

Light and Liberty



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

Volume 1

SEPTEMBER, 1931

Number 9

CONTENTS

| | Page |
|---|------|
| The Unveiled Face, Edward Dennett..... | 259 |
| Judas or The Man That Had Gone Out, Russell Elliott..... | 260 |
| Ezekiel's River, Fredk A. Tatford, Editor of "Service"..... | 262 |
| Science Discovers More of The Lord's Handiwork, Tom M. Olson..... | 263 |
| Scripture Gift Mission, Francis C. Brading, F. R. G. S..... | 265 |
| Practical Lessons From The Book of Revelation, T. Baird..... | 266 |
| Biblical Notes, Walter Scott..... | 267 |
| Poem—Then He Arose, William Luff..... | 268 |
| The Bible Students Page, W. E. Vine, M. A..... | 269 |
| Notes on the Acts, A. N. O'Brien..... | 271 |
| The Office Window, James F. Spink..... | 273 |
| Russian Conditions Today..... | 274 |
| Current Events, T. Baird..... | 275 |
| The Gospel Page, Walter Scott..... | 276 |
| Questions and Answers..... | 277 |
| Intercession, Samuel Taylor..... | 277 |
| Book Reviews, Samuel Taylor..... | 278 |
| The Work of the Lord in Many Lands..... | 279 |
| Illustration, Big Tent at Belfast..... | 281 |
| Missionary Page, R. W. Rycroft and Roy Rapsch..... | 282 |
| With the Lord..... | 285 |

Entered as Second Class Matter, as of November 12, 1930, at the Post Office, at Fort Dodge, Iowa, under the act of March 3, 1879.

OFFICES AND AGENCIES

FORT DODGE, IOWA—Light and Liberty Publishing Co., Printers and Publishers.
 CHICAGO, ILL.—Clarence Welscher, 5963 Rice Street.
 BUFFALO, N. Y.—E. D. Monroe, 340 Pearl Street.
 CANADA—W. Jones, Bible House, 6 Merrick St., Hamilton, Ont.
 VANCOUVER, B. C.—Christian Institute Bible Room, 130 Hastings Street, West.
 BELFAST, IRELAND—The Scripture House, 40 Donegall Road.

Light and Liberty

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

Published Monthly by

LIGHT AND LIBERTY PUBLISHING CO.

920 First Avenue North

FORT DODGE, IOWA, U. S. A.

JAMES F. SPINK..... *Managing Editor*
A. N. O'BRIEN..... *Editor*
H. G. LOCKETT, M. A..... *Associate Editor*
SAMUEL TAYLOR..... *Associate Editor*
R. W. RYCROFT..... *Missionary Secretary*
ROY RAPSCH..... *Missionary Secretary*

Editorial Office

5963 RICE STREET, CHICAGO, ILLINOIS

Manuscripts, News Items, Reports, Death Notices and all communications respecting contents of the magazine should be sent to JAMES F. SPINK at the above address.

SUBSCRIPTION RATES

| | |
|--|---------|
| 1 Copy per year..... | \$ 1.00 |
| 5 Copies per year to One Address..... | 4.50 |
| 10 Copies per year to One Address..... | 8.50 |
| 20 Copies per year to One Address..... | 16.00 |

All Subscriptions and Advertising Matter to be sent to Publisher.

Light and Liberty Home Workers Fund

For workers laboring in the needy and neglected parts of
U. S. A. and Canada.

Joint Treasurers for U. S. A.

TOM BENDELOW..... HARRY WELSHER

Joint Treasurers for Canada

DR. H. A. BOYCE, M. R. C. P. (London)

ROBERT HOUSTON, JR.

All Amounts received by the treasurers will be remitted without any deduction whatsoever to the workers for whom the gifts are intended. Gifts not marked will be sent to needy workers as the Lord may direct.

Checks, Express Money Orders or Postoffice Orders should be made payable to the "LIGHT AND LIBERTY" HOME WORKERS FUND.

Gifts for U. S. A. to be sent to

TOM BENDELOW, 614 S. 22nd Ave., Bellwood, Ill.

Gifts for Canada to be sent to

DR. H. A. BOYCE, 162 Barrie Street, Kingston, Ontario.

All gifts will be acknowledged in this column.

The Light and Liberty to Missionaries

It is the desire of the Editors to send this paper to Missionaries who are out on "Faith lines." We will value the fellowship of individuals and assemblies.

Light and Liberty Free Tract Fund

For the purpose of supplying Free Tracts to Evangelists, Missionaries and Tract Distributors in any land. If unknown to us, reference must be given.

All contributions to be sent to L. G. Walterick, Fort Dodge, Iowa, and will be acknowledged in this column.

RECEIPTS..... AUGUST..... DISBURSEMENTS.....
Mrs. O.\$.65..... 3,500 Tracts and Booklets, \$5.75

Special for October

Send to Ministers and Friends Place Orders Now

The October issue of "Light and Liberty" will deal with the Second Coming of our Lord in an especial way. Special articles, written by gifted men of God, will appear therein. The Second Coming of our Lord is a neglected subject that should be foremost in the minds of all during these last days.

A suggestion has been made that is worthy of our prayerful consideration—that is—for everyone to order extra copies and send them to the ministers in their own cities, to their friends, or to various Bible Institutes for the students. The publisher will send to any address, large or small orders. WHO WILL HELP?

If this suggestion is of the Spirit of God, the circulation for October will be greatly increased. In view of this, we request all our readers to be good enough to send their orders early, so as to insure supply. They have already sent in their lists.

The price of this issue will be—\$1.00 per dozen Copies; \$4.00 per 50.

Address orders to

LIGHT AND LIBERTY PUB. CO., Fort Dodge, Iowa, U. S. A.

The Unveiled Face

By EDWARD DENNETT

2 COR. 3 and 4

It can never be too earnestly insisted upon that Christ Himself is the source of power, because it thus keeps Him as the object before our souls. Thus in the case of Stephen, how it strengthened him as he beheld "Jesus standing on the right hand of God." It lifted him out of and above his circumstances, and enabled him to tread in the footsteps of his blessed Lord,—he praying for his persecutors, "Lord, lay not this sin to their charge," even as his Lord had cried, "Father, forgive them; for they know not what they do." (Acts 7:55-60; Luke 23:34). In like manner, when Paul was buffeted by the messenger of Satan, he was taught to look away from himself to his Lord, as he was reminded, in answer to his thrice repeated prayer, "My grace is sufficient for thee" (2 Cor. 12:7-9). But it is in Philip-
pians 3 that we have the effect of beholding Christ in the glory. There we are permitted, as it were, to see the power streaming down into the soul of Paul, and changing him into the same image, from glory to glory.

But if Christ Himself is the source, the condition of the reception of the power is beholding Him—the eye directed to Him. The power is in Christ; but there is no channel through which it can flow into my soul if I am not looking upward to Him by faith. This is remarkably exemplified in the case of Peter. When he was permitted to get out of the ship and walk on the water to go to Jesus, all went well as long as his eye was upon Christ; but the moment he looked off, he began to sink. And so it is always. As long as Christ is before our souls, we receive power; but if our gaze is intercepted or diverted, we stumble and fall. This is the secret of all interrupted communion, and spiritual deadness.

But, on the other hand, if Christ fill the vision of our soul, then the Spirit of the Lord, ungrieved and unhindered, can

work; and He will in this case never cease to work in transforming power within us. The model is before our eyes; the Spirit works on, fashioning us after the likeness of the model; and we are thus changed from glory to glory. Remark, however, that since it is

Christ in Glory,

who is the model to which we are to be conformed, though there be increasing moral conformity wrought out in us daily, the full result will not be reached until we are like Christ, when we see Him as He is; i. e. when He comes again to receive us unto Himself, that where He is we may be also. Then since we shall be raised from among the dead, or changed, if the Lord should come before we fall asleep, we shall be like Him bodily as well as spiritually; we shall then be altogether conformed to the image of the Son (Phil. 3:20, 21; Rom. 8:29). In the meantime, while we wait for this full and blessed result, beholding with unveiled face the glory of the Lord, the Spirit is incessantly engaged in working out our moral transformation. There can therefore be no perfection according to God while we are in the body, and consequently no rest in attainment; for the goal is, as we have seen, Christ in the glory, and God has predestinated us to be conformed to Him, that He might be the first-born among many brethren. And what a goal! Well might Paul exclaim as he beheld it, "Brethren, I count not myself to have apprehended: but (this) one thing (I do), forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling (the calling on high) of God in Christ Jesus" (Phil. 3:13-14). May we all be endued with the same ardent desire; and may we all know in like manner the attracting power of Christ in glory.

But there is another point to be no-

ticed. The word translated "beholding as in a glass" is, as is well known, peculiar, and the words "as in a glass" are sometimes (e. g. the New Translation) omitted as unnecessary. There seems indeed to be a double action implied in the verb—reflecting as well as receiving; the thought thus being, that while we behold we also

Reflect the Glory of the Lord.

This is undoubtedly true as to doctrine, whatever may be our judgment as to the exact force of the word; for we can never reflect the glory of the Lord—His moral glory—even in the slightest measure, excepting as we are with unveiled face beholding it. These two things cannot be severed. The saint whose eye is most steadily and constantly fixed on Christ is he who will most nearly walk as He walked. Sometimes we speak of copying Christ, or of the imitation of Christ; and surely the need of it cannot be too often pressed on our souls. But together with this, the truth is equally urgent that there cannot be any imitation of Christ apart from being occupied with Him, as risen and glorified. I may admire the life of Christ down here; I may be attracted by the beauty of His perfect example; but I have no power to "follow in His steps," unless my eye is upon Him where He now is in the glory. If, on the other hand, I am beholding the glory of the Lord, I shall most certainly reflect it in my walk and conversation.

It is this same truth in another form which is brought before us in the next chapter: "Therefore seeing we have received this ministry, as we have received mercy, we faint not." Having then described the character of his walk as to it, the apostle proceeds: "But if our gospel be hid (veiled), it is hid (veiled) to them that are lost: in whom the god of this world hath blinded the minds (thoughts) of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who

commanded the light to shine out of darkness, hath shined in our hearts, *for the shining forth of the light of the knowledge of the glory of God in the face of Jesus Christ*" (4:1-6). The subject, then, of the apostle's ministry was "the gospel of the glory of Christ." To qualify him for service, God had shined in his heart (see Gal. 1:15, 16); and He had shined in his heart, that in the work of the ministry there might be the

Shining Forth

of the knowledge of the glory of God in the face of Jesus Christ; so that (and the importance of the point cannot be over-estimated, though it is only incidentally connected with the subject in hand), preaching and reflecting a glorified Christ went on hand in hand. It may be, as indeed it was, that the apostle alludes to the shining forth of the knowledge of the glory of God in the face of Jesus Christ in his preaching; but there was also in the apostle's case, and should be in every case, a growing moral conformity to Christ in glory connected with the work of his ministry.

(To be concluded in November issue)

JUDAS

or The Man That Had Gone Out

By RUSSELL ELLIOTT

John 13 (Concluded)

"He loved us." You have One to rely upon who never failed, never disappointed, never let you down, never left you to bear the conflict alone, the Son of God who loved you; and how much did He love you? He gave Himself for you!

Therefore when Judas was gone out Jesus said: "Now is the Son of Man glorified and God is glorified in Him." Oh! what wondrous words! what words of hope, and comfort for us, that in the very presence of the manifestation of all the evil of which the human heart is capable in the person of Judas, there is one who could say "Now is the Son of Man glorified." John, even, cannot say that. You cannot put anyone on a level with our

Lord. He is alone there. Even John leaning upon His Bosom could not be put on the same level, there is only one. Through the grace of God we are associated with that One. We are in the light of all that Christ is. The other man has gone out into the night. Are we not willing to let him go?

