



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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By JOHN WATT

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Serving the Lord

By J. T. MAWSON Editor of "Scripture Truth"

The Parable

A certain man had a great business with many branches, some of which were in distant cities. He desired that one of these should be well conducted, for so much depended upon the success of it. So he sent his son who had just come of age to take charge of it, and to represent him in the city where it was. For said he: "Who can render such faithful and loving service to me as my son."

Now before the son started forth he was long closeted with his father, for it was necessary that he should know how to act when away from home. His father told him that this particular business could only be rightly conducted from the central office, and that instructions which would be sent to him daily would have to be carefully followed.

There was a telephone for his use at any time, so that whenever a difficulty arose he could always communicate with his father. Then, not as a command, but as something he greatly desired, his father told him that when the day's work was done he wished to have a special talk with him, for then he could report his successes and failures, and **THEY COULD ALSO TALK ABOUT HOME**. The father laid stress upon this last sentence for he knew the character of the city to which his son was going, and that the only way by which he could be kept from falling into its ways was by having communications constantly with and about home.

It was a great day for the young man when he said "good-bye" to his friends at the railway station, for his father was trusting him upon an important mission and he was deeply affected by his loving confidence. He felt the responsibility of his position, yet he was not afraid of it, for he knew that in his communication with his father every difficulty would be solved every day.

So the days passed by. To please his father was his sole concern, and he was happy in knowing that his work was approved; but better to him than all was the time spent at the telephone when business matters were finished, the time spent talking about home.

Now, after a while, so well did the business flourish that the young man got proud of the results, and the notion crept into his head that he was a very capable fellow. He forgot that the prosperity was entirely due to his obedience to his father's instructions; and he began to think and act for himself. Worse still, he discussed the business with other tradesmen who did not wish his father's house well.

The Application

All who have believed on the Lord Jesus Christ and received the Holy Spirit of God, are sons of God (Gal.3:26; 4:6). All such are called to serve God and the Lord Jesus Christ.

Now while all service is the service of God, and we do it as His sons, as sons with the Father, yet the grace needed for the service and all guidance is more connected with the Lord Jesus in the New Testament. He gives to His servants their work (Lk. 19:13) and we have to learn that without Him we can do nothing (John 15:5). But the grace of the Lord is always sufficient for those who serve Him (2 Cor.12:8:9).

We may always be in communication with the Lord and with God our Father (Eph.6:18). We are to come boldly to the throne of grace (Heb.4:16), and have fellowship with the Father and with His Son Jesus Christ (1 John 1:3), and whatsoever we ask the Father in the Name of Jesus He will do it (John 16:23-27).

The Lord has called us His friends, and that means that He trusts us (John 15:14,15). But our success and His confidence depend upon our obedience.

We are happy as we study to show ourselves approved unto God, workmen that need not to be ashamed (2 Tim.2:15), and with the love of the Father in our hearts we shall not love the world (1 John 2:15,16).

We must avoid all pride, we must not be highminded, but fear (Rom. 11:20). Lowliness must be the mind of all the Lord's servants (Phil.2).

They told him that his methods were out of date, and that he labored too hard, and that if only he took their advice he would have more success in the business and more time for his own pleasure. They told him that some of his father's representatives only worked at the business one day a week, and spent the other six in pleasing themselves, that this made them very popular with the men of the town, and they advised him to do the same.

He was foolish enough to listen to their advice in many respects. The consequence was that his new methods and schemes monopolized his time, and though he did not perceive it, the business suffered, and he had less relish for those home talks.

Then there came an evening when he did not answer his father's call; he was not there to answer, for he had accepted an oft-repeated invitation to join some of the young men of the town in some "quite harmless" pursuit of theirs; and that night he had no communion with home, and his father's heart was sad.

While he was away with his new friends that day, some business rivals succeeded in breaking into the premises, and in stealing valuable information, and in spoiling the stock; indeed, if he had not got into communication with his father as soon as he discovered this, the damage would have been irremediable; as it was the loss sustained was considerable, and he was to blame. He confessed all this to his father, and was freely forgiven, and the lesson served him for many a day. So he continued, sometimes very zealous and at other times careless, until at last the time came for his return home. What a day the home-going was; the father was delighted to have his son with him again, and the whole family rejoiced. How happy too, the son was, for the days had been long and weary sometimes, and he had never been happy in the company of the young men of that city.

But when he had been welcomed and feasted he was again closeted with his father, for he had to give a full account of all his doings. Together they went through each day's work, and the father approved everything that he could; but he also pointed out where his son had failed, sometimes through carelessness, sometimes through wilfulness, but always because he neglected to communicate with his father.

Then the son saw everything just as his father showed it to him, and acknowledged that every success he had had was due to his father's wisdom, and all the failure was his own. Yet for the successes his father rewarded him, so gracious was he; while for the failures the boy suffered loss, for every day that he had lived to please himself was a lost day.

As a result of this interview the son's love for his father and his admiration for his wisdom greatly increased; he had not before known how good and gracious he was, and every difficulty was solved and all reserve was removed, and the son was qualified to serve in a wider and more responsible sphere.

Separation from evil is also necessary, for evil communications corrupt good manners (1 Cor.15: 33). Those who desire to be vessels meet for the Master's use must depart from iniquities (2 Tim.2: 19-22).

The friendship of the world is enmity against God (James 4: 4), and to walk with the world defiles ones garments (Rev.3: 4).

When failure and sin is confessed there is always forgiveness (1 John 1:9).

The day of the home-going is before us, for the Lord has promised to come again and usher us into the Father's house (John 14: 3). What a day of rejoicing that will be!

But there is also the Judgment Seat of Christ at which all must stand (2 Cor. 5:10). We shall stand there in our glorified bodies altogether like Christ, but our whole lives and our service will be reviewed there and we shall see it as the Lord has seen it. All that has been for His glory will be rewarded, and that which has been of and for self will be burned up (1 Cor.3:15).

Then shall we know as we are known (1 Cor. 13:12), and the grace and goodness of our Lord towards us and all our wilfulness and folly will call forth sweeter and louder praise. Then shall we serve Him without any failure and see His face, and His Name shall be in our foreheads (Rev.22: 3,4).

The Responsibility of the Hearer

By RODERICK McKECHNIE, Glasgow

(Mark 4:24; Luke 8:18; Revelation 3:24)

All-important results are ascribed to hearing in the Scriptures. Through hearing comes faith (Rom.10:17); and life (Jn. 5:24, Isa.55:3); and next to the possession of life is the growth and manifestation of that life and here again hearing occupies an important place (Rev.2:7,11, etc.). Yet we live in a day when the average hearer overlooks his own responsibility regarding what he has heard, and assumes the superior position, considering himself unreservedly qualified to judge the preaching, or to advise the preacher about his work.

"Take heed what ye hear," (Mark 4:24) said the Lord. That is we ourselves determine the things to which we give heed. In the language of Bunyan "Eargate" is the chief entrance to "Mansoul," and the fate of the city is decided there; and here the Lord by His warning shows that we ourselves are responsible for what we allow to enter. How important then it is to guard Eargate, especially when there are so many enemies of the soul abroad, ever seeking admittance by stealth, cajolery or force.

False doctrine is rampant, trying to effect an entrance, but when once admitted what havoc it causes. Let us test the ideas and sayings and judgments of men by the standard—the Word of God—and if they conform to that standard let us welcome them, but if not reject them.

Gossip and evil-speaking too are usually waiting outside, and are too often welcomed, to our sorrow later on. In all idle and evil speaking the hearer is equally responsible with the speaker. No one would speak unless he had someone to speak to; the supply is governed by the demand. May we rigidly exclude from Eargate all gossip and evil speaking which alas are too common today even among the people of God.

But the Word of God itself, unadorned by man, do we admit it, or are we often guilty of accepting what is of man, and

yet refusing what is of God? A searching thought, surely!

But further the Lord said, "*Take heed how ye hear*" (Luke 8:18); that is, the profitableness of the truth heard depends on the mental attitude of the hearer. Mark's rendering of our Lord's words shows that we ourselves determine what we will listen to, but Luke's rendering makes plain that we are responsible not only for what we hear, but for the results accomplished through our hearing. Or to revert to Bunyan's allegory, Mark shows that we are responsible for what we allow to pass in at Eargate, Luke that we are responsible for what it accomplishes when it has gained an entrance. Careful tending of what we hear makes us not hearers only, but also doers of the word.

The parable of the sower shows further the responsibility of the hearer. In this parable, as recorded by Luke, the seed is the Word of God, yet the fruitfulness of the seed depends on the condition of the soil. It is indeed the parable of the soils, that is, of different types of hearers.

In the seed sown by the *wayside* we see the careless hearers. They hear but guard not the truth they have heard, and it is lost to them through the activities of the enemy. This the Lord applies to the unbeliever (Luke 8:12) showing the solemnity of hearing but not unto salvation.

The *rocky ground* represents superficial hearers. They hear and even show signs of the truths they have heard bearing fruit, but they are not rooted, and when the influences and testings of this life—represented by the sun—bear upon them, they are unable to stand it and they disappear. Herein lies the explanation of the lack of steadfastness of many professing Christians today. They start well but that is all. As good root formation is essential to a plant to provide nourishment and support, and to enable it to make progress and bear fruit, so in the Christian life. Being rooted and grounded in the truth—which is done in secret and is un-

seen of men—must precede public testimony and fruit bearing. Where a plant has good roots, fruit is a matter of course, but if the roots are poor the whole plant will ultimately fail. May we all seek to grow down before we seek to grow up; to learn in secret before being manifested in public; or in other words may we not be “rocky ground” hearers.

Next we have the *accommodating hearers*—those who have a place in their hearts for the good seed of the Word, but for the thorns and briars of this world as well. They endeavor to accommodate everything and to bear fruit for God and for the world at the same time. But the Lord shows that this is impossible, yea that the affairs of this life will assuredly get the better of the good seed in such circumstances.

In the case of the seed on the rock we learn that there are those who “fall away,” and of the seed among the thorns that there are those who “come short.” One is afraid of being branded as a preacher of the “falling away” doctrine, so we swing to the other extreme, and forget that there is a falling away from that salvation (for salvation is a very comprehensive word) which is reached in fruit bearing. There are those who shall have an abundant entrance; there are those who shall be saved yet so as by fire (1 Cor.3:14,15). And all depends on the condition of the soil, that is, on the attitude of the hearer.

Lastly there are the *profitable hearers*—those who pay attention to what they hear and to how they hear and they bear fruit unto God (Rom.7:4).

Leaving the parable and using “great plainness of speech” we will now refer to those types of hearers—both believers and unbelievers—who are most difficult to deal with, and who may consider that they do not come under any of the categories referred to above. We have

1. Practical Hearers.

This is a term that appeals to the age. Such hearers value what they hear according to how it will meet their immediate needs, or support their own views, or enable them to attain their own ends.

If what they hear irritates them they condemn it. They may be practical from their own point of view, but they are intensely unpractical in the things of God and eternity.

2. Unpractical Hearers

Such want nothing for themselves. All they hear is intended for others, and should it be something that exactly suits their own case they regard the speaker as offensively personal.

3. Listless or Inattentive Hearers

Those in this class are attentive only to what amuses them, but to truth for their profit (which has always more or less of a sting in it) they pay no heed, and yet they blame the speaker for not holding their attention. They are the counterpart of the soil in the wayside condition, blaming the seed, yet the fault is their own.

4. Aesthetic Hearers

Such are they who pay attention not so much to what is said as to the manner of saying it. Mistakes and mannerisms from the preacher prejudice them against him, and they will not hear such a one. Of course a message well served is much more acceptable than one badly served, and we would not seek to encourage, let alone excuse, ignorance or neglect of the rules of speech or of knowledge on the platform. But our God works in peculiar ways. He sends ignorant fishermen to preach to the learned rabbis at Jerusalem, and the cultured disciple of Gamaliel to the barbarians of Melita. Our responsibility to God lies in our treatment of His message, and not in a criticism of the manner in which it comes to us.

