



Light and Liberty

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

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

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Many Good Articles for June

Many of the Church's best gifts continue to be contributors to LIGHT AND LIBERTY. The June number will contain articles from the pens of J. G. Bellett, Harold P. Barker, W. W. Fereday, Robert Lee, Dr. George Henderson, T. Baird, W. E. Vine, H. Ernest Marsom, F. A. Tatford, John Bloore, Walter Scott, William Luff, A. N. O'Brien, Peter Pell and others.

Help us to spread this helpful ministry over a wider territory by handing out sample copies, which will gladly be supplied by the publisher.

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

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Light & Liberty to Missionaries

We know of quite a number of missionaries on faith lines who would appreciate receiving "Light & Liberty." On account of the depression quite a number of the Lord's stewards have not been able to help as in previous years. There may be others who would like to help.

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Sample copies of "Light & Liberty" will be mailed to prospective readers. Will our present subscribers kindly help by sending in names and addresses?

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Four Anchors

By H. ERNEST MARSOM

"Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day," Acts 27:29.

It was the season when sailing was dangerous, the deceptive south wind had ceased to blow softly, and the tempestuous wind, Euroclydon, struck that doomed ship so violently that it could not bear up into the wind. They were exceedingly tossed by that "no small tempest" that "lay upon them." No sun nor stars appeared to guide their course, and all hope that they should be saved was taken away. For fourteen days that distressed company of two hundred and seventy six continued fasting as they were driven up and down in Adria. Then at midnight there were indications of a greater danger confronting them, and their fears were confirmed by their soundings; they were in imminent danger of being dashed upon some unknown rocks in the midnight darkness of that stormy night. To prevent this they wisely cast four anchors out of the stern, to hold them off the rocks until the daybreak. This excellent expedient answered well, and steadied by the anchors, from crashing on the rocks, they all, acting on Paul's good counsel, took bread, cheered by his assurance of their safety.

Their anchors held, and they were safely held off the rocks until the daybreak, when all safely reached the land. Might we not almost say that these things are an allegory? Are we not also on a voyage, a voyage that, in a striking way, answers to the scene in Acts 27? The distress and loss suffered by this company was the result of rejecting the advice and counsel of the Apostle, and acting on that of the master and owner of the ship.

This present evil world has rejected the counsel of GOD for that of the princes of this world.

After the Great War did not the civil-

ized world count upon the south wind continuing to blow softly when peace was proclaimed? Was not the League of Nations to bring in a better state of things? The world today, like the centurion of old, was ready to believe its leaders rather than the Word of GOD which so plainly foretold these difficult times.

Today we see that prophecy being fulfilled. The hearts of men are failing them for fear. There is indeed distress of nations, with perplexity. The sea and waves of social unrest, and political strife are roaring. The tide of lawlessness and violence is rising with alarming rapidity. The resentment of constituted authority, whether that of the parent in the family, the master in the business, or the ruler on the throne, is more and more decidedly manifested. Bitter strife instead of peace characterizes the dealings of one class with another. The degradation of the times is seen in reckless and vicious risking and imperilling of human life, witnessed to by the appalling death roll of its victims. World wide unemployment is producing its inevitable crop which must ever be the result of idleness. And what is still more serious, there is increasing forgetfulness of God, increasing desecration of all that is sacred, increasing departure from the Faith, increasing worldliness in the Church, increasing neglect of and dishonor to the Word of GOD, and to the CHRIST of God.

In such a dark and stormy night wise travellers to eternity will seek to cast strong anchors which shall steady their bark, and hold them off from shipwreck on the rocks of modern perils, assuring our hearts until the Day-dawn when the Day-Star shall arise. Let us therefore consider four strong anchors which can hold us through the present "no small tempest."

First Anchor

"I Am that I Am" (Ex.3:14).

"I am Jehovah, I change not" (Mal.3:6).

"As I was . . . so I will be" (Josh.1:5).

This is a word that comes to us from

Him Who sits upon the eternal Throne. He is JEHOVAH, the ETERNAL ONE, Who was, and is, and is to come. And as we hear Him say "I AM," we respond in simple faith, and in reverent worship say "THOU art"; for we "believe that *HE is.*"

Yes, the fact of facts is just this: *God is.* We rejoice in the fact, that though in a God-less world, *we have a GOD,* and we know Him the only True GOD, and JESUS CHRIST Whom He sent. And it is He, the Living GOD, Who promises to be a GOD unto us; to be all that that word can mean to us, and we rejoice as we recognize this truth.

But this joy is not only in the assurance that He is *our GOD,* but that He Who is the Eternal GOD, is also the IMMUTABLE One, *He changeth not.* With Him there can be no variableness, no shadow of turning. No exigences of time or circumstance alter His gracious attitude to us. JEHOVAH, Great I AM assures us that this is His Name forever, and His memorial unto all generations; and that as He was, so He will be.

We think of Him as He was in the distant past, when, at Creation in His almighty power He did but speak and it was, He commanded and it stood fast. We think too how Israel's redemption was effected by His mighty outstretched arm, and how he did in grace sustain them all those years in the wilderness. Then we think of the nearer past of our own lives: and we recall our personal experience of His un-failing faithfulness and unwearying grace to ourselves; and viewing this nearer and more distant past we see what He *was,* the Faithful GOD, Who never failed, a GOD of eternal love and power, of immutable grace and Fatherly care; and it is He Who assures us "*As I was, . . . so I will be.*" "I change not." Shall we not then respond "O LORD, Thou art my GOD," Thou the UNCHANGING ETERNAL God, Thou art *my God?* Then let us show that this anchor holds as we testify that "*THIS GOD is our GOD.*" Amid all the staggering changes all around us, we have an UNCHANGING GOD.

Second Anchor

"*My SPIRIT remaineth among you: fear ye not*" (Hag.2: 5).

Haggai's days were dark and sad. Days, that in the light of Israel's glorious past, made their present state seem woefully insignificant and weak. The power of their enemies was so great that the work of the House of the LORD had been stopped by force and power. Ancient men had wept as they remembered former, but past glory. They were days of weakness, opposition, and reproach. But it was just then, in that hour of their adversity, that the Divine message came assuring them of the unfailing Holy Presence and Power of the SPIRIT of the LORD, according to the faithfulness of their Covenant-keeping GOD. He had brought them out of Egypt that He might dwell among them, His peculiar people; and in the faithfulness of His grace to them "He took not away the Pillar of Cloud by day, nor the Pillar of Fire by night, from before the people."

In spite of their great provocations, yet in His manifold mercy He forsook them not; in the wilderness, that Pillar departed not from them, guiding by day, and showing light by night, and the way wherein they should go. And it is in this connection that we are told "THOU gavest Thy GOOD SPIRIT to instruct them." Such was His faithful grace.

And it was on that last dark night, when the princes of this world took counsel together against JEHOVAH, and against His CHRIST, when the traitor Judas worked out his awful plot, that the LORD told that little band in the "upper room" of ANOTHER COMFORTER, of ONE Who should be to them all that He had been, guiding, teaching, and empowering them; and indeed Who should glorify Him and reveal Him to them: ONE Who then was "*with*" them, but Who should be "*in*" them, and Who should "*abide with them forever.*"

The LORD Himself was soon to leave them, to pass "out of their sight," no longer to be known by bodily perception; but by the revealings of this Abiding COMFORTER to be known by spiritual

perception with greater clearness and fullness. Thus would He be known better, be heard more distinctly, and seen more clearly as the glory of His Person and His work was unveiled by the gracious action of this OTHER and ABIDING COMFORTER. And it is this assurance that we have even today this gracious Divine RESOURCE of Power and of Grace *abiding* with us that stays our souls as an anchor in this present storm. It is not by any human might, nor by any human power; "but by MY SPIRIT, saith the LORD of hosts."

Our days may be like Haggai's, days when difficulties abound, when the enemy comes in as a flood, when we are deeply conscious of our weakness and insufficiency; but this is the time to say with the imprisoned Apostle that these very difficulties shall turn to our salvation through prayer and the supply of the SPIRIT of JESUS CHRIST: for despite all the storm around us it is yet true, and this message comes to us through all the storm "My SPIRIT *remaineth* among you, fear ye not" yea, He *abides* with us *forever*. And 'tis the time for HIM to raise His standard against the enemy.

Let this sure anchor of the ABIDING COMFORTER hold our souls off the threatening rocks that lie before an apostate spiritually-powerless church.

(To be Concluded in June)

Activities in Heaven

By WINSOR CHASE, Chicago

There are two symbolic pictures in the book of Revelation showing the saints happy activities in heaven when they have been taken there by Christ at His second coming. The one in the fourth chapter is a scene of sublime grandeur. The one in the nineteenth chapter is a domestic scene of peace and joy. Both are intended to teach us that our residence in heaven, during the eternal ages, will be one of continuous delightful occupation.

As we behold the divine panorama pass before us in the fourth chapter we stand in holy awe, but unafraid. There is a throne and One sitting upon it. He is to

look upon like a jasper and sardius stone. This conveys no meaning to us of personal features. It is not intended to, for the only Potentate, King of kings and Lord of lords, dwelleth in light unapproachable, whom no man hath seen nor can see. The only begotten Son, Who is in the bosom of the Father, hath declared Him. There was a rainbow round about the throne like an emerald to look upon. Twenty-four thrones surrounded the central one, upon which were seated twenty-four elders arrayed in white garments and golden crowns upon their heads. Flashes of lightning, voices, and peals of thunder issued from the thrones. At this demonstration there is no fear nor terror shown by the elders. They are unmoved until four living creatures, who also surround the throne, worship. Then, the twenty-four elders fall down and worship Him that sitteth on the throne, and that liveth forever and ever. They cast their golden crowns before the throne, saying, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created."

This worship of the Creator is universal, and in it the saints, symbolized by the elders, have a part. "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee." Thus the central throne is the throne of the universe, the throne of God, and to Him is given worship from every created intelligence. And from this center to the circumference of creation the rule of God extends. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." Although He only is worshipped, God associates us with Himself in service, as seen by the elders sitting upon thrones. The throne is the seat of authority, of administration, of executive action. The affairs of His kingdom require management. God's purposes in all regions of His dominion are to be carried out, and the

saints will be employed in the service. The details of our activities are not indicated, but we may reasonably assume that our service will be along the line of present-day preparation. We are often puzzled now to understand the reason why so many things happen to us, then we may fully know. The joys and sorrows, the gains and losses, the thousand natural shocks that flesh is heir to, discipline our spirits for

A Career in Eternal Ages.

For the subjects of manifold grace now, as we are, no other details are necessary to fill the sum of anticipative happiness, than the knowledge that the "throne of God and the Lamb shall be therein: and His servants shall serve Him." Christ said, "Where I am, there shall also my servant be: if any man serve me, him will the Father honor." The highest functions of the human spirit, here or hereafter, are worship and service as God may direct.

