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Light and Liberty

HOLY BIBLE
PSALM 119:130 GOD'S WORD
LEV. 25:10

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

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

Volume 2 JUNE, 1932 Number 6

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A very interesting message, "Persecution and Joy," by H. P. Barker will head the July number. "How Shall We Order the Child?" by James F. Spink, which appeared in the April issue of the *Believer's Magazine*, will be published in this number at the request of leading brethren in this country. "Pen Pictures in Joshua," by F. A Tatford, "Should We Receive All Christians?" by Rogers B. Eames, and the concluding article on "Bullingerism," by W. Hoste, B. A., which deals with the subject of Baptism in an able manner, all assure us an excellent number.

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

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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.

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

Mail in your list of names at once in order to insure them receiving the July number

LIGHT & LIBERTY PUB. CO., Fort Dodge, Ia.

The Christian's Place

By JOHN BLOORE, Jersey City

It is wonderful for our souls to contemplate the blessedness of the truth connected with our place in Christ—our acceptance in all the value and glory of the place filled by Him as our exalted Saviour and Representative in heaven. Our standing before God is measured by the place He occupies. What security in fullest blessing this implies for us. We are justified as in Him, we are sanctified and called saints as in Him, we are the righteousness of God as in Him, we are a new creation in Him, we are alive unto God in Him, He indeed is our life. And if we wish to know the exceeding greatness of God's power toward us who believe we are directed to look upon it as fully expressed in Christ raised from among the dead and enthroned above every principality, power, and name in the universe (Eph. 1). How wonderful to think of such riches of grace being bestowed upon those who were sinners, spiritually dead in trespasses and sins. They are entered upon simply and only through faith in Christ as the Saviour by whose precious blood we are made nigh (Eph. 2:13). We are in Christ by faith, and so justified from all things (Gal. 2:16, 17; Acts 13:39). "In Christ" involves life and nature, but what is prominently brought before us is the place and standing of the believer with which the life and nature possessed through faith are identified.

But there is another aspect of precious truth to link with that life and nature which the believer now possesses. It is that of the place we are now to occupy and enjoy while still down here, awaiting the dawn of that glorious morning when the full meaning of our place in Christ shall be made good to us. Then shall commence the display of the exceeding riches of His grace in His kindness towards us through Christ Jesus (Eph. 2:7). Meanwhile, however, there is a place and portion which we are to occupy and enjoy while we wait. To this our blessed Lord would open our understanding in His ministry as given in John's Gospel, chapters 13-17.

We rejoicingly look into the glory of God and behold Christ as the One who has appeared there for us, and whose place is the measure of our own according to God's purpose in grace. But how do we comprehend, understand, or learn that blessed glorious Person? Eph. 4:20, 21 seems to suggest the answer. "But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus." An emphatic article precedes "Jesus," and this serves to make Him prominent in a personal sense. Thus the Spirit directs us to contemplate Him as Jesus, the Person down here, in whom the truth is enshrined, whose life is the manifestation of it in moral perfection. Hence, while we glory in the place grace has given to us in Christ as our standing before God, we are also called to occupy and enjoy the same place and portion which He as Jesus, the Son of God, filled down here. Let us consider this in a threefold way.

In Relation To The Father

We are called to occupy, in relation to the Father, the same place as filled by the Son when here, that is, to enjoy divine fellowship. His desire is that *His joy* be fulfilled in us. How wonderful! but what constituted it? We are in relation with the Father, and so may occupy the place of which we speak, because in the power of divine life and nature we are one with the Father and the Son who has manifested the Father's name and given us His word, that we may know Him. Blessed relationship! fully manifested in Jesus, whose *joy* was found in perfect *obedience* to the Father, and hence He knew abiding participation in the Father's *love* as a man down here. This He tells us that we may know how His joy may be in us, and that our joy may be full (John 15: 9-11). Think of it! we are called to be in this respect in the very place He filled,

and to enjoy the very portion He had as the Son in manhood. Obedience, after His example, is the key, and is made possible in the possession of life and nature like His own.

It is thus that we come to practically know what fellowship with the Father and His Son really means; and let us not forget that *separation* from the world and *sanctification* by the truth are essential to its enjoyment (John 17:13-17, 20). The truth of all this was manifested in Him—the truth as it is in Jesus—"even as I am not of the world." As with Him all this was connected with the presence and power of another Divine Person, the Holy Spirit, so also with us. He is with and in us to lead us into the realization of the same portion. It is ours to enjoy in the power of the same life, that is, the fellowship and the love subsisting between the Father and the Son as they manifest themselves to us by the Holy Spirit; but this is connected with obedience, as the Lord makes plain (John 14:19-26). What limitless possibilities of spiritual pleasure and delight are before us, if, by the way of obedience, we enter practically into the place thus opened to us. May God in great mercy lead us to drink very deeply of these springs of heavenly communion of which He ever drank and in the power of which He daily lived.

In Relation To The World

We are called to occupy, in relation to the world, the same place that the Son did, and to receive the same portion as He received when here. He defines our place as that of being not of the world, even as He is not of it. His portion had been hatred, and this is our's also, while we are in it as sent by Him, even as the Father had sent Him (John 15:18-20; 17:16, 18). Thus, we are called to fill the same position, to manifest the same character, and to serve after the same pattern. He being now absent, we are to be truly representative of Him; we are to be here what He was when here. "He that saith he abideth in Him ought himself also so to walk, even as He walked." Blessed privilege, and holy responsibility! And without a doubt, if we enter into that precious portion of which we have first spoken, thus having both His joy and peace fulfilled to us, we will also be in the right relation toward the world. We are called then to share rejection with Him. We are to go out unto Him, bearing His reproach, esteeming this greater riches than the world could ever afford. May we truly take up our cross daily and follow Him. Shall we seek an easier path by means of compromise and the adoption of worldly ways and principles? What a loss we shall prove in that day when we are manifested at His coming, if such should be our present course. May we count it all honor to occupy our place in this world as He occupied His, so shall we be to His glory as He was to that of the Father.

> "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain (or, may be) in you, and that your joy might be full."

In Relation To The Glory

Finally, we are called to occupy, in relation to the glory, a place of co-heirship with the Son (John 17:22); and of companionship in the enjoyment of His peculiar and distinctive glory which is to be manifested to us (v. 24). This is the glorious consummation of His heart's desire for us. We are called to share the fellowship which was His as man down here; to share the rejection and hatred which were His, and thus suffer with Him; then to share His glory in the future, to reign with Him, displayed in glory as made perfect in one; and further still we shall have that special privilege and joy with Him of beholding His glory as the Son with the Father in the blessedness of eternal love. What joy, what ineffable delight, to behold Him in the glory

that was ever His with the Father, His for all eternity, what bliss to abide through the rolling ages in the presence of its display, and in the communion of these Divine Persons, to witness the constant outshining of eternal love. How this will satisfy every affection and aspiration of our spiritual being, while we are made to know that that is the very same love wherewith we are loved, and which is in us (v. 26). What a Paradise! as enduring as those Divine Persons who make it such for us, who in riches of grace have fitted us to share it with them. What a rest for the people of God—His own sabbath and theirs! May He by the Holy Spirit give us through present fellowship a very real foretaste of our eternal portion. This will indeed effect for us practical deliverance out of this present evil course of things, making us true witnesses for our blessed Lord.

LOVE

The True Gold Standard *Col.3:14*

By F. A. PERIGO, F. R. S. A.

We in England have for some little time given up what is called the gold standard. That which man has fought for, died for, slaved for, and alas! committed all the sins of the decalogue in order to secure its possession, has failed him in the moment of his greatest need.

Through this failure, England's credit has suffered in the eyes of other countries, and that which has been its proud boast, namely, that other countries, Continental and otherwise, have always looked to it for lead and guidance, has received a rude awakening.

Can we learn a lesson from all this? Yes, we too have a standard of currency which we should treasure most assiduously, and should be the last thing to part with: "LOVE which is the bond of perfectness" (Col. 3:14).

The beloved apostle Paul tells us that it never fails (1 Cor. 1:13) suffers long, and is kind, etc. From verses 4 to 7, fifteen glorious facets are shown radiating from its wearer to its object and back again to the Source, God Himself in praise and honour and glory.

1. *Charity suffereth long*: How apt we are to become impatient when something has disturbed our relations with each other; we want to justify ourselves instead of waiting on God.

2. *Is Kind*: What a test as to our resourses, for lack of waiting upon God produces unkindness.

3. *Envieth not*: Occupation with Christ will make us rejoice when a brother (or sister) is used more than we and we get to God in secret that such an one may become still more serviceable!

4. *Vaunteth not itself*: Here the thought is to boast, or brag of self. How dreadful that this should be deemed possible in the light of the teaching of the death of Christ. "God forbid" says Paul, "that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14). May we ever hold to this standard.

5. *Is not puffed up*: The consideration of the blessed Saviour who came down! down!! down!!! would effectively preserve us from self inflation.

6. *Doth not behave itself unseemly*: Comliness and dignity would ever mark our movements.

7. *Seeketh not her own*: True love is ever active in blessing towards others, and a great part of that activity is found in our seeking the face of our God for others.

8. *Is not easily provoked*: It is said that the only provoking allowed in Scripture is provoking unto love and good works (Heb. 10:24). Here it would appear that the Greek word "paroxunomai" suggests one is not greatly excited to the point of irritation. .

9. *Thinketh no Evil*: One would not impute wrong motives or evil intentions. In this connection let us ever remember (1 Cor. 4:5) "The Lord . . . . will make manifest the counsels of the heart, and then shall *every man* have praise from God." The motives of our brother are probably worthy, but the carrying out of those motives lack wisdom, and *Love would think no Evil.*

10. *Rejoiceth not in iniquity*: Anything opposed to righteousness and integrity in (1) ourselves or (2) others, is hateful, and, therefore, shunned.

11. *Rejoiceth with the truth*: Here there is something positive to delight in. David in the moment of his suffering and anguish says, "Thou desirest truth in the inward parts" (Psalm 51:6). "By manifestation of the truth (we, as well as Paul, should be found) commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2).

12. *Beareth all things*: The Greek word "stego" means "to cover closely" and suggests the jealous covering care of a parent to a much loved and erring child, shielding its faults from others.

13. *Believeth all things*: We are to give credence to what is said in testimony by our brother, and not to cast doubt or suspicion on what is said. It is not a little remarkable that the Greek word "pisteuo" occurs in the new Testament 233 times. Our God thinks a great deal of it.

14. *Hopeth all things*: How wonderful; it is dignified by being closely allied to one of the cardinal features of Christianity. The cardinal features are, "Faith, Hope, Charity." One does not despair of recovery in one who has turned aside but continues in prayer for God to come in.

15. *Endureth all things*: The word in Greek "hupomeno" occurs 11 times in the New Testament, and is the same word as used by Paul in 2 Tim. 2:10. "I endure all things for the elect's sake." Here we may well leave the subject for if Christ was the Supreme Sufferer, Paul a "Man of like passion as ourselves," came next in devoted service. And if at moments of pressure and trial, we may feel faint, let us move on to verse 8. "Charity never faileth." In connection with the active principle of the exhibition of love one to the other, one is reminded of the Blessed Lord's own words when Peter says to him—"Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee, Until seven times: but, Until seventy times seven. In other words, if we are to forgive one another 490 times a day (70 times 7), it is pretty obvious that nothing in our hearts but forgiveness should be its ruling principle.

It is interesting to note in conclusion that the word for charity (or love) "agape" occurs in the New Testament 27 times or 3 x 3 x 3, and the word "to love" "agapao" occurs 135 times or 3 x 3 x 3 x 5. "Three" is resurrection; "Five" is weakness and turns us to God for help.

WONDERFUL LOVE

Wonderful love!—oh! good news from on high!
Love that led Jesus to suffer and die,
Love that was shown in His death on the tree,
God's love in Jesus we ever may see.

CHORUS:
Wonderful love! wonderful love!
Sing of that love—wonderful love!
Spread the glad tidings wherever you go,
God's love to sinners make known here below.

Love for the sinful, the lost and undone,
Love for the weary, yes, love for each one,
Love for the stranger, the sad and the lone.
God's love to sinners by Jesus made known.

Love like an ocean, yea, love like a flood,
Love which we read in the Saviour's shed blood,
Love in affliction and love in our joy,
God's love is perfect and has no alloy.