His Glory and Ours

He shall come in the glory of His Father, Matt.15:27. He shall come in His own glory, Luke 9:26. We see Jesus . . . crowned with glory, Heb.2:9. God hath called us unto His eternal glory, 1 Pet.5:10. Suffering . . . not worthy to be compared with the glory, Rom.8:18. The glory that shall be revealed, 1 Pet.5:1. Sown in dishonor, raised in glory, 1 Cor.15:43.

William Luff.

Who Was the Waster?

By A. J. McKELLAR, Berry Creek

"To what purpose was this waste? (Matt. 26: 8). This question, from the lips of Judas, tells its own story of the traitor's heart. Anything yielded to that lowly One, over and above what might be required to meet His simplest needs, was *waste*, simply *waste*.

After God's prodigality in giving so lavishly to man, such a question might well move us to tears. A little extra for Him—the One who for our sakes became poor—is still considered by our stony hearts, as bordering on extravagance.

Judas, so careful, so cool, in his calculations, makes the very mistake he condemns so quickly in another. Waste! who so terrible a waster as he? The *Gem* of heaven and earth is valued by him and sold for thirty pieces of silver! And what was the value of such an One, even to Judas? Sold, for all the silver and gold of earth's rugged hills, the *Gem* is sacrificed at a ruinous price. What an awful waster Judas truly was.

Later, even the thirty pieces of silver, once so highly desired, are thrown to the winds in his path of folly and waste.

The final chapter in his reckless waste is short and terrible, and with an action that speaks louder than words, he estimates his *life* as being wasted, and becomes the out-standing suicide of Scripture.

What a relief to turn in mind to our wasteful friend, Mary of Bethany. Her love, type of all true love, is very weak at one point. Love is always weak on calculations. When it comes to figures, arithmetic, and cost counting, love is blissfully ignorant. Love only stops at the final count—gives *all*, lavishes *all*—and thinks it no waste. Such was Mary's attitude toward Him; surely a rebuke to us, in our selfish economy.

What wouldn't we do for Him if only we had the opportunity? Is this the thought that sometimes seems to possess our hearts? "Inasmuch as ye have done it unto one of the *least* of these my brethren,

ye have done it unto *me*." Surely these words, meant 'tis true for a future day, have also a message for us today. A cup of cold water, an alabaster box and all between, below or above, can be rendered to Him, and thus saved—not wasted.

When the books of Heaven are opened and profit and loss are finally declared, we will find that much that the world estimated as waste goes down as eternal credit; and much that has been considered credit will go down as so much eternally wasted.

For Him, for His Name, for His dear ones; all done in this way is not wasted. All else could be summed up under the question of Judas, "To what purpose was this waste?"

Two Prayers and Their Answers

By R. F. VARDER, Chicago

"Lord, save me" (Matt. 14: 30)

"Save Me, O God" (Psa. 69: 1)

We were struck with the similarity of these prayers: the first, uttered by Peter; the other, the heart-language of the Son of God.

But how different were the circumstances attendant on each prayer! Peter, in obedience to the Lord's word "Come," came down out of the ship and walked on the water but, being of little faith, he doubted and *began to sink*. In his distress he prayed *one prayer*, only three words. He prayed but *once*, and *immediately* his Lord's hand was stretched forth so save. It was the experience of a few moments.

Our Lord, in obedience to the Father's will, also *came down*. He left the glory which He had with the Father before the world was, came to earth and walked the rugged, thorn-strewn path which led only to the cross.

He, Himself, said, "As the Father gave me commandment, even so I do. *Arise, let us go hence*" (John 14: 31). And he went all the way to Calvary where the powers of earth and hell combined to get rid of Him and the waterspouts ("cataracts"—Newberry marg., Psa. 42: 7) of God's right-

eous judgment from above overwhelmed Him.

Peter *began to sink*, but He *sank* in deep mire while the floods overflowed Him. (See Psa.69: 3.)

In contrast to Peter's once uttered prayer, our Lord, in the deep anguish of His soul, prayed *three times* in the garden of Gethsemane, for deliverance, if such were possible and according to the Father's will. Nor can we limit our Lord's petitions for deliverance to His thrice-repeated prayer in that place, for we learn from Heb.5:7, that, in the days of His flesh, He offered up prayers and supplications with strong cryings and tears to Him that was able to save Him from death. If the mountain sides of Judea could speak, what a tale would they unfold!

Our Lord's acquaintance with grief is readily seen as we trace His pathway here among His sinful and needy creatures but, if we would know Him as the "Man of Sorrows" we must repair to the dewy mountains where, in the dark watches of the night He Who seeth in secret saw the falling tears, and where the "Ear that never shuts when sink the beams of light" heard the strong cryings, the prayers and supplications; or to the Garden where, while His disciples slept, His exceeding sorrow was manifest in His blood-like sweat.

As, in John 17, there is given unto us a sample of the present intercessory work of our Lord, we believe that we have, in many of the Psalms, His heart utterances and, it may be, His spoken words—spoken while here below.

See, for instance, Psa.22:2, "O my God, I cry unto Thee in the day-time and am not heard and in the night season and am not silent." And Psa.42:3: "My tears have been my meat day and night." Also Psa. 69:3: "I am weary of my crying, my throat is dried, mine eyes fail while I wait for my God."

When Peter "cried," his Help was near, but it was not thus with our Lord; for we read in Psa.22:1, "Why art Thou so far from helping me" and again, in verse 11, "*Be not far from me, for trouble is near and there is none to help.*"

Peter was immediately saved from death but, not so was our Lord. The Father had treasured those tears in His bottle. Those prayers were not forgotten although the answer was deferred. Meanwhile, He must "*wait*" for His God.

As we listen to the sad music of His grief, as the sweet Psalmist of Israel pours it forth from his spirit-taught heart, we fail to discern even one note of despair. His faith in the God of Resurrection failed not, even in the midst of His deepest woe.

Do not the thrice repeated words, "My soul . . . hope thou in God, for I shall yet praise Him" (as recorded in Psa. 42 and 43) tell out, in no uncertain tones, his confidence in God? And who can tell what peace pervaded His soul as, redemption finished, reconciliation accomplished, sin put away and Satan judged, he calmly expressed that confidence when, with His latest breath, He said "Father, into Thy hands I commend my spirit"?

Is it not possible that, amid the pain and stigma of the cross, He had anticipations of that joy that awaited Him when the Father, welcoming Him from the dead, should say, "Thou art my Son, this day have I begotten Thee" and when He should declare the Father's Name to His brethren, as He did on the morning of the Resurrection Day.

A faithful God could not disappoint Him.

On the morning of the third day an empty tomb, (while showing the greatest manifestation of the power of the Omnipotent God) proclaimed that the prayers for deliverance had been heard; and a rolled-away stone, with an angel sitting on it, showed His contempt for the efforts of puny men to keep His Son in the grave.

*"Vainly they watch His bed
Vainly they seal the dead."*

Psa.40:1-3 speaks, primarily, of Him. Having been brought out of the horrible pit and the miry clay, He could say "He (God) hath put a new song in my mouth, even praise to our God." Has that song ceased? Will it be heard no more? Nay! That song will go on unceasingly throughout eternity. Earth's songs have "finale"

written at the end, but not so that song. "In the midst of the Church will I sing praise unto Thee" will have its perfect fulfilment when He, her Head, shall, as the Chief Musician, lead our songs of worship to Him Who sits on the rainbow-circled throne.

And may it not be that when we are

gathered in His Name down here and there is an Unseen Presence, even Himself, in our midst, there is also a Voice unheard by us, but heard by the Father, blending with our voices as we pour out our hearts in adoring worship to His God and ours?

Strife

By JOHN RANKIN, California

Strife is an expression of enmity. It descendeth not from above. In its origin it is earthly, sensual and devilish (James 3:14,15). It is mentioned among the works of the flesh in Galatians 5:20. It is seen in Romans 1 as one of those many evils with which the ungodly heathen are filled. It was in evidence in the Corinthian Church (1 Cor.3:3; 2 Cor.12:20). The Roman believers were warned against walking in it (Rom.13:13). To the Philippians Paul spake of some who preached out of envy and strife and he gave the exhortation to "Let nothing be done through strife and vainglory" (Phil.2:3). Timothy was told to avoid foolish and unlearned questions knowing that they gendered strifes even as he had been informed in the first epistle that the man who consents not to wholesome words even the words of our Lord Jesus Christ is proud and sick about questions and strifes of words whereof cometh envy and strife.

How frequently strife comes before us on the sacred page! It was strife that caused the separation between Abram and Lot. It was strife in the congregation of the Lord that provoked Moses to rebel against the commandment of the Lord to sanctify Him before their eyes; that is the water of Meribah (strife) in Kadesh in the wilderness of Zin (Numbers 27:14; Psalm 106:32,33). Even among the Lord's disciples on the eve of His crucifixion there was strife as to which of them should be accounted greatest. Thus strife is not confined to the ungodly, those who know not

God, but among the very people of God it has in all ages wrought its terrible havoc. And who is there, we might ask, among us that is found proof against it?

In reading the book of Proverbs it will be found that there are many references to strife. Its first occurrence is in chapter 3:30 where we read "Strive not with a man without cause, if he have done thee no harm," and the next is in chapter 10:12 where it is seen that its root is firmly planted in the soil of hate—"Hatred stirreth up strifes: but love covereth all sins."

In a corresponding passage it is said "He that covereth transgression seeketh love," not that he seeks to win love from others but rather to exercise that divine love which God hath poured forth in his heart by the Holy Ghost given unto him. Love is of God and he that loveth is born of God for God is love. Genuine love has a very large mantle. Such love though never found rejoicing with iniquity but always with the truth, covereth all sins—"covers them partly from the eyes of God, in praying for the offenders; partly from the eyes of the world in throwing a cloak over our brother's nakedness; especially from its own eyes, by winking at many wrongs offered it."

It has been said, "There are two ways of making peace and reconciling differences; the one begins with amnesty, the other with a recital of injuries, combined with apologies and excuses." The latter (man's way) has these disadvantages, "It is as the chafing of a sore; it creates the

risk of a new quarrel (for the parties will never agree as to the proportions of injuries on either side): whereas either party would rather be thought to have forgiven an injury than to have accepted an excuse."

Solomon the wise would have us begin with amnesty and for our encouragement it is written "He that converteth a soul from the error of his way shall save a soul from death and shall hide a multitude of sins" (James 5:19).

Three other passages speak of stirring up strife. Here we shall link two of them together as they convey precisely the same truth. "A wrathful man stirreth up strife" (chap.15:18); "An angry man stirreth up strife" (chap.29:22).

Along with true piety there will ever be

The Evidences of Forbearance, Gentleness and Friendliness.

Occasions there will be when discipline for transgressions will be necessary but associated with faithfulness there must ever be a friendly spirit. Love is not easily provoked but because it is so much wanting how seldom is given the soft answer which turneth away wrath or turneth back passion. The opposite of "turning back passion" or "beating down" the violence of wrath is "stirring it up," causing wrath to "flash up" or "blaze out." In contrast to the soft answer or the gentle tongue that breaketh the bone there is alas the bitter word that stirreth up anger—the 'word of pain' the violent word such as an angry man would speak which breaketh the heart with grief and sorrow. Let us remember for our good that he that is slow to anger appeaseth strife but a furious man or passionate man aboundeth in transgressions (ch. 15:18; 2:22).

"He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat" (chap.28:25). Here the third reference to stirring up strife is attributed to pride or to covetousness as some authorities understand it. "Covetousness is idolatry. The covetous man overreaches others to get what he is after whether it be wealth, place, fame or power and in the pursuit of his object he

thereby stirs up strife. The promise "shall be made fat" is not to the covetous man but to the peaceful and contented man who putteth his trust in the Lord. It may be noticed that the same promise is given to the liberal soul or soul of blessing in chapter 11:24 and to the diligent soul of chapter 13:4. How appropriate in this connection is the exhortation in Heb.13:5, 6, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, 'I will never leave thee nor forsake thee.' So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." (Continued in Next Issue)

Captured Hearts

By H. ARTHUR WOOLLEY

Some men have a wonderful way of winning others to themselves. There is a drawing power about them, a singular magnetism, a personal charm which brings folk of all sorts to their side. Such a one was David, who in this respect is a striking type of the Lord Jesus Christ.

