



Light and Liberty

A Monthly Magazine Devoted to the Word of God and to the Work of the Lord
"... That in all things He might have the preeminence" Col. 1:18.

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

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THE desire of the editors and publisher is to give Christ preeminence and to help give light and liberty, through the printed word, to all of God's people during these dark and troublesome days; also to have a word in the gospel to the unsaved. With the above in mind the December issue will contain articles by Alexander Hamilton, S. Lavery, Gavin Hamilton, Harold Harper, Harold Barker, the late Tom Baird and others that will give help to those who will read it.

"Light and Liberty" makes an ideal holiday gift.

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The Office Window

By
JAMES F. SPINK

"Why I Am Among Those Known As Brethren"

Commencing with our January issue we are publishing an address given by William C. Irvine, editor of *"The Indian Christian,"* entitled "Why I am among those known as brethren." I would especially commend a careful perusal of these articles by all those who are known as "brethren" for it may be that many of the younger generation do not know why they are identified with the assemblies that gather to His name. I suggest that these articles be widely distributed among the saints in the denominations and that our readers send some marked copies to their friends so that their position may be made clear to them. "Brethren" may and do err, just because they are fallible, but the principles upon which they gather are according to the Scriptures. The Word of God cannot err; it is perfect; it is divine.

"The Teacher as a Student"

Commencing with this issue we are publishing in four parts an address bearing the above title, which was given by Alfred P. Gibbs at the Teachers' Conference, Olivet Hall, Toronto. We commend this address to all Sunday School workers for it contains valuable instruction, and we ask oversight brethren to bring these articles to the notice of all those engaged in Sunday School work.

"Notes on Romans"

It has been decided to discontinue these notes at the end of the year as they are going to be published in book form in the near future. Mr. Vine has devoted many years to hard work on this Epistle and we are desirous that he should see some fruit for his labor and have the notes in the hands of the Lord's people right away. We feel sure that God will use these notes in instructing the saints and the book will

be a valuable acquisition to the Christian's library. All those who have profited by the notes in *LIGHT AND LIBERTY* will want to secure their copy, so we suggest that you order from our publisher. Price of the volume will be advertised later. We are pleased to announce that Mr. Vine will still be responsible for "The Bible Students Page" and will contribute articles of another character.

"Thoughts for Believers"

Commencing January, 1934, (d.v.) we are running a series of short choice articles by Mr. W. W. Fereday under above caption. The subjects are diversified and contain a distinct message to the Lord's people.

"Give This Man Place"

This much needed article bearing above title, and written by John Watt, will be one of the New Year messages. I think it was the late John Alridge who said: "Christ is the correction for every corruption that exists in the Church of God." How true that is! If Christ had the first place, and man was less prominent, much of our trouble would disappear. Our desire is "That in all things He might have the pre-eminence" (Col.1:18).

1934

The Risen Head continues to supply suitable ministry through living channels, and we are thankful to God that we have been able to secure the services of some of the best writers among those who are associated with the assemblies of God's people. Our contributors are drawn from almost every country, which gives variety and freshness to the ministry and provides spiritual food for our readers. We desire to thank publicly all our contributors and to assure them that their unselfish help is valued and appreciated by the editors and publisher.

We also take this opportunity of thanking our friends for their letters of encouragement which come to us from different parts of the globe. Our missionary friends have so appreciated the paper that through the kindness of our helpers it has been a joy to send it to them.

Below we give a list of some of the material that we have in hand in addition to our regular features. Other leading authors have promised us articles for next year, to which reference will be made later.