Love which we'll know in its fulness that day,
Love for our portion while here on life's way,
Love is before us and love is behind,
God's love in Jesus we ever shall find!

F. HOWARD OAKLEY, INDIA

Tune, The Glory Song, S. & S.

The above poem may be had in sheet form at 20c per 100 from Light and Liberty Publishing Co., Fort Dodge, Iowa, U.S.A.

The Holy Ghost

By H. H. SNELL

No. 3

We have already briefly glanced at the Godhead, personality, indwelling, and some of the operations of the Holy Ghost. We shall now, as the Lord may enable us, look further into the Scripture teaching of the dwelling of this Divine Person in the believer, and also in the church on earth.

The Holy Ghost In The Believer as we have seen, follows remission of sins; for though He may, and does, work in sinners to bring them to Jesus, for cleansing by His precious blood, yet, when one is born again and has received remission of sins, he is "clean every whit;" so that, because the vessel is cleansed in God's sight, the Holy Ghost can come, and be in us for ever. Thus the believer is "sealed," marked by God as His; and has the "earnest" of the inheritance, the pledge of certainly having that eternal glory to which he is called. The Holy Ghost is therefore given to him until he is actually and bodily brought to God—"the day of redemption of the purchased possession." All of His grace, and therefore all will "be to the praise of his glory" (Eph.1:13,14). By the same Spirit, too, he is "anointed," set apart and qualified for the service of God; and, as in the type of the consecration of the priests, the anointing with oil following the sprinkling of the blood, so (as we have noticed before) in Acts 10, the gift of the Holy Ghost immediately followed remission of sins, and we know that "without shedding of blood there is no remission." It is then a point of all importance, that we should clearly understand that one aspect of the gift of the Holy Ghost is, that He is God's *witness* to the sin-cleansing virtues of the blood of Jesus. He is also God's *gift* to them that obey Him, God's *seal* to the eternal efficacy of the one offering which was once offered by His own Son, God's *anointing* for His service.

So clearly is His indwelling in the believer taught in Scripture, that on one occasion the saints were asked, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" Had they realized this, they would not have used their bodies for unholy purposes. It is our persons that Christ redeemed; so that, though as to our souls, "we have redemption" in Christ, and through His blood, we look for the Saviour, who shall change our vile bodies; and we are told that our mortal bodies will yet be quickened by His Spirit which dwelleth in us. Not only is this truth eminently sanctifying, but also full of comfort, when thinking of our bodies of humiliation. The Holy Ghost, then, who, as to our souls, has already brought to us eternal life in Christ—"the Spirit of life in Christ Jesus"—has also taken up His abode in our *bodies*. Again, we find our HEARTS are spoken of as to where the Spirit has come to dwell in God's children. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal.4:6). We might have thought, unless the word had been so very explicit, that the Spirit would have dwelt in the new nature. Not so; He forms the new nature, so that we are born again by the incorruptible seed, the word of God, and thus brought to the Son of God, who was crucified for sinners, that we might have eternal life in believing on Him, and thus be newly created in Christ Jesus; but, this being so, He comes and dwells in our "hearts," our "bodies," and strengthens the new nature, for the Holy Spirit is the power for all communion, service, and testimony. The apostle therefore prays that we may "be strengthened with might by his Spirit in *the inner man*," and that we might be filled "with all joy and peace in believing," and "abound in hope through the *power* of the Holy Ghost" (Eph.3:16;Rom.15:13). How wonderful, then, is God's own testimony to the eternal efficacy of the one offering of the body of Christ, and how blessed the thought that this other Com-

forter is come to abide with us for ever!

Among His many blessed operations in us, we may notice that He is "the Spirit of adoption," so that we may have the feelings and activities within us of those who have been brought into the endearing relationship of children of God, by faith in Christ Jesus. He thus bears witness with our spirit (or, new nature, if we may so speak) that we are the children of God; and He also cries within us, "Abba, Father." "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." It is by the gift of the Spirit we know our relationship, and the blessed liberty of it, with the Father. "Beloved, now are we the children of God." We have not, then, received a servile spirit, giving us dread and a slavish fear, which hath torment; but the spirit of adoption which produces filial reverence and fear, lest we grieve and dishonor Him; and a childlike confidence in Him who has, in such grace, brought us so near, so very near, to Himself in Christ, and through His precious blood. Neither have we received the spirit of the world, that we should be more successful worldlings, or be able to fight with their weapons, and to excel in their doings. Far from it; it is God's Spirit, that we might have intelligence and power to act according to God—to be imitators of God, as dear children. "Now we have received not the spirit of the world, but the Spirit which is from God; that we might know the things that are freely given to us of God."

Nor have we received the spirit of fear, to crush us under a sense of our own weakness and many infirmities, to cast us inward on our own barrenness and poverty, and thus fill us with fearful apprehensions and gloom. No, these things are not the fruit of the Spirit in us. Tho He reproves sin and at times may deal with us so as to bring us before God in humiliation and self-judgment, yet he points us to

A Triumphant Christ,

a glorified Man, a coming Saviour, Lord of all, as the One in whom all our resources are. Thus He draws out our hearts after Christ and His interests. He bids us to consider Him, lest we grow weary and faint, and to look off unto Him, lest we fail to run with patience the race that is set before us. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim.1:7). Is it not, then, clearly set forth that those who are taught and guided by the Holy Ghost will not have a servile state of heart, a spirit of bondage and dread? Neither will they be worldly-minded, nor will they be timid and fearful; but, while serving the Lord with all humility of mind, they will be of good courage, loving in their ways, obedient to the Father's will, intelligent as to His mind, sound in doctrine, and will manifest a divine power with their service and testimony.

(To be concluded)

The Ten Virgins

By WILLIAM ROBERTSON, Philadelphia

The parable of the ten virgins (Matt. 25:1-11) brings before us prophetically, the conduct of professing Christians in relation to the hope of the Lord's coming, during the various periods, or stages, in the history of the professing church. In verse 1 we read: "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom."

The expression so common in Matthew's gospel, "the kingdom of Heaven," refers, we believe (especially after chapter twelve) to the whole sphere of Christian profession, or "Christendom" as we speak of it, and embraces within itself the saved and unsaved—what is distinctly of God and what is just as really the work of Satan. In view of this, it does not necessarily follow, because the Lord speaks of ten *virgins,* that He meant to imply that these represented all the saved of this dispensation. We shall see in our survey of the parable that this is not so. Virgins, in scripture, in the truest sense, speak of *purity* (see 1 Cor.7:36; Rev.14:4). *"Ten* virgins" are mentioned in the parable

which suggests their individual *responsibility* to be in a condition of preparedness to meet the Bridegroom at His coming.

We are told they "went forth" or "went *out*" (Newberry) with "their lamps" to welcome the coming Bridegroom. This would tell us of their *separation* from the world and its associations.

All this, we believe, presents the church in apostolic days in its first freshness, when the saints, like the ten virgins, were *one* in heart and hope. They took the place of moral separation from the world, and in a very real way were found in a waiting, expectant attitude for the return of their Lord from Heaven. In almost every epistle by Paul we have the plainest and most pointed references to the coming of the Lord, as being the true and immediate hope of the Church in his day. We select a few of the many passages of scripture which proves this conclusively.

We read that the Thessalonians "turned to God from idols, to serve the living and true God; and to

Wait for His Son from Heaven"

(1 Thess. 1:9, 10). Writing to the Corinthians, Paul says, "I thank God always on your behalf, ... that ye are enriched by Him in all utterance; so that ye came behind in no gift; *waiting for* the coming of our Lord Jesus Christ" (1 Cor. 1:4-7). To the Philippians he writes thus, "For our conversation is in heaven, from whence also *we look for the Saviour,* the Lord Jesus Christ" (Phil. 3:20). These scriptures will suffice to prove the foregoing assertion.

As true virgins, purity, separation from the world and faithfulness to an absent Lord (2 Cor.11:2) should characterize the saints today, as it did of old. Christianity is a *heavenly* order of things, and when it engages a man's heart it sets him entirely outside the world morally, with his face towards the glory of God. A heart in heaven—as one has said—can be fairly measured by the reality of pilgrim and strangership on earth.

We read, concerning the virgins, that "*five* of them were wise, and *five* were foolish" (v.2). Here they are divinely divided into two equal companies. The essential difference between these two companies being, one had "*oil* in their vessels with their lamps," the other "took *no oil* with them" (v. 3,4). Oil is the well known emblem of the Holy Spirit (1 John 2:27), which is God's great gift to all who believe the gospel (Eph.1:13) and we read "If any man have not the Spirit of Christ, *he is none of His*" (Rom.8:9), however loud his profession or what ever his pretensions might be.

May not verses 2, 3 and 4 describe the condition of things in the days of Constantine, when there were as many *nominal* Christians as there were genuine. Certainly the parable as a whole fits in with the history of the professing Church, and, as we proceed, this will become more manifest even to our simplest reader.

In the days of this Roman Emperer we know how the church left her place of separation, and was united in an unholy alliance with the world, which answers, undoubtedly, to what we find written concerning the church at Pergamos (Rev. 2:12). For some considerable time anterior to Constantine's day, the Roman emperors had, in the most cruel and inhuman way, done to death all they could find who named the Name of Christ. The fire of the many stakes, and the roar of the hungry lions in the arena were too much for any empty professor to face, in those fiery days of persecution. Few, *if any,* were to be found among the saints during the Smyrian period of the Church's history who had merely a name that they lived, but were dead. But how different conditions were in Constantine's day after he had embraced Christianity as a *religion,* but had never known in his own experience the saving power of the gospel. He undertook to change the religion of his subjects and as an inducement to them to turn from paganism to Christianity, offered all kinds of rewards, even to the poorest in his realm. The bishops, instead of caring for the flock, were occupied largely with the affairs of the emperer's court. Ah! then there were lots of empty professors,

multitudes of them, who for the emporer's favor and mere earthly gain, professed to be followers of the meek and lowly Jesus, but in reality were but foolish virgins, devoid of divine life and hence spiritually dead; yea, as saith the scripture *"twice dead"* (Jude 12), "dead in trespasses and sins" (Eph.2:1) and dead in a lifeless profession. This condition of things has come down to our own day, when many are to be found, "having a *form* of godliness, but denying the power thereof" (II Tim.3:5). Multitudes there are in these closing days of the age, who, on each succeeding Lord's Day, are seen going to their church, yet, alas, are going to hell; partakers of the sacrament, but not of salvation; confirmed by the bishop but not converted to the Lord; sprinkled at the fount but not cleansed by the blood.

These, "having not the Spirit" (Jude 19)—the "oil" of our parable, are but poor, deluded, foolish virgins, "blinded by the god of this age" (II Cor.4:4). How sad, but how solemnly true this all is in these easy-going, pleasure-loving, Laodicean days of empty show.

Coming on to verse 5 we read: "While the bridegroom tarried, they *all* (wise and foolish alike) slumbered and slept." If the church proves unfaithful to her absent Lord and settles down in the world, then as a sequence, the "hope" of Christ's coming which fired the souls of the early saints in Paul's day, and lead to real

Heart Separation From Evil,

is now *lost*. How the history of the professing church during these dark ages is told out, by Him who foreknew it so well, in these few terse words, "while the bridegroom tarried, they *all* slumbered and slept." Search, if you will, the literary remains of the centuries and not a trace is to be found in all the writings of the so-called "fathers" of the church of the coming of the Lord to catch up His saints to be like and with Himself forever. The overthrow of pagan Rome, the expected conversion of the world, the final judgment at the end of all things—these are the themes upon which they all more or less dwell, but not a word is found with reference to the true Christian hope. Not a single watcher is found in the night of the Lord's absence, at least as far as we have any record, to disturb the slumbering virgins; the blessed hope of His coming is *completely lost*.