You remember the motley crowd that came down to the cave Adullam. Every one in distress, in debt, or discontented (bitter of soul) "gathered themselves unto David." A rough lot to handle. Yet David had full control. In fact "he," we read in 1 Sam. 22:2, "became a captain over them." Why? Because they were attracted to his person: they trusted him: they knew that with him they would be in safeguard.

Passing from the general to the particular we will look at three individuals, each of whom came under this same magnetic influence in a marked manner.

First, Jonathan. You know the story. When David, back from his victory over Goliath, had finished speaking to Saul, Jonathan's soul was knit with the soul of David, and Jonathan loved him as his own soul. *David had captured his heart.* In proof of which this gallant young prince unhesitatingly divests himself of everything—robe, garments, sword, bow, girdle—and gave all into the hands of the one

who had so completely won his affections (1 Sam.18:4). He "stripped himself" for David, so intense was his devotion. Have we done that for great David's greater Son and Lord—for our Savior and Lord? Have we yielded *all* to Him who is worthy of *all*? Reader, is thy heart as Jonathan's?

Is Thine a Wholly Captured Heart?

Secondly, Abigail claims attention. If Jonathan speaks of the devotion which is so precious to Christ, surely this remarkable woman—not beautiful of face merely, but "of good understanding"—will teach us the ever-needed lesson of humility. Space forbids detail—the entire chapter should be read—but look how she meets David, notice her posture, ponder her words, see how her heart goes out to him. Then after Nabal's death when David sends for her to become his wife what does she say? "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord" (1 Sam.25:41). Oh, that this lowly mind, this meek and quiet spirit, which is in the sight of God of great price, might be ours!

Lastly, we have the loyalty of Mephibosheth to King David. Loyalty in a great crisis (2 Sam.19). Truly his was a captured heart. Indeed, so thoroughly was his heart with David, so entirely had David won his affections, that he "had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace." Do we miss our absent Lord to that extent? Mephibosheth's life was centered in David. For him life was meaningless—was unthinkable—without the presence of his royal benefactor. Though lame and apparently useless Mephibosheth was "true-hearted, whole-hearted, faithful and loyal."

How perfectly was all this seen in the Man Christ Jesus! Think of His devotion to the Father. Think how he humbled Himself and became obedient unto death, even the death of the Cross. Think how His fidelity to the Father's will took Him into Gethsemane and on to Calvary! Verily He has given us an example that we

should (entirely by His enabling) walk even as He walked.

If through these reflections our hearts are being searched, shall we bow in humble confession? Let us tell Him just how we feel about things. Let us turn to Him in prayer.

Lord, I have come so far short of Thy will for me; but do, I pray, set on fire my heart's devotion to Thyself. Fashion my mind like unto Thine own. Cause me to be unswervingly loyal to Thee. So shall my life be to Thy praise and glory. Amen.

The One Body

"Those members of the body which *we think* to be less honorable . . . *but God* hath tempered the body together . . . that there should be no schism in the body; but that the members should have the same care one for another" (1 Cor.12:23-25).

Those who are in the sects are greatly hindered from carrying out the above, because in the first place, the TRUTH is not known; and secondly, because of the artificial barriers that divide them. Thus churchmen naturally do not care in the same way for dissenters as for churchmen, and vice versa, although it must be owned one often sees the family ties overcoming the sectarian differences.

We, however, have no excuse, for God has given us the truth, and led us outside the barriers. Our boast is that we alone are on the ground where we can equally own every true Christian.

Are We Letting Slip That Which Is Our Boast?

Are we finding in the increasing numbers on "the right ground" a sufficient sphere for our love and sympathy, so as practically to exclude, in a great measure, other members of the "one body"?

Have we in heart, "THE SAME CARE" for all members of Christ in the locality where we dwell? We may not always be able equally to show it, but are we seeking, as far as lies in our power, to do so?

Is our love to other Christians so pre-eminently ardent and unaffected as to show them the reality of the membership

we alone profess PRACTICALLY TO HOLD? Is the truth so widely proclaimed by our tracts thus manifested in our lives?

Let us beware of Satan's devices, who will be well content to leave us the name, so that we deny its power—who will not object to PREACHING what we do not PRACTICE. Is he not, even now, seeking to make us use the very title by which we are known, which is the birthright of every child of God (ALL YE are BRETHREN), in an EXCLUSIVE SENSE?

A large heart and a loose path, or a narrow heart and a narrow path, are alike suited to our nature, and BOTH DENY THE TRUTH OF GOD. What the Lord wants and what we must have, unless we would prove traitors to what has "brought us out," is a large heart, while walking in a narrow path.

God has wonderfully kept our feet, but are our hearts in the circle of His affections? Some of us would be considerably surprised if we saw HIS THOUGHTS this moment about His people. SELF COMPLACENCY WOULD BE GONE.

The Believer's New Life

By WILLIAM FERGUSON, Detroit

(Concluded)

Romans Six

He That is Dead is Freed from Sin (or Justified), v. 7.

God had decreed long before "the soul that sinneth, it shall die" (Ezek. 18: 4). "All have sinned" hence all must die. After death comes judgment. There is only one way to get out from under the condemnation of a just God and that is by death. The sinner must die. But nineteen hundred years ago there died upon a tree outside the city walls of Jerusalem a man, the man Christ Jesus, the Savior of sinners, the One Who came to seek and to save that which was lost. The moment the helpless, lost and guilty sinner looks away to the Lord Jesus Christ, Who died and rose again, and trusts his soul's salvation to His finished work and shed blood, that moment the sinner dies. The believer in Christ is as truly dead in regard to the

paying of the penalty required as was the Victim of Whom it was exacted and Who became answerable, and expired upon the tree of the curse.

*"Tree of the curse, man at his worst,
Depraved, corrupt, deceived and base;
Tree of the curse, God at His best,
A ransom here, Oh sinful race."*

Sin Shall Not Have Dominion Over You, v. 14.

The closing verse of chapter five has in it these words "sin hath reigned." This is true of every son or daughter of Adam in his natural state. The sinner is under the power and control of sin. Sin is on the throne. Sin reigns. The life proves that an unseen power controls and guides the steps, the words, the actions. But at conversion, all is changed. Sin is no longer on the throne. Sin shall not have dominion over you. In verse 17 we have these words "But God be thanked that ye *were* the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" and verse 18—"Being then made free from sin (*i.e.*, from its power), ye became the servants of righteousness." The child of God does not live under the power and control of sin. 1 John 3: 8, "He that *committeth* sin is of the devil." He that continues in a course of sinning, he, whose habit of life is to sin, is not of God. Sin may bring down the child of God, and bring him very low, but he is not like the worldling who revels in it. Under the chastening hand of his God and Father, he is brought to see the folly that he has wrought and by confession in God's presence, through the priestly office of the Lord Jesus Christ, fellowship and communion with God is restored and he benefits by the lesson, often sorely learned. Sin shall not have dominion over you.

Fruit Unto Holiness, v. 22.

The result of apprehending in some little measure what we have been delivered from, and the great salvation which is ours, is that there is a desire to bring forth fruit unto God. God expects fruit from that which is His planting. It is true that some bring forth thirty-fold, some sixty, some a hundred, but there is fruit. Gal. 5:

22 gives some of this fruit—"The fruit of the Spirit is love (to God, to His people, to His Word), joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." There is no possibility of a child of God continuing to be fruitless according to John 15:2. "Every branch in He that beareth not fruit, He taketh away." Where there is no fruit the chastening hand of the Father is put forth and discipline is exercised which may end in the taking away of the child of God altogether prematurely (1 Cor.11:30). "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit" (John 15:2). Not all of the discipline of God is on account of fruitlessness. He expressly states that the branch that beareth fruit He purgeth, and very often those who are living lives that are well-pleasing to Him come in for a large share of His chastening hand that they may bring forth more fruit. God desires fruit. One old writer has well said "If thou shouldest be unwilling that the things which are bad should be taken away from thee, it will become necessary that thou thyself should be taken away." May the words of the Lord Jesus ring in our ears continually and spur us on to live more for Him during our brief sojourn here—"Herein is My Father glorified, that ye bear *much fruit*" (John 15:8). There is every encouragement to do so and since we are linked up to the true Vine there is every opportunity to do so, but may we remember it necessitates purging and pruning which however is done always with a divine purpose in view.

*"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.*

*His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."*

Let each reader of these words who loves our Lord Jesus Christ in sincerity seek to walk closer and closer to Himself, the only place of rest and joy and fruit-

bearing.

I close with the words of another—"The foundation of Christianity in a man is for him to become a disciple of Christ; its complete superstructure is to be a *disciple of Christ*." What a contrast to the false disciple "ever learning, and never able to come to the knowledge of the truth."

(To be Continued)

Gems of Truth from the Revised Version

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

Smouldering or Blazing—Which?

"Stir into flame the gift of God which is in thee" (2 Tim.1:6, R.V., MARGIN).

It was suggestively said of the maiden Aunt Jane who brought up that famous Edinburgh minister, Dr. Wilson, of the Barclay Church, that "*she was fitted to guide Christian zeal without chilling it.*" What a rare and valuable gift that is! Too often the zeal of the young Christian is chilled and stifled by the older and more experienced believer. This ought not to be. Many bright and promising Christian buds have been cruelly and fatally nipped by the frosts of unwise and unkind criticism. What a lot some Christian men and women will have to answer for in this connection! May we seek from the All-wise One the equipment required "to guide Christian zeal without chilling it."

But Christian zeal often needs stirring up as well as guiding. The best fire ever kindled cannot burn well without an occasional stir. A fire, if neglected, will cease to burn brightly, will begin to smolder, and eventually will die out. Are you a smouldering or a blazing Christian? If you have lost your first love for God and for souls you have reached the smouldering stage. We pray you remember that a smouldering fire is not only useless but a positive nuisance; not only incapable of setting others alight, but smudging and defiling all within the circle of its influence. Cecil, in his "Memoir and Remains" makes

this very wise observation: "I have often had occasion to observe that a warm blundering man does more for the world than a frigid wise man." And history as well as personal observation proves this to be quite correct. May the Lord make us burning and shining lights "clad with zeal as with a cloak," blazing for God!

Even a Timothy needed the apostolic exhortation to "Stir into flame the gift of God which is in thee." Timothy not only had great natural gifts, but evidently at his ordination God bestowed upon him a special gift. Probably the gift he was thus honored with was that of an evangelist. Had he been neglecting this evangelistic gift in preference to others he may have had? We cannot say definitely, but Paul's stirring exhortation seems to imply this. One thing we do know, that many today neglect their evangelistic gifts to engage in teaching. This is a temptation not a few succumb to. Many so neglect the evangelistic gift that it seems to have atrophied. We have known evangelists who have so given themselves up to the ministry of teaching that they have found the delivery of a plain simple Gospel talk a hard and uncongenial task. What once they revelled in had become a bore; and what they formerly were so blessed in had become a sterile service. This ought not to be. No gift should be neglected; all should be prized and developed. Let every gift become incandescent for God. "Stir into flame the gift of God which is in thee."