Power Gone	Alexander Marshall
Christianity Is Not One Big "Don't"	J. T. Mawson
"Give This Man Place"	John Watt
Why I Am Among Those Known as Brethren	Wm. C. Irvine
Thoughts for Believers (<i>Series</i>)	W. W. Fereday
Christ's Death and Resurrection Fundamental	W. W. Fereday
The Teacher as a Student	A. P. Gibbs
Esther and Job	W. W. Fereday
Uplifting the Soul	H. P. Barker
Innovations in Assemblies	H. P. Barker
The Grace of Giving	Edwin J. Tharp
Study of Epistle to Galatians	John Bloore
The Preparation of the Servant for His Master's Use	F. J. Jesson
Saved, Sustained, Satisfied	H. Ernest Marsom
Brief Truth in Verse	Thomas Baird
God Revealed	B. Sutherland
The Kingdom of the Beast	A. J. McKellar
Christian Indebtedness	Samuel Greer
Praise, Prayer and Preaching	E. K. Bailey
Three Glorious Facts	Maurice R. Campbell
Thyself and the Doctrine	C. Ernest Tatham
The Glory that Excelleth	E. K. Bailey
The A-Plus of Christianity	E. K. Bailey
Taunts or Tributes	J. Scroggie
Notes on Jude	F. J. Jesson
A Message from Malachi	Fred J. Squire
A Bright Morning	G. M. J. Lear
The Salvation of God	James Waugh
Forbidden Meats	Fredk. A. Tatford
The Trial of Jealousy	Fredk. A. Tatford
The Silver Trumpets	Fredk. A. Tatford
Eternal Life	Fredk. A. Tatford
Jonah the Prophet	Roger B. Eames
The Lord's Supper	William Hill
Rocks	William Hill
Life	Russell Elliott
Christian Graces	F. C. Luckhurst
Biblical Notes	Walter Scott
Glorify Thou Me	James Brown
How Do We Speak About Our Lord?	Roderick McKechnie
Three Marks of Divine Life	Harold Harper
Exodus	G. M. J. Lear
The Ark's Present Resting Place	F. A. Perigo
Andrew—A Model Missionary	G. M. J. Lear
Scriptural Comparisons	S. Lavery
David's Second Psalm	J. H. McCormick
Improving the Teacher	Archibald Cousins
Notes on Colossians	W. E. Vine, M.A.
If	H. Arthur Woolley
How a Revival Started	Roderick McKechnie
Spiritual Decline	Roderick McKechnie
Poems by M. E. Rae, John Rankin, William Luff, Edith Bennett and others	

Christ Is Coming

Or the Third and Fourth Watch

By F. A. PERIGO

(Luke 12:24-40; Mark 6:47-51)

In the responsible history of the Church on earth, we have now come to the eve of the Third Watch, and our blessed Savior and Lord may be expected daily. Luke presents the heavenly aspect of things, for he learned through Paul's ministry and consequently he finishes at the Third Watch. Mark continues the thought in relation to the Jewish remnant. As Paul's servant his thoughts still clung to Jerusalem (Acts 13:13) and so when he was recovered to Christ and the testimony, the Lord graciously used him to minister a word of comfort to the Jewish saints after the rapture; hence we have Mark 6.

The First Watch

As to the First Watch, this may be regarded as the Apostolic Watch, which commenced after Peter's death (John 21:18-23). The Lord did not definitely state that "that disciple should not die" (v. 23), but the saying was circulated amongst the brethren that after Peter's departure, He may be regarded as the immediately Coming One. Doubtless this was allowed by Christ, in order that their hearts might be centered on Himself personally, for the Lord's coming is not an event, but a Person. So in Luke the Lord Jesus makes no mention of the First Watch. As to its historical bearing, we know that after Peter's decease a great wave of persecution broke out during the reign of the ten Caesars. This explains that confessedly hard verse in 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, etc." They were, from Paul's day, actually baptized to take the place of those who had suffered for the truth by martyrdom. During that period the Lord graciously raised up teachers and pastors to comfort the saints. There were no Sunday schools in those days as today, but actually and literally schools for martyrdom where young and old were admitted after baptism, and

where they were instructed in Peter's suffering epistles, Paul's own experiences, and finally the precious record of the sufferings of the supreme Sufferer, Christ Himself.