(To be continued)

THE CHURCH

Its Relation to God and to Christ Its Worship and Ministry

By W. W. FEREDAY

From earliest times it has been God's desire to have a dwelling-place on earth amongst men. This desire was first expressed when He delivered Israel from the land of Egypt. "Let them make me a sanctuary, that I may dwell among them" (Ex.25:8). Loving hearts responded, and the Tabernacle was reared. Later the Tabernacle was superseded by the Temple. But God's material habitation has long been in ruins. A new dispensation has come in consequent upon Israel's rejection of Christ, and another order of things prevails. God has a dwelling-place on earth today, but only faith's vision sees it. It is not constituted of wood and stone; its constituent parts are living stones, saints redeemed by blood. The church is God's habitation now, and He dwells therein by the Holy Ghost sent down from heaven (Eph.2:22). What a thought is here! Well might Solomon exclaim, at the dedication of his temple: "Will God in very deed dwell with men on the earth? Behold, the heaven and the heaven of heavens cannot contain thee: how much less this house which I have built?" (2 Chron.6:18). He felt the wonderfulness of the fact that One so great and glorious as Israel's God should condescend to dwell with men upon the earth, albeit the building was the most costly and magnificent thing of the kind the world has ever seen. But the Church's privilege is greater far than that of Israel. Israel's sanctuary was filled with the glory-cloud (2 Chron. v. 13); the Church is indwelt by a Person, the divine Spirit

of God (1 Cor.3:16). What an effect this would have upon us wherever we come together if this were truly realized! What spirituality! What modesty in attire! What reverence! What subduedness of spirit!

Not only would God have a dwelling-place on earth, it is His will that Christ should be adequately represented here during His absence on high. In order that this may be, the Church is not only God's habitation, but Christ's body. The risen Man in glory, seated at God's right hand far above all the angelic myriads, is the Church's head. "For by (or, in the power of) one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor.12:13). The Church is "the fullness (or plenitude) of him that filleth all in all" (Eph.1:23). Let it be repeated, the body of Christ is on earth to represent Him during the present period of His rejection. It is divinely fitted to display Him. In its many members the absent One is set forth, and the world is not permitted to forget Him, albeit it would desire to do so.

A habitation for God! A body for Christ! What wonders are here! It is no marvel that the Apostle when writing of these great themes to the Ephesians twice paused, and burst forth into prayer. He longed that these things might be made good in the souls of his readers. Unless these things are made good to us by the Spirit, unless we understand the blessed relationships in which we stand to God and to Christ, it is absolutely impossible for our walk and testimony to be consistent with them. The Apostle first expounded the calling of the Ephesians, and then penned his entreaty: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation (calling) wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph.4:1-3).

From the Church and From the Church Alone, Worship Ascends to God.

Jews, Mohammedans, Unitarians and others may take the word upon the lips, but with them the thing itself is impossible. Unless the Father is known as revealed in the Son, nothing that proceeds from man can be accepted. But He does indeed appreciate the overflow of true hearts—hearts made for ever glad by His infinite grace. Every saint has within the fountain of living water, which springs up unto everlasting life (John 4:14). Hear the Son Himself declaring how acceptable is worship to the Father, what delight it gives to His heart. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:23-24). How feebly is this entered into by the great majority of even true saints! With many, ecclesiastical forms are suffered to intervene, which thrust the soul into darkness and distance; and with others (who should know better) discourses *about* worship occupy the time that should be devoted to worship itself. Thus is God deprived of that which He values, and the souls of His saints are cheated of that which would yield them the richest possible blessing.

Ministry is essentially different from worship. Worship rises up from men to God; ministry flows down from God to men. When engaged in worship the saints are *givers* (how wonderful that this should be possible!); when listening to ministry the saints are *receivers*. The Head in heaven is the Source and Spring of all spiritual ministry. "From whom all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God" (Col. 2:19). The Head in heaven will never be unmindful of the need of His body on earth, and blessed be His Name, His storehouse of grace and blessing will never be exhausted.

Reader, do you aspire to be an efficient worshipper? "Out of the abundance of

the heart the mouth speaketh" (Matt. 12: 34). What your heart has been dwelling upon, that your lips will utter, both in private and in the Assembly. If your need is before you, you will *pray!* if your blessings occupy you, you will *give thanks;* but if you are able to rise above the blessings to the glorious Blesser, you will *worship.*

Or do you aspire to be an efficient minister? The schools of men will not fit you for this. Intimate communion with Christ, the living head, and painstaking study of Holy Scripture in all its parts will alone give you the efficiency for which you long. But let us read Scripture for its own sake, and for the blessing that it yields to ourselves, and not in order that we may get out of it subjects to present to other souls. That were sorry work indeed.

The Word of God Increased

By G. M. J. LEAR, Argentina

On three occasions in the Acts we are told that the Word of God grew (ch.6:7; 12:24;19:20), and in each case it denotes a great crisis safely passed. It brings before us victory in every sphere: over THE FLESH in ch.6; over THE WORLD in ch.12; and over THE DEVIL in ch.19.

The Book of Acts sets before us in a remarkable way the enemy's tactics to ruin the testimony of the infant church, and this affords practical help to us today, as he still practises the same machinations against us. In ch. 4 he stirs up *persecution,* and, when this fails, he seeks to introduce *corruption,* as seen in ch. 5; and now, as his plans have been once more thwarted, in ch. 6 he tries to bring about *disunion.*

Large numbers of Jews had come together from widely separated regions for the Feast of Pentecost, and many of these had been brought into the church through the mighty power of those early sermons preached by the apostles. So numerous were the converts that soon a pressing need arose for the maintenance of many amongst them, who had no resourses, but the necessities were met with wonderful enthusiasm and self denial. Properties were liquidated, goods were sold, and the proceeds were brought to the apostles for distribution to be made among the needy. But the company grew exceedingly and the administration of funds became more and more complex; moreover, the Helenist Jews from the more remote provinces would not be so well known in Jerusalem as their brethren from nearer districts. Here, surely, was a good opportunity for Satan to wreck the work, and we can see diabolical cunning in the dilemma in which the apostles found themselves. Discontent has been stirred up in the ranks of the Helenists: some of their poor widows have not received their allowances. Clearly, then, it is evident that these home Jews are despising the foreign ones! Satan at once works on the pride, so characteristic of the flesh, to produce a powerful movement of dissension.

It now seems certain that one of two results must follow: either the apostles will use up their energies in a big, growing charity organization; or else they will say to the murmurers: "No; we cannot attend more to these things than we are doing; spiritual work is of the greatest importance." And thus the rift would be made wider, and a division would ultimately result; effective witness would be paralysed: yes; this seems inevitable, but men filled with the Holy Ghost are more than a match for Satan. Divine wisdom is granted for the crisis. Seven special stewards of the funds are appointed, and it is noteworthy that they all have Greek names. They are chosen by the believers in general, and so enjoy their confidence; the apostles show their agreement and confirm the choice made (v.6); and thus due order is observed, good administration is assured, and the apostles, instead

of being more encumbered than ever with increasing financial responsibility, are set freer than before to give themselves "continually to prayer, and to the ministry of the word." How magnificently was Satan's subtlety outwitted, "and

The Word of God Grew."

Brethren, all this has a voice for us today. These are very difficult times and the question of money forms an acute problem. God knows the tremendous need there is, especially in these days of rush and hurry, for those who will truly dedicate themselves to prayer and the ministry of the Word. The devil would blind our eyes as to the necessity of this, and would seek to produce dissension in the ranks of the believers in regard to it, but, if we act in the same God-given wisdom as shown by the apostles and those early disciples, we too shall soon be able to celebrate a glorious victory and see a mighty forward movement in a more powerful testimony for the honor of the name of our blessed Lord. Each and all of us, in our measure and sphere, have the obligation and the privilege to "GIVE OURSELVES" to the things that matter most: communion with God and work for the Master. And we shall soon learn what our part is in this holy business, spiritual ministry or material administration; and, whether it be the one or the other, we shall have the seal of the approbation of the One Who has apportioned us our particular task in His vineyard.

II. In this second portion, where the phrase we are considering occurs (ch.12: 24), we have a noteworthy presentation of the power of the world, symbolized by Herod, face to face with the power of the gospel, symbolized by the church. James, the son of Zebedee, has been killed with the sword, and Herod, seeing that this act has pleased the people, lays plans to take the life of the foremost active member of this newly formed company of witnesses for God. At the time of the Passover Feast he puts Peter in prison, guarding him securely with the idea of bringing him forth to the people for execution when the days of unleavened bread should have expired.

What can the Christians do in such desperate circumstances as these? In our days we can imagine such suggestions as the following: Let us get all the signatures we can, so that Herod may see that his act is not so popular as he supposes. Or, Let us go to that court official who seems so favorably disposed towards us and see if we cannot get some influence to bear upon the king. Nothing of the kind do we see in the early church; the weapons of their warfare are not carnal, but spiritual; their resource is in God. "Prayer was made without ceasing of the church unto God for him" (v.5). Every detail here calls for our attention. THE SOVEREIGN REMEDY FOR ALL OUR ILLS IS PRAYER. Yes; but what sort of prayer? There are five points mentioned in this verse. (1) *It is real,* genuine petition—"prayer was made" —not "prayers were said." (2) *It is persevering*—"without ceasing." (3) *It is collective*—"of the church." Unanimous supplication multiplies its efficiency (see Matt. 18:19,20). (4) *It is believing*—"unto God." When we speak by telephone, we are not satisfied until we have established contact with the person with whom we wish to communicate. (5) *It is definite*—"for him." There is no wandering round the earth in vague desires. Here is the importunity of the man who says: "Friend, lend me three loaves."

The last night arrives before the prisoner is to be led out to his execution. The church is gathered together in earnest prayer; but Peter, What is he doing? He is fast asleep during his last night on earth! It is true we have found Peter asleep before in the gospel narrative: on the mount of transfiguration, he had the *sleep of sloth;* in the garden of Gethsemani, we see him with *the sleep of sorrow;* but here it seems to be *the sleep of security.* Only once do we find his Master asleep, and that was on a storm-tossed lake! Surely Peter has learnt his lesson, and in the midst of a tempest that threatens to wreck his little barque, he too falls asleep.

(To be continued)

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

Verse 13. And I would not have you ignorant,—cp. 11:25; 1 Cor. 10:1; 2 Cor. 1:8; 1 Thess. 4:13.

brethren,—here referring to believers without distinction of sex. The word "sisters" is used of believers in I Tim. 5:2, only, and there the subject in hand requires it. Here it includes both brethren and sisters in the Lord. Cp. Acts 1:15, 16; 1 Thess. 1:4,

that oftentimes I purposed to come unto you (and was hindered hitherto),—He had entertained the hope for several years (15:23). What the hindrance was we are not told. Cp. 1 Thess. 2:18, where Satan is definitely mentioned as the hinderer. In Acts 16:6 a hindrance is recorded as definitely imposed by the Holy Spirit.

that I might have some fruit in you also,—The apostle seems to have had in view the fruit not only of Gospel work in the conversion of souls, but, as the preceding context suggests, that of the edification of the saints.

even as in the rest of the Gentiles.—nations in contrast to Jews.

Verse 14. I am debtor—That is to say, he was under an obligation to preach the Gospel, as one to whom a stewardship had been committed, 1 Cor. 9:16, 17; Eph. 3:2, 7-9.

both to Greeks and to Barbarians,—his spiritual creditors; not, of course, merely the people of Greece, as that would mean that the Romans were Barbarians, an idea far from the Apostle's thoughts; nor Gentiles as a whole, for he distinguishes them from the Barbarians. Inasmuch as Greek was a universal language amongst the civilized nations of the Roman Empire, he means all such nations, including the Romans themselves, in contradistinction to the Barbarians, the uncivilized nations.

both to the wise and to the foolish.—The difference here is that between the cultured and uncultured, from the educational and philosophic point of view.

So, as much as in me is, I am ready—*Prothumos* denotes a willing alacrity, not only readiness, but an inclination. Cp. the corresponding noun in Acts 17:11, 2 Cor. 8:11, 12, 19; 9:2, etc., and the corresponding adverb in 1 Pet. 5:2, "not of constraint, but willingly."

to preach the gospel to you also that are in Rome.—"to preach the gospel" represents the one word in the original *euangelizomai*. The English word "evangelize" is a transliteration of this; it denotes, lit., 'to give a good message,' and is used in 15:20, and frequently in the N. T. A synonym is *kerusso*, which denotes 'to give a proclamation as by a herald.' This word is not used invariably for the preaching of the Gospel, e. g., at 2:21. See, however, 10:8, 14, 15.