"A very useful man when he cools down." That was the verdict passed upon the late Dr. H. Grattan Guinness by his pastor Dr. Morton Brown, when, at the age of 21, he went down to Cheltenham in June 1856, and began to preach in the open air in spite of much opposition. "Did he say that?" asked the young evangelist, when his brother Wyndham reported the remark. And then he stood still and looking up to heaven, calmly, and solemnly said:

*"His grace shall to the end
Stronger and brighter shine,
Nor present things, nor things to come,
Shall quench that spark divine."*

Rudeness and Christian Courtesy

The offensive manners of some servants of the Lord are to be deplored. Whether as casual visitors or as guests they ought to keep their place, and leave behind them a savor of the meekness and gentleness of Christ. A rude overbearing manner is not a feature of one who has been with Jesus. Some interfere with what they see and hear in the homes of those they visit. We have known a luxuriantly furnished drawing-room, the lack of family worship, wines on the table, books of a certain character, training of the children, and other matters meddled with by servants of the Lord. They have no right to do so. As guests for the time being, they should not go out of their place. They are not called upon to put everything and everybody right which they may deem wrong.

The Lord did not interfere in the domestic scene recorded in Luke 10:38-42. He was there as a guest, but when appealed to, He uttered His mind. When your help or advice is asked, give it, but not till then.

A servant should represent His master in all things. "Good manners" (1 Cor. 15:33) are incumbent on all, but especially on those whose profession is to be much in the company of the Lord. We have met with many of heaven's aristocracy, with heaven's nobility, beneath a fustian jacket or a tattered gown. Thoughtful consideration for all, especially for the weak, the aged, and for *all* of the gentler sex is the very essence of Christian courtesy, and that at all times and under all circumstances.

Evangelists need not be rude. There is a wide gulf between rudeness and faithfulness. There is lacking amongst us all in Christian intercourse the spirit of Christ. All—servants of the Lord especially—should assiduously cultivate "good manners" which are formed after Christ.

—Walter Scott.

It is becoming, and frequently convenient, that the teacher's personality should be hidden and forgotten in his message.

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

Verse 7. But if—This verse gives a further proof that, were God unrighteous in visiting with wrath, He could not exercise the function of Judge. The question now to be asked is an extension of the preceding one, and covers the first section of the argument of this chapter.

the truth of God—This stands for the truthfulness of God. Cp. v.4.

through my lie—*i.e.*, through the lie with which his detractors charged the apostle.

abounded—*perisseuō*, to exceed, to go beyond, here in the sense of becoming conspicuous.

unto His glory, —*i.e.*, so that He is glorified. The whole sentence is parallel to the first question in v.5.

why am I also—The pronoun bears stress. Apparently the apostle is not speaking in a general way but primarily of himself.

still judged as a sinner?—*i.e.*, when it is recognized that the effect of his sin is to enhance God's glory.

Verse 8. and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.—His adversaries charged the apostle, on the ground of the Gospel he preached, with encouraging sin as a means of enhancing the glory of God's grace. The argument of his question and answer does two things: (1) it shows that, so far from his being delivered from judgment, on the ground that his (supposed) lie makes for God's glory, he must thereby himself come under Divine judgment, and (2) it dooms his detractors to judgment, for they stand condemned in their very condemnation of him. This is the only alternative to the scandalous principle in v. 8. Since for example, David's sin only vindicated God's justice (v.5) all sin will do the same. The

apostle does not stay to discuss the point further, for God's position as Judge is impregnable. In that case the very question as to whether it is unjust for God to punish only reveals ignorance of God. No one will be able to find an excuse on that ground.

Verse 9. What then? are we in worse case than they?—*i.e.*, if this is so, is the argument to lead to the conclusion that the Jews, so far from being better off than the Gentiles, are in such a position that their very privileges bring them into greater condemnation than that which the Gentiles will suffer. The A.V. is misleading here.

No, in no wise: for we before laid to the charge both of Jews and Greeks,—*proaitiaomai*, "to lay to the charge," is found here only in the N.T. The reference is to what has preceded in the Epistle.

that they are all under sin;—*hamartia*, lit., a missing of the mark. The word, however, is used in a comprehensive way for sin in general. Sin is viewed here as a power controlling man, from which escape on his part is impossible. See Gal. 3:22, which declares that there is no exception to the sinfulness of man. Sin is here, as there, virtually personified; cp. chap. 6, and Isa.64:6.

Verse 10. as it is written,—A series of quotations follows which are taken for the most part verbatim from the LXX. The apostle shows that the sinful state, both of the Jew and the Gentile, is confirmed by the testimony of Scripture. Of the six quotations which follow, five are from the Psalms and one from Isaiah.

There is none righteous, no, not one;—This first quotation is introductory, and is a free rendering of Psal.14:13, which states the universality of sin. In the following quotations there is perhaps a more special reference to Israel, but the tenor of the whole passage is an enforcement of the fact that both Jew and Gentile are under

sin. The quotations consist of (a) a generalization (vs.10-12), (b) specific sins (vs.13-15), (c) three statements of a general condition (vs.16-18).

Verse 11. There is none that understandeth,—a quotation from Isa.52:15. Contrast Rom.15:21. These two passages are the only place in the Epistle where *suniēmi*, "to understand," is found. Here lack of understanding is shown to be characteristic of the unregenerate condition; in 15:21 the possession of understanding is shown to be the effect of the Gospel.

There is none that seeketh after God;—Contrast Acts 15:17. The quotation there points again to the effect of the Gospel.

Verse 12. They have all turned aside,—*eklinō*, "to turn aside," is found again in 16:17, and elsewhere in the N.T. only in 1 Peter 3:11.

They are together become unprofitable;—The Greek word *achreioomai* is a translation of a Hebrew word meaning "to turn aside," and so "to become useless." The corresponding adjective, *achreios*, useless, good for nothing, is found in Matt.25:30 and Luke 13:10 only; an associated word *achrēstos* only in Philm.11. That latter means lacking in what is good, while *achreios* means lacking in utility.

There is none that doeth good, no, not so much as one:—For the word *chrēstotēs*, "good," see note on 2:4. While it there signifies "kindness," here it simply denotes "good."

Verse 13. Their throat is an open sepulchre;—Jer.5:16 describes the quiver of the Chaldeans as an "open sepulchre," but there the phrase is symbolic of power of destruction. Here, as in Psa.5:9, the reference is to the noxious character of that which proceeds from their mouths, as of exhalations from a grave.

With their tongues they have used deceit:—This is from the LXX of Psa.5:9; the Hebrew has "they make smooth their tongue." The form of the verb in the Greek is the imperfect tense, signifying continuous action in the past.

The poison of asps is under their lips:—from the LXX of Psa.140:3. The suggestion is that of the malicious infliction of pain.

Verse 14. Whose mouth is full of cursing and bitterness:—a shortened quotation from the LXX of Psa.10:7, which adds the word "deceit." The Hebrew has "deceit and oppression." *Gemō*, "to be full of," conveys the idea of being heavily laden with. It is to be contrasted with the passive form of *plerōō*, which simply means "to be filled." Cp. Matt.23:25,27; Luke 11:39.

Verse 15. Their feet are swift to shed blood;—a free rendering of Isa.59:7, where the LXX and the Hebrew agree. The suggestion is that of murder committed on the slightest provocation.

Verse 16. Destruction and misery are in their ways;—pointing to the effects of their wickedness upon others, the desolation and distress which mark their tracks. *Suntrimma*, "destruction," primarily "a bruising," is found here only in the N.T. The corresponding verb is *suntribō*, "to bruise" (see 16:20). *Talaipōria*, "misery," is used elsewhere only in James 5:1. The corresponding verb, "to be afflicted," is in James 4:9, and the adjective, "wretched," is in Rom.7:24 and Rev.3:17.

Verse 17. And the way of peace have they not known:—i.e., the way that is characterized by peace. Cp. Luke 1:79. Cp. also "the way of righteousness," Matt.21:32; 2 Pet.2:21, "the way of salvation," Acts 16:17, "the way of truth," 2 Pet.2:2, "the ways of life" (Acts 2:28).

Verse 18. There is no fear of God before their eyes.—from the LXX of Psa.36:1. This last quotation sums up the whole condition just described. God, whose very presence should inspire men with the fear of doing wrong, is entirely disregarded by them. They are destitute of any sense of His presence, let alone any regard for Him.

(c) The Impossibility of Justification by the Law (3:19, 20).

Verse 19. Now we know—*oida*, i.e., "we know intuitively," it is a matter of common knowledge.

that what things soever the law saith,—The preceding quotations, taken from the Psalms and Isaiah, would indicate that by Law is to be understood the Old Testa-

ment as a whole. Cp. John 10:34; 12:34; 15:25; 1 Cor.14:21.

it speaketh—the word rendered “speaketh” is *laleō*, in contrast to *legō*, “saith.” See preceding note. The difference broadly speaking is that *laleō* signifies the utterance of speech as opposed to silence, while *legō* declares what the speaker actually says. The two verbs occur together with this distinction in Mark 6:50, Luke 24:6, e.g. The corresponding nouns are similarly to be contrasted, as, e.g., in John 8:43, “speech,” *lalia*, and “word,” *logos*. In the present passage “saith” suggests the contents of the message, “speaketh” the fact of the utterance.

to them that are under the law;—lit., “in the Law,” i.e., in the scope of its authority.

that every mouth—Jews as well as Gentiles, with special reference to the Jews, who regarded the Gentiles as sinners. See Gal.2:15, where the apostle speaks ironically, taking the Judaizers on their own ground.

may be stopped,—*phrassō* is said physically of the mouth of lions, in Heb.11:13. The only other place where it is found in the N.T. is 2 Cor.11:10, where the literal rendering is ‘This boasting shall not be stopped to me.’ Here the meaning is that all excuse is taken away, both from Jew and Gentile (cp. 1:20 with 2:1). With reference to the purposes of the Law here mentioned, while O.T. writers would look upon themselves simply as mouthpieces of God, it is given to the apostle here to make known the special purpose Divinely designed under the Law.

and all the world may be brought under judgement of God:—“The world” stands for humanity in general. A literal rendering would be “may become under judgment to God.” The phrase “subject to the judgment” represents the one word *hupo-dikos*, which is found here only in the N.T. Man, being without excuse for sin, remains exposed to punishment from God, under the searchlight of Divine revelation, such revelation being given whether by creation (1:20) and being made known to conscience (2:14,15), or by the written Law itself.

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

“Make Us A King,” 1 Sam. 8

An important turning point in Israel's history is reached in our chapter. Hitherto, Jehovah had been their king—“The shout of a king” (Num.23:21), was heard in their midst, and “Ebenezer” had just recently witnessed to the outstretching of His saving arm.

But the leaven of unbelief and independency had been ever working in Israel, and now a climax is reached. Their demand for a king is the last step in that downward path of disobedience and rebellion, reaching from the Exodus “out of Egypt even unto this day” (v.8).

The sad story of their fatal step is by no means only an ancient tale. There is nothing more modern in Christendom than that same dissatisfaction with divine rule, and that same craving for the visible.

Four scenes are here pictured for us—and Samuel is the leading character in each.

First, we see him in his home at Ramah, receiving the delegation with their demand for a king, and silently listening to their accusations.

Next, we find him in the secret place he knew so well, receiving the comfort, and counsel, and support he needed.

Then, in the midst of the people, as a faithful guide, he points out the folly of their self-chosen course, and the fatal end.

Finally, he is the sad messenger of the people's ultimatum, and receives instructions from the Lord for his own path.

1. The Voice of the People, vs. 1-5

“Israel has cast off good—

They have set up kings, but not by me,”

Hos.8:3,4.

The reason for Israel's request was their longing to be like all the other nations. The occasion for it was the failure of Samuel in appointing his sons as judges over Israel. No doubt, the intention of the prophet was good; with old age creeping upon him, and the burden of the people's welfare on his heart, he wished to provide for their future. But had not God led them

thus far, and had not judges been divinely appointed when occasion arose? (See Judges 2:18.) Why take the matter out of His hand now? He would not fail them. So Samuel's human arrangement failed entirely. It only supplied Israel with an excuse for further departure from the divine path. It hurried them on, away from God, to ruin. They might have thought it a small step from what Samuel had done to what they desired — just the carrying out of his "carnal policy" a step farther. But it was virtually shutting God out, for notwithstanding Samuel's failure, he was still the link between the people and God.