"Now is the Son of Man glorified, and God is glorified in Him." We might dwell upon this from many points of view, but there is one point I would specially mention. Our Lord said this when He had triumphed over all the evil in the heart of Judas; and there is no glory like that, to be able to meet evil, to meet opposition, without it overcoming you; able to manifest goodness in the face of it; there is no greater moral glory than that. No greater victory in this life is possible.

Now in our Lord all this was seen in perfection. He was troubled in spirit, and testified saying "One of you shall betray Me." He felt it all in a perfect way, but the evil did not overcome Him. He met it with friendship, and that was one reason why He could say "Now is the Son of Man glorified." No evil of any kind could touch Him. This was not true even of Moses, but it was true of Christ, and that is the One God has raised from the dead, that is the One by whom God would have us live, that "We should not henceforth live unto ourselves, but unto Him which died for us and rose again!" He is risen, and

Become the Source of Love,

of power and of blessing to everyone who believes on Him.

Just one more Scripture: the third chapter of the first Epistle of Peter: verse 22, "Who is gone into Heaven, and is on the right Hand of God, angels and authorities and powers being made subject unto Him." What a scene opens to us here! Everything subject to a Man, even angels and all created intelligences. God has placed Him above all principalities and powers. If one man has gone out, this man has entered in.

Notice this remarkable statement comes in connection with baptism. After referring to Noah and to the Flood, the Apostle Peter refers to baptism. What was the state of things at the Flood? Why, every man was put out of sight, though not all in the same way. Noah and his family were sheltered by the Ark, they were out of God's sight, but they were in the Ark, and they were saved by water. All the rest were under the waters of judgment; but all were out of God's sight.

So it is in baptism. We go beneath the water, we pass out of sight; when we come up, we come up in connection with a new world, a world that Christ fills.

Christ does not fill this world at present, they will not have Him, they are just as much opposed to Him as ever, and so in our baptism we die to the world, and to sin and ourselves after the flesh, and when we come up out of the water, it is in relation to another world

Where Christ is Everything.

What we have got to do, is to be true to our baptism. "Who is gone into Heaven, and is at the right hand of God." How blessed to think that very One is looking down on us and we are something to Him; I think it is not too much to say we are more to Him than angels. We belong to Him, and not to the man after the flesh.

What is He to us? Let us ask ourselves this question. In a day like this.

Devotedness to Christ is Everything.

There is any amount of activity and a good deal of evangelizing of a sort (which is all right in its place), but devotedness should not be lacking, for it gives character to everything else—our life, our service and our worship. God has, at last, got the Man He wants. By resurrection from the dead God has taken Him out of the lowest place on earth and given Him the highest place in Heaven, and our life is hid with Christ in God. Everything is subject to Him in heaven, and this will presently be true as to the earth.

May the effect of these words be to increase our love to Him. We shall never lose by making everything of Christ.

Ezekiel's River

By FREDK A. TATFORD, Editor of "SERVICE"

The tremendous power which lies latent in the natural world is a continual source of wonder both to the scientist and to the layman; but at the hand of the child of God, there is a power which surpasses every conceivable thought of man, and can only be vaguely comprehended in the description of the apostle Paul—"the exceeding greatness of His power to us-ward who believe."

Nineteen centuries ago, a company of comparatively ignorant believers, gathered in an upper room at Jerusalem, experienced as never before the effusion of that boundless power in the person of the Holy Spirit who descended to indwell and endure them. That day of Pentecost was probably the greatest event of this world's history since the ascension of our Lord, for all the resources of the Almighty God became available there and then for His people. If there is one thing of which the church is in vital need today, it is a realization of the

Outpoured Power of the Holy Spirit.

It is not that a second spiritual baptism or another Pentecost is required, but rather a fresh and continual filling with the Spirit.

A faint picture of this is presented in the vision of Ezek. 47. In the wonderful millennial temple seen by the prophet, the place of the tabernacle-laver, and the temple-sea was taken by a mighty river which gushed out from the building itself. The waters of the vision took their rise in the very sanctuary and flowed out through the court and poured themselves down upon the thirsty plains below. (In the counterpart of Rev. 22, the river found its source in the very throne of God, the fountain of living waters). Of the significance of the river there can be no question, for in Jno. 7, when our Lord made use of the figure of "rivers of living water," it is definitely stated, "This spake He of the Spirit."

It is significant that the river took its rise in the sanctuary, in the very presence of—if not directly under—the mercy-seat itself, emphasizing the fact that the gift of the Spirit is resultant upon the work of the Cross and was impossible apart from the fact of Calvary. The waters took their rise in the height of the temple hill and flowed down to the plains beneath. So also, whatever is to bless humanity and meet its needs must, of necessity, find its source above the level of humanity. Human efforts at social reform lose themselves in the sand, but the divine outpoured blessing becomes

A Life-giving Torrent

which empowers and heals.

As the water flowed from the temple, it gradually became fuller and deeper until, within 4,000 cubits, or approximately a mile, it had become an unfordable river. No tributaries poured their supplies into it; no hidden springs bubbled up into it. The increased volume came from the exhaustless reservoir of welled-up waters in the sanctuary. Commencing as a gentle stream, *within a mile* the waters became a mighty impassable river. How many miles have we travelled since our first experience of the life-giving power of the Holy Spirit? Has that tiny trickle of life swelled into a mighty volume of waters, or is it still a feeble little brook? Is our experience of Christ and our acquaintance with the power of the Holy Ghost fuller, deeper and richer than at our conversion, or is there still the shallow depth of a superficial knowledge? Progress is vital to life and well-being. Standing still is synonymous with lifelessness and stagnation. The prophetic river was a mighty, continuous flow. The lives of many Christians are like Australian rivers in the dry season—a chain of disconnected lakes and ponds. They have isolated experiences of life and blessing, but there is no steady flow of spiritual power.

At a thousand cubits from the house, Ezekiel found the waters ankle-deep. The believer's first experience of the Spirit's energies is at the mercy-seat, but the new-born saint is then divinely taught by the sanctifying power of the Holy Ghost the need for purity of walk. Old habits, lusts and desires are washed away and he treads the new path of life in the power of an ungrieved Spirit.

A second measurement of the waters found them knee-deep. The fuller and deeper the knowledge of the Spirit's power, the deeper is the sense of need and dependence, and a Spirit-filled life will be a life lived on the knees—a life of prayer and communion, but also of worship.

At the third measurement, the prophet found the waters up to his loins, and if the cleansing and sanctifying energies of the Spirit are necessary, equally vital is His power when the loins are girded for service. So much service is inspired by mere fleshly energy or by mistaken desires, but acceptable service for Christ is that alone which is empowered and

Directed by the Holy Ghost.

Again the prophet was led another thousand cubits and a final measurement now found the waters to be of an unfathomable depth—"waters to swim in, a river that could not be passed over." Ezekiel was launched, as one writer puts it, upon "an ocean of boundless blessedness, without a bottom and without a shore—like a fish in ocean depths, drinking in from the boundless fulness which surrounds it, and enjoying unlimited freedom." Writing to the Ephesians, in the wonderful prayer of Eph. 3, the apostle Paul declares his desire that they might not only comprehend the tremendous scope of the divine counsels and know the unknowable love of Christ but also be filled up to all the fulness of God (verse 19). The vision of Ezekiel presents but a picture of the divine purpose for the true believer. In every Christian is the indwelling Spirit of God waiting to fill with His mighty power.

Wherever the river flowed, it brought

life, healing and fertility, and wherever the power of the Spirit is experienced, there are the same results in the spiritual life.

Power, Blessing and Fruitfulness

depend upon Himself. One significant feature stands out in the prophecy—the miry and marshy places remained salt. May God enable the Christian to allow even the marshy places and reserved corners of the heart to be flooded by the power of the Spirit.

Science Discovers More of The Lord's Handiwork

By TOM M. OLSON

Discovery of a hitherto unknown nebula existing at a greater distance from the earth than any heavenly body ever before recorded was announced on March 16, at Mount Wilson observatory.

The new nebula was discovered on a photograph taken by the 100-inch telescope. This discovery shatters all records of long distance photography known to science by fixing the nebula 120,000,000 light years distant from the earth, which means the distance light could travel in 120,000,000 years, going 186,000 miles per second.

The phenomenal photograph was taken by William H. Christy, Mount Wilson photographer. The precious plate was developed by Milton L. Humason, and to these two men the honor for the discovery has been accredited. Truly this honor is due these men and we join the ranks of those who are extending congratulations to the discoverers of this most distant and interesting nebula. But the infinitely greater honor of creating this heavenly body is accredited to the One who is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come"—our Lord Jesus Christ. For,

"In Him Were All Things Created,

in the heavens and upon the earth, things visible and things invisible, whether

thrones or dominions or principalities or powers; all things have been created through Him, and unto Him" (Col. 1:16 R. V.). Apart from Him there would have been nothing but space. "All things were made through Him; and without Him was not anything made that was made" (Jno. 1:3).

In addition to obtaining a photograph of an object farther away from the earth than anything before recorded, the photographers have achieved a second honor of photographing an object that is traveling through space at a velocity sixty per cent greater than anything before measured. The photographed nebula—Dr. Walter S. Adams, director of Mount Wilson observatory, stated—is maintaining a speed of 11,000 miles per second. This speed was measured by means of the spectroscope.

At a velocity of 11,000 miles per second, it was stated, it is traveling at a rate of over 346,000,000,000, (Three Hundred Forty Six Billion) miles a year and, were it traveling earthward, would require 120,000,000, (One Hundred Twenty Million) years to reach this world.

Think of the power represented in this inconceivable speed of the nebula. Is there even a remote possibility of a crash? The prophet Isaiah beautifully answers this question for us as he advises us to look heavenward: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power, *not one faileth.*" So a second honor, that of maintaining this nebula in its course, accrues to the Lord Jesus Christ; for

"In Him All Things Consist"

or hold together. Power proceeds from Him to keep each star in its ordered place and each planet in its orbit. And He controls the laws of the universe, for *He upholds all things by the word of His power* (Heb. 1:3).

The photographed nebula in itself is a universe of millions of stars infinitely

great in size. Commenting on the size of this nebula, a leading newspaper editorial writer says: "Those swiftly moving stars and nebulae are far bigger than our sun which is a million times bigger than our earth. Whoever believes that a universe of that size and speed has been managed by chance, without direction—could believe anything." No devout mind attributes the creation and continuance of this marvelous universe to chance.

The believer's philosophy of the universe is seen in the fact that the Lord Jesus Christ has the same relation to the natural world that He has to the spiritual world. He is "the firstborn of all creation," because He is the Creator. He is not a created being. He partook of flesh and blood in time, but from everlasting He is God. The title "first-born" is taken in the sense of dignity rather than of mere priority in time. He who is creation's Cause, Head, and Goal cannot possibly be a part of His creation.

"And He is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things He might have the pre-eminence." Thus the parallel of Christ's relation to the Creation and to the church is plainly seen.

He is the Head of All Creation

and He is the Head of the Church.

The evangelical prophet Isaiah taught that the One who "feeds His flock like a shepherd and gathers the lambs in His arm" is the same mighty One "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Isa. 40:11, 12).

And we who have believed the "ministry of reconciliation" are perfectly aware that the Creator is the Reconciler; for the adoring apostle after presenting the blessed Son of God as Creator and Sustainer of the universe, as the Beginning and Head of the Church, as the Pre-eminent One and as the Dwelling Place of the Fulness of

the Godhead, says: "And you being in time past alienated and enemies in your mind in your evil works yet now hath He reconciled in the body of His flesh through death" (See Col. 1:15-21).

How precious is the thought that those tender hands that touched sightless eyes dispelling darkness and imparting light, the hands from which that incurable maul, leprosy, fled, the hands that cooled the fevered brain, the hands that dispensed food to the hungry multitude—yea, the hands which for us were pierced at Calvary are the hands that hold the reins of the universe now. The hands which uphold the universe keep the sheep of the Great Shepherd. And "by the skillfulness of His hands" shall they be guided to the heavenly fold.