Verse 16. For I am not ashamed of the gospel:—A negative expression is often used as a forceful method of stating a positive fact: he glories in the Gospel; cp. Gal. 6:14.

for it is the power of God—The power of God is now mentioned for the second time. The first was in connection with the resurrection of Christ, v. 4; here it characterizes and conditions the Gospel. The second is the outcome of the first. In the 20th verse, it has reference to the essential attribute of the Godhead as demonstrated in creation. The only other use of the word *dunamis* in this Epistle, in reference to God, is in 9:17, where the evidence of His power is seen in dealing with Pharaoh. Cp., however, the power of the Holy Ghost, 5:13, and 19. In 1 Cor. the theme of God's power is introduced in the same way as in Romans, but first in reference to the Gospel, 1:18, and then in reference to Christ, 1:24.

unto salvation—Salvation is not only deliverance from punishment of sin. It describes the effects of the eternal deliverance bestowed by God through His grace in Christ Jesus upon those who believe. It therefore includes deliverance from the bondage of sin (2 Cor. 2:15; Heb. 7:25; James 1:21) and all that is involved in this in the present life of the believer, and further, the culminating act of Divine grace in the redemption of the body, and all that issues therefrom. Chap. 5:9, 10; 13:11;

1 Cor. 3:15; 5:5; Phil. 3:20; Heb. 9:28; 1 Pet. 1:5. For other passages in which salvation is used in a comprehensive sense to signify all the blessings bestowed by God on those who are in Christ through the Holy Spirit, see Matt. 1:21; Acts 4:12; 2 Cor. 6:2; Heb. 5:9; Jude 3.

to everyone that believeth; This, at the close of the introductory part of the Epistle, presents its great fundamental theme of salvation by faith. See 3:22.

to the Jew first and also to the Greek, —It was necessary that the word of God should first be preached to the Jews, Acts 13:46. This had been the command of the Lord to His disciples just before He ascended. He had told them that repentance and remission of sins were to be preached in His name unto all the nations, "beginning from Jerusalem," Luke 24:47. They were to be His witnesses first in all Judaea and Samaria, and then unto the utmost parts of the earth, Acts 1:8. Inasmuch as the Jews were the heirs of the promises of God to Abraham, and these promises included the blessings of the Gospel, the good tidings must first be proclaimed to them. On the other hand, the Jew must, at the same time, find his place in the scheme of God's grace through the Gospel on the same ground as the Gentiles. The privilege of the Jew in this respect was merely that of priority of time and not of superiority of position. The Apostle is going to show in this very Epistle that both Jews and Gentiles are all alike under sin, and equally need salvation through the one provision made by God. That the Gospel was to be preached "to the Jew first" shows both the faithfulness of God in fulfilling His promise to the chosen seed and His grace toward those who had despised the privileges granted them, and had rejected their Messiah.

(To be Continued)

Backsliding

Should these lines fall under the notice of any true believer who keenly feels the smart of having wandered from the Lord, and has been, perhaps, decoyed by Satan into by-paths of sin and folly, we beseech them to listen to the words: "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity;" then the One against whom you have so sinned will graciously meet you on returning, saying, "I will heal your backsliding; I will love you freely" (Hos.14:1,4). Can anything be more encouraging? Hearken also to the gracious words of God by another prophet: "Return, thou backsliding Israel saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord . . . only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God" (Jer.3:12,13). May the words, too, of an aged apostle bow thine heart before God: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Return! Return! "Draw nigh to God" with full confession, and be assured that "He will draw nigh to you." Return! Return!

H. H. S.

The Bleating Of The Lambs

One of the most piteous cries which enter into the ears of "the Lord of Sabaoth" is that which goes up from the throats of God's lambs while in the Assembly prayer meeting as they plead for their Shepherds. The *Lambs* are at the prayer meeting, but the *Shepherds* are absent; and the Lambs *miss* them there, and their bleatings are most pathetic to listen to. Is there a professed shepherd reading these lines; I entreat you, pause, and remember that the cry of those shepherdless Lambs will meet you at the Judgment seat of Christ. T. B.

The Returned Remnant Ezra 8

"As it was in the day of the people's humiliation, not power but pity and devotedness in obedience characterized Ezra. God will have reality in those He honors; false pretensions He hates. Communion with His mind, suitable to His people's state, is what we see here; and this blessed to not a few from a small and unpretentious beginning. Ezra in Babylon had not the living prophets which had cheered the earlier workers in Jerusalem; but his heart was set on the written word, and the hand of Jehovah did not fail in gracious providence, either for God and His worship, or on his journey to Jerusalem."

Bullingerism or Ultra-Dispensationalism Examined

By W. HOSTE, B. A.

Number 7

In this and the closing paper of this series we purpose to consider the attitude of the Bullingerites to the Christian ordinances. Though in no sense Sacramentarians, and ascribing no magical effect to either ordinance,* we believe, with the Church universal, that these were both intended to apply to the saints of the present age, "till He come;" the one as the initial step in the Christian life, and the other as the central act of Christian worship. It would be strange were it reserved for a small sect of the twentieth century to prove the whole church wrong down the ages.

It is only fair to say that the American section of this cult rejects the dogma of their British allies, that "only the prison epistles are FOR US," and also maintain the observance of the Lord's supper, which the latter reject. Both parties, however, agree in refusing Christian baptism. We will therefore consider "the Supper" first and allow the rival teachers to answer one another, ourselves keeping as far as possible, out of the line of fire, and reserving the consideration of baptism for a final paper. On the British side I quote "Dispensational Truth" by C. E. Welch, Editor of the magazine of the British party, and on the American side, their party organ, "Unsearchable Riches" edited by A. E. Knoch.

The American Party

(1) This closing remark is roughly handled by a Mr. C. G. Alden of U.S.A. (of A.E.K's party) who stigmatizes it as willfully trying to mislead the simple child of God; as part of "a misleading and lying propaganda" and of the author of it, he asserts, "He is serving Satan."

[Clearly the Lord was not referring to the Lord's supper in the words quoted from Matthew, as the Luke account shows (ch.22:18) but to the passover cup. The Lord had not at that moment instituted His supper. W.H.]

(2) in "Unsearchable Riches" of May, 1931, p. 264 we read "*all* (*i.e.* Paul's epistles) *are required today.* To assert that in the epistles, written after Acts 28 . . . we have all that is necessary for our *guidance, comfort* and *teaching* is palpable error" (writers emphasis). "It is quite easy to show that Paul's earlier epistles will not suit a future dispensation or era."

(3) There is *no sound ground* for making the Lord's Supper a "dispensational" feature, for the Lord's death cannot be confined to any single dispensation. (idem 27).

As for the assertion that covenants are not for us, the writer goes on to show that we are under the Noachian covenant, which is as unconditional as the covenant of grace, and which exists today. This latter contains elements in common with the future covenant with Israel and Judah as a restored nation but is quite distinct, being present and individual.

(4) We know that this was not the case; not even did he learn it from Luke his travelling companion, but he says himself—"For I (emphatic) have *received of the Lord* that which I also delivered unto you" (1 Cor.2:23).

The British Party

(1) holds that the Lord's supper is Jewish, because instituted close after the Passover. This writer only quotes from Matthew's account of the institution and ends with our Lord's words "I will not drink henceforth of the fruit of the vine, until that day, when I drink it new with you in my Father's Kingdom" (Matt.26:29), concerning which words an anoymous teacher of the same school (not impossibly C.E.W. himself) writes "This verse alone ought to prove that this ordinance is not for the saint today. How can we partake of it, when He plainly says He will not drink of it again?"

(2) We have seen that the above party sets aside all Paul's epistles previous to Acts 28. They do not "contain the words of Christ TO US," they are not "expressly sent to us" (Dispensational Truth, pp. 23, 24). The application of these epistles is regulated to a future dispensation.

(3) Both Matt. 26 and 1 Cor. 2 say that the cup typifies "the blood of the new Covenant" (D.T. p. 25). The writer then quotes O.T. Scripture to prove that a new covenant will be made with Israel and Judah, and therefore has nothing to do with the Church. "No covenant is ever mentioned as relating to the Church which is His body" (D.T. p. 257).

(4) Certain of these writers in the eagerness to make the supper as Jewish in character as possible, try to convey the impression that Paul learned what he knew of it from other apostles or even from one of the Gospels.

We might add further points no doubt, but these may suffice. Not that we quote these rival teachers because we value the judgment of one school above another; except, as in this case where the Amerian party have the Scriptures on their side, but rather to prick the "bubble" pretension of the British party to be some peculiar "election within an election" and fit to teach the whole church, what they know better than to believe, as dishonoring to the Person and the Word of their Lord. It is quite true that there were things, which the Apostle declared were temporary, *i.e.*, the sign gifts of prophecying and tongues, which were miraculous and destined to pass away. They were only to endure "until that which is perfect is come," (see 1 Cor.13:8-10) that is I believe not as is often understood until we come to the perfect state of heaven; but until that state of potential maturity is introduced, by the completion of the canon of revelation.

The Lord's supper was instituted, "till He come." We cannot admit that the Lord's coming here referred to is the Lord's coming in glory. The Lord's coming for His saints, a preliminary stage of the other, was already revealed previous to this in the Thessalonian first epitsle. In any case it does not affect the present question, for if the Lord's supper was to continue till the Lord's return in Glory, *much more* should it continue till an event which precedes that coming should take place. Why should the Lord's supper be termed "a carnal ordinance or an ordinance in the flesh." It is a daring misnomer. One wonders these men are not too spiritual to read a Bible of material paper and visible ink, in a tangible cover of boards and leather. We certainly need the memorial supper for our memories are very treacherous and we too soon forget our greatest Benefactor.

(To be concluded)

Footnote to page 177

* We need hardly quarrel with the word "ordinances" which simply means something "ordained." Clearly in Colossians 2, the apostle is referring to certain Jewish legal ordinances. We are enjoined to observe the Lord's supper in His twice-repeated command "This do in remembrance of me."

Notes on First Corinthians

By A. N. O'BRIEN

Chapter Six

There seems to have been a recourse to law-courts to settle difficulties among the Corinthians. The spectacle of a lawsuit before the unbelievers was evidently common. They acted as if ignorant of the fact that "the saints shall judge the world," v.2. Compare Daniel 7;22, Matt.19;28 and Luke 22;30. If such a future is before saints, surely they should be able to judge the smallest matters, as they arise between brethren. Moreover "We shall judge angels," v. 3; surely, then, saints could settle disputes as to things of this life, v. 3. Those "little esteemed in the church" ought to be able to settle such matters, v.4. It does not require great spirituality to decide temporal affairs. What is right, in such matters, should be manifest to any one. In v. 5 he seeks to shame them. "Is it so that there is not a wise man among you?" Such matters call for *human* wisdom, but surely saints do not need to go to law courts to find wisdom to settle disputes. Alas! this is what they were doing, v. 6. In this they were utterly at fault, v. 7. Far better to take wrong from a brother, than to go to law with him before unbelievers. In fact they did wrong, that is they defrauded their brethren, in the courts, v. 8. Such a course would not lead to blessing in the kingdom of God, v. 9.

In the latter part of v. 9 and in v. 10 is found a terrible list of sins which exclude from the kingdom of God. Some of the believers had lived in such gross wickednesses before they were reached by the

grace of God. He does not refer to a sudden fall, like David's. He says "such *were* some of you," v. 11. Stealing, drunkenness, and extortion are among the sins listed here. These, with offenses against morality may have been the things for which they were haling each other into court, v. 6. It is a matter for thanksgiving that he did not need to say "such were *all* of you." Probably Justus and Crispus, as also Aquilla, were men of an entirely different past, Acts 18;2,7,8; but to "Corinthianize" meant, in the language of the day, to descend to these horrible abominations. How wonderful that grace can take up such, and wash, sanctify and justify men of this dreadful past! Both outward cleansing (washing) and inward cleansing (sanctification) had taken place along with their justification, v. 11. "The name of the Lord Jesus," with power to cleanse, had griped them, and "the Spirit of our God" had given them a new nature. Yet they were not out of danger as to these sins, as the fifth chapter sadly proves, but were in need of exhortation to "purge out the old leaven," 5;7, and to abstain from defrauding one another, 6;7,8.

The Christian should be guided, not by what he might claim as his right, but by what is for real profit to all, as well as to himself, v. 12. What is allowed in the life must not get the mastery. Compare 9;25. Foods were created by God for the stomach and the stomach for foods, v. 13. Both serve a passing purpose of God, but neither will be abiding. God will bring both to nothing. We will not need stomachs in heaven. These considerations lead up to the fact that God did not create the body for illicit sexual indulgence. "The body is not for fornication, but for the Lord," v. 13. It is a wonderful instrument, to be used for God, and not for self-indulgence. If dedicated to Him, He will give abundant proof that He accepts the gift of the body (Rom.12;1) and that He "is for the body." He will cleanse and keep it, and use it for His work in the world. Afterward God, who raised up the Lord, will raise up the bodies of His saints, v. 14. So our bodies have a heavenly destiny. They will be "made like unto His glorious body," Phil.3;21. With such a destiny, they should be considered as awaiting a wondrous future, and kept from sinful uses now.