As we look in the nineteenth chapter of the Revelation an altogether different scene unveils before us. We are no longer awed by the divine panorama of sublime grandeur that passed before us in the fourth chapter. We feel more at home here, as our affections are attracted by a symbolic picture representing a wedding and a marriage supper. Our every day life has made us familiar with such things. There is nothing strange nor startling, but rather the comfortable feeling of social surroundings. "The marriage of the Lamb is come, and his wife hath made herself ready," sounds like a present day announcement. There can be no doubt as to the identity of the Lamb. We have the testimony of John the baptist, "Behold the Lamb of God, that taketh away the sin of the world . . . I have seen, and have borne witness that this is the Son of God." The Lamb, therefore, is the Son, and the Son of God is the Savior of the world. Our Savior and Lord, "whom not having seen we love; on whom, though now we see him not, yet believing, we rejoice greatly with joy unspeakable and full of glory." So in such surroundings we are quite prepared to hear the voice of a great multitude saying, "Let us rejoice and be exceeding glad, and

let us give the glory unto him." Our joy, however, can only come as a companion of peace. Peace made through the blood of His cross, peace proclaimed in the gospel, peace we have through our Lord Jesus Christ. The enjoyment of peace now is intermittent. There are so many things to disturb us here. We cannot continue all through life without interruptions to the calm flow of the river of peace, but with all of earth's anxieties left behind we shall enter upon that scene of unbroken tranquility. Not an earthly jar will be carried there to ruffle the serenity of eternal calm. This peace, perfect peace, is one of the outstanding features of the wedding and marriage supper of the Lamb in glory. That being secure, another feature equally outstanding in that banquet hall, is joy. The joy of the Bridegroom receiving the bride, the joy of the bride presented to the Groom. Paul wrote to the saints at Corinth, "I espoused you to one husband, that I might present you a pure virgin to Christ." The wedding of the Lamb is the presentation scene, and is one of indescribable joy and peace. The knowledge of these pleasures is conveyed to us in figures with which we are familiar. There is no human language to describe them. They must, therefore, be pictured for us out of the common occurrences of daily life in order that we may understand, if but faintly, the actuality in heaven. The picture being so fascinating, what must the possession of the reality be, but fulness of joy and pleasures forevermore. Pain and death does not invade that scene, the Bridegroom and bride will flourish in eternal youth; and nothing there can ever disturb or hinder the free flow of worship, service, peace and joy. These will engage our spiritual faculties ceaselessly while the years of eternity roll.

How We Are Saved?

By grace are ye saved, through faith, Eph.2:8. Thy faith hath saved thee: go in peace, Luke 7:50. Whosoever shall call . . . shall be saved, Rom.10:13. Look unto Me and be ye saved, Isa.45:22. Believe . . . and thou shalt be saved, Acts 16:31.

William Luff.

The Practical Aspect of the Lord's Return

By Charles Innes, Brantford

We cannot spend too much time in meditating over the subject of the Lord's Second Coming. What comfort it brings to our hearts in these days of depression and perplexity. What better balm to heal the broken-hearted in times of bereavement? The gloom is dispersed when we tell the saintly mourner that "the dead in Christ shall rise first."

Dear fellow saints, there is another side to this blessed truth. Are we consistently living in the power of His Coming? Scripture makes it perfectly clear that wherever the "hope" or "appearing" is mentioned, truth of practical importance is brought before the heart. One dreads the holding of truths in the head, for a mental grasp of truth is no guarantee that

The Power of It Has Reached Our Hearts.

You have possibly noticed at least three terse strong appeals bearing upon His Second Coming. "Occupy till I come" (Luke 10:13). "Do this till I come" (1 Cor.11:26). "Hold fast till I come" (Rev.2:25).

We would not think of surrendering the precious feast of feasts for all the cultured messages of the day; and how often we have heard a large gathering of believers at the morning meeting sing lustily:

*Let all that look for, "hasten"
The coming joyful day,
By earnest consecration,
To walk the narrow way:
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming,
By-and-by.*

But where are they in the gospel meeting gathering in the lost ones? We are not judging; we are permitting the morning meeting devotees absence speak for itself. Our reason for pressing this point will be apparent if we turn to the first letter of Paul to the Corinthians, chapter fifteen. This majestic chapter has compressed into it truths of vital importance: first, Paul's

definitions of the gospel, the foundation of all our hopes; then in a masterly way he links the Resurrection of Christ with the assurance of ours; following that with a bird's eye view of Christ's coming supremacy. The Apostle opens to our vision what has been so dear to the saints for centuries and what may take place at any moment, when we shall hear the shout and the sleeping saints from Adam shall be raised and the living saints shall be changed and caught up together to meet the Lord in the air. Victory for Him and for us. Blessed Hope! Blessed Day! Come, Lord Jesus, come quickly!

"THEREFORE MY BELOVED BRETHREN (not one excepted), be ye steadfast (a straight course), unmovable (a sure footing), always abounding in the work of the Lord (consecration), for as much as ye know that your labor is not in vain in the Lord." Yes, the Lord is coming. May it have a purifying effect on our lives. "Blessed are those servants, whom the Lord when He cometh shall find watching."

The Angelic Family

By JAMES WAUGH, Atlantic City

The word Angelos—angel—just means a divine messenger, and may refer to the Lord Jesus (Gen.22:11; Ex.3:2,4,6; Mal.3:2), or to man (Luke 7:24; 9:52; 2 Cor.12:7; James 2:25), or to the spirit angelic family. Angels are more ancient and majestic in creation than man, therefore in the order of creation man has been made "a little lower than the angels" (Heb.2:7). Angels are spirit beings (Heb.1:7) and while usually appearing in the form of men are nevertheless sexless (Matt.22:30). There are many orders in the angelic family, such as Cherubim, Seraphim, Archangel, Michael, Gabriel, and the Mighty ones (2 Thess.1:7) and these collectively may form the good principalities, thrones, might, dominions, and authorities that are mentioned in Eph.1:20; 3:10; Col.1:16 and 1 Pet.3:22. The angels are ministering spirits (Heb.1:14). They hearken continually to the divine voice; they obey the

divine commands, and they unceasingly proclaim the holiness of Deity (Ps.103:20; Rev.4:8). Strength and wisdom are two of their characteristics (Ps.103:20; 2 Sam.14:20).

The great angelic family is divided into three groups. First, there is the holy and free, second, the fallen and free, and third, the fallen and chained. The holy and free angels are innumerable (Matt.26:53; Heb.12:22; Rev.5:11); their power is inconceivable, for they excell in strength (Ps.103:20). One angel destroyed all the first born in Egypt that were unsheltered by the blood (Ex.12:23). One angel destroyed 70,000 of the Jews in one day (2 Sam.24:15-16) and one angel destroyed 185,000 Assyrians in one night (2 Kings 19:35). The residence of these holy and free angels is around the throne of God as we learn from Rev.5:11.

Angelic preservation. The holy and free angels as ministering spirits seem to be engaged in a ministry of preserving physically the children of God upon the earth (Heb.1:14), this of course is in connection with the unseen and unknown evils over which saints have no control (Ps.34:7). Many examples of this may be seen in the Old and New Testaments. It was an angel that quenched the power of the flame of Nebuchadnezzar's furnace, and thus preserved the lives of the three devoted Hebrews (Dan.3:26). It was an angel that preserved Daniel from the ferocity of the lions, for the mouths of the lions were shut by angelic power (Dan.6:22). In Matt. 2:13 the life of the infant Jesus was preserved from the wicked designs of Herod by angelic warning. In Acts 5:19 the apostles were cast into prison for preaching the gospel, but the angel of the Lord visited the prison by night, and brought them forth out of the prison and thus preserved them. In Acts 12 we read of Peter being put into prison under guard of four soldiers and shackled, but during the night an angel visited the prison, lit it up, wakened Peter, freed him from his chains, and led him out into liberty, and thus preserved his life from wicked rulers. When the believer in Christ departs this life it is

an angelic body guard that carries him safely into Paradise (Luke 16:22): his redeemed spirit is protected and preserved from the evil Satanic powers of the heavenly places (Eph.6:12).

Angelic representation. Matt. 18:10 is admittedly a difficult passage. Does it refer to every little child for whose sin the sacrifice of Christ avails, or does it only apply to the babes in Christ? The text at least teaches the heavenly representation of the redeemed while they are still upon the earth, and that representation is angelic. This truth is followed by a divine warning not to despise such. What courtesy, and care, and affection fellow-saints should manifest towards those who are the subjects of such continuous angelic interest.

Angelic interpretation. Doubtless the angels have names, but only two are given: Gabriel and Michael. Gabriel seems to be the angelic prophet, an interpreter of the prophetic word, and a revealer of the purposes of God. It was Gabriel that expounded to Daniel the prophecies of the whole course of Gentile world dominion, and the whole prophetic history of time as outlined in the book that bears his name. It was Gabriel that revealed to Zacharias that he was to be the father of John, the preparer of the way of the Lord. And it was Gabriel that revealed to Mary that she was to be the virgin mother of the Savior of the world. Michael the chief prince (Dan.10:13), the great prince (Dan.12:1), the archangel (Jude 9), seems to be the angelic warrior. It was Michael that overcame the evil Satanic prince of Persia who had been hindering Gabriel's visit to Daniel (Dan.10:13), and it will be Michael and his great holy angelic hosts that will successfully war against the devil and his angels, and victoriously cast them out of the heavenly places.

Angelic retribution. When the Lord comes to the earth in righteousness to judge and to make war, and thus to begin the day of the Lord, the angels of His might will accompany Him (Rev.19:11; Jude 14; 2 Thess.1:7). They will also carry out the judgments of the Lord at the end

of this age (Matt.13:40-43). During the great tribulation, they will pour out upon the earth the seven plagues of the wrath of God, and it is the angels with trumpet peals that will gather the individual outcasts of Israel from the four winds of heaven (Matt.25:31; Isa.27:13).

Angelic observation. The angels are interested in the preaching of the gospel in this age of grace (1 Pet.1:12). They are also interested in those who proclaim the gospel (1 Cor.4:9) and there are outbursts of joy from their very midst when sinners savingly repent (Luke 15:10). Angels too are interested in the assembly testimony and behavior of the saints on earth. They seem to observe the men covered and the women uncovered in their church testimony. In this way the headships of creation are illustrated, but more important still, the wondrous truth of the eternal subjection of the church to her divine Lord is humanly manifested. Thus by means of the church in her testimony on earth the angels are learning the manifold wisdom of God (Eph.3:10). This is angelic education by means of observation.

Angelic manifestation. In Dan. 10:4-9 we get a brief description of a certain heavenly man who visited Daniel in answer to his prayer. Was this Gabriel who had previously appeared to Daniel, or was it a pre-incarnate manifestation of the Son of God? Of course this is by no means certain, and therefore we dare not speculate. But what exquisite beauty is detailed in the seven-fold description of this heavenly visitor: he is clothed in fine linen. His loins are girded with fine gold. His body is like the precious beryl. His face has the appearance of lightning. His eyes are as lamps of fire. His arms and feet are like in color to polished brass, and the voice of his words is like the voice of a multitude. In the presence of that beautiful awe-inspiring vision of angelic manifestation Daniel's strength vanishes, and his comeliness is as corruption.

The fallen and free angels. We trace the origin of this branch of the angelic family to the fall of Lucifer. This is de-

scribed in Isa.14, and Ezek.28. It would appear from Rev.12:4 that when Satan fell through pride, he drew with him a third part of the angelic family, and these are described as "the devil and his angels." Satan is a past master in the art of imitation. His whole Satanic system has the stamp of divine arrangement, so that in imitation of the divine he has principalities, powers, rulers, princes, and wicked spirits (Rom.8:38; Col.2:15; Eph.6:12; Dan. 10:13). Over all these fallen and free angels Satan exercises rule and headship (Eph.2:1), and his whole system and activity is in wicked opposition to God and His people (Eph.6:12). For thousands of years this numerous wicked angelic company have been dwelling in a certain section of the heavenly places (Eph.6:12). These heavenly places are the seat of his diabolical operations, but Rev.12:7-13 gives us a brief description of an angelic war that will purge the heavens of all those wicked hosts. Michael and his holy angels sweep down into those unclean heavenly places and wage a victorious war against Satan and his angels, and they are cast out of those heavens to the earth. The heavens rejoice in this great triumph, but woe is predicted to the inhabitants of the earth. Satan has great rage in this defeat, and the sphere of his operations will henceforth be limited to the earth. The eternal defeat and end of these wicked angels is announced in Matt.25:41; there it is specifically stated that hell was divinely prepared for the devil and his angels. This with their translation into the lake of fire a little later brings to a close the history of these wicked spirit beings, for there they will suffer eternally the severe inflictions of the justice of God.