*"There no stranger God shall meet thee,
Stranger thou in courts above;
He who to His rest shall greet thee
Greets thee with a well known love."*

How happy the person who can say of this "altogether lovely One:" "This is my BELOVED and this is my FRIEND!"

Scripture Gift Mission

By FRANCIS C. BRADING, F. R. G. S.

Many of our readers are acquainted with the work of the Scripture Gift Mission and its wide activities in circulating Scriptures.

Perhaps it may be interesting to some that the founder of this work was associated with the Assembly Meeting at Baltham Grove Hall, London. It was as far back as 1888 that Mr. William Walters conceived the idea of forming the Mission. He gathered together a body of likeminded friends with the sole idea of publishing the Scripture attractively in English.

His idea was to try to reach the man in the street and he thought that pictures might help towards this end, so he sent two artists out to Palestine and they painted about 400 pictures of Palestine life, manners and customs.

These illustrations are used for the covers of nearly all the Scriptures sent out by the Mission but as stated above there

was no thought in the founder's mind of going beyond the British Isles. The Missionaries, however, coming home from abroad saw these pretty little picture Gospels and stated that it was just what was needed for work abroad, so Mr. Walters began printing in other languages.

It is interesting to notice how God has given the increase. In the first year or two the circulation in English alone was a very few thousand copies and the income very small indeed. Last year, after 42 years of work the Mission published Scripture Portions in over 130 languages and its issues amounted to over eleven and a quarter millions, and last year's income reached nearly £50,000 from all sources. It will be seen at once that God has very signally owned and blessed the work.

It is a Mission

rather than a Society and its mission in life is to circulate the pure Word of God. The circulation abroad is principally by free gifts through the Lord's missionary servants and no responsible worker, either at home or abroad, is ever refused a grant.

The method of our work is incorporated in the title 'Scripture Gift Mission.' We believe that "Freely ye have received, freely give," does not apply to finance but to the Word. The Word can go and do what the missionaries cannot and who can be better equipped than the missionaries for such a work. Further did not our Lord say "Give ye them to eat."

Nearly every quarter of the globe is now touched by the activities of the Scripture Gift Mission and the reports which we receive daily from all parts prove more and more that the Mission is doing a work which is greatly valued by all laborers in the great vineyard.

It has never refused to take up a work because of difficulties but where there has been a call and an opening to circulate the Word, the Mission has always been willing to cooperate in every way possible.

Systematic distribution has ever been its aim and it has always impressed upon the distributors the great need that the

Seed should be watered with as much prayer as it is sown with care.

During the war many millions of New Testaments were circulated amongst the troops, both British and Foreign, and results of that distribution are being heard of, even today.

House to house distribution has ever been a favorite method adopted, and this was done in Japan, and is being carried on in France and South America today.

The post is also utilized. For instance

Every Inhabitant of Rome

has had the Epistle to the Romans and those in Corinth have had the Epistles to the Corinthians. Roman Catholic centres in Ireland, Canada, Latin America, and elsewhere have received the Word through the post.

A plan for the distribution of a million Testaments in China was started some years ago and carried on by an American friend but was not completed. We were asked to finish the task, and this has almost been accomplished, only 30,000 in Chinese being needed to complete the million.

Then about three years ago South America was very much brought before us, and as a consequence about 600 missionaries were approached on the subject and their opinion was that the time was ripe for a large and intensive distribution of the Scriptures in Latin America. The Mission got the presses to work, and its secretary was sent to South America to organize, and up to the present time about four hundred thousand Testaments have gone out, besides some three million Gospels and smaller portions of Scriptures. The aim of the Mission is to circulate at least a million Testaments in Latin America.

In India at the present moment we are supplying as many Scriptures as possible, which are being sent by Post to all the official classes.

It can be well understood from the above that the Scripture Gift Mission has great responsibilities resting upon it, and we feel sure that our readers will remem-

ber the work from time to time at the Throne of Grace.

In these days when there is so much heresy in ordinary books, it would seem that a large circulation of the Scriptures would be the best antidote.

Practical Lessons From The Book of Revelation

BY T. BAIRD

Beasts Occupy a Prominent Place

1. LIVING CREATURES are 20 times mentioned.

2. RAVENOUS BEASTS, 6:8.

3. DOMESTIC ANIMALS, 18:13.

4. POLITICAL BEASTS, 17:8.

The Beast from the Bottomless Pit is

A caricature of God, 11:7.

The Second Beast from the Sea is

A caricature of Christ, 13:1.

The Third Beast from the Earth is

A caricature of the Holy Spirit, 13:11.

5. ECCLESIASTICAL BEASTS, 17:3.

The Lamb now proceeds to break the Seals of the Book which He had taken from the Hand of God. The White Horse seen here is not to be confused with the White Horse in Chapter 19:11. The White Horse in Chapter 19 is *Christ*. The White Horse in Chapter 6:2 might be termed *Civilization*.

This is followed by a Red Horse which predicts *War* which shows how very little civilization can accomplish. Chapter 6:4.

The breaking of the third seal reveals a Black Horse which postulates *Famine*. Chapter 6:5. All wars are followed by pestilence and famine.

The fourth seal produces a Pale Horse and his rider is *Death*. Chapter 6:8.

The opening of seal five discovers the souls of the Martyrs under the altar. Why there? To teach us that there is no saving merit in martyrdom. "If I give my body to be burned and have not love I am nothing." 1 Cor. 13:3.

The opening of the sixth seal produces a great earthquake. We have had some 45

earthquakes in 1931. This is accompanied by a blackened sun and a gory moon. Then we have a forecast of the greatest prayer meeting in all earth's history.

1. THE PLACE OF PRAYER will be in the dens and rocks of the mountains. Chapter 6:15.

2. THE PEOPLE WHO PRAY will range from *Kings* to *Bondmen*. Chapter 6:15.

3. THE DIRECTION OF THE PRAYERS will be to the mountains and rocks to fall upon the people. Chapter 6:16.

*"When I see the wicked call
On the hills and rocks to fall;
When I see them fall and sink
On the fiery tempest's brink
Then, Lord, shall I fully know,
Not till then how much I owe."*

BIBLICAL NOTES

Original and Selected
By WALTER SCOTT

Divine Record of Facts,

The countless number of the Stars (Gen. 15:5), the rotundity of the globe (Isa. 40:22), the earth suspended in space (Job 26:7), vegetation apart from sunlight (Gen. 1:11-13), the orderly series of creations—from the lesser to the greater (Gen. 1), the origin of the human race (Gen. 2), the original language of mankind (Gen. 11), the historical rise of nations (Gen. 10), the moral fall of man (Gen. 3), the chronological history of the race (Gen. 5), the universal deluge (Gen. 6), a primal creation, subsequent ruin, and restoration of the earth (Gen. 1:1-3), the early stages and characteristics of human history (Gen. 1-9). These and numerous other and interesting facts are recorded in one book of eleven chapters (Gen. 1-11), a period of 2,000 years and more—a third of human history.

Every human book of science needs revision as fuller knowledge is gained, but the mosaic account of creation 3,500 years old has never been retouched. It is absolutely reliable and in fullest accord with

the ascertained facts and results of 20th century knowledge. The Bible is a wonderful Book.

The World Before the Flood

The arts, sciences, agriculture, city building, but with murder and polygamy added, and a human religion invented, were established in the family of Cain (Gen. 4). The world system of today has gained a step in advance; founded by Cain, who murdered his brother, it has added to its awful burden of guilt the crowning act of killing God's beloved Son. In face of these facts (Gen. 4; Luke 23), can it be gravely contended that the world is bettering? No, no; the poor world, hoary with age and burdened with guilt, is nearing its most awful doom.

Inventions

Music, as the harp and organ; agriculture; and working in metals were known and practiced in the infantile age of the world (Gen. 4). The finest specimens of pottery are of Egyptian manufacture, 2,000 B. C. The monumental remains and architecture of ancient Egypt leave that of the moderns far behind. Our English word "paper" is from the Papyrus plant, which anciently grew on the banks of the Nile and Jordan, and was used for writing—numerous specimens having been recovered from Egyptian tombs. Paper from rags was invented by the Chinese 170 B. C., and printing by the same people many centuries before it was known in Europe. Glass was manufactured in Egypt 3,000 B. C.

Books

Writing was anciently practised on sticks (Ezek. 37:20), rock (Job. 19:24), stone (Exod. 24:12), paper reed (Isa. 19:7), parchment (2 Tim. 4:13); also in copper, lead, brick, cloth, leaves of trees, and various kinds of prepared skins, and made up in rolls (Jer. 36:2) and sealed (Rev. 5:1). Enduring parchment was used by Paul (2 Tim. 4:13) and the brittle papyrus by John (2 John 12). About twenty different historical books mentioned in the Old Testament Scriptures are not

necessarily inspired. There is a book referred to by Moses in which he was vitally interested (Exod. 32:32, 33). Daniel mentions "The Scripture of Truth" (chap. 10:21), part of which is incorporated in his prophecy: see also 12:1. We have a book on record of Christian *profession* out of which names may be blotted (Rev. 3:5). There is also a book of names written *from* the foundation of the world (Rev. 13:8; 17:8). The two foregoing are each termed "the book of life." Finally, we have the books or records of human history, out of which the wicked dead are judged (Rev. 20:12-15).

Libraries

Libraries were very rare in old times. Probably the first *private* collection of books in this country, or perhaps Europe, belonged to Richard de Bury, Chancellor of England, 1341; he gave fifty pounds weight of silver for 30 or 40 volumes to the Abbott of St. Albans. The first *public* library was founded at Athens by Hipparchus, 526 B. C. Books in general sold from £10 to £40 in 1400. But the Bible is God's priceless boon to man; it contains a message of grace to every creature under heaven; it records the old, old story of undying love to perishing sinners, and so, 500 years ago, the first complete English Bible was produced by John Wycliffe.

The Sunday School Teacher

A Sunday-school teacher's position is a voluntary one but it is none the less a position of personal responsibility. Indeed, there is a sense in which it is true that the obligations of a purely voluntary position are more binding, within their scope, than the obligations of a paid position. Services that have a recognized money value can be yielded by their cash equivalent; but services that are promised on one's honor are not so easily cancelled.

A Sunday-school teacher ought to come to Sunday-school well prepared for the work of teaching; but, in any event, a Sunday-school teacher is bound to be in his or her place at the hour of commen-

cing, or to have a suitable substitute for the day in that position. Yet there are Sunday-school teachers—there actually are—who do not hesitate to absent themselves, on any occasion, from their Sunday class without providing a substitute, and without even notifying the superintendent, in advance, of their inability to be present. And not all of these teachers would be willing to have it said of them that they are neither faithful nor honorable.—S. S. T.

Then He Arose

WILLIAM LUFF

"There arose a great storm of wind . . . He arose and rebuked the wind"—MARK 4:37.

He was so weary with His busy day
That when the ship was fairly under way,
He laid Him down, and calmly fell asleep,
Rocked in the cradle of Tiberia's deep.

And while He slept, a stormy wind arose,
As if the news had reached His watchful foes.
"Behold, He sleeps!" and winds and waves awoke
And on the ship in one swift tempest broke.

Then He arose, and with controlling power,
Hushed them to rest in their exulting hour.
He could not sleep when danger was at hand,
Upon the water, or upon the land.

A mighty tempest rose around the few,
Who to the Truth amid it all held true.
He slept the sleep of death! Nay, 'mid the storm,
I see Him rise, a resurrection form.

It has been ever so, When all is calm,
He seems to sleep: His church knows no alarm
But let a tempest rise, then He will rise
And rising quickly clear the stormy skies.

Is thy small boat tossed with a raging strife?
Art thou in peril of thy mortal life?
Then He will rise and once again fulfill
That timely word of power, "Peace, be still!"

