degradado' in Angola. She had heard from him regularly for nearly ten years until two years ago, when he ceased writing, and from that time old Mrs. Lisbon had mourned for him as dead. We suggested to her that here was an opportunity for her to prove her Lord's faithfulness and for her to ask Him if He would put into the heart of her son, if he were still alive, the desire to write to his old mother. She prayed for this constantly, with the faith of a little child, and can we be surprised to hear that within six or eight weeks (a letter takes a month or more to come from Angola) she received a letter from him? We shall never forget the day she received it; she ran into the Mission as soon as the doors were opened, tears of joy running down her cheeks—'A miracle, a miracle, my son is alive!' In a few more weeks she had received four letters, all written since she had started to pray; so the Lord gave her 'good measure, pressed down, and running over.'" (The foregoing is one of the many interesting accounts in the first Annual Report of the Lisbon Medical Mission, conducted by Dr. A. G. Bodman.)

#### SOUTH AMERICA

**Mr. George Langran, Argentine:** "During the past twelve months, I have been able to accept several invitations to visit, by rail, a number of towns where the Bible-carriage, and in latter years, the motor Bible-coach, have labored for over twenty years, and one's heart overflowed with joy on seeing what great things the Lord hath wrought, and the remarkable influence the Gospel has brought about in many of these towns. In one town, the public hall in which the meetings were arranged to be held was forcibly taken away through the influence of the priest, but an invitation was given at the last hour to meet in the house of a Christian family on the outskirts of the town, away somewhat from observation, and two hundred at least attended, most of them standing around the house, and it was after midnight before we could retire."

**G. M. J. Lear, Buenos Aires:** "During the last five months God has given us the joy of baptizing eighteen persons, nearly all of whom have been converted in our hall. This brings up our number to eighty in fellowship, so we feel we have much to praise God for, as we approach four years of labor in this new centre, opened in a private house in June, 1928. At the General Conference held this year in Cordoba, February 7, 8 and 9, we had the largest evangelical meetings ever held in that city, the attendance the last night being just on 1,000. We still have before us a visit to England, Spain and U.S.A., leaving here in July next, D.V."

#### FRANCE

**Robert Hoy, Bois Randenay:** "Last Monday being a holiday, we invited Christians from the

surrounding country for a one-day Conference at Vichy. The Hall was well filled and a happy time was enjoyed. The Lord willing, we expect to pitch a tent in Vichy in June. Pray for us."

## CURRENT EVENTS

By T. BAIRD

### Record Impossible

A prominent professor recently affirmed that had he to make a forecast of events one hundred years in advance he would choose suicide as an easy way out of an impossible dilemma. But God's prophets spake 2000 years in advance and their utterances were fulfilled to the letter and to the moment.

### Judicial Corruption

Justice Hughes of the Supreme Court has uttered a solemn warning to all other Judges to purge the different courts of all corruption. Nearly every profession is more or less manipulated to insure large sums being secured to them besides their regular salaries. Political pilfering can be traced almost in every branch of public service.

### Rectified Science

Professor Einstein of Relativity fame has found it necessary to change one of the assured results of science. Space is no longer curved but straight. And so on they go, building up a theory today to demolish it tomorrow. If our Bible were as variable as Scientific Text Books, we would be of all men most miserable.

### American Bible Society

The annual report of this admirable institution presents a very heartening statement for all Bible lovers. They have distributed 9,745,350 copies of Scripture during 1931. These were issued in 182 different languages and dialects. Since the institution of this society over 100 years ago they have put in circulation 237,979,404 volumes. They make a specialty of braille type for the blind. There are fifty Bible societies in operation besides the Oxford and Cambridge presses and other large printing establishments.

## "WITH THE LORD"

**Mrs. Charles Rodor**, the widow of our late brother Charles Rodor, of Elizabeth, N. J. passed on to the "Land that is fairer than day" on June 8th. Her late husband was a wonderful Gospeller and tract distributor, and was greatly used in the salvation of many souls. She was interred in Newark on Saturday. Brethren John Hill and T. Baird participated in the funeral services which were largely attended.

**Arthur Menger** of Rutherford, N. Y. died suddenly. Well known; and his ministry much appreciated in New Jersey and New York. A large company assembled at the interment.