Now the elders come with their fatal request. Listen to their speech. Every word of it is a stab to the heart of the dear old man, only too sensitive of encroaching age, and sadly conscious of the ill behavior of his sons.

How keenly he feels the ingratitude of the people. Had he not grown old in serving them? Was it thus they requited all his labors, and prayers and fatherly care? Surely it was a trying moment for Samuel to be thus set aside by the nation he still loved.

But deeper far than the personal injury, was the feeling that this complaint was but the excuse for Israel to become "like all the nations" in having a king to lead them instead of Jehovah. Thus they place themselves on the level of the world and surrender their title to being the people of God. They forget that their glory is to be unlike the nations.

Had not God said, "The people shall dwell alone, and shall not be reckoned among the nations" (Num.23:9)? Had He not called them, "to be a peculiar treasure unto Himself *above all people*," "a kingdom of priests and an holy nation" (Ex. 19:5,6)?

But their unbelieving hearts are not equal to this. Unable to see beyond aged Samuel and his avaricious sons, under the pretext of correcting evil, they leave the path of dependence upon Jehovah for the path of self-will and world conformity.

Let us beware lest we find ourselves in "the mirror of this story." Our danger is

to be found in a like pathway. How often the failure of what is distinctly a divine movement, is made the excuse for the abandonment of the path, and a turning aside to what is not of God. We may escape thus the difficulties that rise in the path of faith, but we plunge ourselves into greater, and lose the help of the Lord.

Notes on First Corinthians

By A. N. O'BRIEN, Duluth

Chapter Sixteen

There seems to have been special exercise among the Gentile churches, for the poor saints at Jerusalem. When Agabus prophesied of a famine, the Antioch believers "determined to send relief unto the brethren who dwelt in Judea," Acts 11;28, 29. The churches in Galatia had been commanded to contribute to the same people, 1 Cor.16;1. Macedonia and Achaia had been exercised to do the same thing, and the moral obligation to do so is there enforced, Rom.15;26,27.

"Upon the first day of the week" (v.2) suggests a regular, weekly laying by of the Lord's portion of that which we have earned, for it is to be done "according as God hath prospered." It is not necessarily *given* every week, but laid by, to be given when occasion calls for it. This verse does not indicate what percent of the earnings should be "laid by in store," but it does suggest an *exercise* as to what part should thus be set apart for the work of the Lord. Honest exercise before God will lead to a knowledge of His will in this matter. To meet this responsibility in the fear of God, will lead to blessing in "spiritual things." This is the first (and the least) test of spirituality, and no covetous man is used of God to minister "the true riches," Luke 16;10-13. A portion being laid aside weekly, they would be ready when the Apostle came, to send it by chosen brethren, to Jerusalem, v.3.

Paul did not intend to spend time in Corinth at once, though he did contemplate an extended visit later, vs.5-7. Matters in Ephesus still kept him there, vs.8, 9. Timothy might visit them and if he did,

they were to acknowledge him, and to forward him on his journey, vs.10,11. Paul seemed to have pressed Apollos to visit Corinth, but did not succeed in getting him to go; he might come later, v.12. They were to be watchful, faithful, manly, strong and loving, vs.13,14. "The house of Stephanas, firstfruits of Achaia," (among a few baptized by Paul himself, 1;16) had "ad-dicted (ordained) themselves to the ministry of the saints," v.15. The saints were exhorted to submit to them and to all others who thus devoted themselves to labor for their welfare, v.16.

The coming of three servants had gladden-ed the heart of Paul. They had supplied the thing which the condition of the Corinthians had deprived him of—refreshment and joy, vs.17,18.

Greetings from "the churches of Asia," Aquilla and Priscilla and the church in their house, and all the brethren, follows (vs.19,20) and they were to greet each other with a holy kiss.

His own signature guaranteed the genuineness of the epistle, v.21. If anyone was really unsaved—did "not love the Lord Jesus Christ," he would "be anathema" (accursed) at the coming of the Lord, for "Maranatha" means "our Lord cometh," v.22. He wishes them grace (v.23) and sends them his love, v.24.

QUESTIONS and ANSWERS

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

Question No. 32—Does the word "godliness," as used in 1 Tim.3:16, have the same significance as in 1 Tim.4:7, 8?

Answer—The word is precisely the same in the Greek, in all three cases of its use. It is rendered "godliness" in A.V. and "piety" in J. N. Darby's New Translation.

In the first reference we have the mystery of the mighty change which takes place in men whose whole lives are transformed, though the outward circumstances of their lives are unchanged. A power has been put within them which delivers them, though temptations are unchanged. It is

the power of an indwelling Christ, yet it looks out and up to an *exalted* Christ, whose history while in this world is briefly recounted in the verse.

The mystery side of piety is not the subject of the word in the other two references. It is rather the effect of piety, even upon the body of the believer.

A.N.O'Brien.

Question No. 34—Were the Jews, under Roman rule in the same condition, nationally, as the Church is among the nations?

*Answer—*I do not think that the Jew was in exactly the same relation to Gentile nations as the Church is now. At any rate the Jews were put in a governing position, which they lost through idolatry. The Church was never put in such a position. She was so constituted as to exist under any form of Gentile government, and to interfere with none. The Church has meddled with government, trying to reform it, in which effort God is not on her side, for all Gentile government is growing worse (as Scripture predicts) and will be destroyed. Then the church will reign with Christ.—*A.N.O'Brien.*

Keeper and Kept

None can keep alive his own soul, Ps. 22:29. The Lord is thy Keeper, Ps.121:5. Kept by the power of God, 1 Pet.1:5. Thou wilt keep him in perfect peace, Isa. 26:3. The peace of God . . . shall keep your hearts, Phil. 4:7. He that keepeth thee will not slumber, Ps.121:8. Those Thou gavest Me, I have kept, John 17:12. He kept him as the apple of His eye, Deut. 32:10. The Lord hath kept me, Josh.14:10. The Lord is faithful who shall . . . keep you, 2 Thess.3:8. *William Luff.*

As to presenting Christ or Scripture. It is clear, if we love souls, we shall present Christ; so it was in the Apostles' preaching, though to Jews. They might start from, and reason on their Scriptures which they received. Scripture is what we teach from—have our standard of truth in—not what we teach as a subject, save where there is special occasion.

—*J.N.D.*

The Sunday School Corner

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

The Adult Bible Class

By H. A. WELCH, London, Ont.

When our Bible class was organized we had in mind not only the Christians in the assembly, but all Christians in the district, regardless of their denominational connections, who would welcome the opportunity of attending a class where the Bible was systematically studied and taught. We therefore felt that a definite name for the class, apart from the name of the hall, would be advisable. Invitations, notices, etc. are all sent out in the name of the class, but with the notation added "meeting in — hall." Class pins are provided and supplied to each member at cost. The wisdom of this has been proven by the fact that from one third to one half of our membership do not belong to the assembly, yet they belong to the "— Bible Class" and take a real interest in it.

Class treasurer, secretary, and visiting committee, the latter composed of both men and women, are appointed by the class. If a member is absent one Sunday, an attendance card is mailed. If he is absent two Sundays in succession he is visited, and a report given to the class the following Sunday if necessary. We have a series of twelve different attendance cards, so that an absent member would not receive the same card twice before a considerable length of time. This does away with the formality of using only one card, and makes the members feel they were really missed.

It is advisable for the teacher to place the responsibility entirely on the class for its conduct and welfare. This does not mean that the teacher is to take no part, except to teach. He certainly must visit when necessary, or help in any other way necessary, be intensely interested in everything that is done, but let the class feel its responsibility for the care of the members, and the conducting of the class in general.

We open with a period of prayer, three or four generally taking part, and then the lesson is read. A different member leads the reading each week; he reads the opening verse and the whole class reads the second verse, and so on alternately through the chapter. We do not read verse about, because in a large class there would not be a verse for all to read, and there are some who are a bit backward in reading alone.

The lesson is then taught, not in sermon style, but in such a way that questions may be asked, or thoughts given out by members as the lesson progresses. A slight pause by the teacher at the proper time will allow for this, but all must bear on the lesson. Do not open the way for aimless discussion.

For an adult class we have found the progressive study of each book to be better than following a series of lessons. We started with the Acts, giving the historical background from a large map showing the journeys of the Apostle Paul. Then as each new Epistle is started the map is again referred to, and the circumstances of the Apostle's visit recalled before the epistle is studied.

Now just a word to the teacher. Two things are absolutely essential. First, hard study; five hours a week at least. Give the class something worth while coming for and you will have no trouble about attendance. If you are only half prepared, the class will know it without your telling them, and there need be no doubt as to what the result will be. Secondly, give very member of the class a smile; stand where you can shake hands with each one as they go out, and let them know you appreciate their presence.

N. B.—Mr. Welch as the organizer and teacher of probably the largest Bible class associated with an Ontario assembly can speak with authority on this subject.

The Young Believers Page

First Steps--The Church

By F. A. TATFORD

"The Church of God," says one writer, "consists of all believers and finds its expression in the churches of the saints," and it is undoubtedly the fact that the local church or assembly is the outward expression of the divine idea of the church. It is there that the headship of Christ and the leading of the Holy Spirit are recognized; it is there that the Head of the church manifests Himself by the Spirit, and, in consequence, it is there that liberty is to be found for the exercise of spiritual gifts.

In many religious systems, it is a common supposition that spiritual gifts are bestowed by means of some form of human ordination and that, unless one is in "holy orders" or has passed certain examinations, he cannot be qualified. Nothing could be further from the truth. The gifts to the church are bestowed by a risen Christ in heaven and are mediated by the Holy Spirit. The ordination is not human but divine. The laying on of hands in the New Testament was not to confer a gift, but rather to indicate approval of and fellowship with those possessing a gift. Hands were laid upon Philip when he was assigned to the secular work of "serving tables," but certainly not to bestow the gift when he commenced his evangelistic work.

It is important to realize that the spiritual gifts are not mere talents or abilities. It is common to allude to the abilities of an artist or musician as a gift, but gifts of this character are not in view in 1 Cor.12 or Eph.4. The gifts to the church are not natural abilities but manifestations of the Spirit. The former are bestowed by the Creator upon His creatures irrespective of their spiritual condition, but the latter are conferred by the risen Christ exclusively upon believers in Himself.

It was an ancient custom for conquerors riding in public triumph to distribute largess to the admiring crowds around them. When Christ had defeated all His foes, He returned in triumph to the glory and distributed gifts unto men (Eph.4:8). The dispensation or division of the gifts, however, is in the hands of the Holy Spirit, and it is He who directs their use. No true believer is without a gift—"the manifestation of the Spirit is given to every man" and the Holy Spirit dispenses "to every man" (1 Cor.12:7,11). Using the analogy of the human body, the apostle Paul makes it clear that no member of the body of Christ is either useless or purposeless—that each has a function to perform and that each is vitally essential to every other member. The body is fitly framed together and nourished by that which every joint supplies. All Christians have some gift and all are therefore responsible to discover before God what that gift is and to use it for the benefit of the body and for the glory of God. The folly of assuming that one person alone (*e.g.*, a salaried minister) is in possession of all the gifts, and that all ministry, teaching and preaching must therefore be in the hands of that one, is patent to all except the most prejudiced.

Whilst the Gifts Are Exercised in the Local Assembly, They Are Given to the Church as a Whole

and their exercise is therefore not limited to one place but is for the benefit, under the leading of the Spirit, of the whole church.

The sole object of the gifts is stated in 1 Cor.14 to be the edification of the church, but in Eph.4:11, a threefold purpose is given, *viz.*: (1) the perfecting of the saints, (2) the work of the ministry, and (3) the edifying of the body of Christ. The gifts are not for human glorification, but for the building up of others.