It is easy to form missions, but the
Lord alone can form true missionaries.
John Newton, 1795.

The Bible Students Page

By W. E. VINE, M. A.

SOME IMPORTANT REVISED VERSION RENDERINGS

1 JOHN 4:2, 3

A. V. *"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come and even now already is it in the world."*

R. V. *"Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the Antichrist, whereof ye have heard that it cometh and now is in the world already."*

The Manuscript evidence for the reading "confesseth not Jesus" is very strong. The additions have been made in order to conform the phraseology to that of the preceding verse. The omission serves to emphasize the all importance of the truth of the real humanity of Christ considered in itself, and especially "the days of His flesh."

The Apostle is combating the Docetic and Cerinthian heresies which, on the one hand, denied the humanity of our Lord, teaching that His flesh was not like ours, that He was not man as we are men, but only so in appearance, and, on the other hand, that Jesus was a mere man, born as others, and dwelling upon earth till at His baptism the Christ entered into Him. Both these errors are a denial of His having come in the flesh. Such words imply His Deity and pre-existence on the one hand, and His coming as more than a theophany on the other hand. Note that the expression is not "come into flesh." For this reason perhaps he unites the two titles "Jesus Christ" in verse 2, the one and undivided Person.

To deny the reality of His humanity and His indissoluble union in the God-head is to deny the Jesus whom the Apostle preached. That is the force of the single title in the phrase, "every spirit which confesseth not Jesus."

Every such spirit was, and is, anticipative of the Antichrist.

1 JOHN 4:14

A. V. *"And we have seen and do testify that the Father sent the Son to be the Saviour of the world."*

R. V. *"And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world."*

It is well to adhere to the one rendering "bear witness" wherever the word *martureo* occurs, rather than to render in different ways.

"The Father hath sent the Son" is the correct rendering, as the verb is in the perfect tense. Not merely a historical fact is in view but the abiding effect of the sending of the Son, and this is expressed by the perfect. Contrast the statement in verse 10 above, "Herein is love, not that we loved God but that He loved us, and sent His Son to be a propitiation for our sins." There the verb "sent" is in the aorist tense, for there not the abiding effect is in view but the definite act of the sending of the Son as the expression of God's love towards us. It is perhaps appropriate to the difference in the tense that in verse 10 the title is "God," whereas in verse 14 the title is the "Father," though the immediate point of distinction in this title is, that in verse 10 the Divine nature of the Son is brought into prominence, whereas in verse 14 the prominence is given to the Divine relationship of Christ as the Son of the Father.

1 JOHN 4:18, 19

A. V. *"There is no fear in love; but perfect love casteth out fear: because fear*

hath torment. He that feareth is not made perfect in love. We love Him because He first loved us."

R. V. *"There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because He first loved us."*

The word *kolasis* signifies punishment or chastisement, not torment or suffering. The only other place where it occurs in the New Testament is in Matt. 25:46. The Septuagint has it in Ezek. 18:30 "They shall not be to you for the punishment of iniquity," and in 43:11, "They shall bear their punishment for all the things which they did." The statement "fear hath punishment" does not mean that it receives punishment, nor that it deserves punishment. Fear carries such a realization and apprehensiveness of punishment with it that it is incompatible with perfect love. If a man lives in fear of judgment God's love has not been perfected in or with him. Only as we are abiding in Him is His love made perfect, i. e., carried out according to His mind (vs. 16, 17). That is to say, only thus can we so fully enter into His love that we exercise it toward others, as He intends us to do. For "If we love one another God abideth in us and His love is perfected in us" (verse 12). The feelings produced by fear therefore hinder the operation of His love within us. The punishment which fear carries with it is an indication of imperfection. Where love is in exercise, the Law is fulfilled (Rom. 13:10), and that leaves nothing to be feared.

In verse 19 the "Him" of the A. V. is not part of the original. Its insertion is due to a misapprehension. Not merely love to God is in view but brotherly love which is the outcome of Divine love. Apart from the love of God there is no power to exercise the love that is referred to here. God Himself is the source of love, it is due to His display of it that His children manifest it.

The connection of thought in this verse with what precedes, seems to be some-

what as follows: 'Since God is love, and since he that abideth in love abideth in God, and God in him, love is perfected in boldness towards God, because it has its very source in the love of God Himself which has been manifested in our case. Accordingly, since the very nature and characteristic of boldness are incompatible with fear, where oneness with God and the apprehension of His love and consequent boldness exist, there will inevitably be practical proofs thereof in the exercise of our love one toward another.' The connection also with verse 15 should be noted. For the confession that Jesus is the Son of God is not an acknowledgment of a doctrine. Such a confession of faith carries with it the reciprocal action of love. Faith worketh by love.

1 JOHN 5:4

A. V. *"For, whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."*

R. V. *"For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith."*

The tense of the verb "overcome" is the aorist or historic. Primarily the thought here is that victory over the world is gained when a person believes in Jesus as the Christ and is born of God. He then becomes identified with Christ, becomes partaker of His victory. Christ Himself said "I have overcome the world" and our faith is, as Westcott puts it, "the individual appropriation of a victory gained once for all." The acceptance of Christ by faith is in itself a decisive victory over the world and the darkness which characterizes it. That initial act issues in a life of faith and victory.

Near and Far

You long much for a foreign land?
Things here so common seem;
Never forget the near at hand
For some far distant dream.

T. B.

Notes on the Acts

By A. N. O'BRIEN

Chapter Twenty-six

In his address before Agrippa Paul had no bitter Jewish enemies to irritate him. He is the speaker of the occasion, and well does he take advantage of the opportunity. He was to bear the name of the Lord "before the Gentiles, and kings," 9:15. His commission as he expressed it in Jerusalem (22:21) made questionable his presence there, and was a strange thing to say to the Jews. But now he was back again in the path marked out by that word in Jerusalem,—he was among kings and Gentiles. Moreover he had perfect liberty to say what he wished, with no limit as to time; at least none imposed by Agrippa. "Thou art permitted to speak for thyself" were the words of the King, v. 1. The uncertainty of Festus, as to what charge to convey to Caesar, with the prisoner Paul, was the occasion, providentially, of this opportunity for Paul, 25:26. Thus

God Allows Circumstances to Force Open Doors for Testimony

where and when He pleases. Paul, moreover, was supremely happy. The years of quiet rest had given him a repose which he did not seem to be possessed of while in Jerusalem.

Agrippa was familiar with the "customs and questions" of the Jews, v. 3. He would therefore be a suitable one to decide on the history of Paul's recent visit to Jerusalem. Paul had lived in the open, at the center of Jewish training and religion, vs. 4, 5. He had lived an ardent Pharisee (v. 5) and still held to the hope of resurrection, as all Pharisees claimed to do. That is, he preached and believed in the resurrection, for he insisted that Jesus had already been raised, the first fruits and the pledge of the deliverance of His people from the grasp of death. "The promise, made of God" unto Israel, and received by "the Fathers" was the hope of resurrection. In that rising again "the twelve tribes" were interested, v. 7. It

extended, in its grace, to all the tribes of Israel, and was grasped in faith by men of every tribe, v. 7. For this hope, centered in a crucified and risen Christ, Paul was accused by the Jews. Perhaps resurrection was "a thing incredible" to Agrippa (v. 8) but why should it be so estimated? Paul, too, once thought that he should do many things "contrary to the name of Jesus of Nazareth," v. 9. He hounded Christians, imprisoning, and if possible, executing them, v. 10. As one of the Sanhedrin "gave my voice" would mean voted the death penalty upon them. Punishments of every kind, and repeated as often as possible, were heaped upon believers (v. 11) compelling some of them to blaspheme; that is to speak against Jesus, in order to escape suffering, or death. Timid souls might thus yield, to save their lives. The intense wrath of Saul led him to pursue Christians to cities outside of Palestine. On his way to Damascus, to vent his rage upon saints there, with letters to the synagogues, and authority to arrest and punish believers in Jesus, his course of persecution was suddenly terminated. "At midday" a light far above the brightness of the sun shone round about him and his attendants, v. 13. The glory of the light prostrated them all, but the voice was for Saul alone, as the responsibility of the caravan was his alone, and the language used was Hebrew "Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks," v. 14. The expression kicking against goads suggests that Saul was not without misgivings about his path. He had seen the angelic face of Stephen, and never forgot that sight, 22:20. No doubt others had witnessed a good confession, as they died under his iron hand. His query "Who art Thou Lord?" brought to him the amazing answer "I am Jesus Whom thou persecutest," v. 15. In the question the Speaker is owned as Lord. There could

be no doubt of that fact,—His Lordship was attested by the overpowering light, and by the authoritative challenge "Why persecutest thou Me?" Jesus, then, is Lord! No wonder, since that is the case, that His Martyrs had the shining faces. He owned them as himself, therefore the light on their faces was the same light, in lesser degree, which had smitten Saul to the earth.

The commission of the prostrate man, now owning Jesus as Lord, follows. Prostration denotes reverence, awe and submission, but now Saul was to "rise" and "stand"—the position of the servant, who carries out the will of another. The appearance of the Lord to him was that he might be made "a minister and a witness," v. 16. This testimony was to the vision which he had received, and to other revelations to be vouchsafed later. The visions were to be the basis of his ministry, as well. In fact the ministry is named before the witness. God's preachers are still ministers of His word, made a reality to them by experience. If the experience is lacking,

Men May be Fundamentalists, But They Are Not Christians.

The Apostle was separated from the people (the Jews) and from the Gentiles (v. 17) entirely delivered from men as a race,—as far as his commission and authority were concerned. Thus absolutely independent of men, he could be a blessing to them. Nor can any other servant of the Lord be of much help to men until he is independent of them for authorization or power. Sent unto the Gentiles (20;21) he was "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God." This was that they might be forgiven, and might become heirs of God, by faith in Christ, v. 18.

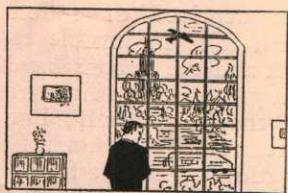
The obedience of the servant was immediate and full. He preached Jesus in Damascus, Jerusalem, throughout Judea and then to the Gentiles; and insisted that men should "repent and turn to God, and do works meet for repentance," v. 20. For this testimony he was siezed in the temple,

and would have been killed there and then, but for the protection of the Roman government, v. 21, with 21;31-33. Helped by God he continued to preach, as he was doing before Agrippa, "to small and great" the death and resurrection of Christ the light of Jew and Gentile, vs. 22, 23.

Festus thought the address of Paul an evidence of madness, the result of an overwrought brain,—at least he professed so to believe, v. 24. Paul courteously replied "I am not mad, most noble Festus but speak forth the words of truth and soberness," v. 25. But he turns immediately back to Agrippa, as one who knew of these things, making the preacher free in his presence, v. 26. None of these things had escaped the knowledge of Agrippa, for the scandalous trial and wicked murder of Jesus had been accomplished in the most public way. "This thing was not done in a corner."

A strong appeal was now made to Agrippa. "Believest thou the prophets? I know that thou believest," v. 27. No doubt Agrippa winced before this broadside from Paul. He knew more than Festus of the history of this dark blot on Jew and Roman, the death of Jesus. But his heart was not willing to give the Risen Man the place of Lord. So he threw off the exercise with what was probably irony, or at least trifling, "With but little persuasion thou wouldest fain make me a Christian," v. 28, R. V. "In a little thou persuadest me to become a Christian," J. N. D. New Translation. It is entirely doubtful if he was really almost persuaded. Had he been much troubled about his sins he would not have terminated the address of Paul so abruptly as he did, v. 30. The happiness of Paul and the sense of his exalted position as the heir of God and the messenger of the gospel comes out in his expressed wish for Agrippa and for all who were in his audience that they were as happy as he was. He wished them everything which he was enjoying. How graciously he puts it—everything "except these bonds," v. 29.