The next reason adduced for present personal purity is the fact that our bodies are the members of Chirst, v. 15. In Rom. 12;5 we get the statement that "we are the body of Christ" and in Eph.5;30 "We are members of His body." In both of these scriptures the bearing seems to be more corporate (the pronouns used are plural) but here it is the individual body of a saint which is the member of Christ. He uses it, as we use a hand, to reach out after some lost one; or as a foot, on which to go to a saint in need. At any rate we are vitally connected with Christ. "Shall I then take the members of Christ, and make them the members of an harlot?" What an awful use for the members of Christ, yet the danger of such an act was then, and is now, very real. No wonder the Apostle adds "Far be the thought," or "let it not be." Such a sin makes the offender to be one flesh with the harlot. God's law as to marriage is quoted to prove the last statement of v. 16; and while our bodies are the members of Christ, yet "He that is joined to the Lord is one spirit," as in A.V., or "one Spirit," as in J.N.D. New Trans.

The exhortation follows in v. 18 "Flee fornication," not fight it, but run away. See Gen.39;7-12, for an example of such escape. It is never safe to parley with such temptations, the only security is in flight. Other sins are "outside of the body," v. 18. Stealing, or fighting, or some other sinful actions are on the outside of one's own person. But this sin is disastrous to the body itself. Compare Prov. 5;11.

Another appeal is in v. 19. "Know ye not that your body is the (a) temple of the Holy Ghost, which is in you, which ye have of God?" "Body" and "temple" are both in the singular number, for the appeal is to the individual. Each Christian should weigh well the fact that his body is a temple of the Spirit. He has

The Young Believers Page

The Christian—
His Definition

By ALFRED P. GIBBS, Chicago

In this series of articles we hope to set forth simply, briefly and clearly some Scriptural truths regarding the Christian. Of necessity, because of lack of space, they will have to be in condensed form, and will only be of real benefit to those who are prepared to follow out by personal study of the Bible the suggestions made. There is no royal road to knowledge. It comes through painstaking and persevering study. It has been well said that nine tenths of inspiration is due to perspiration! Read these articles with your Bible open before you, and turn to all the Scriptures referred to and read, mark and inwardly digest them for yourself (2 Tim.2:15; Prov.1:5;2:1-6;3:13-26; Acts 17:11,12).

Someone has given four rules for Bible study. These rules consist of four words: Admit, submit, commit, transmit. In other words, admit the truth of God's word into you heart; submit to its teaching, cost what it may; commit what you have read to memory, this will require effort but will yield large returns; transmit what you have learned to others, and in so doing, it will be indelibly impressed upon, and become part of, yourself.

It will be advisable before speaking of the Christian life in its various aspects to enquire, "What is a Christian?" In other words to discover

His Definition.

There is a tremendous amount of controversy and conflicting opinions in these days as to what a Christian really is. A perusal of current literature will only add to the confusion, until the issues becomes so beclouded and be-muddled that the man in the street may be pardoned when he declares that he doesn't know what a Christian is!

The Sacerdotalist loudly affirms that a Christian is one who has submitted to all the rites, ceremonies and ordinances of his particular denomination. That is to say, one who has been baptized, believes the creed, has joined the church, takes communion and is a member in good standing. There are thousands like this, who thus make the Christian life to depend on external observances.

The Moralist assures us that a Christian is one who honestly and sincerely does the best he can to all the people he can, in all the ways he can, as often as ever he can. Thus this definition makes man his own Savior, and bases salvation on human merit. In other words, it is Christianity without Christ.

The Modernist, however, basing his opinion on the assured result of modern scholarships, states that all people are by nature the children of God. He declares that each person has within him a divine

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Notes on First Corinthians

(Continued from page 178)

been taken possession of by that Holy Person. Let all the consequences of that occupancy be fully granted, and it will be found a mighty force for holiness.

The final fact adduced in this mighty argument for personal holiness is "Ye are not your own, for ye have been bought with a price." It is not said what the "price" is, but surely it is the blood of Christ. That price cost Him so much that it should be a tremendous urge to holiness. They were then to glorify God in their bodies, v. 20. Here the verse rightly ends, for the Apostle is warning against a certain kind of sin, called elsewhere "filthiness of the flesh," 2 Cor.7;1. There is also "filthiness of the spirit," mentioned in the same verse, but here the warnings and exhortations refer to a definite class of sins, into which the Corinthians had been plunged before conversion; and generally the backslider falls into the sins of his unconverted days.

spark that only requires self culture to develop into a flame. Thus the Christian is the product of *evolution, i.e.,* "continuous progressive change, according to fixed laws, by means of *resident* forces," Le Conte. The Modernist speaks loud and long of the "Universal fatherhood of God and the universal brotherhood of man." This theory denies the word of God that states that *regeneration* is God's method of producing Christians (John 3:3-16).

Others, having a smattering of all these ideas, plus a lot of others of their own, define the Christian as one who goes to church, tries to do his best and is neither a Jew nor a pagan!

Thus in the multitude of man-conceived theories, God's word is verified, "The natural man (*i.e.,* man in his unregenerate state) receiveth not the things of the Spirit of God; for they are foolishness unto him; *neither can he know them,* because they are spiritually discerned" (1 Cor.2:14).

Let us gladly turn from these vagaries and vaporings of man to the sure and certain word of the living God (2 Tim.3:15-16).

The word "Christian" only occurs three times in the New Testament, and each time it is mentioned, it gives a new aspect and added significance to the term.

A good rule in Bible study is what is called, "The law of first mention." That is, the meaning of the word can be determined by its first mention in Scripture.

Let us turn to Acts 11:19-26 where the word "Christian" is first used. In this passage, the Christian is *defined.* Seven things are plainly to be seen that go to the making of a Christian.

1. *Proclamation,* vs. 19, 20. The proclamation of the gospel. Note what was preached—"the Word," "the Lord Jesus," —the written and living Word. They did not preach a creed, rite, ceremony, theory or denomination; but a *person,* the Son of God, as revealed in the word of God. They proclaimed Him as the One Who had died for their sins, and risen again (1 Cor. 15:1-4). They preached forgiveness of sins through faith in Him (Acts 13:38-39), for they knew faith came by hearing and hearing by the word of God (Rom. 10:13-17; 1 Cor. 1:21; 9:16-22; Mark 16:15-16). These desciples were thus obeying their Lord in proclaiming the gospel.

2. *Demonstration,* v. 21. "The hand of the Lord." Here is the demonstration of God's power that is unloosed in the preaching of the gospel (Rom. 1:16; 1 Cor. 1:18; John 16:8-14; 1 Thess. 1:5). How useless is that preaching that is unaccompanied by the Spirit's power!

3. *Acceptation,* v. 21. "number believed." Belief of the truth is the only condition God puts on His salvation. They believed the truth about their need as sinners; about God's provision in the gospel, and they believed on Christ. (See Rom. 10:9-10; Heb. 4:2; Acts 16:31; John 3:16; 5:24).

4. *Conversion,* v. 21. "turned unto the Lord." They turned *to* God *from* their idols, sins, etc. (See 1 Thess. 1:9, 10; compare Matt. 18:3; John 6:37).

5. *Manifestation,* vs. 22-23. "Seen the grace of God." Can the grace of God be seen? (See Titus 2:11-14; Matt. 7:16-20; John 15: 16; Rom. 6:22). The new life in Christ always displays itself. Without this manifestation we may well doubt the reality of professed conversion (Matt. 7:21; Luke 6:46-49; Titus 3:8).

6. *Edification,* v. 26. "taught." These believers or disciples, gathered together to be taught the Word and thus were built up in their most holy faith and grew in grace and knowledge (See 2 Pet. 3:18; Acts 20:32; Jude 20-21; 2 Tim. 3:15-16).

7. *Designation,* v. 26. "called Christians." Note whom—"disciples" i.e., learners and followers of Christ. Thus a Christian is one who has heard the gospel, and by the Spirit of God has been led to believe on Christ and thus has turned to the Lord and manifests the reality of his conversion by a Godly and consistant life before the world. This person, and this person alone, has any right to the title of Christian. Let us search our heart and make absolutely certain that we are

real, genuine Christians in the Biblical sense of the term.

The next mention of the word is in Acts 26:1-30 where we perceive the Christian *defied*.

After Paul's eloquent and powerful presentation of his case to Agrippa (vs. 1-26) he appeals to him (v. 27). Note the response (v. 28). Agrippa knew what a Christian was, for he was face to face with the greatest Christian of all time, yet he defied the great apostle and rejected the opportunity to become one. Thus the Christian is seen witnessing and pleading for his Lord, but defied by the world. The Christian today will find himself faced by the same opposition.

Turn now to 1 Pet.4:12-16. Here the Christian is seen to be *despised*.

To be a Christian is to suffer. Notice the three words used.

1. *Trial* v. 12, cp. 1 Pet.1:6-9. God has not promised the Christian a path of ease and comfort through this world. He will be tried (1 Cor.10:13; James 1:12; Heb. 11:32-40; 2 Thess.1:4-5).

2. *Reproach* v. 14, cp. Matt.5:11,12. Christ is still the despised and rejected One and those who name His name must not expect to avoid His reproach. (Matt. 10:24,25; John 15:18-21; Heb.11:26).

3. *Suffering* vs. 13,16. Suffering for righteousness sake has ever been the lot of the people of God through all the ages. (Read carefully 1 Pet.2:19-23; 3:14; 5:10; 2 Tim.2:9-12; John 16:33).

Thus does God's word describe the Christian, and happy indeed is that one who by the grace of God and through faith in the Son of God can thus designate himself!

The Sunday School Corner

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

The Function of the Sunday School

By C. F. HOGG

It is true that the climax of revelation is that "God is love," but respect must be had to the necessary preparation for that consummation, otherwise we may present God as merely amiable, good-natured, which would be as much a travesty as to present Him as an ogre or as a policeman. Now love, among men, is defined by Paul as "the fulfilment of the Law," and "the whole Law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself." In so insisting Paul repeats a lesson he had learned from the Lord Jesus, that on love to God and love to men "hangeth the whole Law and the Prophets" (Rom.13:8-10; Gal.5:13-15; Matt.22:34-40).

This, then, was God's way of teaching love, through law. God's Law is the expression of His Name, His character. That Law is like Himself, eternal, immutable, "holy, and righteous, and good" (Rom.7:12). Moreover, "through law cometh the knowledge of sin." The Apostle's own experience was that he "had not known sin, except through law: for I had not known coveting, except the law had said, Thou shalt not covet" (Rom.3:20;7:7).

The practical point that emerges here is this, that the Law of God be early inculcated into the heart of the child. In certain places of late I have questioned children in Christian homes, and in many cases found them ignorant of the Ten commandments. The connection between ignorance of the Law and lawlessness is too obvious to be ignored. On the other hand, concerning the righteous man God has said that none of his steps shall slide because "the Law of his God is in his heart" (Ps.37:31). Psalm 119 is a long paean of praise of the Law of God; the writer declaring again and again what the Law meant to him, what it had done for him. Moreover, "the Law is holy, and the

commandment holy and righteous, and good . . . the Law is spiritual," so that the Apostle could say that he delighted "in the Law of God after the inward man" (Rom.7:12,14,22). It is strange, then, that in circles where the Bible is accepted as the history of God's revelation of Himself to man, this fundamental element in that revelation thould be ignored or even refused as a proper vehicle to convey the knowledge of God, and of His requirements, to the minds of children. Given to Israel in the child stage of the nation's development, "in the days of her youth, and as in the day when she came up out of the land of Egypt . .. . when Israel was a child" (Hos.2:15; 11:1) the Law and the Commandments are eminently suited to meet the need of the child mind everywhere. The categorical form, the direct imperatives, the simple statement of fact and of the place of the will of God in the regulation of life, demand recognition as principal instruments for attaining the end of the Sunday School.