The manifestations of the Spirit are stated in 1 Cor.12:8-10 to be (1) the word of wisdom, (2) the word of knowledge, (3)

faith, (4) gifts of healing, (5) working of miracles, (6) prophecy, (7) discerning of spirits, (8) tongues, and (9) the interpretation of tongues. In verse 28, the gifts are said to be (1) apostles, (2) prophets, (3) teachers, (4) miracles, (5) gifts of healing, (6) helps, (7) governments, and (8) tongues. The only gifts named in Eph.4: 11 are (1) apostles, (2) prophets, (3) evangelists, (4) pastors, and (5) teachers. The omission of certain of the gifts in the Ephesian list is accounted for by the purposes stated—"the perfecting of the saints." Miracles and tongues, for example, do not perfect saints, but may, when misused, prove a hindrance and a snare to the saints.

It is clear that not all the gifts are in existence today. In Eph.2:20, the apostle speaks of the church as being "built upon the foundation of the apostles and prophets." The apostles and prophets revealed the truth of God before the completion of the written Word, but now the canon of Scripture is complete and these foundation gifts are no longer necessary. The temporary character of the gifts of prophecy and of tongues is also indicated by 1 Cor. 13:8. Miracles, gifts of healing and tongues were clearly sign-gifts, bestowed not for the building up of the body but rather for the convincing of the unbeliever. They were a proof of the divine origin and support of the new teaching. At the commencement of every dispensation, God gave temporary signs, which ceased almost immediately, and it would appear that the yet future age will also be ushered in by signs and wonders.

The gift of the apostle was, of course, bestowed upon a limited few, and has never been bestowed on or transmitted to any other. These men, chosen and sent forth by Christ, were the virtual founders of the church and, when their work was done, both they and the gifts were withdrawn.

The prophets of the church era were not prophets in the same sense as the seers of the Old Testament. They were rather, as has often been said, *forthtellers* than *foretellers*, and were men to whom God revealed His divine truth that they might

unfold it to others. Before the existence of the written Word, the need of this gift was obvious.

(To be Continued)

CURRENT EVENTS

By TOM M. OLSON

Arcturus and the World's Fair

An extraordinary feature of the Chicago World's Fair was the part which the star Arcturus—the only star mentioned in the Bible—played in it.

Forty years ago Chicago was giving the "World Columbian Exposition." The beam of light which started from Arcturus at that time was ensnared by four observatories at the opening of the present Fair. The ray was amplified and relayed to the Hall of Science on the Fair grounds where it turned on a master switch that lighted the exposition grounds.

In due time our God shall give an International Exhibition to display "the exceeding riches of His kindness toward us through Christ Jesus" (Eph.2:7).

The light which shall be the glory of this future DISPLAY will come from the Maker of Arcturus, even from Him who said: "I am the Bright and Morning Star." His "goings forth" are by no means recent; they are from "the days of eternity" (Mic. 5:2, MARGIN).

Of the city foursquare it is written: "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the LIGHT thereof" (Rev.21:23).

The Chalice of Antioch

The building called the "Hall of Religions" at the Century of Progress Exhibition in Chicago cost \$100,000.

The Hall depicts the part religion has played in the last century and its contributions to the material, social, artistic, cultural, moral and spiritual progress of humanity.

The silver chalice which was found at Antioch, one of Christendom's oldest relics, has the place of honor in this building.

It rests on a dais in the center of the Hall.

The chalice has been insured by its owner, Fahim Kouchakji, art dealer of Paris and New York, at \$300,000. The chalice is watched by armed guards day and night.

Many believe the chalice to be the cup used by the Lord Jesus at the Last Supper.

Although the chalice has value as a relic and although great claims are made for it, it must be remembered that in itself it is simply a piece of silver.

The original serpent of brass which was set up by divine instruction in the camp of Israel, in the days of Moses, afterwards became an idol to the people of God. It remained for that godly king Hezekiah to call it by its true name "Nehushtan"—a piece of brass—and to destroy it (2 Kings 18: 4).

"Super-Wheat in Soviet Russia"

Two hundred and fifty stalks of wheat from a single grain! This is claimed to be the most recent achievement of Soviet "plant wizards" who have been experimenting for years in an effort to increase food production by new methods of fertilization.

This amazing "super wheat" is expected to protect Soviet Russia from the seven lean years it is facing. Since the famine of 1920-1921 scientists have been making microscopic examinations of various Russian soils.

The "super-wheat," they claim, will grow where no wheat grew before. While the giant stalks cover more territory than the former one stalk from a single grain, they give from ten to fifteen times more wheat per hectare.

The Russians claim to have had practically the same success with oats, barley and other grains.

With this striking ratio between sowing and reaping before them, the Russians should realize the disastrous results to themselves of the sowing of the noxious seeds of bolshevism and infidelity.

An encouraging thought to the believer in connection with the Soviet's "super-wheat" is the precious fact that God can give an even greater harvest from the

sowing of the Good Seed. "The Lord giveth the increase."

One More Ism — Humanism

A group of thirty-four persons consisting of editors, philosophers, educators, a Jewish rabbi and some Universalist and Unitarian ministers met recently in Chicago and issued a statement urging the establishment of a religion "shaped for the needs of this age." They offered "Humanism" as such a religion and gave their explanation of it in fifteen points.

In common with all other human religions, the creed of humanism consists chiefly in negations and substitutions. For example, creation is denied, distinction between the sacred and secular is repudiated and the scientific spirit must be substituted for the Holy Spirit.

The following are some of the paragraphs from their statement, according to the Associated Press:

"Religious humanists regards the universe as self existing and not created.

"Religion must formulate its hopes and plans in the scientific spirit and method.

"The distinction between the sacred and the secular can no longer be maintained.

"Religious humanism considers the complete realization of human personality to be the end of a man's life, and seeks its development and fulfilment in the here and now."

Why this religion should be called "New" is not explained by its advocates. What is there really new about it? For ages human religion has been crying out: "No God, no Christ, no Spirit, no Bible, no Blood, no Regeneration, no Hell, no Heaven, no Faith, no Hope, no Love." If this is "New," every born-again person can say: "The old is better" (Luke 5: 39).

Scientist Fails to Find the Missing Link

The famed scientist, Llya Ivanovitch, recently died in Moscow. After long experimentation in an endeavor to establish the missing link in the evolution of the human family, he had to admit complete failure.

The Professor was well versed in biology. He had traveled extensively in Afri-

ca, and had especially made a study of the apes. He published two treatises on fecundation, upon which he was recognized as an authority. But all his efforts to breed apes with human beings were utterly futile.

How many professors must fail, how much time, money and effort must be expended before man will believe that God made the animals of the earth each after its own kind, and that different species will not blend? Why won't man believe that man is not a creature of evolution, but was originally a direct creation of God, made in His "image and likeness" (Gen. 1:26; 2:7)?

Independency

By WILLIAM C. WHITE, New Jersey

For as the body is ONE, and hath many members, and all the members of that ONE body, being many, are ONE body: so also CHRIST. For by ONE SPIRIT are WE ALL baptized into ONE body, whether Jew or Gentile, whether bond or free: and have all been made to drink into ONE Spirit. For the body is not one member but many. Now YE are the body of CHRIST, and members in particular. (1 Cor.12:12-14,27.)

Even as the company of believers in Corinth were declared by the Spirit to be the body of CHRIST in that city, so all true believers in CHRIST in any given locality, are the body of CHRIST in that place, and members in particular. This makes it impossible for an assembly as such, to be a member of itself, or a number of assemblies in association to be "members in particular," and "members one of another."

Interdependency of all the members of the body is necessary for its proper functioning, each member having a positive need for all the others. Not even the head, the guiding, controlling and highest member can say to the feet, the lowest members, "I have no need of thee." This being true of the natural body, it must be true in an infinitely higher degree in relation to the body of which Christ is the head.

God has set the members every one of them in the natural body as it has pleased Him, each one in perfect relation and harmony with all others, so that one cannot be independent of another, or the body be divided against itself. Likewise in the body of Christ, God has set each individual believer in the body as it has pleased Him, divinely tempering it together so that there should be no schism, or independency in the body.

In the heart of every member of the body of Christ, God has shed abroad His love, by the Holy Spirit, which flows out to every other member, drawing them together in harmony with the truth that they are members one of another and of the body of Christ. It is a love that disowns and repels independency, and instinctively accepts its practical expression in the one only fellowship, of Scripture, in which they find themselves by the sovereign call of a faithful God (1 Cor.1:9). Since by the sovereign call of God believers are brought into this fellowship, saints cannot receive one another into it any more than they can set one another in the body of Christ. Both are altogether of God alone. But whatever He does, or has done, faith recognizes and owns in practice.

Independency, judging from the Scripture quoted from First Corinthians, must be a principle in direct contrast to the truth of the ONE body, and one that leads the Lord's people into an attitude of soul positively opposed to that precious truth. Consequently there follows the *practical* denial of the common membership of all believers in the body of Christ, and this leads to the formation of another membership, based, not on the precious truth of our God, but on assembly judgments; particular, and differing views of non-vital truths; and in *practice* ignores the HEAD of the ONE body, the universal character of the gifts He bestows "for the perfecting of the saints" (*all saints*) for the work of the ministry for the edifying of the body of Christ, and the exclusion of all who do not "follow with us," even though they are unquestionably sound in doctrine, walk and association.

Independency is diametrically opposed to the infinite love and measureless grace manifested by the Head of the body toward the weakest and lowest members, as expressed by these precious words of comfort, cheer and encouragement to all *His own*: "Nor again the HEAD to the feet I have no need of *you*."

May we ever avoid independency.

A Conference in Chokwe Country, Portuguese West Africa

By WILLIAM LAMMOND

The conference is over. The last native believer from the distant village has gone off accompanied for the first mile or so by some of the local Christians. Goodbyes have been said to our fellow missionaries and they have chugged off in a motor which has seen its best days and as a visitor who is on a somewhat prolonged stay I settle down with my host to talk it all over.

We have had a wonderful time. The feeling is that we have been for a few days drawn specially together in the cords of that love that brought our Lord among men. The "wild" Chokwe have begun to respond to that call of Christ which means more than merely trusting in Him for salvation, means in fact the reaching out for the "other sheep" still outside the fold.

What memories this arouses. Thirty years ago two very callow young missionaries* full of the importance of their responsibilities for the lives of their carriers traveled through this same country. But what a different country. Daily, slavers and slave caravans trudged their weary way to the coast. The Chokwe levying toll openly and none refusing to meet their demands. Then came the occasional swoop of some plundering band of "warriors" and the caravan found itself short of some bales of cloth or other valuables even if no lives were lost.

Not far from here our caravan was attacked and only the pluck and stamina of some of our carriers who held off the attack till reinforcements came saved us a serious loss. Mail men were plundered, mails looted and much needed cloth and trade goods went to swell the spoil.

I can remember Mr. Arnot in 1899 when news of the misdeeds of the Chokwe came through saying: "The only way to stop this is to get missionaries to settle among the Chokwe and win them for Christ." It seemed so unlikely that a tribe like them would readily listen to the Gospel.

Then one saw the difficulties of the early workers among them (one of whom was present with us at the conference): the many indignities to which they were subjected, the scorn with which their message was received "as if we

Chokwe were women" and the years of steady work before a move came and there was a "breaking down" among them.

Years of work in another part of the field and contact with other tribes enables one to look on the change and appraise it at its proper value. What do we find? Six or seven hundred Chokwe, no longer dare we use the expression "wild" in connection with this company, met together for four days to worship, pray, and praise together and to devise ways and means of reaching out to the peoples still untouched by the Gospel; that they too may be won to Christ.

The hearty singing, the eagerness in prayer meetings, the fearless expression of opinion in discussion all suggestive of a people with "something in them" was a tonic to one going home for a change somewhat broken by long years in the tropics. What possibilities there are for God among them. Can it be that this tribe which for years was the scourge of all travelers who had to pass this way, is to be the means in God's hands of great blessing to West Central Africa?