Agrippa seems to have ended the hear-



The Office Window

By
JAMES F. SPINK

Special October Number

Our next issue will deal particularly with the PERSONAL RETURN OF OUR LORD AND SAVIOUR JESUS CHRIST if we are not already caught up to meet Him. The canon of Scripture closes with the comforting assurance respecting His oft-repeated promise to return. "SURELY I COME QUICKLY." Thus the Lord would have us fix our gaze upon His return. Yes, children of God, it will one day really happen that thousands of people one moment walking this earth, struggling with its difficulties, and suffering from its sorrows, will the next moment be gazing upon His face refulgent with the Father's Glory. The Spirit of God makes much of the Lord's return and the churches make little of it.

Light and Liberty for October will contain special papers on the subject by eminent and able writers such as: W. E. Vine, M. A., J. B. Watson, W. W. Fere-

Notes on the Acts

ing abruptly. He, likely, had no desire to allow Paul to come to close grips with him—his sins were too many and his heart was too fond of its gratifications, to desire a prolonged interview. So he "rose up, with Festus and Bernice," Agrippa's sister, with whom he was living as wife, and consulted together about Paul. No wonder Agrippa withered before Paul's appeal! And how great is the grace of God to present the gospel to Agrippa and to Bernice! "Christ Jesus came into the world to save sinners."

The conviction was strong upon the administrators of justice that Paul deserved to receive his liberty. The only thing which interfered with his release was his own appeal to Caesar, vs. 31, 32.

day, Walter Scott, Russell Elliott, W. E. Tocher, J. Denham Smith, J. H. McCormick and T. Baird. We are also publishing the testimony of Dr. A. T. Pier-son, Hudson Taylor, Dr. R. A. Torrey, Dr. A. J. Gordon, D. L. Moody and the Earl of Shaftesbury. Most important of all, we are inserting, "WHAT SAITH THE SCRIPTURE."

The Scripture Gift Mission

We would draw your attention to the interesting article in this month's issue, by our brother, Mr. Francis C. Brading.

Most of the missionaries and evangelists, in fellowship with our Assemblies, working in different parts of the world are recipients of the free grants of attractive illustrated Scriptures which the Mission issues.

It gives us great pleasure to publish this account, for we know something of the activities of the Mission, and are personally acquainted with the secretary and some of the staff.

The Secretary, Francis C. Brading, at Eccleston Hall, London, S. W. I., would be glad to give any further information necessary.

The Work Must Go On

We are deeply impressed as we think upon the number of the Lord's servants that He has taken home to be with Himself during the past few years, leaving in some instances gaps in the home-field which we candidly confess we do not see filled by others of like character and power; though the Lord may be silently preparing such in His own way, to be used when His people are more conscious of the need, and more persevering in their prayers to the Great Husbandman, to send forth LABOURERS into His harvest field. "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). "The harvest truly is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest" (Matt. 9:37, 38).

Russian Conditions Today

The appalling conditions which exist in Russia under the Czarist regime were almost unparalleled in the history of the world, and it is hardly surprising that a people so down-trodden should have finally turned and destroyed the autocratic despotism which had debased and degraded them. The revolt against Czardom and the resultant assumption of authority by the proletariat, however, have produced, in some directions, a state almost as unfortunate as that which preceded it. If tyranny existed under the monarchy, it continues to exist under the new rule. The Soviet exercises an absolute control over every Russian and exacts an unflinching and unhesitating obedience more arbitrarily than did any Czar. The Russian is required to repudiate all personal rights in real or personal estate, except so far as permitted by the State, to discard all religion and religious worship, and virtually to repudiate all family life and relationships. He must recognize that he, his possessions and his children belong entirely to the State, and are at its disposal. He may be sent to serve in a country thousands of miles away from home and family and, at a moment's notice, be transferred to the other side of the world. Yet he is not permitted to question nor to hesitate.

The Soviet is Unquestionably Atheistic.

Atheism is taught in the schools as part of the educational curriculum, and is rapidly permeating the national life. Sunday is no longer a holiday and the introduction of the five-day week makes it increasingly difficult to organize any religious work. The sufferings of faithful Christians have been terrible, and confession of faith has, in many cases, been followed by either execution or exile. Yet it is claimed that there is no war upon religion.

Monarchists and members of the old nobility—bourgeoisie, as they are termed—are disenfranchised, and are excluded from the national categories of workers and others. They are not allowed the opportunity of securing employment and,

in consequence, are deprived of ration cards, without which it is impossible to obtain food. Siberia and the prisons have already taken a heavy toll of the lives of the aristocrats, and they are slowly, but inevitably, being exterminated,—if not forcibly, then by starvation. Anyone found in possession of more than ten silver roubles is treated as one of the bourgeoisie. The intelligentsia are employed by the State from sheer necessity, but they are suspiciously regarded as counter-revolutionaries and are always under surveillance.

A national code governs all conditions of labor. There is, in theory, a statutory minimum wage, and provision is also made for overtime payments. The normal working day is eight hours. Employment is secured through employment exchanges, and unemployment does not exist for the simple reason that everyone is compelled to accept the work offered, whether it is his trade or not. Workers are given union cards and rations cards, and deprivation of these virtually means starvation. The calendar is divided into five working days, and each day 20 per cent of the people have a holiday. This innovation has effectively destroyed all family life, since it is a very rare occurrence for members of the same family to have the same rest day. The State has authority to impress labor when necessary, and coercive labor is largely used for cutting timber in Siberia. Such conditions are little better than slavery. Each man is compelled to fell a stated number of trees per day, and failure to do so results in a reduction of food allowance.

Perfect equality exists between the sexes. Men and women work together, receive the same wages, share the same accommodation, and even bathe together *in puris naturalibus*. Marriage may be effected for a dollar at a registry office and dissolved without questioning for another dollar. Children belong to the State, and, if deserted, are cared for in Government institutions. Birth control clinics are numerous.

Transport and housing accommoda-

tion are becoming serious problems in the cities. Accommodation is allotted by the authorities, and ten persons may be required to sleep in one room. Food is another vital question. All workers are divided into categories for rationing purposes, brain workers receiving less than manual workers. No food can be purchased without a ration card. Privately-owned shops have been superseded by State co-operative stores, at which the worker must stand in long queues to secure his food and clothing. Meat is very scarce, flour costs \$7.20 for 32 lbs., whilst grapes, sugar and rice are roughly \$.32, \$2.00 and \$1.75 a lb. respectively. Boots and shoes cost anything up to \$100.00 per pair, and suits \$150.00 upwards. Wood and nails are practically unobtainable.

The agricultural problem has been solved by extensive collectivisation. All land and labor in a locality are pooled, and all work together, sharing the ultimate profits in proportion to the land, etc., pooled. Expert advice and instruction are contributed by the State, which, in its turn, takes part of the crops. Most grain produced (and also most timber cut) is exported.

Agriculture, however, is making way in many districts for the tremendous factories and industrial works which are springing up under the five-year plan. This plan is one which, to quote one writer, was "launched two years ago by the Soviet dictator, Stalin, and a small group of his associates to transpose Russia almost in a night from a continent of backward peasants into a nation of industrialists; in five years to challenge the industrial efficiency and the industrial output of all the manufacturing countries of the world."

Industrially, agriculturally, economically and politically, Russia is still in a very unsettled state, and present conditions suggest that it will be some years before there is national peace and quiet.

Pray for "LIGHT AND LIBERTY." Pay for it. Send it to your friends.

CURRENT EVENTS

By T. BAIRD

He must be a strong and a brave swimmer who can keep abreast of the torrent of current events. Before the ink which announces one event is dry another more startling event is clamoring for announcement. With only one issue a month, we cannot be expected to keep pace with the march of events.

More Mormon Monstrocities

The story of how Joseph Smith discovered some Golden Plates containing revelation from God in New York state has now been out-stripped by the supposed discovery of the Tomb of Adam in the state of Missouri, U. S. A. Any folly is swallowed by the unwary.

Whistling the Gospel

There is *drivel* in the pulpit, and *drift* in the pews; and behind the *drivel* and the *drift* stands the Devil. We have now preachers who whistle, and teach their audiences to whistle also. Sometimes it is the males who do it, and then the females. To what a depth of degredation have we attained when we stoop to such tomfoolery to attract audiences.

More Ghosts From The Underworld

Another letter received from the underside. This one purports to come from the late Sir Conan Doyle addressed to his wife. If men will not receive *God's truth*, then they must swallow *Satan's lie*. The path to the cave of Endor is crowded with the feet of the unsatisfied. Right on the top of this comes a confession of fakery by a leading New York medium.

O! the Road to Endor is the oldest Road

And the craziest Road of all,

Straight it runs to a witch abode,

As it did in the days of Saul.

And nothing has changed of the sorrow in store

For such as tread this Road, Endor.

October issue will deal with the Second Coming of the Lord. Order extra copies at once.

The Gospel Page

Saved or Lost Which?

By WALTER SCOTT

The reader is either saved or lost. Oh, face at once the solemn fact. The question of questions is my personal relation to God. Do I stand before Him as a sinner *saved* or a sinner *lost*? This vital question calls for immediate reply. Death may lay you low at any moment. May the question trouble you; may it burn itself into your heart and conscience and give you no rest, no peace, till you can truthfully answer "*I am saved.*"

Religious Sinners

But you may say, "Am I a sinner? Am I exposed to eternal judgment like a notoriously wicked person? My life is blameless. I am a Sunday school teacher, a member of the church; I daily read the Bible; I pray morning and evening. Am I lost like a drunkard, or a profligate?" Nicodemus, the Jewish teacher of John 3, was perhaps the most religious sinner of all time. He far exceeded *you* in his religious life. Yet he was a sinner, and had to be born again, and look to the Son of Man lifted up on the Cross for Salvation. The dying thief was saved. Nicodemus was saved in exactly the same way and on the same ground. Christ on the Cross died for sinners—died for you.

"Believe

on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). If as you read these lines you turn to Christ—Believe on Him who once on the Cross bore the Judgment of God—the Cross of shame and glory, *then* count upon an immediate forgiveness of sins; an immediate salvation. Christ triumphantly rose out of His rocky tomb, and ascended to the right hand of God, where He now sits—the one and only Saviour. Believe on Him, and you are instantly and eternally

saved. Ah! you rightly dread passing out of time into eternity. Oh haste to Christ ere it be too late. Cast yourself down at His feet. Never a soul confessing sin was rejected, never one was spurned from His presence. Cast yourself in all your sin and misery at His feet and you will rise a pardoned sinner.

Look

How simple! Every serpent-bitten Israelite who looked to the brazen serpent lifted up—*lived* (Numbers 21:8, 9). Life in a look was God's way then. Had the dying Israelite looked on the face of Moses he would have passed out of time into eternity—*lost*. O how blessedly simple. O sinner look, look, look on Christ, the Son of Man on the Cross for thy sin and guilt. Drink in every word of John 3:16 and you are saved. Look! This is God's way of saving you—there is no other way. Look and be saved.

O how grand and wide, yet withal God's call in its marvelous simplicity to sinners world-wide; "*Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.*" This is God's cry to the inhabitants of the earth. Let the African hear it. Let the European hear it. May the reader hear it. We love to repeat the glorious words "Look unto Me and be ye saved." It is the call of a Saviour God to every sinner on the earth. Look at once to God and you are saved.

Come

"Come" is the urgent call of God. Isaiah 55:1, 3, 6.
 "Come" is the pleading call of Jesus. Matt. 2:28.
 "Come" is the Spirit's earnest call. Rev. 22:17.
 "Come" is the cry of the evangelist. 2 Cor. 5:20, 21.
 "Come" is the weeping call of the writer. *Come to Jesus!*

QUESTIONS and ANSWERS

Question No. 7—Who are the dead, whom the Father raiseth up? John 5:21.