The most notable of the teachers in those days was an African bishop, Tertullian, who on the occasion of his visit to Rome, remained there to comfort the saints. In his second letter to those who were just taken to prison he writes: "The Christian outside the prison has renounced the world, but in the prison, he has renounced the prison too. The Judge is looked for daily, but YE shall judge the judges themselves. It is of no consequence where ye are in the world, ye who are not of it, O blessed." In his seventeenth letter to the saints generally, he says: "Go not into the theatre . . . eyes and ears are the immediate attendants on the spirit, and that can never be pure, whose sisters-in-waiting are impure." In his general exhortations he writes to sisters thus: "Take the necklace from your neck, lest there be not sufficient room for the executioner's sword. Remove the bangles from your wrists, lest when they put on you the iron fetters you become distressed by the change, and you are tempted thereby to deny your Lord." To the brothers he would write: "Fast, because fasting is a suitable preparation for martyrdom. Fast so that the blood already exhausted, may flow less freely when the moment arrives for you to seal your baptism of water by the blood of your loyalty to Christ."

These are the ones who handed down the torch of truth to us, in these closing moments of the Church's history on Earth.

The Second Watch

We may ask, when was this, because it is a notable fact that when spiritual life was at its lowest ebb—the middle ages—cathedrals and large edifices took its place. The time of the Reformation was not that time, as Luther's main ministry was "Jus-

tification by Faith" and the coming of Christ was hardly mentioned at all. But 100 years ago, there was a definite awakening movement amongst the people of God, and Matthew 25:6-13, was in course of fulfillment. Thus in the "Textus Receptus" (i.e., the authorized version) we have "Behold the Bridegroom *Cometh*." This word "cometh" however, should be omitted, being a faulty translation, and remarkable to state, the blessed person of Christ, His Deity and Manhood, the all-atoning virtue of His precious shed blood, the tenderness of His wooing grace, the fact that saints have, collectively and individually, a large place in His affections, these were presented by men raised up of God in living spiritual power, and thousands of God's beloved children were emancipated from religious thralldom. "Philadelphia" marked the features of the Second Watch, and yet Christ had not come.

The Third Watch

The Third Watch saw the saints ensnared by spiritual pride, and the Spirit of God, now dropping into Matthew 25 that tiny word "cometh," marks in these days of Laodicean declension the general bearing of all true spiritual ministry. Wherever one goes the Lord's coming is pressed whether as a warning note in the gospel to the sinner, or as a glad wedding-bell-sound to the freed and happy saint. The Lord Jesus is definitely bringing this out today, and this explains the value and meaning of His teaching in the earlier part of Luke 12. There He speaks of "the hairs of our head being all numbered" (v.7), food and clothing all known and provided for by our Father (v.30), so that undistractedly we might wait (the passive verb expressing patience), and watch (the active verb expressing the joy of service), since it may be *today!*

The Fourth Watch

Mark presents His coming in relation to the Jewish remnant. Now Jacob looking ahead 3,500 years in the spirit of prophecy tells us that Dan is the traitor tribe (Gen.49:16), which explains why

they are not mentioned as a tribe amongst the 144,000 sealed in Rev.7. Manasseh taking their place for Joseph, a special type of Christ, will be doubly blessed in that coming glory day, Manasseh being his firstborn. Then comparing Joshua 19 with Judges 18, we find that Dan, dissatisfied with Jehovah's portion close to Benjamin and Ephraim, act lawlessly, and establishes himself on the northern confines of the land, by the forests of Lebanon and close to Syria. Prophetic truth tells us that they will make the Covenant with "the prince that shall come" and which Jehovah calls a "Covenant of death" (Isa. 28). However, He promises in that chapter that it shall be disannulled, and in Isa. 42, Christ is promised as the true Covenant of the people. This Covenant of death, a virtual betrayal of the Jewish saints into the hands of the enemy is for seven years, but the prince (allowed of Jehovah) arrogantly disannuls it after a three and one-half years' association, and then will commence Israel's three and one-half years' time of Jacob's trouble. "Toiling in rowing for the wind was contrary unto them," says Mark 6. But the Lord will appear for them saying, "Be of good cheer, it is I, be not afraid." What a deliverance! The law will be written on their hearts, for the veil will be taken away, and reverently, affectionately, they will say "This is our God, we have waited for Him."

May this waiting and watching state of soul be increasingly ours.