The church here is not without its problems and one heard quite a few of them during the days of conference, but it has also the solution for all the problems in the consecrated lives of the men and women we have been praying with these last four days. We thank God for what we have seen of the change in this land and for these men and women representatives from five different districts of Chokwe country. One noticed too on Lord's day that though the value of the offerings was not great (they are quite a poor people), few allowed the basket of woven grass to pass without adding to the pile a coin or a note for the work of the Lord.

Our way may or may not lead us here again, but we shall praise God for what we have seen of His work here.

INTERCESSION

By SAMUEL TAYLOR

Please pray for a Gospel effort being made at Moira, near Stirling, Ontario, by William Hynd.

Please pray for Mr. William Hill who is suffering with his heart, that it may please the Lord to restore him to health and strength.

Please pray for W. M. Rae who is engaged in tent work in Alberta.

Please pray that God will send an evangelist to the town of Brockville, Ontario. Further information can be obtained from Mr. H. Wilson, 77 Buell St., Brockville, Ont.

Please pray for Harold M. Harper who is working in a tent in Washington Heights, Chicago, during July and August.

* Mr. John Alexander Clarke and the writer, William Lammond.

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.

Special Notice—James F. Spink is laboring in California at the present time and letters can be addressed to him in care of Mr. E. Wallace, 2933 12th Avenue, Los Angeles, Calif., until the end of September. This will save time and delay.

CONFERENCES

Hitesville, Iowa—Conference will be held on August 26th and 27th.

Waterloo, Iowa, Conference—Attendance not as good as in former years. Timely ministry by Ross, Watt, Robertson, Harper, Charles and others. Meals were served in cafeteria style, and thus the people were served much more quickly and easily.

Red Deer, Alberta—"We had a grand attendance from all parts of the Province at our second conference. About 150 remembered the Lord on Lord's day. The burden of the ministry fell upon Hugh Campbell, W. M. Rae and brethren from Calgary and Edmonton. A very profitable time was spent."

Marion, Va.—The two-day conference was held this year on the 24th and 25th of June in the theatre building and again the Lord was very gracious to us. A nice number of believers assembled, about 80 sitting down to remember the Lord, and about 150 were present at some of the other meetings. The Word was ministered by James F. Spink, F. M. Detweiler and H. G. Mackay and was of a varied character, seasonable and edifying to the Lord's people. A happy baptism was held on Sunday afternoon when Bro. Spink baptized eleven believers from the three assemblies, Seven Mile Ford, Bristol and Marion. One professed at the Sunday night gospel service.

Henry Tilson.

Greenwood Hills Boys' Camp—"Thirty boys were enrolled at our first Boys' Camp. Indications point (d.v.) to a much larger camp next year."

Minneapolis, Minn.—Labor Day Conference will be held in the Gospel Hall, Longfellow and Lake Street, beginning on Friday night, September 1, with prayer meeting and continuing all day Saturday, Sunday and Monday.

The conference at **Bellaire, Michigan**, July 2-4 was large and good. Brothers Pell (Peter and Will) Schwartz, Wilke, W. Ferguson, Sheldrake, Dillon and Hommes were present to minister the Word of God. One of the preachers writes: "It was the best conference that I have been in for many a day."

WORK AND WORKERS

Baltimore, Md.—Bro. Herbert Webber was here from June 12 to 20.

Baldwin City, Kansas—An all day meeting was held on July 4th in a tent pitched on the Coal Creek school ground. Christians from Kan-

sas City, Garnett, Perry, Osage City, Kansas, and Kansas City, Mo., met with saints here for that day. Brethren John and David Horn took the greater part of the ministry and remained for a few meetings afterwards. The Lord gave blessing. It was nice to see some new faces among those who have been with us before. J. J. O'Brien.

A. N. O'Brien had five weeks of meetings in Omaha, seeking to help the Christians. The Epistles of Philippians, Colossians and Hebrews were studied chapter by chapter. Saints spoke of blessing received. He then went to Letts, Iowa, for meetings. Some seats on the lawn of Bro. C. C. Plowman, made the saints quite comfortable, in spite of hot weather, and out-door meetings were much enjoyed.

Edward G. Dillon, of Sturgis, Mich., had five weeks of meetings in Elgin, Ill. Meetings were well attended, backsliders were restored to the Lord and to His table, saints were blessed, and four were baptized. Monday following the meetings the saints had a "praise picnic," and a profitable time. After leaving Elgin Bro. Dillon was at the conference at Bellaire, Mich., after which he had a meeting in Grand Haven, and was at Otsego for the Sunday meetings.

Johnson City, Tenn.—"The last week during the time J. F. Spink gave help here in the tent, we baptized eight believers, others are requesting baptism now and we trust will be led to follow the word further concerning church truth. Harold Mackay and I remain in this city but in a new section, with a little better interest in the gospel. Pray for souls." F. M. Detweiler.

H. G. Mackay writes: "I have just concluded three weeks of Gospel meetings in Seven Mile Ford, Va., using the chart "Egypt to Canaan." The Lord gave an encouraging time and attendance was very good throughout, sometimes over 100 being present. Two professed to be saved and were baptized at the Marion conference. I hope to join Bro. Detweiler in the tent at Johnson City."

Harold Jones writes: "We are holding meetings in Caro, Mich., where there are a few Christians, but no testimony. We secured a hall on the main street of the town, and although the attendance was small the first week, this has steadily increased, and now quite a number are coming out in spite of the excessive heat. There is every sign of blessing here."

George T. Pinches sailed for England on July 8th. He can be reached in care of 66 Wood End Lane, Erdington, Birmingham, England.

John Rankin is engaged in tent work at Ontario, Calif., and the meetings are encouraging. Some blessing seen.

Tom M. Olson is engaged in tract distribution at the World's Fair, Chicago, and will value

prayer that God will bless the silent messengers to the salvation of many people.

Sedro Wooley, Wash.—W. M. Rae baptized four at Clear Lake and most of these are in the assembly. Bro. McGaw upon whom falls the burden of things is suffering with high blood pressure and prayer will be valued for his recovery.

Ontario, Calif.—"A Spanish Testimony has begun in Christ's Name in this place. The Lord used brother Shelley and brother Romo. Brother Arredondo is working among the Mexicans in Riverside, Calif. The fellowship and prayers of God's people are desired that this important work may spread among the Mexican race in America. Correspondence to D. F. Shelley, 706 B North Euclid Avenue, Ontario, Calif."

Los Angeles, Calif.—James F. Spink commenced in the Goodyear tent on July 9th and the interest is increasing.

Compton, Calif.—Messrs. Hunt and Greer commenced tent meetings on July 9th and blessing is expected.

Pasadena, Calif.—The young brethren have decided to work a Gospel tent this summer and prayer will be valued for blessing.

Detroit, Mich.—B. M. Nottage returned here for tent work after visiting in the New York district. Baptized four in the Salem Hall. Two of these were from the deaf mute class at Bethany Hall. The tent meetings began July 2nd. T. B. Nottage remained to help ere going to Chicago to commence tent meetings there. Interest is increasing and blessing granted.

Culpeper, Va.—The Hasse brothers have their tent pitched here. E. Fesche is also with them and prayer is desired for blessing.

Assembly Hall, Buffalo, N. Y.—"Mr. and Mrs. Duncan Reid of Santa Domingo were with us a few days. Mrs. Reid had meetings with the women at our hall and at Kensington. Among the recent brethren were Geo. Pinches and Geo. Hatherly.

Rayle, Ga.—J. D. Ibbottson and O. Hoffman have commenced tent work here. Two professed to be saved on the last pitch at Philomath.

CANADA

Vancouver, B. C.—"We rejoice to be able to report the Lord's hand with us in Central Park Hall in definite blessing. Within the last few weeks we have had the joy of seeing around 20 confessing Christ in the waters of baptism. Several have been saved and we feel that God is moving amongst us. **E. C. Tatham** had two weeks of splendid meetings at the Christian Institute. **G. O. Benner** is presently there. **William Hill** whose condition has caused some anxiety is now home (he resides in Central Park district). He took ill with his heart while at Nanaimo, but at time of writing is a little improved."

A sister who is going to serve the Lord in the British West Indies is in need of a portable organ. Address Miss M. Hubbel, care of Olivet Gospel Hall, 778 Ossington Avenue, Toronto, Ont.

W. H. Hunter visited Orillia, Campbelford and

Belleville on his way back to the States and his ministry was much enjoyed.

Foxmead Conference—A season of helpful ministry and a very large attendance. R. Irving, W. H. Hunter, S. Taylor, G. Rainey, W. Hynd and others took part.

Staffordville, Ont.—A good conference and edifying ministry. R. McCrory, J. J. Rouse, W. H. Hunter, J. Lyon and others spoke.

Guelph, Ont.—Annual conference on the grounds of the late Geo. McAllister. Attendance good and the ministry of a building-up character. Geo. McCandless, E. Tharp and Chas. Innes were the speakers.

Timmins, Ont.—Brethren Busby and Lennox visited railroad camps in and around Cochrane.

Bancroft Conference was one of the largest and most helpful. Over 300 remembered the Lord in the breaking of bread. Five hundred attended the other meetings. Saints came from far and near. Christ exalting ministry by R. Irving, S. Taylor, G. Rainey, F. Peer, C. T. Major, J. Gilchrist and C. Baehr.

George Rainey writes: "I have given help in Lake View, Bronson, Boulter, McArthur Mills, and Bancroft. Good meetings and some won for Christ. Mr. and Mrs. Baehr of Plainfield, N. J. have joined me here for a few weeks. Our friends hope to go to China in His time and at present are seeking to gain experience and win souls for our Lord at home. I am enjoying our brother's help in the work more than pen can write. They will value the prayers of the saints. During June we baptized 22 in Lake View. Our brother Pennock of Boulter has always given us valuable help at these services. Myself and others preached the Gospel to over six hundred people who had gathered along the lake front to witness this unique sight. It is always a joy to see one's children in the faith following Christ. Some of those who were baptized were such to me. Praise God."

C. Ernest Tatham writes: "At present Bro. R. F. Elliot, of Portland, Ore., and I are working in some of the needier spots of northern Alberta. We are carrying on nightly in two villages which are utterly destitute of any evangelical testimony, and we rejoice to see God putting His seal upon His Gospel. A splendid interest is being shown, and the countryside seems hungry for the positive and assuring message. What a joy to tell them that Bethlehem is still "the house of Bread!" It was our joy to see fruit recently in various parts of B.C. In Rossland a new assembly has been formed, on non-sectarian lines; in Vancouver the brethren of the Christian Institute have taken over old St. Andrews, in the heart of the city, with a seating accommodation of 1,200; and in Nelson (B.C.) a company of earnest believers have broken with the denominations and are seeking to go on in New Testament lines.

It is quite apparent that in the west here, as in the east, the Spirit of God is moving among the saints, healing, unifying, and gathering unto Christ alone."

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

AFRICA

Mr. and Mrs. H. G. Lamb, of Tabarouth, Algeria, are at present in England, where our brother will receive surgical treatment. He writes: "How I wish you could have seen the natives when we left. It was most touching to hear their expressions of affection and love, and their desires that God would bless us and fit us to return and serve them still. We have been obliged to close down the medical work having no one to carry on during our absence. On our last medical day before leaving around one hundred and fifty souls heard the Good News. Now many will be coming to the Mission Station from long distances to find the doors closed. How this should move all our hearts to pray earnestly the Lord of the Harvest to thrust forth laborers."

Mr. H. Mitchell, Egypt: "We held the first conference at Nekhela. The Lord blessed His own Word, saints were blessed and sinners were saved. After the conference we returned to Suhag for special meetings. The hall could not accommodate the crowd, so we had to put up a tent in the yard, and again the Lord has manifested His power and grace in the salvation of several young students and their teacher and his wife. All came out very strong for the Lord, and we had a very impressive baptismal service in the River Nile.