But if "through law cometh the knowledge of sin," conviction of sin comes through contact with Christ. This experience is foreshadowed in that of Job; neither the reasoning of his friends, nor his own trials, gave him the knowledge of the truth about himself that began to dawn upon his soul when God spoke to him, and which finally constrained him to cry out, "I abhor myself" (Job 40:3-5; 45:5,6). The Isaiah who so bitingly described the iniquities of his people saw the holiness of the Lord and declared himself an undone man, not only because he dwelt among a people of unclean lips, but because he realized that he himself was unclean (Isa.6). In the presence of the manifested power of Christ in the Days of His flesh, Peter saw himself a sinful man, and the vision of the Lord in glory caused John to prostrate himself at His feet (Luke 5:8; Rev.1:17). Here, again, the Sunday School teacher learns his limitations; he may impart a knowledge of Christ, but the vision of Christ to the heart of the child is from the Holy Spirit. Ephraim may think of himself as a green fir tree, but God reminds him, "From Me is thy fruit found" (Hos.14:8).

If the Old Testament records how God revealed Himself in His dealings with men, and how He spoke to the fathers of Israel "by divers portions and in divers manners," the New Testament preserves for our learning "all that Jesus began both to do and to teach" (Heb.11:1; Acts 1:1). How richly stored is the mind in which is hidden the Sermon on the Mount! Here is the true wisdom, "the wisdom that cometh (that came!) from above . . . pure . . . peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy" (James 3:17). And when the constraint to pray comes with the new life, the pattern prayer is already there to guide in the approach to God. Any prayer meeting will afford sufficient evidence that the pattern is little followed in public devotions.

And not only with heavenly precepts is the mind filled from this undefiled well; there is the Lord of Life and Glory leaving us an example in the common tasks that make up the most of life. Now He is seen washing the feet of the dull disciples, now lighting for them a fire and cooking a breakfast; just such things as most of the children you teach have to do. It is your privilege to show them how the task may be sweetened, the labor lightened, with the sense of fellowship with Christ—that they are doing just the things He Himself did when He was here among men.

Then there is the story of the Good Samaritan with its too-often-forgotten demand, "Go, and do thou likewise," to teach the holy beauty of forgetfulness of self in the services of others, the sorely-needed lesson that no man lives to himself. A characteristic of our age is the dominance of "I like" as a guide in life. The motorist may "like" to travel at the capacity of his car, ignoring other traffic, but so doing he exposes himself to risks not to be defined, and not only so, exposes others to them also. And the Apostle Paul can teach us that great as is the boon of freedom it must not be used "for an oc-

casion to the flesh," that is, not to please oneself ("For Christ also pleased not Himself") but that "through love we are to be servants one to another" (Rom.15:3; Gal. 5:13).

The minds of the young are unformed; it is the teacher's responsibility to do what in him lies to see that those under his influence are informed by Holy Writ. Not merely heaven and hell, but usefulness in this life depends upon early teaching and training. Not exhortations to be saved, but a patient opening up of what it means to be saved, is the true function of the Sunday School teacher, that conscience of sin may be induced and with it a desire after Christian living, which is the likeness of Christ. The Cross of Christ is not only the ground of our forgiveness, it is the example to us of the forgiving spirit, without which there can be neither fellowship with our Father nor fellowship with one another in life and service. Pentecost is not merely the dating of an historic fact, that the Holy Spirit came two thousand years ago, but that He is here now, the only and the sufficient power for life and godliness, which, again, is likeness to Christ.

CURRENT EVENTS

By T. BAIRD

Lindbergh

The Lindbergh mystery is solved at last by the finding of the body of the babe on May 13th, with all the marks of violence on its little head. "Vengence is mine; I will repay," saith the Lord (Rom. 12:19). So far as we can see the ingenuity of the kidnappers has outclassed the cleverness of the police. But God's vengence will surely overtake the murderers, if not on earth in time, surely in eternity. Let prayer abound for the distracted parents.

It is great to be popular with the people, but there are *penalties* attached to popularity as well as *pleasures,* and of this, this poor couple have had ample proof.

Suicides

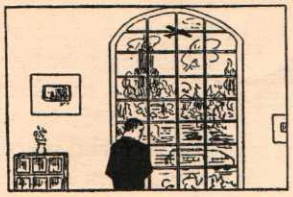
No one seems to be raising a protest against the alarmingly increasing number of suicides in U.S.A. Nor is the number confined to the poor and distracted. Two men have taken their own lives who were handling *millions* until a few hours before the decease. Do they think that death will better their circumstances? Surely with an open Bible no sane man can hope for that! The fear of *death* goes when men abandon the fear of God.

St. Peter and St. Paul

We do not refer to the apostles who bore these honored names, but to the two great Cathedrals in Christendom. Both structures have recently shown signs of decay and delapidation. Do these structural blemishes in any way hint that the religious institutions which they represent are beginning to totter, and that they will ultimately collapse? There are many religious edifices beside these which are showing the year marks of age. Does not the infallibility of the Pope extend to the Vatican, and can he not pass on his reputed infallibility to the buildings he controls?

Honolulu

The eyes of all the earth are turned today in the direction of Honolulu. The truth of the old missionary hymn holds good there as in Ceylon. "Every prospect pleases, and only man is vile." A government attempt to minimize the evil by declaring that things are not worse there than in other places on the mainland does not help in any way to reduce the sin of Honolulu. Any person familiar with sea coast cities all over the world know right well that the sins of Sodom were small compared with the present night life of many cities of the earth today. The morals of men today are a veritable disgrace to civilization, not to speak of Christianity at all. Begin with the coast cities of Japan, and thence to Shanghai, HongKong and Canton. Then to Singapore, where there are whole sections of that city set apart for wickedness. Next visit Pinang, and thence to Madras, Calcutta, and Bombay and the same conditions exist.



The Office Window

By
JAMES F. SPINK

Tent Work

Tent work is now in progress in various parts of the British Isles and North America. Tents are not the novelties they once were and people do not flock to Tent meetings as they once did, but they are still the best way to reach the masses, and sinners who will not come to our halls can often be brought "under canvas." Tent work is like open-air work, in that "it takes a crowd to get a crowd" and Christians should feel their responsibility to be at the meetings, and to be there on time.

God can save souls anywhere, but they cannot be saved in your Hall or your Tent unless they are first brought there, and Christians should take care, when an evangelist is laboring among them, to gather souls to hear the word of life. There is a great lack of energy as to this, and of conscience, too. How many could testify that they owe their conversion, under God, to their going, at the urgent invitation of a friend, to hear the Gospel? Let us think much of the Gospel, and our obligation to speed the gospel chariot on its way. You cannot shelve your responsibility on the evangelists, or anyone else. There is your relative, friend, business acquaintance, and there are those in your employ. God is throwing you in closest contact with many every day, and it is your business to bring them to Christ. Of Andrew it is said, *"He first findeth* his own brother Simon, and saith unto him, *We have found* . . . . the Christ. *And he brought him to Jesus."*

Many have been saved for years, but their brothers or neighbors are no better off for it. Andrew, only knowing Christ a day, yet brought his brother Peter; and the one he brought to Jesus was afterwards used of God to the conversion of thousands. We cannot all be Peters. We may all be Andrews. May the Lord stir us all up to this individual effort, for His own blessed Name's sake. Brother! Sister! what are you going to do to help?

Unless there is freshness and power with the preached word to draw and keep people, they will not come. Alas! we too often preach the gospel in a "take-it-or-leave-it" sort of fashion, as if it were not in solemn truth a matter of life or death, of heaven or hell. We want more warmth, more pleading power, and we may be assured that when men weep over souls, then will souls weep under them, and be converted too.

We ask our readers to bear up the Lord's servants in prayer, that this summer's work will be fruitful in the salvation of many sinners.

Pioneers of The Gospel

It is our desire to issue a prayer list of all our pioneer workers so that the saints can intelligently pray for them. Will those thus engaged, kindly send in their name and address to the Editorial Office. Thank you.

Persecution and Joy

We call attention to an article by Harold P. Barker entitled as above, which will appear in our July issue. It deals with the Roman Catholic system, and we trust that God will bless this timely message to all our readers. We learn with deep regret of some believers' children who have joined this false Church. Pray for them and for their sorrowing parents.

The Christian

Commencing with the June issue, our brother Alfred Gibbs commences his articles on "The Christian." These papers deal with practical truths so necessary in a day of sham and form, and we urge every young Christian to study these articles with their open Bible at their elbow. "The best book to read is the Bible."

Bullingerism

This splendid series of articles by W. Hoste, B. A. will be brought to a conclusion in our July issue. At the request of leading brethren in many parts of the world, and at the request of some of the Bible Institutes in this country, we are publishing these papers in booklet form, and our Publisher hopes to have this off the press early in July. This booklet should have a wide circulation, and should be placed in the hands of every Christian, and those who have the care of the Assemblies at heart, should see that every one in fellowship is given a copy.

Special Prophetic Number

We are busily engaged in the production of a special number dealing with Prophetic Events after the Rapture of the saints. Valuable assistance has been given or promised by gifted brethren, and we seek the prayers of our readers that God will guide us so that a clear-cut testimony may be given of "the things which shall be after these."

We are living in serious and critical times, both in the Church and in the world—whether amongst Jews, Christians or Gentiles—whether in Europe, in the near East or the far East. Full particulars will be given in a later issue.

Salvation

Our hearts have been made glad by hearing of some who have been saved through the messages contained in LIGHT AND LIBERTY. We praise God for this, realizing that "Salvation is of the Lord." Why not mail a copy to a friend?

Prophetic Charts or Signs

We can heartily commend to our preaching brethren the work of Brother James Kennedy, of Los Angeles, who is associated with the Jefferson Street Assembly. His announcement and address will be found on the inside cover of this issue. We mention this because some have asked us to put them in touch with a reliable person.

August Issue (D. V.)

Among the many good things we purpose inserting in our August issue are two outstanding articles. **"The Deliverer"** an outline of Scripture Teaching concerning the Coming of the Lord, by C. F. HOGG. This will run in two issues. And **"The Yoke of The Rest Giver,"** by H. ERNEST MARSOM of Bath.

INTERCESSION

By SAMUEL TAYLOR

Praise God for the help that LIGHT AND LIBERTY has ministered to readers.

Praise God for raising up a brother to give valuable help in a small assembly.

Please pray that we might rent or sell our home, in order to be nearer the Elizabeth, N. J. Assembly.

Please pray specially for *all* Tent workers.

Please pray for Geo. Ainsworth in the Yorkshire Tent during June.

Please pray for the Summer Conferences, that the speakers might be greatly helped, and the hearers greatly blessed.

Please pray for C. W. Ross that he might regain his strength after the serious operation that he underwent the end of April. We praise God for sparing him thus far.

Please pray for Tract distributors as they scatter the good seed during summer months.

Please continue to pray for Mr. Richard McLachlan who is improving slowly.

Pray for the staff of LIGHT AND LIBERTY.

Pray for the Waterloo Conference, July 3, 4.

Praise God for restoring Mr. Hayes of Elgin to health and strength.

Please pray for an Assembly in Ontario that some hindrance might be removed.

Please pray for the Tent Meetings in Des Moines during June.

Please pray for the Tent Meetings in Virginia and Georgia.

Prayer is asked that the Lord will definitely guide Bruce Gilbert in Tent work this summer.

Prayer is asked for special meetings anticipated in a new field called Punnichy to begin around the 12th of June, D. V.

BOOK REVIEWS

By SAMUEL TAYLOR

"The Romance of Sacred Song"

A Review by T. Baird.

Although our Brother Samuel Taylor is the official Reviewer of Books for LIGHT AND LIBERTY, yet I take this occasion to introduce a remarkable book sent me by the author this week bearing the above title. The author, D. J. BEATTIE, is a member of the Carlisle assembly in England. He himself is a poet and a musician of high order.

This book I read through in six hours. I could not lay it down, so absorbing was it. I don't know when I have read any book with such interest and enjoyment. He traces the authors and the origin of hymns and there are twelve photos of some of our modern hymn writers.

The price of the volume is $2.00 and may be ordered through LIGHT AND LIBERTY PUBLISHING CO.,

Lectures to Young Preachers. By George Henderson. 122 pp. Cloth. 90c. Goodmayes, Essex: G. F. Vallance.

George Henderson's "Lectures" contain much-needed counsel. The book is sane, scriptural, and scholarly. If its kindly advice and useful suggestions be followed, the preacher, his ministry, and his hearers will benefit. It deals with matters spiritual, mental, and physical in the brief, methodical, instructive, interesting, and gracious manner which is characteristic of the author. It is a constructive volume and may be ordered through LIGHT AND LIBERTY PUBLISHING CO., Fort Dodge, Iowa.