*Answer—*There does not appear to be any specific examples of the Father raising the dead, up to this time, recorded in the scriptures. We recall only two instances in the Old Testament of life given to the dead, and these are not attributed directly to the act of the Father. The Shunammite's son in 2 Kings 4, and the man being buried in the sepulchre of Elisha, 2 Kings 13:20, are not at all likely to have been referred to in John 5:21, as examples of resurrection. It would seem necessary, in order to arrive at an approximately correct answer to the question, to consider briefly the whole context. What had just taken place? A certain man who had been thirty and eight years in his infirmity was made whole and took up his bed and walked, when Jesus told him to do so. "And for this cause the Jews persecuted Jesus because he did these things on the Sabbath day. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father making himself equal with God."

According to the Jews Jesus had committed two offenses. He had broken the Sabbath by healing the impotent man on that day, and he had called God his own Father, putting himself on an equality with Him. Jesus' answer to the first charge was, that in a sick-stricken world the Father had been working until now, Sabbath or no Sabbath, and he was doing the same. A part of his answer to the second charge was "Even as the Father raiseth the dead and giveth them life, so also the Son giveth life to whom he will."

It can hardly be possible that this refers to any particular instances, familiar to the Jews or recorded in the Scriptures, of the dead having been raised by the

actual interposition of the Father. It is, however, fairly evident that these Jews would readily concede that the Father raiseth the dead. To deny it would be to invalidate their own national history, for from Abraham's body, as good as dead, and the deadness of Sarah's womb, sprang a nation, in multitude as the stars of heaven, and as the sand by the seashore, innumerable. Out of nature's death a nation was born, in accordance with the word of God, "who giveth life to the dead, and calleth the things that are not, as though they were." As the Father gave life to the impotent Abraham and these very persecuting Jews were living evidence of it, so the Son gave life to the impotent man at the pool Bethesda, and carrying his bed through the streets of Jerusalem he was the living, walking evidence of it.

It does not appear to me that the question above can be answered by giving names or instances of resurrection, but if others have more light let us welcome it.
WINSOR CHASE.

Question No. 14—Is the Church the Bride of the Lamb? If not, who is the Bride? Is it unscriptural to use the expression: "The Bride of Christ?"

Question No. 15—Is it Scriptural to refer to Sunday as the "Lord's Day?" What is meant by the expression: "Lord's Day" in Rev. 1:10?

INTERCESSION

By SAMUEL TAYLOR

Philosophy of Prayer

(3) Phases of Prayer

Scripture gives no formal definition of prayer, but it employs terms that indicate the complex nature of prayer, and that explain its various elements or phases. At some of these terms let us now look.

(1) Praise

Praise is defined in Heb. 13:15 (New

Translation) as "the fruit of the lips confessing His name." The word rendered confessing means speaking the same thing. Thus offering to God the sacrifice of praise is saying the same things to Him that He Himself says about His Son. The sense is expressed in the words of Ridout, "Praise is not a subjective state, but rather the outflow of a heart engaged with the one object—Christ the Lord. The sacrifice that is like the offering up of incense to God, is the varied and blended perfections of our Lord. We gather these fragrant spices from His Word, and then present them in true worship to our God."

The "fruit of the lips" is produced by the root of a soul satisfied with Christ (see Ps. 63:5), for, "out of the abundance of the heart the mouth speaketh" (Matt. 12:34, 35).

Praise may be offered in song (Acts 16:25), or it may be presented without the musical mode of utterance (Luke 2:13-20; Acts 2:47; Rev. 19:5). In whichever form it be presented praise is glorifying to God (Ps. 50:23).

(2) Confession

With regard to sins, to confess means to admit, to acknowledge. An example of this painful but profitable exercise is given in Ps. 51:3, 4, "For I acknowledge my transgressions: and my sin is ever before me. Against Thee, *Thee* only, have I sinned and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

The Psalmist took sides with God against himself. He repented of his sin, and confessed it.

For the child of God who has sinned, confession is the way to the Father's forgiveness, and to the restoration of communion with the Father. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Requests for Prayer

Please pray for our brother Mr. W. A. McCullough (of Bahamas) who is

suffering with throat trouble. Specialist says he must take 3 months complete rest.

Pray that God will bless the staff of Light and Liberty.

Pray that Assemblies may be kept true to Scriptural principles.

Pray for the blessing of the Lord upon two Christian homes asking that happiness may dwell in them.

Pray for the salvation of a young man who is "injured."

Praise God for saving a number of souls during this summer.

BOOK REVIEWS

By SAMUEL TAYLOR

Exposition of the Revelation of Jesus Christ. Walter Scott. 458 pages. 5/6 post free. Glasgow: Pickering and Inglis.

To the many who are exercised about prophetic truth we heartily commend this work by the well-known and highly esteemed teacher, Walter Scott. The book is arranged so that it may be used as a commentary or read as an ordinary volume. Its arrangement enhances its usefulness. To comment on the quality of the matter from this author's pen is unnecessary, since it is uniformly good.

The Spirit's Voice. Russell Elliott. 28 pages—10 cents. May be obtained from the author, or through Light and Liberty.

The gist of this booklet may be gathered from the following quotation from pages 8 and 9: "... he was led to study the history of David, and to notice one feature of that history which stands out in a most striking way: viz., the power David possessed, in a most unusual manner, of attaching people to his person. Nothing at all approaching it can be found anywhere else in the Bible, except in the case of our Lord Himself. In this respect, as in others, David is a type of Christ, and the Holy Spirit has, designedly we think, given us many instances of such devotion."

The Work of the Lord in Many Lands

Reports should be addressed to the Managing Editor at 5963 Rice Street, Chicago, Ill., U. S. A. This page is made up on the 15th of each month.

UNITED STATES

Cumberland, Iowa—Annual Conference (D. V.) in Lyman Gospel Hall, Sept. 11-12, preceded by prayer meeting Sept. 10 at 8 p. m. Address communications to Wm. C. Meyer, R. R. 2, Cumberland, Iowa.

Radford, Va.—Brother B. B. Shelburne is busy in a tent, with increasing numbers. He hopes for the hand of the Lord to be seen in Radford.

Brethren W. G. Smith and H. McCoy are seeing some saved at West Huntington, W. Va. Large numbers are attending tent meetings there. They hope to see an assembly begun soon.

Brother W. F. Hunter is alone under canvass at Roanoke, Va. Pray for all these pioneers in the gospel.

Marion, Va.—After eight weeks' preaching on the same lot, we had one hundred twenty in the tent Lord's Day night. Several have professed and many are exercised. We baptized eleven on Lord's Day, and others expect to take the same step later. Close to two hundred witnessed the baptism. We continue here as our God exercises the unsaved. Brethren pray for us. D. A. Blackburn, F. M. Detweiler.

Rochester, N. Y.—"Owing to the universal business depression there will be no Conference in Rochester this year." G. W. Lewis, 93 Warner St.

The Fourteenth Bible and Missionary Conference was held at **Rhodes Grove** in southern Pennsylvania July 11th to 26th. It was the largest conference of the series, and the ministry was most spiritual and helpful. Brethren James Waugh, H. P. Barker, H. St. John and A. P. Gibbs, with others, were the speakers.

Fort Dodge, Iowa—The tent meetings conducted by Harold M. Harper closed August 22nd after five weeks of pouring forth the gospel in a remarkable way. Good attendance—several times overflowing the tent. Saints

and sinners alike were stirred and blessed. Twelve known conversions.

Cliftondale, Mass.—A Conference is proposed (D. V.) for October 12th. Complete details later. David Walsh, 13½ Putnam St.

Omaha, Nebr.—Harold M. Harper has just started meetings in his big tent in a suburb named Benson. Pray for blessing on these meetings. The Omaha Conference will be held (D. V.) starting with a prayer meeting Thursday evening, October 8th, and continue until October 11th. For further information address J. P. Patterson, 5106 Pinkney Street.

Fondis, Colo.—The saints here were edified by a two weeks visit from R. F. Varder. He was followed by Bro. Arthur B. Rodgers, who gave gospel talks on a chart entitled "Eternity to Eternity." Six professed to be saved.

Chicago, Illinois—"A gospel tent was pitched in Washington Heights (Chicago) 103rd Street and Elizabeth, just after the 4th of July. Brother Arthur E. Smith of Toronto, Canada, preached until the end of the month with the help of his son who came down from Toronto. Ten souls accepted Christ as their Saviour during this period. During the month of August, the meetings were carried on by the young men of the Washington Heights Gospel Hall, being helped by some of the Lord's servants who were in the vicinity after the Cedar Lake Conference. Brother A. P. Gibbs was at the tent from August 23 to 30, inclusive. God came in and wonderfully blessed His Word and the tent was full every night, almost without exception and usually about half the company were unsaved people from the community. We can thank God for a real interest in the Gospel in this place and look to God for a real season of blessing when we go back to the hall at 1441 West 103rd Street, Washington Heights (Chicago) in September.

Rockford, Illinois—The little assembly here established about five years ago, has obtained,

after much prayer, a very suitable hall for Lord's Day meetings, the I. O. O. F. hall, 115 North Third Street. The hall is centrally and conveniently located. Some have recently been "added."

Cleveland, Ohio—The Conference will not be held this year on account of the great business depression.

"One of the best summer conferences we ever had," so writes one who attended the **Eighth Annual Cedar Lake Conference**. Improved physical features of the grounds and in the dining hall helped to add to the enjoyment of those there. The ministry, practical, plain, stirring and suited to the hearts of all was given by Brethren C. W. Ross, Harold P. Barker, Harold St. John and C. F. Hogg. Alfred P. Gibbs, the perfect host, made everyone welcome and at home. He also conducted the children's meetings.

Detroit, Mich.—The forty-first Annual Convention will begin (D. V.) with a prayer meeting in the Central Gospel Hall, Grand River and Harrison Avenues, on Thursday evening, September 17th, followed by three meetings daily in the Ionic Temple, Grand River Ave., corner of Choje Place (opposite Ferry Field), on Friday, Saturday and Sunday, September 18th, 19th and 20th.

Brother J. O. Brown writes that he is back in Kanorado, Kansas, and that due to the fact that Mrs. Brown is worn out with traveling, he will not be using his Gospel Car. If there are younger brethren who would want to do pioneer work, he would be glad to let them have the car. It is in good shape. His address is Kanorado, Kansas, and anyone interested in securing this car for Gospel work may write him at that address.

Grand Rapids, Mich.—Brother Sheltrake has been preaching in the tent, and purposes working north with bus and tent in the cities between here and Sault Ste. Marie.

The Third Annual Cedar Lake Boys Camp was again a success with over a hundred boys in the care of Mr. A. P. Gibbs. It was a truly happy time and the messages of Mr. Gibbs on Bunyan's "Holy War" led many of the boys to lay down the arms of rebellion and enlist under the banner of the cross.

On account of the recent death of Mr. J. A. Norris of Numa, Iowa, **Mr. and Mrs. David Lawrence** have moved from Centerville to Numa to live with Mrs. J. A. Norris so that their future address will be D. Lawrence, Numa, Iowa.

Oakland, Calif.—Mr. W. J. McClure (4801 Park Blvd.) returned after the Waterloo Conference, and is much better in health.

A Sunday School Workers Conference is planned to be held (D. V.) Saturday afternoon and evening, October 24, 1931 at the Irving Park Gospel Hall, 5614 Dakin Street, Chicago. The speakers expected are Alfred Gibbs and possibly Harold Harper.

Washington, D. C.—The assembly meeting at 2212 Fairlawn Ave. S. E., have secured a nice little room for worship and service. On Lord's Day, August 2, they arranged an open air baptism in the Fairlawn Cemetery when seven brethren and sisters obeyed the Lord in baptism. A goodly number gathered and James Waugh gave an excellent gospel message followed by a brief word on baptism by T. Baird.

Des Moines, Iowa—Mr. James Erskine's address is 1426 Mattern Ave.