The fallen and chained angels. The particulars of this branch of the angelic family are very meagre. Two texts speak of them, 2 Pet.2:4 and Jude 6. They sinned but when we cannot even conjecture. As a result in the exercise of divine justice they were cast down to hell, and there as prisoners in captivity they are held in awful darkness awaiting judgment and final doom. The saints in the eternal state will

be associated with Christ in the judgment of the fallen angels. The Lord Himself is the divine judge; the glorified church will be the associate judges. "Know ye not that ye shall judge angels" (1 Cor.6:3), and doubtless the holy and free angels will be

the executives of the sentences passed. Matt.13:30 with verse 42 provides us with an illustration of these angelic executives on the earth, and if this is the divine procedure on the earth why not the same in the eternal state.

UNITY

By JAMES F. SPINK, Chicago

The words of the Psalmist press themselves upon my mind, "Behold how good and how pleasant it is for brethren to dwell together in unity!" (Psa.133:1); and as we go through life, let us bear in mind the admonition that Joseph gave to his brethren, "See that ye fall not out by the way" (Gen. 45:24). History shows us how difficult it is for brethren to dwell together in unity; due to the fact that the flesh is still present within us, and often manifests a spirit of rivalry and jealousy. Many of the difficulties, differences and distances which come between brethren are caused by giving undue prominence to natural considerations and personal convictions, which take the place of the commandments of the Lord. Is it not true that the many and sad divisions of the children of God have arisen and been perpetuated in order to advance some carnal interest? Let us look briefly at three verses of Scripture.

A Revelation

"*And all ye are brethren*" (Matt.23:8). This is indeed a marvellous revelation, from the lips of the Lord Jesus Christ, to those who pretend to occupy an exceptional degree of spiritual altitude towards others who are just as precious to Him. There is but one Flock (John 10:16), but one Assembly (1 Tim.3:15), and one Body formed by the Baptism of the Holy Spirit (Eph.4:4; 1 Cor.12:13).

The blessed Lord Jesus Christ, in infinite love and grace, classified *all* His own as "brethren" entirely apart from any appendage to distinguish one from another, much less one circle from others (1 Cor. 1:10).

"*There is one body,*" and all Christians are joined together in a unity that no power on earth or in hell can break. Its unity was effected by the Holy Spirit at Pentecost, and is maintained by Him today. The unity of the one body is indissoluble, and is as much a fact today as ever it was. Let us remember that all Christians are in the one body. Let that color our thoughts, and have a place in our prayers. God's boundless love and grace over-reaches all religious limitations, ignores all circles of human construction, and flows out to all who bow to that Name above every name—the ever precious Name of our Lord Jesus Christ. The adoption or recognition of any other distinguishing name or title is therefore to be repudiated and rejected by the Lord's people.

"Let names, and sects, and parties fall,
And Jesus Christ be all in all."

A Recognition

"*We be brethren*" (Gen.13:8). Abraham recognized this truth, and "said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Has not this a message for us? We are brethren of an infinitely higher order, based upon the sacrifice of the beloved Son of God. "We are members one of another," and we have a double responsibility; we are responsible to our Head; and we are responsible to one another. There is no such thing as independency, and where true ideas founded on scriptural teaching of the one body are held, you will find a divine broadness that is quite consistent with divine teaching. What a cure for envy and strife and every form of self-seeking

it is to remember that we are indispensable to each other. How exceedingly sad it must be unto Him to see those for whom He shed His precious blood, unable to go on heart to heart and shoulder to shoulder. It is not possible to think of a section of Christ's body; it must be whole or none. All true believers must, therefore, be members of the *same* body, and should give a practical expression to that most wonderful fact, since there is but one fellowship, and but one path to eternal glory. We need to be preserved from a spirit of latitudinarism on the one hand; and on the other, from denominationalism and sectarianism.

A Responsibility

"*Love as Brethren.*" "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet.3:8).

This fivefold exhortation is needed today, perhaps more so, than when penned by the Spirit of God to the saints in Pontus, Galatia, Cappadocia, Asia and Bithynia. Notice the deep brotherly affection of Paul's language when speaking of those, who with him, are in Christ Jesus. "Brethren," "Beloved Brethren," "Dearly beloved," "My dearly beloved and longed for." The strength of this principle of brotherly love is witnessed in its controlling influence upon the lives and conduct of the early Christians. There were at Jerusalem "Parthians, and Medes, . . . Cretes and Arabians" (Acts 2).

Of this multitude, with all their local prejudices, national animosities, differences of opinion, and natural opposition to the truth, and to believers, three thousand were saved and added to the Church in one day (Acts 2:41). Not only so, but, "all that believed were *together*, and had *all things common*" (v.44). What a wonderful demonstration of the power of the Gospel, and of the love of Christ to draw together and unite these discordant elements, where it is quite evident that this internal force of brotherly love had not existed. As another has said, "True Christianity is the greatest and only real freemasonry in the world. Born of the same

Spirit, we become children of the same Father, brothers of one another." To all who know its power, and the pleasure of its enjoyment, we would say, "Let brotherly love continue" (Heb.13:1). "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:17). Remember the words of our Lord, "These things I command you, that ye love one another" (John 15:17).

Beloved brethren! The Coming of our Lord is very near, and it behooves us to remove every barrier that is inconsistent with the word of God. There will be no separate groups in the glory, and there is no scriptural reason for believers being separated here.

EXTRACT FROM "Rejudging the Question"

By WILLIAM HOSTE, B.A.

Editor of the "Believers Magazine"

In conclusion, the question remains to be faced whether at the present time there exist any sufficient reasons which will bear the light of the Judgment Seat of Christ, why brethren should remain apart.

This has exercised many hearts in the past.

Very soon the Bethesda test was felt by many spiritual men to be an unbearable incubus. I will quote one or two statements in this sense. "Exclusive" brethren at Sheffield wrote thus only fourteen years after the division: "In regard to the long-standing Bethesda trouble, we feel it right to state that we judge with you that it is high time for the Bethesda test to be disannulled, and we shall henceforth hold ourselves free from it. We believe it to be equally needless and useless. It is a question with many of us whether it ever brought any glory to God or good to man."

W. H. Dorman, a few years later, the close friend and upholder, as we have seen, of Mr. Darby for 28 years, his faithful henchman in enforcing the Bethesda decree, after being completely disillusioned by what seemed to him the doctrinal lapses of his leader, writes in the same strain:

"I cannot any longer pursue to the tenth generation people who have no more to do with Mr. Newton's doctrine than I have, nor any more leaning toward it."

Since then the exercise has become more general. In some cases whole assemblies have come on to simple Scriptural ground, and individuals not a few, including a number of gifted and valued teachers, have crossed the iron barrier, not to become "O.B.'s" (such a name is only recognized among "Exclusives"), but to take

ground where every known believer, sound in faith and conduct, can be welcomed on equal terms as a brother in Christ, to all the privileges of the house of God.

Years after W. H. D. wrote the words quoted above, a number of "O.B.'s" including the present writer, met him and several "Exclusives" in London by invitation to wait upon God as regards these very matters. What seemed to characterize the occasion in a marked degree was a spirit of humiliation and confession. The Lord's presence was manifested, and all glorying in the flesh or mutual recrimination was impossible. I believe those present will never forget the sense of blessing in their souls. Surely it is to some such exercise that the Spirit is calling today "to deliver from a sectarian position, and to restore to the principles of the early days," that we may all enjoy once more "The Unity of the Spirit in the bond of peace."

Regal Responsibility

By E. K. BAILEY, Cosmopolis, Wash.

That word unity! How little used, and how much abused. The word itself is found but three times in the word of God, in Psa. 133, and twice in the book of Ephesians. Twice this Hebrew word is rendered "united" (Gen.49:6 and Psa.86:11) and is rendered otherwise in various parts of the Old Testament.

We have heard the word "endeavor" used as applying to the unsaved, that one should "endeavor" to be a Christian, but such use of this word is in reality abuse, for there is no such thing in holy writ as a sinner becoming a saint by his own act. Sinners need life, and until this is received they are dead in trespasses and sins. One could as easily imagine a "dead beggar" becoming a "living king" as a sinner bringing forth fruit unto God apart from new birth.

Satan is an arch-adept at the art of counterfeiting. He takes the children's bread and gives it to the dogs. He makes the sinners judgment to apply to the saint, and takes the saints promises for the sinner. Well might the true children of God be "on guard," "in watchings often," lest they be overcome by his devices. He ever seeks to build up that which in *contrary* to divine truth, and seeks to *divide* that which is according to divine truth. Alas! how well he has succeeded is too plainly

seen as one looks about on the world of profession.

"Endeavoring to *keep* the unity of the Spirit in the bond of peace" (Eph.4:3) is the tremendous responsibility of those who have been called to a "holy calling." If we are to *walk worthy* of this calling, this is duly laid upon us by the One who has *made* the unity. We are *not* told to make a unity, but to *keep* one already in existence. This unity is based upon the foundation *rock* of the unchanging Trinity. It is a unity recognizing diversity. God is One. The church is One. Attacks have been made on this unity of the Godhead by enemies. Attacks have been and are still being made on the unity of the Spirit by professing friends of Christianity.

In 2 Tim. 2:15 the word is rendered "study." It is certainly to be feared this is little done today. There is a divine Oneness all through the marvelous book of books. One writer succeeds another at various intervals, but all alike are taking up the same scarlet thread of redemption, and the same heavenly blue thread of revelation. All are alike building on the same foundation, and using the same material, so that after the work is finished there is no conflict in one book with another book. There is *diversity* in its writers, but there is only One Author. We are living in days of interpretations of men, but, "Do not interpretations belong to God?" (Gen.40:8). "No prophecy (public exposition—Young) is of one's own interpretation" (2 Pet.1:20, N.T.).

It Is to be Feared that Christian Testimony Is Degenerating to Corinthian Levels, in that, "Every one of you hath a doctrine, etc., etc.," and the word of God is being used to propagate sectarian doctrines, and principles. We are plainly told that our "study" is for the purpose of "Rightly dividing the word of truth." The Word in its unity has truth in variety, but every truth interlocks about the *Person* and *work* of the Lord Jesus Christ. "I am the Truth," is His own word, and we must work out from this base. All scriptural roads lead one to Christ, the true city of refuge. The various "Offices" of the Trinity should

never be confused. The different dispensations cannot be displaced by modern "enlightenment." The propagation of so many various views is largely responsible for the *increasing* divisions among Christians.

In 2 Pet.1:10 this word is translated "diligence." The true Christian makes sure of his calling and election. He is positive as to his eternal destiny. He has taken the time to examine himself to see that he is truly in the faith, and is at all times consciously able to say, "I know whom I have believed." There is a true unity in salvation. One name. One door. One way. There is also a diversity in salvation. No two saved ones have identically the same experience. All rest on the same foundation. All are found in the *same* position before God, yet none could lay down a definite rule of conversion and say, "Thus it must be." There is but one Paul's conversion. There never was a second.

When it comes to the unity of Eph.4, how easy it is to compromise, and to take the line of least resistance, and to swing off to sectarian extremes. It takes a real Christian *character* to heed this admonition. It comes from the courts of unruffled accord, via Paul's prison place to the "Saints which are at Ephesus." The first three chapters tell us *what we have* as saints. The last three tell us to *practice* what we are, saints, with all lowliness, and meekness. How Christ-like! We are to be a living embodiment of Matt.11:29. "Learn of me, for I am *meek* and *lowly* in heart." "With longsuffering, forbearing one another *in love*." How simply wonderful, and how wonderfully simple, to suffer long with those who slightly differ from us, and to hold self back (Young) in time of controversy.