The Work of the Lord in Many Lands

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

CANADA

John Rea spent a profitable time at Balsam Bay, Man., also at Minitonas, Man. He went from there to Melfort, Sask., where there is no assembly, but he had meetings in the home of a lawyer. Good number of unsaved gathered to hear the word. Our brother is now at Prince Albert.

Medicine Hat, Alberta—Wm. M. Rae had well attended and interesting meetings which cheered the saints. Our brother moved on to Red Deer.

Forbes MacLeod had two weeks at Calgary with some blessing among the unsaved, and he reports that some of those recently saved have been baptized, and added to the Assembly. He expects to go to Saskatoon.

Red Deer—W. Wilson is holding meetings here where the little company of saints are going along nicely. They have secured a Hall which will prove a good investment.

Edmonton—W. Wilson spent two weeks here having special meetings among the young and a number appeared to trust Christ, much to the joy of many hearts. There has been for some time two special works going on in the homes of two brethren, especially for young people, and these have been used of the Lord in blessing to quite a number, and there are several in the Assembly today as a result of the meetings in the homes of Bros. R. McCullough and Sutherland.

William Wilson had five weeks of happy and fruitful meetings at Calgary. God visited with rich blessing, several confessing Christ. Saw blessing at Edmonton, Saskatoon, Robinhood and Vermillion. Hopes to visit the saints at Red Deer and Innesfiled.

Prince Albert—Saints here have been cheered to see some of the older Sunday School scholars confessing Christ and some becoming exercised about baptism.

J. Smart is again in Crocus Plains district holding forth the Word of Life and seeking to further establish the saints there. It is hoped there will be an Assembly in this place.

Maranatha Hall, Toronto—H. P. Barker conducted a very helpful series of meetings and the saints were blessed.

Brantford—Mr. Day of Angola has visited the saints here and other centres giving accounts of the Lord's work.

Guelph—Mr. Chas. Innes had ten days meetings here. Ministry enjoyed and interest maintained.

Central Hall, Toronto—The Lord has given considerable blessing.

Timmins—A. E. Palin spent some time here preaching and scattering the good seed. The Lord gave blessing.

Montreal—Chas. Innes is expected here from May 15th to 22nd.

St. Catherines—Our Brothers Keller and Reager are encouraged with the interest and attendance.

BRITISH COLUMBIA

Nanaimo, B. C.—"Bro. Blackstaff baptized four believers in the presence of a large company. Three of these were saved during Mr. Spink's meetings and are now taking their place at the Lord's table.,,

Mount Pleasant Hall, Vancouver, B. C.—We have just concluded a two weeks gospel campaign conducted by J. F. Spink, and rejoice that somewhere over a dozen professed faith in Christ. Our brother's messages are solid and scriptural and entirely free from sensationalism or emotionalism. We shall soon be starting our bi-weekly open air's in the city where we usually have great crowds attending. Our appetites have been whetted by Bro. Spink's visit and D. V. we shall look forward to another such campaign soon. W. W. Reid.

Mount Pleasant Hall, Vancouver—Since the gospel campaign, God is giving blessing at the Sunday night meetings. W. W. Reid is preaching with great power and souls are being saved. On May 10th a farewell meeting was held for our Brother and Sister **Mr. and Mrs. C. Nicol** who are moving to Toronto. Our brother has been associated with our meeting since its Commencement.

Bethany Hall, Vancouver—G. O. Benner had a week with us using his chart. Young Christians were helped and several of the Sunday School scholars professed to be saved.

Vancouver—On behalf of Christians meeting in the under-mentioned Halls, we heartily commend our young brother **Mr. Ian Rathie** to the Lord's work in the Island of Santo Domingo, West Indies.

Brother Rathie attended the University of British Columbia for some time, after which he graduated at the Normal School. For four years he was tutor to the children of Mr. and Mrs. A. C. Peterkin, laboring in the gospel at LaVega, Santo Domingo. After gaining a knowledge of the Spanish language he was of considerable assistance in the Sunday School work, also in open air preaching, and in visiting outlying districts. He has the hearty commendation of the workers already in the field both in LaVega and Puerto Plata.

Before leaving for the West Indies, Brother Rathie was in happy fellowship with the Assembly meeting at Mount Pleasant Hall.

We would ask the prayers of the Lord's peo-

ple with whom he may come in contact that he may be made a blessing to many in the sphere of labor to which he believes the Lord has called him.

With Christian greetings,

Mount Pleasant Hall—W. W. Reid, Wm. Wood.

Hebron Hall—J. G. Cochran, H. Lionel Hunt.

Knight Road Hall—W. J. Suffill, Jas. R. Ingles.

Central Park Hall—Thos. S. McLaren, James Cochran.

U. S. A.

Summer Conferences

The Midsummer Bible Conference, Cedar Lake, Ind. convened by the Chicago assemblies will be held from July 24th to August 7th. Speakers expected: Harold P. Barker, Harold St. John, Alfred Gibbs, Harold Harper. Mr. C. W. Ross will be present if health permits. Cedar Lake is a great summer Bible vacation spot where you may enjoy sound spiritual Bible teaching, and partake of happy, healthful recreation. The grounds are private and extensive, and those who prefer the quiet will find comfortable benches around the grounds where one can talk of things concerning Himself. Full particulars from Mr. Tom Bendelow, 614 S. 22nd Avenue, Bellwood, Ill.

Greenwood Hills, Pa. Bible Conference, July 2 to 17. Speakers expected: Harold P. Barker, Harold St. John, Alfred Gibbs and John Watt. Full particulars from Dr. K. B. Moomaw, 3608 Norton Place, Washington, D. C.

Sea Cliff, N. Y. Tentative announcements regarding Conferences. For the **July Conference,** July 2 to 10th, we are expecting John Alrich, Harold Harper, Alfred Kunz, John Hill and others. For the **August Conference,** August 13th to 21st, John Bloore, H. P. Barker, John Alrich, E. J. Tharp and others. Full particulars from Richard Hill, Sea Cliff, N. Y.

The Third Annual Cedar Lake Camp for Girls, July 13th to July 23rd. Ten happy days for ten dollars. Miss Clarabelle Salmon will be in charge, assisted by Mrs. W. E. Elliott. The private grounds insure perfect safety and there is every kind of recreation available. The evening services will be conducted by Harold Harper. This camp is for girls, ages 10-18.

The Fourth Annual Cedar Lake Boy's Camp. Ages 10-18. Ten great days for ten dollars. Aug. 10-20. Alfred Gibbs will be in charge again, and parents can place their children in his charge with perfect safety. The boys will have a great time. At the evening services the Word of God will be proclaimed by the aid of lantern slides. These two camps are convened by Mr. John Duff, the President of the Cedar Lake Conference Grounds. Mr. Duff is in fellowship at the Austin Gospel Hall, Chicago. Full particulars can be obtained from him at 300 S. Lombard Avenue, Oak Park, Ill.

To the saints gathered to and in the Name of our Lord Jesus Christ in New Jersey or elsewhere: Greetings! We heartily commend to your love and fellowship our dear Bro. and Sister **W. B. Huxster and wife,** who for many years labored for the Lord in the West Indies and for almost two years have resided in our vicinity and have been a great help and blessing to the Assembly. The Lord has opened the way for them to once again proceed to their former labors after a much needed rest and we rejoice with them on this account, though we will miss their happy fellowship amongst us. Our Bro. has it on his heart before returning to the West Indies, to visit some of the Assemblies around New York, as the Lord may lead. Eph.6:14-19. On behalf of the Assembly, Frederick C. Hart, James Wilson, Bernhard Dussman, Robert Hazel.

Minneapolis Labor Day Conference will be held, D. V., September 3, 4, and 5 in the Gospel Hall at 3012 Longfellow Avenue. Full particulars will be given in a later issue.

A. B. Rogers has been using his chart at Dallas, Fort Worth, El Paso, Phoenix, and is now in Jefferson St., Los Angeles.

Johnston City, Tenn.—Blackburn and Detweiler had three weeks meetings with blessing to Christians. Two professed faith in Christ. They returned to Bristol, where they baptized six.

Waterloo, Iowa Conference, July 3rd and 4th. This will be preceded by prayer meeting on Saturday evening, July 2nd. As formerly meals will be served at the Hall, 726 Western Avenue. Hospitality will be given to all coming from a distance. Address E. G. Matthews, 206 Leland Avenue, Waterloo, Iowa.

Harold Harper is laboring in Canada at present. Was much encouraged at Peterboro where saints were stirred and five professed to be saved. He is now in Belleville where there seems to be a real movement. At time of writing six have professed to be saved, and many seem to be troubled, so there is every indication of much blessing. Hall filled nightly. We rejoice to hear of blessing in different parts of the Dominion.

Assembly Hall, Buffalo—Helpful ministry was given by W. T. McLean for two nights during May. Mr. and Mrs. Albert E. Horton with their three children left Buffalo May 10th for Africa via England. A large company from the Hall and the Kensington meeting were at the station to bid them farewell and God-speed. They sailed from New York May 13th.

Lake Avenue Gospel Hall, Pasadena — The first of the summer series of monthly all day meetings were held on May 1st. Helpful ministry by J. J. Sims, Tom Olson and others. Christians from surrounding Assemblies attended in large numbers. The purpose of these meetings is to promote fellowship among God's people. The next all day meeting will be held D. V. in San Diego.

George Rainey—"When in Canada during last March and April, I had meetings in Bancroft,

Elmvale and Foxmead. Since returning have had meetings in Tenafly, Passaic, Jersey City and Palisades Park and also at Irvington-on-Hudson. Last Lord's day I had the joy of speaking to over 500 boys detained at Randall's Island for crimes of various sorts, among them murder. Was amazed at the rapt attention. This is a real work and prayer would be appreciated."

Chicago, Ill.—Several white brethren have commenced work in the very heart of the colored belt in Chicago. They rented a store on 3138 South State Street, which they call Grace Gospel Mission. T. B. Nottage gave help one night and a colored man professed. R. F. Varder and many others have given help and God has blessed His word to salvation. A large radio has been installed which sounds out the Gospel message from various sources. Depression is specially preparing the colored man for the Gospel. Arthur Witte, Fred Hall, L. M. Bassett are responsible for this work and will value prayers and help in the spread of the Gospel.

J. O. Brown—John Walden and myself have been at Cope, Colo, sowing the good seed for four weeks. Place very hard, but results belong to God. Bro. Walden expects to operate a Tent in Osage City, Kansas where a few were saved last winter. He finds the Gospel Car just what is needed in going into new fields. Work here in Harrisburg is not new as A. B. Rogers and myself and others have been coming here for several years. Several have professed to be saved, but so far no testimony has been established.

Geo. O'Jon, born in Africa where his parents labored many years, sailed from New York with a party on their way to Central Africa via England. This is a new venture and all will follow it with great and deep interest.

Baltimore, Md. — Herbert Webber has been here for nearly seven weeks (March 25-May 8). Meetings were held nearly every night and the attendance was better than usual for this place, but there were no conversions. Our brother used the chart "Eternity to Eternity" to illustrate his Gospel messages.

T. Baird had one week at the Fulton St. Noon Day Prayer Meeting. This famous rendezvoux, in the heart of the down-town section of New York has been in operation for seventy-five years.

Chicago Avenue Gospel Hall, Chicago—Walter Ainslie had encouraging meetings here for boys and girls for eight nights. The attendance increased nightly until the Hall was filled. Interest was very good and we feel sure that the good seed sown will bring forth fruit. A lady professed to be saved and is suffering persecution as all her relatives are Christian Scientists. Thursday night, May 5th, seven of our young people were baptized in the Austin Hall by James F. Spink, who gave a searching address on Baptism. Our hearts were stirred by the Spirit's power. W. M.

Henry Peterson in fellowship with the Irving Park, Chicago, Assembly is now devoting his whole time to the Lord's work. His address is 5740 Byron Street, Chicago.

Mr. and Mrs. Douglas Ibbotson of the Washington Heights Assembly, Chicago, are launching out into whole-time service. They feel led to labor in the Southern States, and think of locating in Savannah, Georgia. Address 317 West 32nd Street will find them until further notice.