LORD JESUS, COME!

The wise took oil in their vessels, Matt. 25: 4.

And this oil gives inward shining
to the very homeliest face,
Bringing out the hidden beauties
in the sinner saved by grace,
Lending swiftness to the feet of all
who run the heavenly race.
Other things are superseded
when this oil is in the place.

S. McLeod Tocher.

"Lot moved into Sodom, and before long Sodom moved into him."

Gossip

By WINSOR CHASE, Chicago

Perhaps we do not realize, or fully estimate, the incalculable harm done by gossip. By gossip we do not mean the idle talk so often indulged in by friendly groups when they meet, usually made in all good feeling, and without the disposition to injure others. As a rule the effects of this are quite negligible, often amusing, but seldom productive of lasting mischief. It may be a harmless way of spending a social hour, but it is certainly profitless, unless we consider as worth while the change and relaxation it sometimes gives from the monotony of daily routine. What we mean by gossip is the

Circulating of Evil Reports About

Others,

more particularly about our brethren and sisters in Christ, with whom we are linked in the bonds of Christian fellowship and love. Such evil reports are usually accompanied by, Don't tell anyone I told you; or, I haven't told anyone but my husband (or wife as the case may be); or, I wouldn't tell anyone but you; or, It's a secret and will come out, but I don't want to be known as telling it; and so ad infinitum, the whispering campaign goes on. We are sorry to say that not only in social gatherings does this evil persist, but even in the time spent in our assembly halls after the meetings are over, and at conferences in the intervals between meetings. Dreadful as it may seem, even to think of it, these places of sacred association are, perhaps unwittingly, converted into the breeding grounds of this contagion. Oh, my dear brethren and sisters, do not think me hard or unfeeling. Forgive my directness and plainness of speech. I know some who are reeking with the carrion stench of this miasma, and seemingly unaware of it resent corrective exhortation. It is no palliation of the offense to say, I heard it at the meeting, or at the conference. The Word is very solemn, and do not let us forget that it says, "Speak evil of no man" (Titus 3:2). And again, "Whoso privily slandereth his neighbor, him will I cut off" (Psalm 101:5).

We do not like all saints equally. It is natural for us to like some better than others. We just cannot help it. Their dispositions, their manners, their ways are more attractive to us, and we are drawn to them. We do not dislike others, but like them less. Then, though it should not be so, there are some we dislike. Their dispositions, their manners, their ways are not agreeable to us. They repel us. We do not hate them, but we just do not mix with them. Now observation and experience has taught us that it is much easier to believe an evil report against one we do not like, than against one we like. This is human nature and is common to us all. And this may account, at least in part, for the rapidity with which evil reports circulate, and for their virulence.

An evil report will fall into one of three classes. (1) It is true. (2) It is untrue. (3) Its truth or falsity is unknown. Certainly if it falls in the second or third class it should not be repeated or circulated, though there are some who do circulate reports that fall in the third class, much to their shame. Strange as it may seem, there are those who think if it falls in the first class, that is, it is true, they are at perfect liberty to spread it far and wide. They quiet their consciences, and justify their actions by, Well it's the truth. But the truth should not always be told. The Scripture says, "Let no corrupt communication proceed out of your mouth" (Eph. 4:29). And that, we presume covers communications whether true or untrue, for true communications may be corrupt. A communication partakes of the nature of the thing communicated about. In other words, a report about an evil deed is evil, hence the further exhortation, "Let it not be once named among you, as becometh saints" (Eph.5:3). Gossip is a close relative of slander, and slander is a false and malicious report. Let us "abstain from all appearance of evil" (1 Thess.5:22). *What untold havoc and sorrow has this evil wrought among saints, what hindrance to public testimony and to the promotion of unity and sympathy, and what shame and loss it will entail at the judgment seat of*

Christ where all our actions and words will pass in review. "He that uttereth a slander is a fool" (Prov.10:18): And again, "Even so must the women be grave, not slanderers" (1 Tim.3:11).