This *made-unity* cannot be set aside lightly, even though Christendom be torn asunder by her many divisions. This becomes an increasing difficulty in these dark days. Assembly life is at a low ebb, probably due largely to the lack of "Fervency in spirit."

Thank God, we are never told to endeavor to keep the unity of a party, doctrine, etc., but to *keep* the only One in

existence. "Hold fast the form (pattern) of sound words" (2 Tim.1) is no easy task. Just as the master craftsman follows the blueprint of the architect in the construction of a modern skyscraper, so the devout Christian must ever follow the divine blueprint of the unity of the church of God, on earth.

One cannot compromise with evil. If men determine to walk in darkness, that lessens no one's responsibility to "Walk in the light-as he is in the light." The *principles* of church fellowship are just as binding today in Laodicean luke-warmness as in the fresh days of Pentecost. Ephesians four is not a dead letter, that one can relegate to the misty past, neither are we excused in reverting continually to the "writings of the fathers." Back to the beginning, simply means back to our Bibles. It is a far cry, but would it not be wonderful if in a fuller sense we knew more of the blessedness of "Behold! how good and how pleasant it is for brethren to dwell together in unity."

God's Testimony

I shall never forget what our dear brother J. N. Darby once said at a meeting in Torquay in Nov., 1863. There had been a good bit said that day about our being "God's testimony." "Well," said he, "brethren may be God's testimony, if they keep their heads down, but if they do not—they will be a testimony, not to God, but a testimony to their own folly and weakness." Wholesome words. Let us heed them.

Dr. W.T.P.W.

Having therefore these promises . . . let us *cleanse ourselves* (2 Cor.7:1).

And the promises are gracious,
 Indicatory or spacious—
 In the contemplation of them
 We are tempted to digress.
 Does there seem a differential?
 Is this cleansing so essential?
 . . . Quibble not, the Word says
 Cleansing of the spirit and the flesh.

S. McLEOD TOCHER.

Some Key Words of the Epistle to the Hebrews

By RUSSELL ELLIOTT

Salvation

The word Salvation appears and reappears again and again in this epistle. It is one of the outstanding words of Hebrews, and, indeed, of the whole Bible. For if the question were asked, What is the great subject of the Bible? the answer might very well be given in that one word—Salvation. The careful reader of Scripture would find that this is the one word that confronts him at every important turn of events, when God has determined upon some new line of action.

To take a few outstanding instances. Although the word is not actually found in Gen.3:15, yet Salvation is what is implied. In the very face of man's failure and fall, and of Satan's apparent triumph, God promises full deliverance.

At that important crisis, not only in Israel's history but the world's, when the Egyptians were seeking to recover their hold on their erstwhile slaves, the word re-appears: and God's instructions to Moses are: "Fear ye not, stand still, and see the Salvation of the Lord."

When the greatest crisis of all arrives, and the long promised Messiah, the Son of God, is about to appear, and His forerunner, John the Baptist, preaches, "the baptism of repentance for the remission of sins," the announcement is "And all flesh shall see the Salvation of God" (Luke 3:6). So Zacharias in foretelling the mission of the child which had been given, says: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation" (ch.1: 76,77).

So the Apostle Paul, later on, sums up his own mission in the following words: "For so hath the Lord commanded us saying, I have set Thee to be a light of the Gentiles, that thou shouldest be for Salvation unto the ends of the earth" (Acts 13:47). And finally, when he definitely denounces to the Jews in Rome, who will

not receive his message, that their day was over, he concludes by declaring: "Be it known therefore unto you, that the Salvation of God is sent unto the Gentiles" (Acts 28:28). And so on and so on.

Now, as we have said, this word holds a very important and prominent place in Hebrews. It is a word of large importance, and its meaning must not be limited. Take the statement in the last verse of ch. 1: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." This refers to those who will inherit the world to come. Whatever service angels may render to the children of God today, yet this is not the dispensation to which primarily the above statement refers, but to a future day. Angelic ministry had equally characterized Israel's history. That is one reason why they are given such a prominent place in Heb. 1. We have to do with One greater than angels. One Who cares for us and intercedes for us.

This angelic ministry will be taken up again in that coming day when Israel will once more be prominent, and back again in their own place in the land. Thus our Lord says to Nathaniel—"an Israelite indeed"—"Thou shalt see greater things than these . . . Hereafter ye shall see heaven open, and the angels of God, ascending and descending upon the Son of Man" (John 1: 51). Thus "heirs of salvation" refers to the time when God will establish a new order of things.

When we come to ch.2, we have a further use of the word and with greater scope, "How shall we escape, if we neglect so

Great Salvation."

Salvation regarded in various ways. We are told it "first began to be spoken by the Lord." This refers to our Lord's ministry on the earth, and would include all those works of mercy by which He delivered man from the bondage which held him. But these works referred mainly to

man's bodily infirmities—the blind, the lame, the deaf, the diseased, the dead—all found deliverance. What a testimony to the power of God and His salvation, and to the truth as to Christ's mission and Person!

But we wish to look at this "great salvation" with regard to the present and our participation in it. It is now of an even higher character, in consequence of Christ's finished work, and has more to do with the spiritual realm than the physical.

In ch. 2 the writer proceeds to unfold the many sided aspects of this "great salvation."

1. First, as regards our sins. This relates to the past. In v.17 we read that Christ has made "reconciliation (or more properly *propitiation*) for the sins of the people." Perfect satisfaction has been rendered to God on account of our sins. A holy, spotless life has been laid down—a life in which God had been infinitely glorified in every respect—and in this sacrifice is found all that is required. For the full penalty of sin has been borne, on the one hand, and the sweet savor of all that Christ is has been rendered to God, on the other. So at the very opening of the epistle we read, "When He had by Himself purged our sins."

2. But not only so, we are also delivered from the power of Satan and the fear of death. (See vs. 14, 15.) This has been effected by the death and resurrection of Christ, and is part of this "great salvation."

The devil is said to have the power of death. This is the result of the fall. Man listened to the seductions of the tempter, and so came under his power. Satan seduced him, yet has the power to make man conscious of the penalty incurred—death. But the death of Christ has altered the whole situation. Instead of death being the penalty of man's sin, it has become through the death of his Substitute the greatest expression of God's love. Instead of God being against the sinner, He can be for him, if only he believes—"the justifier of him which believeth in Jesus." And since Christ, the sinner's Substitute is raised from the dead, the triumphant

question can be asked, Who is he that condemneth? Thus sin having been judged in the death of Christ, death has no terrors, the sting of death is gone. In Christ risen the believer is placed beyond sin and death and Satan's accusations. There is a complete answer to all.

3. But though we may not be afraid of death, we may be afraid of what is going to happen tomorrow. In other words though we may know salvation as regards sin and Satan's accusations, we may not know it as regards circumstances. But the salvation God offers includes deliverance from every kind of fear.

The provision for this is found in the last verse of the chapter:

"For in that He Himself hath suffered being tempted (tried), He is able to succor them that are tempted (tried)" (v.18).

The Psalmist speaks not only of being saved out of all his troubles, but of being delivered from all his fear" (Psa.34:4,6). How much more then should we know what this means! We are not only justified by Christ's blood, but we are "saved by His life." His succor and His sympathy are available. We are borne upon His shoulders and His heart.

"He knows what direst trials mean
For He has felt the same."

Our place is at the Throne of Grace: His place is to save. He is the leader of our salvation, made perfect through sufferings—thus He is fully acquainted with all our trials and difficulties, and who could suppose that any trial or any difficulty is beyond the capacity of One Who has sat down at the right-hand of God?

"His strength shall be ours on the road." God is bringing many souls unto glory, and only when we reach that glory will our salvation be complete.

4. But this great salvation embraces "the world to come" when all will be put beneath the Son of Man. Then He will be "crowned with glory and honor" even as regards this scene, and there will be emancipation from all the evils which now oppress mankind, for Satan will be bound a thousand years. That is future. Salvation, in its full sense, as regards the present,

means deliverance from every fear—even from the fear of man. (See ch.13: 5,16.)

In ch.5:9 we read: "Being made perfect, He (Christ) became the author of eternal *salvation* unto all them that obey Him." From a state of humiliation and suffering He has passed to one of glory and perfection, and as we submit to Him in every way this same condition will one day be ours.

How this is brought about ch.7:25 tells us. "Wherefore He is able also to *save* them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Thus we see how *salvation* enters into the whole thought and fabric of the epistle to the Hebrews; and at the close of ch. 9, it is the one word selected to describe the usherings in of all that the day of Christ's appearing will mean—to ourselves, to Israel, to the nations, and to creation. That one word "salvation" sums up all that that future prospect includes—the blessed fruit of His sufferings.

We thus see what a very comprehensive and outstanding words *salvation* is.

Gems of Truth from the Revised Version

By ROBERT LEE
Author of Outlined Bible, etc.

Pray Your Wishes Through!

"Beloved, I PRAY that in all things thou mayest prosper and be in health, even as thy soul prospereth"—3 John 2, R.V.

Thus we note that the aged Apostle John did more than merely wish prosperity to the "well-beloved Gaius." The "I wish" of the A.V. becomes "I pray" in the R.V. The merely benevolent wish was transformed into an effectual and fervent prayer. He sought to pray his wishes through.

We do, by the mercy of God, reach time and again the wishing season. We do wish each other every blessing at the New Year, Birthdays, or notable anniversaries. So far, so good. It is right and proper to

desire for all our friends every seasonable wish. Only a boor would refrain from and prohibit such expressions of goodwill. But is this all? Surely as Christians we ought to do much more, and see that our wishes evolve into prayers. Pray that every wish you have uttered for others might become an actual fact. Be as prodigal in prayers as with wishes. Pray them through!

Was Gaius weak in body and suffering some temporary check in his business prosperity? John's prayer seems to suggest this. Many of the early Christians were called to a life of itinerant evangelism without fee or reward (v.7), consequently they were dependent upon the hospitality of the Christians settled in the various cities, towns, or villages they passed through. A man called Diotrephes had secured almost absolute control over this church, and in a domineering and autocratic manner refused to entertain or allow these evangelists to minister there, and excommunicated the hospitable Church members who did receive them (v.10). John had written to the Church about the matter (one of the many lost epistles), but Diotrephes had rejected it, and would not acknowledge John's apostolic authority (v.9). The aged Apostle now wrote to generous and warm-hearted Gaius, commending him for past kindnesses shown, and urging him to continue his most God-like work of entertaining the Lord's servants, (vs.5,6,8), and promising to deal drastically with this usurper when he next visited that Church (v.10). All this church trouble had pressed very heavily upon the mind and heart of Gaius and probably had affected his bodily health, and worldly prosperity, hence this tender and sympathetic greeting of verse 2.

And what a prayer! Would you, gentle reader, care for any of your friends to pray that your bodily health and temporal prosperity should only be in exact ratio to the health of your soul and prosperity in the things of God? Would that mean that you would become a startling skeleton? In spite of sore trouble and many anxieties the soul of Gaius flourished amazingly. So may ours!

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

Verse 29. but he is a Jew, which is one inwardly;—lit., “in secret”; *i.e.*, the Jew in secret is a Jew in reality. The same phrase occurs in Matt.6:4,6. Like the Kingdom of God in its present phase, spiritual circumcision, which belongs, indeed, to that sphere, “cometh not with outward show.”

and circumcision is that of the heart,—parallel to, and confirmatory of, the preceding statement. Circumcision of the heart is spoken of in Deut.10:16, and 30:6, utterances which, albeit they were made under the Law, yet contained anticipatory intimations of the Gospel. Cp. chap.10:6-9 and Jer.9:26; Ezek.44:7; Acts 7:51. Racial distinctions have no place in this matter. Those who are devoid of this inward circumcision are uncircumcised even though they are Israelites by race.

in the spirit, not in the letter;—The spirit is that part of the believer's being upon which the Holy Spirit acts. The phrase “in the spirit” is practically explanatory of the heart, and at the same time prepares for the contrast of the “letter.” See 7:6 and cp. 2 Cor.3:6-8. Here “the letter” signifies the command relating to the rite of circumcision.