The Christians around Hitesville, Iowa, held a conference August 29 and 30. Between three and four hundred attended and were blessed by the seasonable ministry given by A. T. Stewart, Oliver Smith, Sam Hamilton and others.

BRITISH NEWS

The British Isles are charged full of manifold activities in various directions.

Tent Work is in active operation throughout England, Scotland, Ireland and Wales. The Tent Meetings in Belfast have been notable for the large attendances. Many conversions reported all over.

Bible Carriages have been busy in the outlying districts. Many are thus reached on the highways of life. Such service is of great value in country places.

Conferences are being multiplied as the years advance, and with suitable weather are most enjoyable. As in the closing of Malachi's time "they that feared the Lord spake often one to another."



A Week-night Congregation in the Big Tent at Belfast

The good hand of our God continued with us right to the end of this Gospel enterprise. The closing day, July 5th, proved an unforgettable season. Banner crowds gathered and much blessing was received by saint and sinner.

The whole season gave us a proof of the sufficiency of the Lord in doing His own work through faithful and diligent workers. It was a wonderful sight to witness an average of 1,500 gathered together on week-nights, to hear the simple Gospel. While on Sunday afternoons, some 1,800 to 2,000 assembled to hear the word taught. Sunday evenings 2,500 would crowd into the tent.

Mr. Paisley took charge of the singing, giving about 15 minutes song service as the crowds gathered in.

The rapt attention, the manifest interest, with not one disturbing element thruout the campaign brought forth much praise unto the Lord.

Our brethren, Pinches and Spink, did not spare themselves. In addition to the huge nightly meetings, they held Bible talks daily at noon, visited factories with the Gospel message, extending the influence of the work beyond the limits of the tent. In all this they

were sustained of the Lord and upheld by the prayers of the saints.

A beautiful spirit of unity prevailed amongst all those who put their hand to the work, creating an atmosphere consistent with the Gospel preached.

Each meeting was preceded by a real prayer meeting, when brethren poured out their hearts before the Lord. This gave tone to the proclamation of the message. An after-meeting was conducted and many found their way into the inquiry tent. Anxious souls were dealt with by diligent workers, more than 135 confessing Christ, backsliders were restored, the saints were cheered. In all this there was no coaxing or undue pressure. Some remarkable instances of conversion were recorded, in different ways and places. Doubtless many were blessed of whom we shall learn nothing until the Judgment-seat of Christ.

We are greatly encouraged in this our first venture of a Big Tent, and hope another season will see us engaged in a like enterprise for the salvation of souls, unto the glory of God.

We wish to thank the readers of "Light and Liberty" who have prayed for this special effort.

CANADA

Brother W. Wilson has made recent visits to Edmonton, Pibroch, Calgary, Granum and Drumheller, all in Alberta.

Brother J. Smart has had the joy of seeing fruit in conversions at Crocus Plains, near Youngstown, Alberta. On Lord's day, July 26, seventeen were baptized. Most of these are some years in Christ. Six or eight have confessed Christ. This is a new field and Brother Wilson hopes soon to have some meetings for Christians, helping them to walk in the path the Lord would have them follow.

Vancouver, B. C. "After 3 weeks' meetings in Bellingham, with some fruit, I came on to Vancouver; and since coming have preached the Word in Mount Pleasant, Central Park, Knight Road and Christian Institute Halls; went to Port Moody for two Thursday evening cottage meetings, beside taking the Saturday evening Gospel Service in the Central Mission. Have greatly enjoyed helping the Mount Pleasant and Hebron Hall brethren in their bi-weekly open air services. The singing has had great drawing power, and the audiences have been large. We are glad to know of several professed conversions. "To God be the Glory." G. O. Benner.

Youngstown, Alberta—"Bro. John Smart has been conducting Gospel meetings in a school house near here with considerable blessing. Good attendance has been seen throughout and the Lord has honored this special effort in the salvation of a number of souls. A baptismal service was held recently at Berry Creek when Bro. Smart baptized seventeen believers from this and other districts. Pray for further blessing as our brother continues with Gospel and ministry meetings here and in surrounding school houses.

Bro. Wm. M. Rae writes from Mirror, Alberta—"We are plodding on here. Weather last week was tempestuous, but attendance was beyond expectation, considering gales and rain. My tent was ripped and nearly aviated away. It is old and rotten now, but has done good work in the past. A young woman confessed Christ last night. She is the first one to confess in the present meetings. I trust that this is a drop before the shower. I go

over to Red Deer for Sunday mornings. Expect to baptize three there next Sunday. Mrs. Rae is with me here,—her first trip to the Prairie Provinces in over twenty years. We are living in our own "hired house." Mirror is a small railroad town. We would value prayer. I hope to be joined in the work by Brother A. R. Stephenson soon. He has been held at Kirriemuir for a good while now. The hand of the Lord has been granting blessing there.

The gospel tent was pitched at Foxmead, Ontario, June 28th. The meetings have been well attended with much blessing. Although the tent is five miles from Coldwater there has been 50 to 100 in the tent on week nights and 200 on Sunday nights. Ten have professed in Christ. Pray for them and us. Wm. Hynd.

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

JAMAICA

Judge Clark of Kingston—A very godly brother who with his son has often assisted our missionaries in the proclamation of the Gospel. Their recognized Christian living and devotedness to the Person of Christ commands the respect of all; and their fellowship is appreciated by those who labor in the Gospel on this Island. He is a man that God has used to the salvation of many precious souls.

Interesting Tidings of the Lord's Work in Palestine

From among the workers in that land, there is a very busy corner at Jaffa, where our brethren Clapham and Gould, assisted by Miss Maud McLaren and Miss Bonyim are doing a good work. In part Miss McLaren writes: "The fear has been increasing that we may not fully realize the importance of these

Awaken your unsaved friends by sending them a copy of October issue of Light and Liberty dealing on "The Second Coming of the Lord."

days. How I could tell you of the hundred little ways the Lord has answered prayer. Things are happening! The enemy is stirred up! The policemen know all about us now. The Moslem Policeman Mahmood, who was recently converted, is the cause of stir amongst the Moslems. He has been talking to everybody about the Lord, and is very anxious to be baptized. Zodie and Achmud, two young Moslems, with seven or eight of a following had attended the meetings for months, and came, as it seemed to us, to the point of accepting Christ, but fear overtook them. Heartbreaking as it is to believe, they have gone over to the enemy. They caught Mahmood and charged him with cursing the Koran, which he says is a lie, but he has been imprisoned for it. The other day a Moslem came in and said his two sons were giving witness against Mahmood on Monday so he wanted to see what kind of a place we had. He heard the gospel during his brief visit and admitted he was convinced of the truth.

"Men of the old town still come. The story of each of them is wonderful, and the women all say how the lives of these men are changed.

"The whole community is stirred up because of the baptismal service Saturday. The Greek Orthodox priests are angry because we baptized some of their people. The priest sent for Mr. Clapham and Mr. Karker. On arrival they found the place crowded inside and out. The people heard the Word, so the priest was forced to use shouting to cover his embarrassment and inability to reply. Mr. Clapham asked him about the thief on the cross: the priest replied, 'We believe he was baptized in his own blood.' The reports of these meetings were reversed! It is just that the sword of the Spirit is unsheathed and the enemy is raging.

"Mahmood was tried and found guilty, ordered imprisoned 20 days—witnesses lied against him.

"We met at 6:00 A. M. for prayer, nothing more important to do than this. Crowded meetings. Hall filled, people poured in—all came out of curiosity. They heard wonderful things. It was the gospel full and strong. Truly it was a triumph of the Lord. The devil

stirred things up against us and the Lord is using it to spread the gospel to hundreds of people. Surely we need prayer more than ever, that many may be saved.

"There are now assemblies of believers in Jaffa, Telaviv and Jerusalem and work is carried on among Jews, Arabs and Armenians. Workers are looking forward to making an effort in Syria, probably Beyrout and Damascus. Prayer is asked for this."

Medical Mission, Lisbon, Portugal

"A Great Door and Effectual" is the title of Dr. Alan Bodman's first annual report of Lisbon Medical Mission 1931 and in its many phases gives encouragement to both reader and fellow-workers in the gospel. Think of it, only a short period ago and the gospel to many of these people was quite unknown in Word and power, and through the medium of Christian kindness and medical attention, their hearts were reached and confidence won thus inducing not a few to listen to the message faithfully given and through the work of the Holy Spirit were convicted, and led to accept Christ as their only Saviour.

New in its beginnings, offering attractions quite unknown to the young, Sunday School work entered into until a steady attendance is registered of about one hundred.

One old lady known as "Old Mrs. Lisbon" 70 years of age, born anew last November, trustfully, joyfully entered the Kingdom, finding a change, old things have now passed away. Known to her neighbors by her splendid testimony, always smiling, and never absent from a meeting, had an opportunity of testing her faith in her new-found Saviour. She had a son residing in Angola, P. W. Africa who regularly wrote her for ten years, and ceased writing two years ago, thus from that time she mourned him for dead. It was now suggested to her that here was an opportunity to prove her Lord's faithfulness, and for her to ask Him if He would put into the heart of her son, if he were still alive, the desire to write to his old mother. She prayed for this constantly, with the faith of a little child, and can we be surprised to hear that within 6 or 8 weeks (a letter takes a month to come from Angola) she received a letter from him. On

receipt of the news she ran into the mission, tears of joy running down her cheeks. "A miracle, a miracle, my son is alive," she exclaimed. In a few weeks she received four letters, all written since she started to pray, so the Lord gave her, good measure, pressed down and running over.

Mr. John W. Alderson, Nanchung, S. China

"Mr. Clark and I returned from a trip up the Shui river, seeing and hearing much to depress—ravage of the Reds, and ruthlessness of the soldiers; the executions in Ifeng, numbering some ten persons during our short visit there—shops closed down, the people fearing daily what might happen. The poverty of the poor increases, rich are being killed and others flee away.

"In spite of all this we noted in certain places the manifest working of the Spirit of God, and the labor of past years now bearing fruit. Mr. Hsiong, a teacher of a school 20 li. from Ibing, was visiting Shangkao and desired baptism. Owing to difficulties at Ibing, we baptized him in the river at Shangkao—the Christians of Ibing being one with us in this. Later we went to his school, a village 40 li. out where he kindly received us. We had some interesting conversations with the people. Mr. Hsiong, pointing to some men, said, "These six believe." These, it appears, have become interested in the gospel through his efforts.

"In Hon Tang market town we were considerably cheered, had meetings in an inn, the keeper being a believer and somewhat of a leader. Eighteen women and fifteen men gathered to hear the Word preached. A marriage and a baptism took place before the Lord's Day morning worship meeting. Will value fellowship in prayer for native converts.

INDIA

Gospel Workers (Native) Mr. E. C. Adams, Godayeri, writes—"Early in March a dozen of our Indian Brethren and sisters started out from Chagallu for an extended gospel tour, the expenses being met by contributions made by the Christians for months past. Visiting eighty villages, preaching and distributing tracts, they returned full of joy at the way God helped and used them and the reception given the message by the people.

"Kindly note the census taken in February shows the population of India to be 351,500,000. It would take over forty-eight years to give every one a Bible, distributing them at the rate of 20,000 per day.

NIGERIA, AFRICA

Brother Hewstone writes—"Not often do we find the native very grateful for medical help, but today one of the 390 lepers who had received treatment came along with a chicken and some Yams as a gift for a complete cure. This man was an early case, and only took half the course of treatment. The other week, journeying from Ankpa, as we passed a farm, up jumped a little man with his face beaming and made a big salute. He was our first leper patient and stayed with us for fifteen months, taking the treatment regularly. It is two or three years since he told us he was cured. Both these men have heard the gospel many times and say they believe and have given up their sacrifices and we can only pray that the Lord will make Himself a reality to them."