Oh, my dearly beloved, let us not, like ghouls of the night, disinter the bones of buried sins to parade their ugly deformities before children of light and children of the day. "Above all things have fervent

love among yourselves, for love shall cover the multitude of sins" (1 Peter 4:8).

*"Boys flying kites haul in their white-winged birds,
You can't do that way when you're flying words.
Careful with fire is good advice we know,
Careful with words is ten times doubly so.
Thoughts unexpressed may sometimes fall back
dead,
But God Himself can't kill them when they're
said."*

Our Lord's Trouble Three Times Mentioned

By G. M. J. LEAR, Argentina

In the gospel of John there are three passages where the deep and tremendous exercise of our Lord's spirit is brought before us; and, as we read them, we cannot but feel that we are on holy ground and need to take the shoes from off our feet and tread very softly; for here we are plumbing the depths of infinite suffering. "Behold, and see if there be any sorrow like unto my sorrow"—the measureless sorrow of the "Man of sorrows."

1. John 11:33: "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, *he groaned in the spirit and was troubled.*" This is followed by the shortest verse in the Bible, so full of significance, "Jesus wept." We see various elements which compose our Lord's trouble here: (1) *His genuine human sympathy.* The Creator knows our frame; He remembers we are but dust. He knows how grief comes and shakes us right up; He knows how bereavements benumb our faculties and open the flood-gates of our souls. Our Savior has never given the smallest hint that He expects us to become unfeeling and stoical. On the contrary, He enjoins upon us that we should be *sympathetic*, not *apathetic*; that we should weep with those that weep. Thank God we have not an High Priest which cannot be touched with the feeling of our infirmities: He felt human woe and wept with human weeping. (2) But here, without doubt, there is something more, He is "troubled" *because of the ravages*

made by sin. How there would come before Him that bright day, when the sons of God shouted for joy on the occasion of the laying of earth's foundations and then, later, on the completion of the work, how everything was pronounced "very good." How has sin spoiled everything in God's universe! (3) Besides this, we can be sure that there would enter into His grief a real heaviness of heart, *because of the persistent, blind unbelief of the Jews* that were there, as seen in verse 37. Just as sin had spoiled the world, so lack of faith had proved the undoing of the nation of Israel. They were then and there refusing to believe in their Messiah, the only One who could do them good. (4) Yet again, in verse 38 we can observe how deeply He is affected as He draws near to the grave, *because of all that death means to Him.* The next time He would approach a cave-like tomb would be when His body was borne thither after the untold sufferings of Calvary. Yes, indeed, as we dwell upon all that this sad scene must have meant to the Savior in all the perfection of His knowledge and discernment, we can understand in some degree why he was so profoundly moved on this occasion.

2. John 12:27: "*Now is my soul troubled:* and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." The day on which these words were uttered was a notable one in our Savior's experience. Certain Greeks, who had come to worship at the feast,

were making enquiries for Him; and Jesus, with that wonderful prophetic insight which was His alone, saw a vision of the coming day when the nations should crowd around Him and "own Him Lord of all." But first "the hour" has to arrive, when the Son of Man should be glorified (v.23), and it is peculiar to the gospel of John that this "glorification" should swallow up the passion with all its suffering and shame. The corn of wheat falls into the bare, ploughed land and the harvest comes, transforming the empty field into a scene of waving golden glory. But at what a cost to the Savior of mankind is this glory brought about! "The hour" of dread darkness has to be gone through first. But just here another peculiarity of this gospel is seen: every detail in our Lord's life is set forth as divinely ordered, and previously, on more than one occasion, man's hatred could not harm Him, "because His hour was not yet come" (7:30 and 8:20). Thus we get "His hour" in connection with the WORLD; in 12:23 we have it in connection with HIMSELF and His glorification; in 13:1 we see it in connection with HIS OWN; and in 17:1 in connection with the FATHER. Everything moves forward in unhurried, majestic calm; every detail happens according to the programme of the Infinite, Omniscient God.