The Apostle shows that the God-fearing Gentile is viewed in the sight of God as on the same ground as a God-fearing Jew. The close of this chapter confirms the teaching of vs. 6-11, and at the same time anticipates a subject which is more fully developed later in the Epistle. External differences fade away in the light of the coming Day, when God will deal with every man according to his inner motives.

Whose praise is not of men, but of God.

—The word Jew is derived from “Judah,” for the meaning of which see Gen.29:35, and 49:8. The play on the word “Jew” leads to a statement of the Divine verdict. The self-complacency of the Jew is thus finally rebuked, who gloried in outward religion, despising those who were with-

out the pale of this nation's privileges, privileges which he himself frequently abused.

Section 3. Chapter 3:1-20.

None Righteous by Works of Law

- (a) **A Question and Its Answer (3:1-4).**
- (b) **An Objection and Its Answer (3:5-18).**
- (c) **The Impossibility of Justification by the Law (3:19-20).**

Introductory Note

Following the indictment of the Jews in the second chapter, the argument is advanced by the method of question and answer. There are four questions in the first nine verses. The first asks what advantage the Jew has, and the reply is that God gave to the Jew His oracles. God's ways are perfect. The faithlessness of His people cannot nullify His faithfulness. He will always prevail in judgment. The second question is whether, considering that human unrighteousness commends God's righteousness, it is right that He should punish man for what makes for His glory. The answer consists, in brief, that God is a Judge and therefore must punish sin. If this were not the case He could not be God. The third is that if a lie actually enhances God's truthfulness why should man not do evil that good might come. The answer exposes the wrong of such a principle. God's position as Judge is impregnable. The fourth asks the question whether, after all, the Jews are actually in a worse condition than the Gentiles (see R.V.). The reply is in the negative, for both Jew and Gentile are unsaved.

The first four verses answer a question as to whether the Jews have any advantages at all. The next four verses meet an objection arising out of the preceding chapter as to God's arrangements. So the apostle now guards his teaching hitherto against perversion, and in doing so vindicates the character of the Law of God.

Eternal Life. What is it?

Notes of an Address by

J. ALEXANDER CLARKE, Central Africa

(Continued from April)

Scriptures read: 1 John 1:1-10; 2:1-2; 5:12-13

3. That They May Know That They Have Eternal Life

"These things write I unto you." Three times over is this repeated underlining the vital importance of the statement. That ye may know that ye have eternal life. The supreme mission of our Lord in coming to this earth was to glorify God and through His death to restore the life we had forfeited through sin. Have we received this life? If so certain manifestations of this life will be in evidence. I submit to you that there are many manifestations of eternal life, but it will suffice this evening to consider one of these, *i.e.*, communion. What then is communion? First of all it is sympathy with God. That is, feeling together with God. That is to say, my emotional being is brought back through the gift of life into loving touch with God. I can now feel as He feels. Is this true of us as we look out on the world today and see the sorrow and suffering on every hand? Can I weep with those who weep? Can I rejoice with those who rejoice? Are my feelings for my brethren the same as those moving the heart of the Eternal? Do we make an effort to show *all Christians* the loving kindness of God? His love is sacrificial in its out-going. Are our steps quickened by the thought of His compassion as we go forth to serve our brethren? In this, as in all things, Christ is our great example and how graciously did he feel together with God as He moved amongst men—his heart pulsating with a great sympathy with the tired and broken sons of men. This is eternal life. O! that we may know this life of communion.

But not only so, communion is sympathy. A sounding together with Him. Our volitional being captured and brought into step with the music of the eternal spheres. No discord, but harmony and accord. Our wills surrendered and given to us again in tune with the strong beloved will of God. How is it possible for me to

keep time with heaven's music? Can I possibly keep step with God? Which of us has not seen the strong father gripping his toddling child by the hand and accommodating his steps to the feebleness of his little son. So in like manner God whose footsteps are in the deep, breaks the majestic stride and suits His greatness to our weakness. So that we can walk together with Him and enjoy companionship—this is communion. Our response to God's grace as He desires to travel along life's way with us. Sounding together with Him means my will kept in tune with the music of His heart. How hard this is for some of us. Tuning exercise is often difficult to bear. One of our best workers in Africa had to be brought down very very low before coming to the point of submission. But when ready even to leave that land after a brief season of service for which the whole of life had been a preparation, only then did the music and song of Heaven come back. Have thine own way, Lord! Have thine own way! Thou are the Potter, I am the clay! This is eternal life—sounding together with God. Making our wills His.

And lastly, communion is synopsis—a seeing together with—our intellectual being held by our Lord and Master, until we understand with His mind and look out with His eyes. Seeing the world with Christ's eyes means a great desire to love and serve. Seeing our brethren with His eyes means all censorious criticism of those who may not keep step with us ecclesiastically and spiritually is done with. And seeing with His eyes, even in those from whom we differ most, there will be much to cause praise and thanksgiving and looking upon even our erring brethren with Christ's eyes we shall be moved as He is moved and love, ever slow to expose, will make haste to succor and restore.

This then, brethren, is the first manifestation of eternal life—communion restored showing itself forth in the life of Christ working out His thoughts through us, sounding forth the music of His name and opening our eyes to see as He see.

May we indeed lay hold then on Eternal Life to the praise of His glory. Amen.

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

The Revival, 1 Sam. 7:2-17

Twenty long years the ark abode in Kirjath-jearim. Dark days they were of departure and distance from God, but days in which God was making His absence felt in Israel, and by sorrowful chastening was winning them back again. Remembering brighter days, the people begin to lament after the Lord—the first evidence of a divine work in their souls and the necessary prelude to revival.

*"They shall come with weeping
And with supplication will I lead them,"*
Jer.31:9.

The record of the twenty years is lost—the story of the day of repentance and recovery is the subject of our chapter.

Instructive it will be to notice the sevenfold activity of Samuel, the man of prayer; the confession of Israel; and the answer of the Lord; for what happened "on that day," (vs. 6, 10), may happen on any day when there is a distinct heart yearning after the Lord on the part of His people.

1. "And Samuel Spake," v.3— Prophetic Ministry

*"He sent His word
And healed them,"* Psa.107:20.

In the work of restoration, the Lord uses the one who had learned to distinguish His voice and to understand His word. Twenty years in obscurity, but all the while a vessel meet for the Master's use, Samuel once more appears on the scene. His first activity is to bring the word of God to all Israel. He appeals to their consciences and to their hearts; warning them of their sad condition and of the barriers between their souls and God, while he directs them to the only worthy object—the Lord Himself.

What a need there is today for ministry as faithful, and fearless, and effective as Samuel's. It did not leave the hearers as they were; it wrought obedience in them.

On every hand the idols were torn down from their pedestals, and the Lord received His true place in their hearts.

No evil can be tolerated if we are to experience deliverance from the Lord. It must be HE ONLY or not at all. He will brook no rival, for real love is exclusive. He would draw His people to Himself and thus from idols.

2. "And Samuel Said, Gather All Israel," v. 5—Priestly Ministry

*"Can the Lord but find thee emptied,
That is all He seeks to find."*

Samuel gathers all Israel together to Mizpeh for prayer. Mizpah means "watch-tower." The one who watches is God. We are under the divine eye. See Gen.31:49. The bringing of Israel to Mizpeh would speak of fellowship—being in the light of His presence. 1 John 1:6,7.

What took place at Mizpeh is very significant.

First of all, we see the ready response to the call to prayer, "they gathered together," v.6.

Then the drawing water and the pouring out before the Lord was the expression of their utter weakness and helplessness (Psa.22:14); but it also expressed trust in the Lord, for although water spilt on the ground is a picture of weakness, (see 2 Sam.14:14), its being poured out before the Lord, brings in the hope of it being gathered up again.

And then the whole day's fast, when the desires of nature were repressed and finally, the heartfelt confession of their sin, tell how thorough the self judgment was, and how real the restoration.

To gather the people of God together is the calling of every true servant, and never was there greater need than in our day for being "drawn together after the Lord;" being brought under His eye to see things as He sees them.

The need of revival is felt on every hand—the way to revival is so little known. What would not be the blessed results did the people of God come together as Israel did, and confess, and fast, and pray at another Mizpeh.

"Only acknowledge thine iniquity . . . and I will give you pastors according to mine heart" (Jer.3: 13,15).

3. "And Samuel Judged," v. 6— Godly Rule

*"When the Lord raised them up judges,
Then the Lord was with the judge
And delivered them,"* (Jud.2: 18).

Having led the people into the presence of God, the result of their confession is their restoration. Samuel becomes the link between God and His people. He acts on behalf of God, and rules as having the mind of God.

Samuel is the last of the line of judges raised up by God for the deliverance and well being of a failing people. (See Jud.2: 18 and 1 Sam.12: 11.) That line is very suggestive as to what should characterize any who aspire to leadership amongst the Lord's people. Cf. Heb.13: 17.

The first one, Othniel—"the lion of God"—speaks of the boldness and energy of faith required if one is to rule. 2 Tim. 1: 7.

Ehud was lefthanded, but skilful with the two-edged dagger—symbol of the word of God with which one must be familiar if the foe is to be vanquished. Titus 1: 9.

Shamgar's oxgoad would suggest Eccl. 12: 10,11 and the effective use of the word of truth. Cf. 1 Cor.2: 4; 1: 27.

Deborah, the prophetess, dwelling under the shadow of the Almighty, could sit in judgment and arise a mother in Israel, and say "Hath not the Lord God of Israel commanded?" She had His mind and could communicate it.

Gideon was in the secret of Israel's abject condition (Jud.6: 13), and entered into the secret of power (v.14), for conscious weakness brings in omnipotence.

Jephtah, "thrust out" and exiled, but sought for in a time of need (Jud.11: 5), stands on a divine platform (vs.15-28), and realizes divine power, v.29.

In Samson we have Nazariteship—entire separation to God—a most important feature.

Finally in Samuel as judge we have all these features linked together.

As soon as Israel is restored to God the enemy is aroused. He ever will be when the people of God come together in true humiliation to supplicate before the Lord. But the people have learned the lesson of Mizpeh. Fear takes hold of them, but it drives them into the presence of God. Self confidence is gone and they have learned in measure the value of prayer. There is no calling for the ark; no shouting now. They say to Samuel, "Cease not to cry to the Lord our God for us that He will save us."

(To be Continued)

Notes on First Corinthians

By A. N. O'BRIEN, Duluth

Chapter Fourteen

The Apostle desired that the saints would "follow after love," as the greatest of all blessings. They were to "desire spiritual gifts" as well, but specially that they might prophesy, v.1. A tongue, unless understood by others, could not edify, v.2. He might indeed speak mysteries, but others were not blessed, for they did not understand him. But a prophet, when he speaks, edifies, exhorts and comforts others, v.3, and love always aims at the good of others. Speaking in tongues, might edify the one so doing, but not the

church, v.4. There was no jealousy in Paul, he would rejoice if they all spake with tongues (v.5) but much more if they all prophesied, for that is a greater gift; unless tongues were accompanied by interpretation, that the church might receive edification. If Paul came among them with tongues, he would not profit them; but revelation, knowledge, prophesying, or doctrine would be of real value to them, v.7.

Musical instruments must give a distinction in sounds, if the tune is to be recognized, v.8. The trumpet must give a certain sound, or no one will understand

the call to battle, v.8. So those who spoke among the saints should give forth "words easy to be understood," or others would not know what was spoken; it would be to "speak into the air," unless comprehended by others, v.9.