Warrenton, Ga.—David Brinkman pitched his Tent here, but the Town passed an ordinance to stop the meetings. At the time of writing our brother was not certain what would happen. It calls for much prayer upon the part of the Lord's people.

David Blackburn and Frank Detweiler expect to commence Tent work at Marion, Virginia, the last week in May, intending to move later on to Johnson City.

James F. Spink expects to commence Tent work in Des Moines, Iowa, immediately after the Conference, remaining there for the month of June. July, he expects to work a Tent in Chicago in connection with the Washington Heights Assembly, followed by Harold Harper in August.

T. Bruce Gilbert continues to see blessing in his field of labor at Knox, Indiana and the surrounding district. God saved some at Ora, fourteen miles from Knox, also some at Knox. Twenty-five have been baptized since the first of the year and others are exercised about taking this step. Our brother has been broadcasting the Gospel for the last four months over W.C.M.A. at Culver, Indiana, by remote control direct from the Gospel Hall. In this way many have been reached by the Gospel. The Sunday School continues to grow and large numbers have confessed Christ.

A. N. O'Brien continues meetings at Elkhart, Indiana where there seems a real welcome for the Word.

C. F. Hogg sailed from New York on April 15th after spending several months of fruitful service in U.S.A. and Canada.

Miss Underwood and Miss Robertson, long interested in the Lord's work, first in China and more recently in U.S.A., sailed from New York on April 4th for Aberdeen, Scotland, intending to pass the rest of their lives there. A farewell meeting was held in East Orange on March 31st at which C. F. Hogg and T. Baird spoke suitable words.

Mr. and Mrs. Rowland Hill reached England after a tempestous passage, transhipped for Madras, and are now on their way to India.

Buffalo Assembly Hall—A very helpful series of addresses was given by G. T. Pinches, who was on his was to Centerville, Iowa.

John Hunt had fruitful meetings in San Antonio, Texas, eleven professing to be saved. Now with Sam Greer in Tent work at Houston, Texas, where God is blessing His word.

Albany, N. Y.—George Bentley spent a few nights here and his ministry was appreciated.

T. B. Nottage has been visiting St. Louis, where in recent months about thirty have professed to be saved. He also visited Kansas City and called at Chicago to negotiate a Tent for summer work. B. M. Nottage has many invitations to open up new fields and will value prayer for guidance.

John Rankin has been spending some weeks in Monrovia, California having nightly meetings. There has been considerable interest among saint and sinner, and several have professed to be saved.

Edwin J. Tharp sailed from China on May May 11th, expecting to reach Vancouver, B. C. on May 24th. His address (pro tem) will be care of Mr. R. J. McLachlan, 100 William Street, New York City.

BRITISH NEWS

A glance over our British monthlies reveals the utmost activity along various channels. The missionary effort is well sustained. For Blantyre, the birthplace of David Livingstone, they have arranged a large open-air young peoples Conference for July 2nd. Much will depend on the weather. Bournemouth Annual Missionary Conference is fixed for June 14 to 16. Bath Missionary Conference listed for July 4th to 7th. Bristol Centinary Meetings for July 6th. Chelmsford Missionary Conference July 9th. Cambridge Annual Missionary Conference, June 4th. Epping, Dorking and Winchester Missionary Conference all announced. Tents and open-air campaigns will be noticed next month. The depression is proving to be a blessing in disguise for people have more leisure on their hands than ever before.

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

WEST INDIES

Mr. Leonard Bewick, Jamaica, writes of much encouragement in Sunday School work. "Our total attendance reached about 450 in April, but the average total attendance for the year was only about 325. New records have been made every Sunday this year so far. New Monklands has again passed the 200 mark, with 228 on the 10th. Mt. Vernon reached 100 again, but our record there is 131. Opposition, as well as sickness added to the heavy rains, account for the drop. Huntley has surpassed all expectations, and surprised us beyond measure. For about a year or more, the people of the Somerset district have been sending messages and deputations beseeching me to start a work in their district. Somerset is about three miles from Trinityville, that is the district proper; but it extends right down to the edge of Trinityville. There is a very large population there, I believe from 500 to 700 people, if not more. Before starting tent work about four or five years ago, I used to have weekly meetings in the school houes, of which I was then manager. When I gave up that position, I also had to give up the meetings. In any case, I was busy every night with tent work and hadn't time for work there. We consider this the most backward district in this section. It will certainly be another place to prove the Gospel to be the power of God. There is every prospect of a good work and a very large Sunday School. To carry on this extra work we will have to secure more local help. The great draw back just now is the utter absence of a building. The tent is still in use at New Monklands and cannot be moved until we have the floor and roof on the building there. Funds for this purpose are coming in very slowly. There is hope that the Lord may give us another tent. However, tents failing we will be compelled to make a start with a booth made of bamboos and cocoanut limbs. We can make such a building all right, but it will not give the work the good start a tent would."

AFRICA

Mr. E. S. Gibbs, South Africa—"We are all feeling the loss by death of a very bright student, who graduated about a year ago, Klaas Leeuw, the brightest native student we have ever seen. He left us about a year ago to go on a cycle tour to Cape Town, preaching as he went in the many villages. He was to return to Natal and take up work amongst us as an Evangelist, but the Lord has seen fit to take him home to Himself, right in the bloom of youth. He was stricken down with galloping consumption, and died within three months. He bore such a bright testimony to the end. We have just held a memorial service to his memory, when a number took part. White, black and colored people have been converted through his ministry, brief though it was. Those four students who were baptized were led to see the truth largely through the teaching and influence of Klaas Leeuw. Now comes the nicest touch of all which shows the noble character of the man. Before he died, he made a will and left six pounds to the Bible Institute, to pay the fees for two terms for any student who wished to take the studies but who has not the money to pay for it. Isn't that thoughtful and kind? We have never heard of such a thing from a native before. It is the talk of the neighborhood."

Mr. J. E. Bodaly, Portugese West Africa—"At present we are encouraged for there is a young couple preparing to leave us tomorrow to take the Gospel to the villages. The center they are going to is about fifteen miles from Chitau, and is a place which we have often visited. There has been an interest there since the first time I went there in 1926, and before going home on furlough, they pressed us for some one to go and live with them. Now their desire is being

fulfilled and we would do well to pray for this young couple. They have been converted about five years, and this does give us real joy to see them going into the regions beyond. Last year we were saddened by an invasion of the agents of the Pope. They have occupied four centers near here—we should have been in before them, for the door was kept open for so long for us, and they really wanted us. Now they have a crucifix instead of a living Savior. Brethren, these things ought not to be. If the salvation of the world cost the Lord of Glory all the agony of Calvary, can we stand aside and see the enemies of the Gospel occupy these places? We would have willingly been in occupation of these places, but we are working beyond our capacity now, and I fear that there will soon be an end to overworking."

Word has been received of the safe arrival at Durban, Natal, South Africa, of our young brother **Mr. Adam Ferguson**, who is to join Mr. E. S. Gibbs in the work at Izingolweni.

GREECE

Mr. T. Zafiropoulos, Greece: "In spite of all the difficulties which centuries of false teachings have accumulated in the hearts of the people, in spite of the opposition on the part of the clergy, in spite of the cunning counteractings of the enemy and the persecutions, the Gospel of God is still a power mightier than dynamite, uprooting superstitions, prejudices, false teachings and every obstacle which the enemy raises, proving to be the power of God unto salvation to all those that believe. There are whole districts in this country which have never once heard the pure Gospel truth, and I am the only evangelist who visits some places preaching the Gospel to sinners, scattering tracts, and edifying and encouraging lonely saints, whenever the Lord opens the way for such trips. Pray, therefore, for this country, which is so much less privileged than your dear land, that the Gospel may have free course and entrances into the hearts of the people, that the darkness may be removed from their souls, and that those saved already may be established in our most holy faith. Last year a number of young souls trusted the Saviour, but it is not easy to live the new life and hold up the banner of Christ in a country like this, so pray for these dear converts also."

PHILIPPINE ISLANDS

Mr. C. H. Brooks, Manila: "Last month a new class for children was commenced in a village near San Juan called Ermitano. The interest has been very encouraging, though the children were a little timid at first. Now there is a weekly attendance of about seventy or eighty, besides a number of adults. After the class a short time is spent in tract distribution. Pray for the testimony in this village. Praise God for opening the door for another children's class in the home of one of the believers. We have been praying for this but have hesitated as the wife has not seemed very sympathetic towards us, but yesterday Mr. Ramos told us that they themselves had asked to have a class in their home. When this additional class is commenced there will be six each week beside the Sunday School. These will total an average weekly attendance of about three hundred."

BAHAMAS

S. B. Thompson reports progress in the New Assembly at Governors Harbour. Three have recently been baptized, and two received into fellowship. Numbers are increasing at the Gospel meetings and the little rented place is far too small. There seems to be a great need for a Gospel Hall.

"WITH THE LORD"

Mr. C. Gustaven of Kearney, N. J. passed home quietly on April 7th. John Thomson and T. Baird conducted well attended services in the home and at the cemetery.

Mrs. McLaughlin, born in Wishaw, Scotland, passed on to Heaven April 14th and was buried on April 18th. W. Jelley, T. Baird and W. Puttenmyer assisted at the services in Funeral parlor and cemetery.

T. Kindleysides, Vancouver, B. C. went to be with the Lord May 1st. He was 74 years old and had been saved for 56 years. For many years he was with the Admiral Hall, Liverpool, England. In 1911 he came to Vancouver with his family and there was associated with the Mt. Pleasant Hall Assembly since its inception. For 46 years he was a Sunday School superintendent. He seldom missed our bi-weekly city open air meetings, and will surely be missed by all in the assembly where he has always taken a leading part. His heart and home were always open to all the Lord's people. Four hundred were present at the funeral service in the hall which was taken by W. W. Reid. He leaves a widow, four daughters and a son.

Toronto—J. F. Ball passed away on Lord's day morning, May 8th. He had been in poor health for some time, but continued to serve the assembly until stricken three weeks previously. He was saved in the gospel meeting held on Christmas day at Foxmead, Ontario, over forty years ago. From that time on he became associated with believers gathered to the name of the Lord, and at the time of his decease he was meeting with the saints in the Olivet Gospel Hall, Toronto. The funeral service was held at his late residence on Monday, conducted by R. Irving and S. Peterson. Interment took place on Tuesday at Orillia, Ontario. He leaves a wife and three children with numerous friends to mourn his loss.

Publisher's Note

Following is a communication to our readers from Walter Scott regarding the pamphlet "Revival," published as a supplement to the May issue.

"REVIVAL"

"Mr. James F. Spink, managing editor of that excellent periodical, **"Light and Liberty"** has written an eight-paged tract under the above title which we heartily and lovingly commend to all English speaking Christian people. Its timely production meets the need of the day—a spiritual awakening to Christ, to the cross, and to the conversion of sinners. The pamphlet now before us states scripturally and earnestly the **need** of Revival as to those truths. We are on the very eve of the Christian Apostasy foretold by Paul in his Thessalonian Epistles.

Believing as we do that the subject of the tract is absolutely needful, we would be glad if at least one hundred Christians would join us in ordering and distributing 100 each of the tract **"Revival"** in the United States, Canada and England, the circulation to be accompanied by much prayer.

Walter Scott, Hull, England

Price, 20c per doz., $1.25 per 100.

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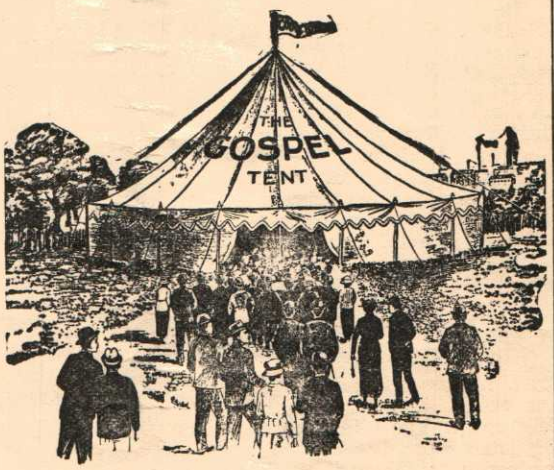

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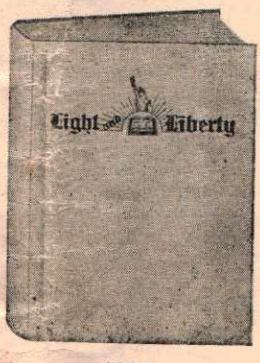

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