But the most blessed time we have had at Kom Ghareeb (a new place just opened)—a most needy place. The people were under the influence of the priests so they were groping in total darkness and spiritually blinded. Hundreds came to hear the Good News of free salvation, the place being filled every night, and a large number stood outside the door with yearning hearts for the Word of God. The power and presence of the Lord have been manifested in a wonderful way. Many were convicted by the Holy Spirit and have received Christ as their personal Savior, and now about twenty-five are in fellowship. Some of these men used to be thieves, murderers and vile sinners, but now they are new creatures in Christ."

Mr. and Mrs. Lyndon Hess, Northern Rhodesia: "The work in which we find ourselves is unique in that it has for its primary object the children of the missionaries in the field associated with this part of Africa. There are twenty-nine children at present and in this entire group there are none whose parents are not missionaries. The Lord has blessed the work and has given us the assurance that the work is meeting a very important need and one that has long been felt. Our endeavor is to prepare each child to a certain extent for the life that lies before if the

Lord tarry. It has proven a great help to a great many in that it has freed them from the pressing obligations of educating their own children. Many have been able to go farther afield with the Gospel, which is very important, for there is no way in which the people in this country can hear the Gospel unless some one goes to them. The work at the school does not occupy all of our activities, for we devote as much time as possible to the native work in the vicinity. There are numerous villages in the vicinity and they need the Gospel. In many of the villages there are those who have believed on the Lord Jesus but we desire to see more fruit from some of these who have heard but have not accepted the Lord."

Mr. Wallace Logan, Northern Rhodesia: "We are rejoicing greatly these days, as we see God's continued hand of blessing upon the work. For some months we have been seeing a spirit of awakening and revival among the natives of this district. The last six months of 1932 some hundreds made a profession of faith in God's blessed Son, and in the past two months over sixty have expressed a desire to trust in the Lord Jesus Christ. As in all revivals, one must be prepared to see some turn back, but one thing that is giving us much joy is, to see those who turned back coming forward again and saying that the life of sin is not what it was to them at one time. Our meeting place for prayer and Christians' meetings became too small, so we built a larger one. Now the new building is almost too small. The Sunday before last, eight professed faith in Christ and last Sunday four."

CHINA

Mr. F. J. Hopkins, Nanchang, Kiangsi: "In this city we seem to get a better hearing than has been the case for many years past. Crowds gather in the courtyards and in the central guestroom of the homes and are willing to sit and listen.

"At sixty-four years, Mrs. Wang heard the Gospel for the first time during our New Year's special meetings. She was walking along the street passing by the Hall when she was invited inside. That invitation resulted in her coming again and again, and now she is rejoicing in the Savior who is mighty to save.

W. R. Soutter—"We go on quietly with our work in this corner and are encouraged by the results we see. We are glad of peaceful conditions in the immediate vicinity, though country work is limited on account of the robber bands at large who are still active. As the season advances the prospects of harvest for them increase, but we trust our new regime may find a way of suppressing their activities.

The improvement in communications by road and rail we hope will do much to open up this district and enable us to take advantage of such good opportunities. There are great hopes, and we look to the Lord for His help to fulfil our responsibilities."

BRITISH WEST INDIES

Mr. Neil Fraser, Tobago: "Mr. Smart and I had already gone to Grenada, but agreed that one of us should return. Consequently, I am once more in Tobago. Mr. Mansfield has had fever, but is recovering slowly. We began an assembly testimony at Canaan last Lord's day. It is a big work there and could give full-time service to a man and his wife. Pray ye."

Mr. William Gibson, Jamaica: "We continue with the tent work as usual and are now in a thickly populated district of Kingston called Vineyard Pen, which is not far from where we had the tent at Camperdown Road, and we are able to reach many surrounding districts. In January and February we saw quite an interest and a few confessed faith in Christ. At present Bro. W. Hately is with us for two weeks of meetings. We are cheered through seeing blessing and hope to continue this special effort and hope to make this place central for Maranatha and Camperdown Assemblies. Our lease for Maranatha Hall site expires at the end of this year, so we wish to move the Hall (which is a moveable structure) to a more central site. Our prayers go up to God for guidance in regards to a site that we are desirous of securing. We have to move slowly in these days of depression, but we believe that our God is able—and surely we can trust Him in that which is of the highest interest to Himself." Our brother's postal address is Box 386, Kingston, Jamaica.

Mr. and Mrs. W. McCulloch and Mr. W. Hynd are now stationed at St. Ann's Bay.

Mr. and Mrs. H. F. Wildish now reside at Mandeville, Jamaica, care of Judge Clark.

ARGENTINA

J. Meridew, Quilmes, writes: "We have had the joy of seeing blessing in the preaching of the Gospel message in a town called Berazategui. Last August we started a tent campaign in that town and some forty confessed Christ as their Savior, the most of them going on very well and many having suffered for the Gospel. There is now a small assembly of about twenty-four in fellowship. We have just finished another tent campaign in a suburb of the same town and some thirty have confessed Christ as their Savior in this new effort.

It is encouraging to see how the Lord is working in answer to the earnest prayers of our dear fellow-helpers by prayer in the homeland, and by the carrying of the message to those in darkness. How much we need continued prayer so that we may guide these young ones in the faith and at the same time ever be on the alert for the open doors that the Lord prepares for us, so that we may be used in His time to reach those who sit in darkness."

CHANGE OF ADDRESS

E. J. Tharp, care of Richard MacLachlan, 100 William St., New York City.

Dr. H. A. Boyce, 146 Wellington St., Kingston, Ont.

BOOK REVIEWS

By SAMUEL TAYLOR

Buchmanism, Called Now the Oxford Group Movement, Examined in the Light of the Great Redemption Truths of the Word of God. By Arno Clemens Gaebelein, D.D., Editor, *Our Hope*. Paper. 43 pp. Price 15 cents. New York City: Arno C. Gaebelein, Inc.

The author of the booklet under review is a well-known champion of the Word of God. He claims to have "perused all the available literature of the Buchman Group" (p. 6), to have attended "the opening service of the famous Oxford Group Movement . . ." in Waldorf-Astoria Hotel, New York City, which service he describes (p. 3), and to have conversed with members of the group (p. 29); thus he is eminently fitted to criticize the Oxford Group Movement. According to Mr. Gaebelein, "The movement originated with Dr. Frank N. D. Buchman and a certain experience he went through," and is, according to a quotation he makes from Dr. Shoemaker, whom he describes as "the right-hand man of Dr. Buchman," ". . . tolerant about whether you are a Fundamentalist or a Liberal or a Roman Catholic or a Seventh Day Adventist . . ." The author charges, "The Oxford Group, judged by its literature, ignores the most vital truth of the Gospel, *the finished work of Christ*—the work of the Son of God for us. It puts in its place as a means of getting right with God 'surrender.'" He relates: "Another 'Group' leader was asked if they believed in the 'new birth.' His answer was, 'Yes, we do, and I believe we must be born again every day.'" Mr. Gaebelein's brief treatment of "The Sharing Delusion," leads one to the conclusion that the Oxford Group treat sexual matters in a manner that is worthy of censure, and it aptly quotes Eph. 5: 3, 12. The case against the "movement" is strengthened by a number of quotations from persons who are sympathetic to the Oxford Group. The booklet does more than expose error, it presents Biblical truth. Christians, and others, who are enquiring about the Oxford Group Movement should read Gaebelein's brochure, which has been described by another as "about the best that I have seen along that line."

Studies in the Epistle to the Hebrews. By George Henderson. Cloth. 128 pp. Price 80 cents. Barkingside, Essex: G. F. Vallance.

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

(Consult LIGHT AND LIBERTY about the books recommended in this review).

WITH THE LORD

John Kroeze of Arlington, Wash., passed into the presence of the Lord, May first, after one year of illness. He was 60 years of age, having been saved 23 years ago through the preaching of Mr. Duncan of Iowa. He was a quiet and consistent brother and always at his place. He leaves a widow and several grown children to mourn his loss.

Mrs. Andrew Tonner, age 71 years, passed into the presence of the Lord July 4th. She had been in fellowship with the Niagara Falls assembly since its beginning 17 years ago. Saved in Glasgow at the age of 21. James Graham spoke at the funeral and testified of her quiet, consistent and godly life and of her happiness in the Lord. Louis McKimmie also took part in the funeral services.

Mrs. De Young of Redlands, Calif., went to be with the Lord on July 12th at the age of 46. She had been in fellowship with the Riverside assembly for some years. About 200 were present at the funeral services which were conducted by James F. Spink and John Rankin.

Mrs. P. McClelland, age 57, went to be with the Lord on June 2nd. She was born at Kingscourt, Ireland, and was saved about 20 years of age, and was in the Stonewall Assembly prior to her arrival in San Francisco in 1926. She has been in Parkside Gospel Hall Assembly since her arrival here. Prayer is asked for the husband and five children who mourn her loss. She leaves a sweet memory and will be greatly missed.

Laurence Wheeler went home to be with the Lord after one week's illness. He went to Tobago, B.W.I. about eighteen months ago to assist Mr. and Mrs. Mansfield in their growing work, being commended by the assembly at Dorking, England. He was a brother beloved by all, an untiring worker, and a successful missionary. He was, to all appearances, a strong man physically, and able to give many years to the work that lay close to his heart. His death was diagnosed as being a form of paralysis, brought on by a previous history of nerve trouble, and not by any local causes. His parents reside in England.

Mrs. Ida Hirst went to be with the Lord on June 22nd. She was born in Gillisbyn, Sweden, June 14, 1857, and came to the United States in 1880. She was saved in 1889 and shortly afterwards identified herself with the Christians in Avondale Assembly, Chicago. She was a happy Christian and truly enjoyed the fellowship of the saints. Her body was laid to rest in Mount Olive Cemetery. Tom M. Olson conducted the funeral services which were largely attended.

Miss Ida S. Blair of Chambersburg, Pa., went to be with the Lord June 1st, after several weeks of suffering from pneumonia. She was 58 years of age. Sister Blair was converted early in life. Less than a year ago she saw God's principles of

gathering for His people; left the denomination in which she had faithfully served for many years, and had fellowship with the Greenwood Hills assembly, together with her brother and his family, and with her sister Carrie. Quiet and unassuming, she was addicted to ministering to others, especially to her invalid sister Carrie, whom the Lord called home in January; and to her aged mother. In her was blended the devotion of Mary and the service of Martha. Geo. M. Landis ministered a word of comfort and told forth the Gospel at the funeral.

Mrs. Jane G. Wilkins, mother of Mrs. A. E. Hunt of Riverside, Calif., went home to be with the Lord on July 3rd. Born in Wanstead, Ontario, Aug. 27, 1857. Saved in the same village 49 years ago when brethren Ross, Smith and Douglas were preaching. Prayer is asked for her five unsaved sons. John Hunt and John Rankin took the funeral services.

Mrs. Kari Hopf, of Pasadena, Calif., fell asleep in Jesus on June 10th. She was born in Dublin, Ireland, in 1849, but had lived in California many years. She was saved in early years and was united in marriage to Mr. Hopf sixty-five years ago. Their life together has been a testimony to the grace of God. Grace continues to sustain our aged brother who rejoices in her joy and cheerfully awaits his own home-call. Besides her husband, she leaves two sisters, one brother, five daughters, twelve grandchildren and seventeen great-grandchildren. Mr. W. J. McClure spoke at the funeral.

In loving memory of Mrs. Hopf.

*Have you ever seen a ship at evening,
After sailing stormy seas,
Glide serenely into harbor,
Banners flying in the breeze?
Not a sail is torn or tattered,
Not a bar is bent or battered,
Shaken oft but never shattered
By the seas.*

*Such a "going home" was granted
To our sister, loved indeed,
For the kindness of her spirit
From its earthly house now freed.
For the manner of her living
Seemed to be forever giving,
Loving, cheering, and relieving
Those in need.*

*Life's late Autumn found her praising
Her Redeemer, ever dear;
And the shadow of death's valley
Held for her no lurking fear.
He who had through life maintained
Now as health and vigor waned,
Proved His love and still sustained
As death drew near.*

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—F. W. SCHWARTZ in *July Witness*.

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