There are "many kinds of voices in the world," and, no doubt, all have significance, v.10. But if one knows not "the meaning of the voice," he and the speaker are barbarians to each other, v.11. So the brethren were to seek to excell in the edifying of the church, v.12. Therefore he who spoke in a tongue was to pray that he might interpret, v.13. Otherwise the spirit might pray, but the understanding would be unfruitful, v.14. The Apostle therefore would eschew the speaking in tongues, and use language which he, and others, could understand; the same principles also governed his singing, v.15. Unless this rule were observed, how could others say amen, at his giving of thanks, when they did not understand him, v.16. He might give thanks well, but the other was not edified, v.17. Paul spoke with more tongues than all the Corinthians (v.18) but in the church he preferred to speak *five words* with his understanding, so as to teach others, than *ten thousand words* in a tongue, v.19. He, at least, was entirely free from any desire to display himself. Alas this could hardly have been said of the Corinthians.

They were not to be children, playing with something which made themselves prominent. It was well to be children in malice, v.20. Tongues were for a sign to unbelievers, as the quotation from the Old Testament showed, vs.21,22.

When, therefore, the whole church came together, if they all spoke with tongues, the unlearned and the unbelievers would say that they were mad, v.23. But if all prophesied, the consciences of such would be gripped, and they would acknowledge the presence and power of God, vs.23,24 and 25. Therefore when they came together, all things were to be done "unto edifying," v.26. Probably the verse implies that they were too anxious to take part, though

likely no time limit was placed upon the meeting. Speaking in tongues was to be by not more than three persons, and "by course," as most likely they were in danger of a less orderly method. If there was not an interpreter present, those who had the gift of tongues were to be altogether silent, vs.27,28. These two rulings would practically prohibit nearly all which goes under the description of speaking in tongues in our day.

Two or three prophets might speak in one meeting—the rest were to judge, v.29. If another had a message from God, the one speaking was to give way, v.30. Thus all might speak and all would be taught and comforted, v.31. No one might pretend that he could not resist the impulse to minister, v.32. God is not the author of confusion, but of peace, in the churches, v.33.

The total absence of the ordained minister in this view of the public activities of the church is worthy of note. The "genus clergyman" is unknown in the scriptures, except under the name of "Nicolaitan," which means "ruler of the laity." In apostolic times men qualified of God, and gifted by Him taught the saints, with liberty for the Spirit to use whom He chose. Modern ecclesiasticism would call God's order confusion, but God never yet was mistaken.

Woman's place is definitely assigned to her—silence in the churches. She is "not permitted to speak," but to be in obedience, v.34. It will not do to suppose an unusual unfitness on the part of Corinthian women for six good authorities omit "your." 1 Tim.2;11-15 commands the same silence, and gives reasons for it. The Apostle immediately demands that every one pretending to spirituality must acknowledge his apostolic authority in the matter, v.37. Authority did not originate in Corinth—it came to them, v.36. If any one was so grossly ignorant as not to bow to the apostle, he was given over to ignorance, v.38. They were to "covet to prophesy" and not to forbid speaking in tongues, v.39; and all things were to be done decently (in a comely manner) and with order, v.40.

The Sunday School Corner

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

Sunday School Notes

By ARCHIBALD COUSINS, London

This month we are giving an extract from the very interesting address given last month by Mr. H. Kingwell Saunders at Bloomsbury Chapel, London, on "The Christian in Service—In the Sunday School." We regret space will not permit of our giving a longer extract:

"Will you take with me a journey to the Sunday School? We notice that each teacher is present and punctual, and, we trust, prepared.

"And now the service commences. You are pleased with the singing. It is not the shouting of some go-ahead tune to words which are outside the compass of the children's thoughts, but the music of hymns of praise to the Savior expressed in youthful language, and your thoughts go back to the Temple scene and the saying of the Savior, 'Out of the mouths of babes and sucklings thou hast perfected praise.' You notice, however, that the younger children have their work cut out to read the words quickly enough to sing them, and you wonder whether they have grasped much of their meaning and spirit. You are thankful that the Superintendent, when opening with prayer, does not make you think that he is engaging in private prayer, nor yet that he is at the Assembly prayer meeting, but that he has been but the leader of the children and voiced what may be truly their praises and their needs.

"After the second hymn a portion of Scripture is read, the children taking part, and here again you feel some misgiving as to the understanding of the younger ones, whose wrinkled brows, as they attempt to read, betray the effort they are making. The same thought is evidently in the mind of the Superintendent, for when giving out the third hymn he says, 'Now this is specially for the younger ones,' and some of the older scholars don't look overjoyed at being called on to sing a 'kids' hymn.

"The notices are given out and classes commence.

"Looking back on the proceedings thus far, you feel that an earnest attempt has been made to make the service a real whole for the children, and not a matter of preliminaries which doesn't count much, followed by a lesson which matters everything.

"It so happens that a fresh scholar has come along on the occasion of your visit, and this is the first opportunity in the service to show the new-comer special attention. This the Superintendent is now careful to do. He takes down all necessary details, and the reason for coming being satisfactory, the new scholar is warmly welcomed and given a place in a suitable class.

"And as you look on at these proceedings you are thinking, and maybe the words of one of the most famous of English schoolmasters, the great Dr. Arnold of Rugby, come to your mind—'Whenever a day comes when I can receive a boy into my school without emotion it will be time for me to be off.'

"But more likely your thoughts go again to the Savior's words, 'Whoso shall receive one such little child in My name receiveth Me, and whosoever shall receive Me receiveth not Me but Him that sent me.' Yes, Christ in the closest imaginable way identifies Himself with the children, so that service and love for them are in truth service and love for Himself. If we had to deal with the child Jesus, how prayerful and loving and tender we should be in contact with His young life! This is how Jesus would have us approach all children. It is the warrant for the teacher's most consecrated devotion, and the guarantee of the glory and blessing of His service. It is a work uniquely acceptable in the Master's service.

"And now the Superintendent, as you are a very special visitor, takes you for a few minutes to the infants' room, and on

entering you notice how beautifully light and airy it is and how suitable all the furniture is—the very thing that caught your attention in the main school. The pictures are just those suitable for little children. You remain sufficiently long in this department to find that the great emphasis of the teaching is on the goodness of God and the love of the Savior. You are reminded of the Savior's words, 'Suffer little children to come unto Me,' and find that the teachers are seeking to implant in these young hearts a real love for the great Lover of the children.

"On leaving the infants' room, you turn to the Superintendent and congratulate him, not only on the happy class you have just left behind, but also on the equipment of the school and the suitability of everything about it, and ask whether all this has been provided by the teachers. And he proceeds to explain that this is not the case, but that the whole Assembly is interested most keenly in the Sunday School, looks upon it as its most important evangelistic work, sees in it the nursery of the Assembly, at the prayer meeting fervently prays for it and its teachers, thinks nothing too good for the Sunday School, and that on no account would the assembly have the children's first thoughts of God connected with dust and dirt and dreariness and bad music.

"And returning to the main school you find the classes in full swing, and you observe many things, but I must not weary you with reminding you of them at length any further."

CURRENT EVENTS

By TOM M. OLSON

The World's Greatest Dictator

Although the great war was reported to have "made the world safe for democracy," we have the presence of dictators in Russia, Hungary, Spain, Serbia, Roumania and Italy.

And now comes the startling news that Chancellor Hitler has been given absolute

dictatorship of Germany. He has the authority of promulgating laws without Reichstag approval. He and his government are empowered to violate the constitution and make and break treaties, including those of war or peace.

Surely the world is rapidly being educated for the coming of the Dictator to whom authority shall be given over ALL kindreds, and tongues and nations — and whom the world shall not only obey but WORSHIP (Rev.13:7,8).

German Nazis and the Jews

A nation wide anti-Jewish boycott throughout Germany, affecting even the smallest village was ordered to begin on April 1.

One phase of Jewish life will be spared. Jewish merchants, doctors and lawyers will be targets of the campaign as well as Jewish children, to whom the Nazi proclamation would bar certain professions and even would prevent extensive attendance by Jewish children in the schools.

One relieving feature of the lamentable affair is the fact that one of the eleven points in the Nazi program is that: "Committees are responsible for seeing that the entire boycott operates with complete and rigid discipline and order and that 'not a single Jewish hair' is to be harmed."

Germany's official boycott of all Jews within her borders in this day when the civilized world is reputed to be intolerant of all racial and religious prejudice reveals how literally the words of the Lord Jesus will be fulfilled in the "day of grief and of desperate sorrow" subsequent to the Rapture of the Church. He said to the Jews: "Ye shall be hated of all nations" (Matt. 24:9).

The Press Anent Russia and Germany

Present relations between Russia and Germany are of such a nature that the Los Angeles Times editorially says: "The most important event that has happened in the world since the great war is the tentative alliance between Russia and Germany. The vast resources of Russia managed as they eventually will be, by the great technical skill of Germany, will drive the rest of Europe to its knees commercially."

And while Europe is driven to its knees commercially, all believers in the Lord Jesus Christ should literally go on their knees in thankfulness to God for the assurance which the Word affords that they shall be kept out of the Great Tribulation which shall come upon all the world to try them that dwell on the earth (Rev.3:10). One feature of that Tribulation period will be a deadly clash between the Northern and the Western League of Nations.

Is President Roosevelt Falling?

In presenting Mr. Roosevelt as "The Man of the Year," Time says: "To millions and millions of 'forgotten men,' he was a big-jawed, happy Messiah whose 'new deal' would somehow put money into everybody's pocket." He has virtually been given the power of a Dictator and Congress has been approving his recommendations in rapid-fire order.

And now comes the President's request for a drive to "jam through the ratification of American entry into the League of Nations Court."

A storm of protest immediately developed. Some of Mr. Roosevelt's most ardent campaign backers protested such action as "indefensible."

The forceful comment of the Democratic press regarding Roosevelt's action is as follows: "To force the United States into the League of Nations by the trap-door of its Court at the very time when Japan is leaving the League through the front door, would be an act of national folly that could and should cost the Democratic party the control of the House in 1934, and control of the Senate and the Presidency in 1936. It would seem that the idol of gold has feet of clay."

May it not be that all previous efforts to bring the U.S.A. into the League have met with dismal failure because the U.S.A. is destined to remain free from foreign entanglements to become the haven for persecuted Jews even during the "time of Jacob's trouble?" For as soon as the Nazis threats against Jews in Germany reached this country, the chairman of the House immigration committee in Washington, D.

C. drafted a bill designed to furnish a haven in the U.S.A. for persecuted Jews from Germany.

The Jews and the Temple

The temple site in the walled city of Jerusalem is the largest open space in the city—36 acres in area.

At present, the Mosque of Omar (properly called The Dome of the Rock) desecrates the spot where the Temple stood. But there is ample room on the temple site for another temple. And the Jewish Era (Jan. 1933) contains the news that the Jews have made application to the League of Nations for a site in the city of Jerusalem on which they may rebuild the temple.

If permission is granted and a temple is built, it will be the setting of the stage for the fulfilment of some very familiar prophecies; for it will doubtless be in the "holy place" of this temple that the image of the Beast will stand, after the true Church has been caught up to "meet the Lord in the air." (See Matt.24:15; 2 Thess. 2:4; Rev.13:14-18.)

A Sidelight on the Earthquake

While the recent earthquake was rocking Southern California, taking over 100 lives, injuring hundreds of persons and causing millions of dollars of property damage, a Christian woman was standing on the summit of Eagle Rock on the outskirts of Los Angeles. This woman had come to California from Detroit. She had entertained a desire to feel an earthquake shock!

But she felt nothing of its effects on the Rock on which she was standing. She saw commotion in the midst of the crowd around the base of the Rock; but she had to come down from her vantage point to learn that an earthquake had severely shaken the place.