It was, then, in accordance with the eternal pact between the Father and the Son that our Lord goes steadfastly on, never a minute behind His time nor a minute before it. Every second of His time is fully used to the glory of God. Why, therefore, should His soul be so "troubled" at this time? Why this agonizing cry: "Father, save me from this hour"? Ah! beloved friends, it seems to be the shadow of Psalm 22 which is being here cast across His path. There is torture and anguish awaiting Him, but not from that would He shrink. There is infinitely more: "the hour" means that He is to be made sin, made a curse (2 Cor.5:21; Gal.3:13); that He is to have sheathed in His bosom the sword of divine justice (Zech.13:7); that he, on account of our sin, is to be for-

saken of God. This was no failing of His courage, as the modernists would blasphemously assert, an over-depressed condition of heart leading Him to suppose (quite erroneously!) that God had at length abandoned Him. It was a real, terrible and tremendous experience, the very anticipation of which caused infinite sorrow to the One who had never known one moment without consciously perfect communion with God. We understand but little of what it meant, our susceptibilities are so blunted by sin, but at any rate we can discern something of the reason of His unfathomable soul trouble at this time.

(Concluded in Next Issue)

The Providence of God

By F. C. LUCKHURST

Its Glorious Reality

1. After unfolding, in the Epistle to the Romans, the ways of God with sinful men, the Apostle finds himself overwhelmed by the majesty and wonder of it all, and adoringly exclaims: "O the depth of the riches both of the wisdom and knowledge of God! . . . *For of Him, and through Him and to Him are all things, to whom be glory for ever. Amen*" (Rom.11:36). Man is nothing, God is ALL—source, means, end. In the first place, *Creation*, though marred by sin, yet in the infinite wisdom of its vast design shows forth His eternal power and God-head. Just as clear is it, in the next place, that in the yet deeper glories of *Redemption*, all is of God from first to last.

2. But it is a third sphere of divine operations to which we desire, in these papers, to turn for reverent study, and that is—the wonderful *Providence* of God. And should we not be as positively certain that in all the affairs of our daily life God is as much concerned and *takes as complete a part* as in our creation and our salvation? Are not our affairs on earth included in the "all things" that are "of Him"? Indeed the Apostle assumes this when he says: "We know that all things work together for good to them that love God."

Too often we allow second causes and visible agencies to obscure our sight of Him. But He cares for all that He has made, the great and the small. "Not one sparrow is forgotten before God" and how much more does He care for His own redeemed children! To them the Lord Jesus Christ added: "The very hairs of your head are all numbered."

Was the Cornish miner too confident when he declared "the Lord would as soon starve the archangel Michael as He would starve Billy Bray"? Then, why sayest thou, O Jacob, "My way is hid from the Lord, and my judgment is passed over from my God"? Why, when heavy tidings come, dost thou cry out: "All these things are against me"; when in a brief while thou shalt see that through *these very things* thy God was planning and working out for thee unexpected good?

We want the simple faith of Job, who, in the hour of calamity and loss, looked not at the things seen—the Sabeian and Chaldean robbers, the lightning and the tempest—but, looking beyond them, he could say: "The Lord hath taken away. Blessed be the name of the Lord."

3. Whenever men's eyes have been divinely opened, as were Jacob's at Bethel, Elisha's servant's at Dothan (2 Kings 6), and John's at Patmos, they have seen the activities of Heaven upon earth and realized that the Heavens do rule. Ezekiel, too, in his first great vision is shown, "above the firmament," the throne and glory of God; and beneath, in the symbolic "wheels," the dispensations of His providence on earth. All our apparently complex changes and circumstances are guided and controlled by a Providence that overlooks nothing. The wheels are (unlike "Fate," which is blind) "full of eyes round about" (Ezek.1:18). Nor do things on earth happen because they *must*, but because there is a purpose and a reason for them; "The spirit of the living creatures was in the wheels" (vs.20,21); and nothing comes by mere chance. In this, O Lord, may Thy people rest, that—"From everlasting to everlasting"—in all Thy manifold Creation, in all Thy great

Redemption work, in all the experiences of our pilgrim lives—"THOU ART GOD."