CHOKWELAND, AFRICA

Mr. R. McLaren writes—"For months we had a dearth of conversions, but during a visit from Mr. Maitland and a brother of the S. A. G. M. two little lads came to us after the meeting to take their stand for Christ, one being the little son of an elder in the assembly. There is a hearty spirit of love and cooperation amongst the believers. On Sunday afternoon little groups of native brethren and sisters went into the surrounding villages and were greatly encouraged by long-time hearers expressing a desire to leave the paths of wickedness. There has also been blessing in the Cherimbe and Kabolo assemblies, both in conversions and baptisms.

LOVALELAND, AFRICA

Miss Daisy Gibson writes—"One carrier, Muke by name, professed faith in the Lord on the way to Chavuma and another, Samalene, confessed faith on the way back, while a girl (a rather simple creature) sought restoration. This morning I received the sad news that Muke's baby had just died. We all in my household stopped work to pray for Muke and his wife that their faith fail not

in this great trial. Somaless, the second boy, is one who has worked for me for over eight years. He has been prayed over and dealt with for all that time only to answer "Not yet, Ndona!" Now he has trusted and he is so happy. One of the elders said to me, I think he will be all right, for he is already instructed and has been a long time in deciding. It is sweet to hear him praying for Muke."

CHINA

From Mr. Thos. Melville, South China—"Government soldiers have taken possession of Fengsin Mission premises using furniture and woodwork for firewood—the Christians being threatened with beating or shooting should they interfere.

"Meetings are now being held in a private house. Meantime, surrounding country towns and villages are being visited with Gospels and tracts, with an attentive hearing from the people." They need the prayers of God's people in the home lands.

Mr. Alderson from another section of the same Province writes, "We have been staying at Wangchia, holding special meetings for the Christians in the afternoon, and in the evenings for the unsaved—the mornings being taken up with Bible reading and prayer." The Christians went into the villages with Gospels, tracts and calendars. He expected to go on to Kancheo for meetings there, his house at Kaoan being occupied by troops.

Mr. Jas. Buckley from these parts is now at home visiting Ontario Assemblies stirring up interest among the Lord's people.

From North China, cheery news comes from **Mr. Grubb** in which he mentions the recent conversion of two or three young women at Pingchuan.

CENTRAL AMERICA

Guatemala—Mr. Kramer writes—Visiting different little centres of gospel work on the coast with his wife, at several places believers were baptized—first a young man and his wife, then a man with his wife and two

The Second Coming of the Lord is so little taught these days. Let us do our part to tell it everywhere by sending a copy of the October number of Light and Liberty.

daughters (the result of seed sown 16 years ago), at another place eight (here a farm hand ran to the owner and told him they had come to practice witchcraft and poison the water, but happily the farmer knew Mr. Kramer). At a fourth place several more thus obeyed the Lord. Two young people professed conversion, and a barber, a bad drunken fellow came under conviction of sin. Accommodation was crude. In one good sized home where they stayed the walls were made of poles with spaces between, the floor of earth and the roof of palm leaves.

Miss Grace Greaves, fellow-laborer with the Kramers, is at present home in Canada receiving medical attention and hopes shortly to return to the work.

Mr. Michael Hoffmann, Novi Sad, Jugoslavia—"About three weeks ago I was able to baptize a sister about sixty years of age. It is very seldom that Christians of her age are so happy in witnessing for the Lord as she. Many of the citizens of Novi Sad were present, wanting to see a Scriptural baptism. By Monday noon this act had gone through the whole city, and I had been asked by the authorities to give an account of what I had been doing. It gave me a splendid opportunity to witness for my Lord and Saviour."

"WITH THE LORD"

News arrived by Cablegram reports the death of **Miss Edith Howell** in the Chowkwee country. She went out from the Jersey City Assembly in 1920. Was only home on furlough once, and now she is at home forevermore. A good woman and a great worker. Some one will step into her place, but no one will ever fill her place.

In San Francisco, California, July 14th, **Thora Störmon**, widow of John Stormon. Saved in Norway over 65 years ago. In fellowship in Norway, Wellington, N. Z., and one of the earliest to meet in San Francisco, California.

Brother Douglas King of Esk, Saskatchewan, was buried June 24. The United Church building was loaned for the funeral, and a

large company gathered to show sympathy with the bereaved family. Much liberty was enjoyed by Bro. W. Wilson in preaching the gospel. Brother King was not quite 18 years of age, but was a consistent Christian. He died of abscesses on the brain. Seven weeks later his grandmother, Mrs. J. King went to be with the Lord. She was 74 years of age, —a godly woman, possessing that charming grace "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Again Bro. Wilson was much helped of the Lord, in preaching the word.

Our Beloved Brother Will Thomas died at the home of his father-in-law, C. O. Bradford, at Perry, Kansas, August 10, after six months illness.

He was born January 23, 1891, at Rhydyfelin, South Wales, Great Britain. He was saved in July, 1909, and immediately began to witness to the saving grace of the Lord. The Bible was his loved companion, from the first. Shortly after his conversion he joined the band known as "The Pilgrim Preachers," and traversed the British Isles, singing and preaching the gospel. He had a fine voice and loved to sing and preach the gospel.

In 1924 he came with his elder brother, Garnet Thomas, to Canada and to the U. S. on a preaching tour, and stayed in this country. He was married to Miss Margaret Bradford, of Perry, Kansas, on July 21, 1927. In October, 1928 he moved to Wichita, Kansas, a city without a meeting gathering solely in The Name of the Lord. Here he continued to preach Christ till his health failed about six months ago.

His wife writes, "I wish I could tell everyone how much the grace of God was manifest in his life. To glorify and honor God was the foremost motive in all he did. He was patient, kind and cheerful and constantly singing the praises of Him whom he loved and served."

He was buried from the home of C. O. Bradford, and Brethren C. W. Ross and David Lawrence conducted the services. The body was laid to rest in the cemetery in Perry. His wife and two daughters, two sisters and five brothers are left to mourn his loss, besides not a few children in the gospel, and

the saints everywhere he was known. Who will take up his testimony and fill the depleting ranks of those who "Go forth for the Name's sake" of the Lord?

From a Sister Now With the Lord

Sunday Afternoon, June 5, 1927.

My very dear Friend:

I am writing to relieve any anxiety you may feel concerning me, as I was not at the Breaking of Bread this A. M. Physically I was not able to go. Last Friday I had quite a severe attack which has weakened me to such an extent I am scarcely able to walk around the house, but my condition is not alarming as I have passed this way before, and shall do so again.

Oh! "I long to depart and be with Christ which is far better." I have walked with my beloved Savior, very stumblingly at times, but upheld by His pierced hand, for over half a century, and have proved His words true, that faith in Him, following and abiding in Him, yields a hundred fold of comfort, peace and joy in this present evil world; and in that world which is to come, life eternal. We know very little about that unseen and eternal world, but a great deal about the blessed Person "whose presence makes our Paradise." We know and rejoice in the knowledge, that "to be absent from the body is to be at Home with the Lord"—"in whose presence is fullness of joy." Here, we sometimes get a glimpse of that heavenly joy, but there, in His immediate presence, it will be an everlasting joy, "a joy unspeakable and full of glory," and "at His right hand are pleasures forevermore,"—and "Just to be near the dear Lord I adore, will through the ages be glory for me."

I am penning these lines sitting on the front porch in a large rocking chair, propped up with pillows, writing tablet on my lap, and pen in hand, speaking to you, dear friend, in sentences out of my heart, enjoying the balmy air and lovely breezes, refreshing and invigorating, very weak, but free from pain, and so happy in the Lord. Oh, it pays "a hundred fold" (a thousand fold) to be a Christian in the real sense of the word.

With fondest love,

Special Items

"Modernism," "Angels in White," "Break of Day," "Life's Journey" by Russell Elliott, Editor of "Fellowship." These books are too well known to need recommendation. Tens of thousands of copies have been sold. Write to Light and Liberty Pub. Co., Fort Dodge, Iowa.

Hand Lettered Texts, any scripture, Charts, Posters, Signs of every description to order, reasonable. James Kennedy, Signwriter, 1810 Alsace Ave., Los Angeles, Calif. 4-12p

"The Need of the Hour." A message to all those who love the Lord. 25 cents per dozen, from Light and Liberty Publishing Co., Fort Dodge, Iowa.

Now is the best time to hand out specimen copies, and readers might kindly help by asking for 5, 10, or more copies for this purpose. It will delight the Publisher to forward free, and may be of incalculable profit to some "brother beloved."

DEATHS

Notice of any one special, known over a considerable area, should be sent at once. State date, age, where born, when converted, and other details, not eulogies. Only meant for well known. No charge.

"What We Believe"

By WALTER SCOTT

A 12 page pamphlet setting forth the articles of the Christian Faith—Fully Believed and Firmly Maintained.

Every Christian should have a quantity of these on hand to give to enquiring friends.

| | |
|---------------|--------|
| 1 Dozen | \$.15 |
| 100 | 1.00 |
| 500 | 4.50 |

Can be furnished with the name of your Hall printed on the back at a slightly additional cost.

A Greek Testament Grammar

(A Course of Self Help)

BY

W. E. VINE, M. A., (London)

Price, \$1.50 Post Free

LIGHT & LIBERTY PUB. CO.

FORT DODGE, IOWA

God's Way of Salvation

Special Large-size Edition

Neatly designed front cover in two colors, size 4 1/2 x 7 inches—32 pages.

\$3.75 per 100; 50c per dozen; 5c each.

Light and Liberty Pub. Co.

Fort Dodge, Iowa, U. S. A.

500 Tracts \$1.⁰⁰

We will send a 500 lot assortment of clear ringing Gospel Tracts from the following:

God's Way of Salvation, by A. M.,
each\$.03
Per dozen\$.25

After This The Judgment by James F. Spink\$.05

A Beautiful Rood Screen by J. H. McCormick, 6 pages, per 100.....\$.25

How God Saved a Belfast Pastor by James F. Spink, 4 pages,
per 100\$.20

A Suicide's Sermon by James F. Spink, 4 pages, per 100.....\$.20

I am Not Going to a Christless Grave, Are You?, 2 pages, per 100...\$.15

Where Will You Spend Eternity? by James F. Spink, 4 pages,
per 100\$.20

Whitewashed or Washed White by A. M., 2 pages, per 100.....\$.15

My Eyes by Tom M. Olson, 2 pages,
per 100\$.15

Can You Name Me? by Tom M. Olson, 2 pages, per 100.....\$.15

The Gospel by A. N. O'Brien, 4 pages,
per 100\$.20

The Cross by A. N. O'Brien, 4 pages,
per 100\$.20

Redemption, 6 pages, per 100.....\$.25

LIGHT & LIBERTY PUB. CO.

Fort Dodge, Iowa, U. S. A.

Made and Printed in the United States by the LIGHT & LIBERTY PUBLISHING CO., at Fort Dodge, Iowa, where Books, Pamphlets and Tracts in many languages are published.

Special Edition on the Second Coming of the Lord

will appear as October number of

Light and Liberty

Some of the Features

| | |
|---|-------------------|
| "Holding the Hope" | J. B. Watson |
| "A People Prepared for the Lord" | W. W. Fereday |
| "The Rapture and Second Advent" | W. E. Vine, M. A. |
| "Why the Lord Jesus Must Return" | W. E. Tocher |
| "The Lord's Coming" | J. Denham Smith |
| "Two Men for Which the Lord Awaits" | Russell Elliott |
| "Re-union of Friends in Heaven" | Walter Scott |

and other good articles.

The world should know that the Second Coming of the Lord draweth nigh. Let each one do his part to see that a copy of this Special Edition is placed in the hands of everyone in his neighborhood. Let us not neglect our individual responsibility.

It is **important** that you send in your orders for Extra Copies at **ONCE!** If you wish us to do the mailing, send the list of names and addresses with your order.

PRICES—12 Copies for \$1.00, 50 for \$4.00.

— Order from Publisher —

LIGHT & LIBERTY PUB. CO., Fort Dodge, Iowa, U. S. A.