What a pleasant reminder that all who are on the Rock of Ages are perfectly safe from the coming wrath. There will be wars, famines, pestilences, earthquakes, etc.; but every believer in the Lord Jesus can sing: "I'm on the Rock, Hallelujah."

The Work of the Lord in Many Lands

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

U. S. A.

No Cedar Lake Conference This Year. Owing to the economic condition prevailing, and great distress among many of the Lord's people, the conveners have decided to postpone the conference for at least another year. Tom Bendelow.

Bible Carriage Work. Good use can be made of tracts and booklets in good condition, and should be sent to William Ferguson, 5760 Lawton Avenue, Detroit, Mich., who will soon be commencing his work in Michigan.

David Brinkman writes: "I am closing another week of Bible studies in Union Point, where so many were saved last fall. The young believers are growing and I look to see an assembly testimony there, so I intend to pitch my tent around there this season, that many may be saved through the gospel. I have just arranged to start in with tent meetings in Greensboro, a larger town seven miles off. Please pray that many might be saved. We have made a tent top out of some old side wall canvas. With this brother Hoffman will seek to reach other communities. He has recently concluded three weeks of meetings in a school house. Two young men and one man 73 years old professed to be saved.

Cleveland, Ohio—Saints here were greatly refreshed through the ministry of James F. Spink on the occasion of his two weeks stay at Park Heights Gospel Hall. Several of his addresses were illustrated by the chart on the Revelation. Fourteen confessed Christ as Lord and Savior during the campaign which was preceded by a week of cottage prayer meetings. Many Sunday School scholars were reached, as well as adults. Others are troubled whom we expect to see saved shortly. Please pray for further blessing. W.H.L.

Chicago Missionary Study Class Conference. The twelfth annual conference of the Chicago Missionary Study class will, D.V., be held in Austin Gospel Hall, 748 N. Leamington Avenue, Chicago, Ill., on Decoration Day, Tuesday, May 30th, beginning with prayer meeting at 2:30 p. m. followed by ministry of the Word at 3:00 p. m., and evening meeting at 7:30.

Gavin Hamilton spent four weeks in Chicago, having meetings in the different assemblies. Ministry refreshing and suitable for the times.

A. N. O'Brien spent 19 days in visiting and preaching at Longfellow Gospel Hall, Minneapolis. He then had 13 days preaching in a garage, lately secured for a gospel hall, in South Saint Paul. Here a few saints began to remember the Lord according to the New Testament pattern in November last.

E. J. Tharp, of China, has visited Bethlehem, Philadelphia, Harrisburg, Reading, Pa., Baltimore, Md. (both gatherings), Bryn Mawr, Pa., Camden, N. J., East Orange, Clifton, Sea Cliff, and New York assemblies and at time of writing was in Buffalo. **Mr. Sturt of Manchukuo** in writing to Mr. Tharp says: "The Japanese entered our city (Lingyuenhsien) without having to fire a shot or drop a single bomb; the defending Chinese army fled quite a while before the Japanese advance." He also says: "The Japanese officials were very kind to us, and we are all safe. We made a dug-out in your (Mr. Tharp's) old potato pit, and spread a large Union Jack over it; in addition we flew German, American, and British flags, this having been suggested by the Japanese some days before their advance." Workers now at the station are Mr. and Mrs. Sturt, Miss Fischer, Miss Blackmore and Miss Harriett Minns. The address of the aforementioned workers will be Lingyuenhsien, Jehol, via Muckden, Manchukuo, (Manchuria).

Baltimore, Md.—"On March 11th Bro. Gordon Searle told us about his missionary work in Africa, and on March 24th Bro. Tharp told us about his missionary work in China. James Waugh spent the last week of March with us, as a result of which a young married couple got saved. They have since expressed a desire for baptism."

Jerome, Iowa—The Horn brothers have seen blessing here and expect to baptize some very soon.

John Watt has been visiting the assemblies in Iowa giving appreciated ministry.

Commendation—Dear saints: Our sister **Miss Margaret Wegener** has been in happy fellowship with us for over five years. She believes herself called for the Lord's work in French Equatorial Africa. Our sister expects, D.V., to leave for England at the end of May, to be married to Mr. F. Wm. Rogers (commended by the Chicago Ave. assembly) to whom she has been engaged for some time. Both intend then to go to Paris to complete their studies of the French language. In Jan. 1934 they will by the grace of God set out on their journey to their future field of service, to F.E.A., where they expect to work in connection with Mr. Ganz and his sister. We believe our sister to be true, faithful and wholly given to the Lord; well fitted for the service which she undertakes. We commend her to the saints everywhere. For the German Assembly, 1844 Larrabee St., Chicago. Geo. M. Schmidt, Geo. A. Wegener.

Harrisburg, Pa.—The meetings gathered in Studebakers Hall, Second and State Streets, and the meeting gathered in Bible Truth Hall, Kelker St., have united and the united gathering will

meet in **Bible Truth Hall on Kelker Street**, near Fourth St., Harrisburg, Pa. J. E. Brubaker.

Salem Hall, Detroit—A happy week was spent with Gavin Hamilton. Saints from other meetings were refreshed with ourselves, and some souls were saved. This was followed by a Sunday School Conference in Elim Chapel March 25th, which was much enjoyed and profitable ministry given.

Philadelphia, Pa.—The Young People's meetings continue to be a real blessing. These meetings were started the beginning of last year by a group of young men from the various assemblies. They are held in the Germantown Hall on the third Saturday evening of each month. The purpose of the meeting is that the Lord Jesus Christ be exalted in our lives, and that the young people of Philadelphia and vicinity might get to know each other better so that a closer fellowship might exist between them. The results have been very encouraging. Richard Hill, A. P. Gibbs, John Alrich, Alfred Kunz, George Landis, E. J. Tharp, H. St. John, G. McKenzie have ministered the word on different occasions. At one meeting Harold Harper gave a very searching address on "Keeping Back Part of the Price," and at the close gave a summary of his work in the mid-west.

R. F. Varder has returned from northwestern Canada where he has been laboring for the past six months. His new address is 6211 S. Marshfield Avenue, Chicago, Ill.

Lafin St., Chicago—T. B. Gilbert conducted three week's Gospel meetings during the month of March. Some professed faith in Christ. R. F. Varder gave help in regular meetings. Ministry appreciated.

Hartford, Conn.—"John Ferguson has just completed two weeks special Gospel meetings. The Lord's people were greatly encouraged, and two professed faith in Christ."

E. K. Bailey writes: "We are getting ready to leave with the gospel car from Salem, Ore., and begin a weeks meetings at Richmond, Cal., then on to Salinas to commence with the tent on April 30th. We solicit prayer for this place which has never been worked by brethren among us."

George Pinches has visited Seattle, Everett, Victoria and has been encouraged with the attendances. At present he is in a new field at Bozeman, Montana.

Gracelawn Assembly, Flint, Mich.—"We had the joy of baptizing twelve lately, most of whom have been saved during the last few months."

New York City—Peter Hoogandam has been busy and appreciated in Patterson. Geo. Rainey in Brooklyn, Jersey City, Kenilworth and Elizabeth. Good interest and the young people helped.

Miami, Fla.—"Tent meetings are in progress with growing interest. Seats well filled with earnest listeners. Brethren pray for us." F. M. Detweiler, Harold Jones.

B. M. and T. B. Nottage ministered the Word

to profit at Rehoboth Gospel Hall, New York, and South St., Dickinson St., Mascher St. and Bryn Mawr halls, Philadelphia. Leaving for the mid-west they visited Pittsburgh, Cleveland and Detroit, where B. M. Nottage began meetings in Bethany Hall while T. B. continued to Chicago for a month of meetings in Elim Bible Hall.

Harold Harper, Dublin, Pa., writes: "I have spent two weeks in two new places; these are not far distant from our home. In these places we saw the Lord's arm laid bare in the salvation of lost ones. Then two weeks ago I began a series of meetings in our chapel, using the book of Revelation as a background for the ministry. Our Lord has greatly encouraged us. The meetings are the best in point of interest and attendance since I first began in this district ten years ago. Our building has been filled to capacity night after night; best of all souls are trusting Christ. We know of seven who have been brought to Him. Four prayer groups meet each night after the message has been delivered, so we look up to God for still greater blessing ere the meetings close."

J. O. Brown writes: "We have just returned from Springfield, Mo., where we had three weeks meetings. Three professed to be saved while we were there. Fifteen were baptized. Bro. Bruce Gilbert is at present there. There is now an assembly in Springfield and the Lord's servants will be welcomed there. Correspondent, C. W. James, 1125 S. National Blvd., Springfield, Mo."

H. G. Mackay, 525 Goodson St., Bristol, Va., writes: "I am on the sixth week of meetings here with a good interest and large attendance continuing. Eleven have professed to be saved; some fine cases, for which we give God unfeigned thanks." Please note that our brother now resides in Bristol.

Henry Peterson writes: "Am glad to say that God has been very good to us in our labors for Him here in Wisconsin especially in Waukesha. With all present there would be about eighteen in fellowship. The young converts of last summer, and those more recent, are going on very well, giving evidence of new life in Christ Jesus. With eight meetings every week besides visitation work, I am kept very busy. Besides the regular meetings of the Gospel Chapel we hold a weekly service in the county jail on Sundays and a meeting in the soldier's home on Thursdays. I also keep in touch with Milwaukee in a Bible class held there every Monday."

Assembly Hall, Buffalo—"The Young Peoples' Bible Study Class which has been conducted during the winter months for the young people of Assembly Hall and Kensington Gospel Hall has been filling a real need for systematic Bible study among our young people. The class has been conducted weekly by Bro. Alvin Sauer who took up one of the regular Moody Bible Institute correspondence courses. The enthusiastic interest of the young people in this course has been most

encouraging—the study of God's Word among young people—and indeed for all, is always profitable, 2 Tim.3:16.”

CANADA

Olivet Hall, Toronto—“Samuel Taylor had ten days meetings, speaking on truths much needed in these times. The hall was filled at each service. Geo. Rainey and A. B. Miller gave help in the Gospel during March.”

New Liskeard, Ont.—“William Hynd of Hamilton has been working in Haileybury, North Cobalt, and New Liskeard; and at time of writing is visiting a settlement seven miles from Matheson. During four weeks of nightly gospel meetings in New Liskeard some for whom prayer has been made for a long time accepted the Savior, and some Christians previously not with us have taken their place at the Lord's table.”

Courtenay, B. C.—G. O. Benner had meetings here which were well attended, and were a time of refreshing to the Lord's people. Our brother is vigorous for his years and has gone on to Ladysmith for some meetings.

Sault Ste Marie, Ont.—J. C. Beattie of Barrie, Ont., has had a prolonged stay here, laboring in tent work, and later in Bethel Hall. The Lord has greatly blessed his work, quite a number being added to the church, and the assembly refreshed and strengthened.

Bethany Hall, Winnipeg—We have just concluded our Friday night meetings with young folks lasting over a period of five months, and we have seen our Lord's hand in definite blessing; some 23 we know of professing Christ as Savior. For the last week I had slides of the “Pilgrim's Progress” every night. Attendance averaging around three hundred, and the last night we had nearly six hundred. On that night six professed to be saved. A. E. Smith spent two weeks with us which was greatly enjoyed by us and blessed by the Lord in the salvation of sinners. A. McInnes.

Brantford, Ont.—Two weeks of meetings were held amongst the young people by A. P. Gibbs. A few professed.

London, Ont.—A. P. Gibbs had large meetings in Egerton St. Gospel Hall.

Galt—A series of meetings was held here conducted by Mr. Blackwood. Attendance was good and interest was manifested.

Cumnock, Ont.—We are pleased to hear of new work commenced here. We solicit the prayers of our readers. Correspondent, A. Johnstone, R. R. 1, Guelph, Ont.