**Alfred H. Hayes of Elgin, Ill.**—Our beloved brother went home to be with Christ on May 31st. He was born in Coventry, England, June 9th, 1862, coming to the United States and to Elgin about 48 years ago where he resided until his death. He was first a member of the Baptist Church in Elgin and a regular attendant. After attending meetings at the Gospel Hall for some time, he heard the testimonial conversion of a brother, and then questioned his own salvation, though at that time breaking bread with the Christians. He went home and while reading Isa. 53:5 and 6 saw the light. This was about the year 1896 and since then he has been associated with the Assemblies of the Lord's people gathered in the Lord's name alone. His life ever spoke of Christ, for he always manifested that gracious spirit in all his dealings with his brethren, and sought to exercise Godly care in the Assembly, and possessing a shepherd's heart, he visited the saints in sickness and in health, and sought to draw one and all closer to the Person of Christ. He will be greatly missed, not only in Elgin, but among a wide circle of friends in Chicago. He entered the employ of the Elgin watch factory upon coming to this country, and was pensioned just two years ago on June 1st. In 1899 he married Nennie Shephard, formerly of England. He leaves a wife and three daughters, Mrs. Emil L. Bender of Elgin, Mrs. John Barclay of Maywood, Ill., and Mrs. Walter G. Simpson of Salt Lake City, Utah. He passed peacefully away knowing each member of his family to the last. Funeral services were held at Norris Chapel, Elgin, on Friday afternoon, June 3rd. Mr. C. W. Ross took the service. Burial was at Bluff City Cemetery, Elgin. Loving sympathy is extended to the sorrowing loved ones.

**Wetaskiwin, Alberta**—**John James Rix** fell asleep May 19th and was buried the 22nd, Bro. A. R. Stephenson speaking at his funeral service. Bro. Rix was saved near Orillia, Ont. about the year 1880. Shortly afterward he and his wife identified themselves with those meeting in the name of the Lord Jesus. In 1893 he moved to

Wetaskiwin, and soon there was a little testimony to the sufficiency of Christ as a gathering center. He was almost 87 years of age. He leaves five sons and two daughters besides grand-children and great-grand-children to mourn his departure.

**Mrs. Sophie Hunter** of Sturgis, Mich. went to be with the Lord, June 2nd, aged 84. Funeral June 4th. E. G. Dillon and A. N. O'Brien took part. The body was sent to Holmesville, Ohio, for burial.

**Mrs. Walter Kendrick** of Birmingham, England, beloved wife and co-worker of Mr. Walter Kendrick, Missionary laboring in the Bahamas for the past 30 years, passed away on June 1st at Green Turtle Cay, Abaco, under peculiar circumstances. In kindness to a friend she nursed a little boy who died with throat trouble, and being exceptionally fond of the child, often carressed him, with the result that the day of the lad's funeral she was stricken down with the same malady and went home after three days' illness. (Medical office from Nassau pronounce Streptococci of severe type.) The whole community is in sorrow where she gave her all as a missionary of the Gospel. Will be greatly missed. U. H. K.

Have just heard from our brother Kendrick and in his letter he says: "She was never tired of doing for others but in this she neglected herself and thus laid down her life in His blessed service. The nearest doctor is 125 miles from here by water. I sent a message but he could not reach here till the third day and arrived 14 hours after her death. She suffered much for two days, but two hours before she died was quiet and left messages concerning the home, etc., and also desired the hymn "My Jesus I Love Thee, I Know Thou Art Mine" to be sung at the funeral. Bro. Thompson conducted the funeral and almost the whole community was present and deep sympathy was felt by all. She has gone home through rather tragic circumstances but we are comforted to know that He knew best and look for that time when united with loved ones we shall see His face. My daughter who is now eighteen years is a great help at this time in the home and in the work."

Our heart-felt sympathy is extended to our brother and his daughter in their great loss and we urge all our readers to bear them and the work up in prayer.

**Mrs. William Wilson** of Niagara Falls, N. Y. went to be with the Lord on May 12th. Identified with the Assembly a number of years. Services were held in the home by D. Thomson, W. Martyn, and L. McKimmie. Final service in the Gospel Hall conducted by J. Graham, few having dry eyes as our sister's Saviour was presented.

**Mrs. Barbara Kiefer** of Elkhart, Ind. fell asleep in Christ on May 23rd, aged 76. She had been identified with the Assembly for many years, and was the widow of the late E. F. Kiefer. A. N. O'Brien conducted the funeral services.

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