Timmins, Ont.—The assembly here is growing and workers are encouraged in a few conversions.

Vimy Ridge, Ont.—The new hall here is quite a center of interest and workers look for blessing.

Kirkland Lake, Ont.—Work here is stiff but not without encouragement.

Belleville, Ont.—E. C. Tatham had splendid meetings in the city of Belleville. A number confessed Christ. Geo. Rainey followed with meetings and seven others professed faith in Christ. Brother Tatham went on to London and Bro. Rainey went to Toronto.

Samuel Taylor is seeing fruit at Foxmead. Our brother is having trouble with his eyes. He will value prayer.

Fred Peer is holding forth at Trenton, which is a hard field.

Estevan—W. Wilson has had very encouraging meetings here for the past month. Many from the churches, including two ministers attended the meetings and received great help from the ministry. Some sinners were saved. Our brother visited Regina, Moose Jaw and Tregarva on his way home.

Hamilton, Ont.—A. E. Palin is having meetings here in Canada St. Hall with good interest. Some are expecting to be baptized.

OPEN LETTER

33 Derringham St., Hull, England,
March 15th, 1933.

Beloved in the Lord: The aged writer has now entered upon his 96th year. For more than 70 years our life was one of public service by voice and pen. We love to linger in memory over past scenes of holy fellowship with beloved saints in the Lord. Increasing weakness forbids all public service. Intercession with God for all saints and servants of the Lord Jesus Christ is now our happy work.

Our grand and blessed hope is the personal Advent of our Lord to meet us and welcome His beloved people in the air. It is enough, the coming is at hand—1 Thess.4:16,17.

As to the loving question of some, St. Paul supplies our answer in Phillipians 4:12,13.

“Therefore, my brethren dearly beloved and longed for, my joy and crown, so STAND FAST IN THE LORD, my dearly beloved”—Phil.4:1.

Walter Scott.

“WITH THE LORD”

Mrs. E. W. Peterson, Sr., of Toronto, Canada, fell asleep in Jesus April 1st in her 76th year. She was saved at the age of sixteen through the instrumentality of her cousin James Campbell. The Lord used her to the salvation of her three children. Born in Perth, Ontario, she lived most of her life in the States. We will greatly miss her as she was a “mother in Israel,” and had entertained many of the Lord's servants. Besides her husband she leaves two sons and one daughter to mourn her loss. Interment took place in Prospect cemetery.

F. H. Mellinger of Lyndhurst, N. J., passed

into the Lord's presence on March 21st at the Hackensack hospital. He suffered considerably for some time prior to his home-call. His testimony to two brethren who visited him in the hospital was, "If it is the Lord's will to take me home, I am ready to go and willing." He was in fellowship with the assembly at Kearney. John Thomson spoke to a goodly company in the Good News Chapel where the funeral services were held on March 24th.



ROBERT MURRAY

Dr. Robt. W. Murray passed into the presence of the Lord on March 30th after a brief but somewhat painful illness. He was on his way to conduct the Sunday morning Bible class at the Chicago Avenue Gospel Hall on a previous Sunday and slipped and fell on the icy sidewalk just outside the hall door. He conducted the class apparently none the worse for his fall. Later on intense pain developed, the cause of which could not be ascertained at the time. Our brother gradually weakened and a severe hemorrhage ushered him into rest. An autopsy revealed the fact that in falling one of the internal organs had been punctured, consequently the verdict rendered by the coroner was that of accidental death.

He was born in Kilmarnock, Scotland, on March 23rd, 1882, and was converted on August 8th, 1893 during a series of tent meetings conducted by the late Alex. Marshall. Immediately afterwards he became associated with the assembly in Kilmarnock with which he was in happy fellowship until leaving in 1911 with his wife for Chicago, where he resided until his home-call. Possessed of an excellent tenor voice, he was in great demand to sing in Gospel meetings in various parts of Scotland, and on coming to this country his voice was heard in song in many places. He was also an instrumentalist of some note and was called upon to help in services for children. He preached the gospel and ministered the word in the various halls in the city, and was actively engaged in the Lord's service until the end.

As an expression of the esteem in which he was held more than six hundred people attended the funeral services, which were conducted by Mr. James F. Spink, who came directly from Cleveland in order to be present. The junior quartette sang two favorite hymns, and Mr. Winsor Chase led in prayer, after which Mr. Spink delivered the eulogy, spoke words of comfort to the mourners, and uttered solemn and searching

words of warning to the unsaved who were in the vast assemblage composed of men and women from every walk of life.

The mortal remains were laid away on Monday, April 3rd, in Forest Home Cemetery and there await that glorious resurrection morning. Besides the widow there are left behind a brother, George Murray of Southport, England who is well known in the British Isles as a gifted ministering brother, although he follows his vocation. Also a sister, Mrs. W. Knowles of Springburn, and another brother, Dr. William Murray of Chicago. They mourn not as others who have no hope for all three are saved and active in the Lord's work.

Dr. Robert Murray desired to be with the Lord, and it was most noticeable during his preaching, that he seemed to live in heaven. He now has his wish and is with his two little children from whom he was so tragically separated five and one-half years ago. Let his sudden home-call cause the words of Scripture to resound in our ears—"BE YE ALSO READY."

—James Brown.

Red Deer, Alberta—Our aged sister in Christ, Mrs. Edwards of Red Deer fell asleep in Jesus on March 15th in her 89th year. She was much beloved by all who knew her. After a brief service conducted by A. Webb and W. M. Rae her remains were taken to Ontario for interment.

Mrs. William Moffatt of Chicago went to be with the Lord on April 12th at the age of 65. She was saved about 49 years ago and has remained in fellowship with the Lord's people until the end. She first met with the saints in Avondale Meeting House, and later at the Austin Gospel Hall, although for the last three years, owing to a severe and trying illness, she was not able to attend regularly. She was a devoted Christian and showed kindness and hospitality to the Lord's people and the Lord's servants, and will be greatly missed by a large circle of friends in the Chicago area. Funeral services were held in the home of her daughter, Mrs. Miller, Wacousta, Mich., on April 15th. She leaves a husband and seven children to mourn her loss. Prayer will be valued.

Bermuda—Walter Simmons went to be with the Lord on Feb. 12th after about three weeks illness. He was 40 years of age and had been saved about 26 years ago. He was one of the best known Christians in Bermuda and one of the most active. He was superintendent of the Sunday School at Somerset and also did a lot of pastoral work among the saints. He preached throughout the island and many have been saved through his ministry. He will be much missed. Please pray for the widow and seven young children all under fourteen years.

Council Bluffs, Ia.—Clarence A. Seabright went to be with Christ Feb. 5th, after a long sickness. He was the last remaining brother of the former assembly in this city. For over thirty years he

was the city ticket agent for the Milwaukee railroad, until that office was abolished during the war, since which he served as telegraph operator until he retired on account of sickness. He only lacked one day of being eighty years old, and leaves an aged wife, also quite feeble, and three daughters who nursed him faithfully during his long illness.

Brooklyn, N. Y.—On March 15 Mrs. Geo. W. Hamilton went into the presence of her Lord and Master, whom she had loved and served so faithfully. The patience and sweetness with which she bore three months of intense suffering, is something which will never be forgotten by those who had the privilege of being with her. Services were conducted in the home by Richard Hill. The thought which was expressed by a brother in prayer was such a fitting tribute to her life: "We thank thee, Heavenly Father, for the vast number who can say, 'She hath been a succorer of many, and of me also.'" The remains were laid away in Philadelphia to await the soon return of our Lord.

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

ARGENTINA

Mr. T. E. Stacey, Catamarca, requests continued prayer regarding his wife's eyesight. It has decreased considerably during the past six months, and has now arrived at a stage when it is necessary for an operation, and as it is difficult for it to be properly performed there, it will be necessary for her to return to England as soon as another missionary is returning to accompany her.

Green Turtle Cay, Bahamas—The two Gospel Halls blown down during the hurricane have been built and most of the people have their homes again and seem content. We would indeed thank all friends who have been so interested in us and the work by sending to the great need. Walter Kendrick.

Nassua, Bahamas—Bro. Francis Higgs writes: "We have had Bro. Bullman from Miami with us for two months. The Lord has wonderfully blessed his ministry to saints and sinners. A dozen or more have confessed the Lord, and we have had a precious season of rejoicing together in the things of the Lord. I never saw so much joy among the saints."

BERMUDA AND THE WEST INDIES

Revised Prayer List

Those mentioned for prayer in this list are all full-time workers in fellowship with the assemblies. Some are men who have been raised up in the islands to labor in the Gospel. Others have gone from Britain, Canada and U.S.A. Those marked with an asterick are married, and have their wives with them. God is working in a won-

derful way in these islands, and we want all our readers to have fellowship in prayer. J.F.S.

- Bermuda— A. M. Hodgson, North Shore.
- Bahamas— *S. Burdge, Nassau.
*W. T. Farrington, Nassau.
W. Kendrick, Abaco.
*E. E. Sims, Exuma.
*S. B. Thompson, Eleuthera.
- Jamaica— *L. H. Bewick, Trinityville.
*W. Gibson, Vineyard Pen.
*G. H. Hale, Constant Spring.
*A. I. Hart, Clonmel.
*W. Hateley, Constant Spring.
*R. A. Kennedy (Dr.), St. Ann's, (practices medicine).
*W. McCulloch, St. Thomas.
*G. M. Spence, Coleyville.
*H. F. Wildish, Kingston.
Miss E. Scott, Constant Spring.
- Santo Domingo— R. Carter, La Vega.
*J. W. R. Jenner, La Vega.
I. Rathie, La Vega.
*D. M. Reid, Puerto Plata.
*H. Fletcher, San Juan.
- Porto Rico—
- Virgin Islands—None.
- Leeward Isles.—None.
- St. Lucia— *W. J. Rowlands, Castries.
- Barbados— *C. C. Caldwell, St. Elizabeth's.
*A. J. Large, Bridgetown.
*G. F. Nicholls, (absent).
*A. C. Peterkin, Bridgetown.
Mrs. Sparrow, Bridgetown.
- St. Vincent— *W. B. Huxster, Kingstown.
*J. A. Kingsland, Georgetown.
Miss H. Millington, Kingstown.
- Grenadines— None.
- Grenada— *J. H. McKay, St. George's.
Misses I. S. and M. Last, Gouyave.
- Trinidad— *J. Duncan, San Fernando.
*N. Kion, (absent).
*J. McCallum, Port of Spain, E.
*J. W. McLachlan, Belmont.
*C. W. Simpson, Cumana, Toco.
*H. Spencer, Woodbrook.
- Tobago— *F. Mansfield, Near Scarborough.
L. Wheeler, Near Scarborough.
N. M. Fraser, } Visiting Evan-
J. Smart, } gelists, Canaan.
Miss Hill, Near Scarborough.
- Curacao }
Aruba }
Bonaire } *S. McCune, Willemstadt.
Cuba— None.

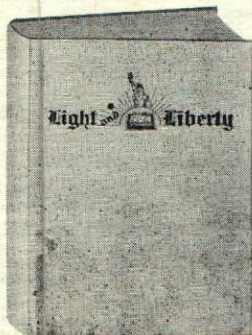
CHANGE OF ADDRESS

Wm. M. Rae, Laurel View Apts., 236 S. E. 32nd Avenue, Portland, Ore.

Ralph H. Didier, 5719 N. Saginaw Street, Flint, Mich.

Occasioned by the increase of the Sunday School work and the testimony in general, the assembly at **Hackensack, N. J.**, have been obliged to move from their present quarters at 68 Essex St. to the Presbyterian church building, State Street. William Walsh, 67 Magnolia Avenue, Maywood, is the correspondent.

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