The God of the Infinitely Little

By H. P. BARKER

Most of us, perhaps, find it easier to trust God in connection with the greater trials of life than with the trivial difficulties that come with the passing days. Yet it is these little things that rob us of our enjoyment of God's peace when we try to meet them with our own wisdom.

I have lately learned a lesson as to this. Our ship, bound from Paramaribo to Plymouth, had been favored with a wonderful spell of fair weather, so much so that we were twelve hours ahead of our time. Instead of landing at a convenient hour of the morning we were to be set down in the port at nine o'clock at night. Many of the passengers, especially those who had never been in England, were quite dismayed. What should they do? What was the best hotel to go to? Was there a train to London that they could catch? And so on.

But none of these questions perplexed the little children on the ship. They anticipated no difficulties; they did not worry the purser and chief steward with their enquiries. Their parents were with them and, though the bairns could not express it in so many words, they were really trusting in the wisdom and love of those who had charge of them.

Now there is a difference between childishness and childlikeness. It is pitiful when a Christian is *childish*, and is fretful and sullen because he cannot have his own way. But *childlikeness* is a quality greatly to be desired. It is an essential for participation in the kingdom of heaven (Matt. 18:3). Many of us are too sophisticated, even to the point of being cynical. But it is out of the mouth of babes that praise is perfected (Matt.21:16).

In connection with the great things of God, things that have to do with heaven and eternity, it is a reproach to us to be babes. "Let us go on to maturity" is the

word for us in this case. We are to grow up, to be full grown men, in relation to these things. But in connection with the details of this life, God wants us to be His little children. We know not what tomorrow will bring us, and therefore we do not know what to pray for as we should if we could make a certain forecast of the future. God knows, and His peace possesses our minds and hearts when we look up to Him for the daily guidance and help that His love and wisdom are so ready to give.

He is infinitely great in goodness and power, but He is the God of the infinitely little as well. When we trust Him, He magnifies Himself as such in our hearts, and we go on our way care-free and singing.

Hearing and Following

By H. ARTHUR WOOLLEY

Three glorious facts about the Good Shepherd are disclosed in John 10:27,28. He knows His sheep; gives them eternal life; and keeps them in perfect safety. Whatever we are, or may do, nothing can alter these blessed truths, for He ever abideth faithful.

Now look at the other side. See what the sheep do. Two things mark them: they hear, and they follow. "My sheep hear My voice . . . and they follow Me." Do we? Does that describe our own response to the Lord Jesus Christ?

Sometimes we sing:

*"My Shepherd is the Lamb,
The living Lord who died;
With all things good I ever am
By Him supplied;
He richly feeds my soul
With blessings from above;
And leads me where the rivers roll
Of endless love."*

"And leads me." That means I am following: And to "follow" I must needs first "hear." For we shall not go after Him unless we easily recognize His voice. Think of the Father's words at the transfiguration: "This is My beloved Son: *hear Him.*" Not pray to Him (though that is good); not read about Him (though that also is

good); but "HEAR HIM." Is that our daily attitude? Hearing what He, the Son of God, has to say to us?

True, we are saved to serve, and there is much to be done. Let us remember, however, that only by steadfastly following the Lord is acceptable service possible (Mark 1:17; John 12:26). And we shall not follow unless we cultivate the listening ear day by day.

If we want to hear we may. If He is precious—if He has won our affections we shall. How is it to be done? Only in one way. There must be a deliberate drawing aside from everyone and everything. We need to learn by daily experience to rest amid the green pastures and the waters of quietness. In other words we must "be quiet" and "sit still," and be silent unto God. There must be periods of mental tranquility; seasons when we "come apart"; times when we cease from man in every shape and form. For only when the heart is hushed and the soul stilled are we ready to express our desire thus: "*Speak, Lord, in the stillness while I wait on Thee;*

Hushed my heart to listen in expectancy."

Just as it is impossible to breathe properly (that is, to our full capacity) if the mind be agitated, so it is impossible to hear His voice unless we are calm in our soul. Every effort should be made in the direction indicated, *for whatever else we miss we cannot afford to miss His voice.* The words He speaketh to His own are spirit and life (John 6:63).

What sacrifice, then, are we prepared to make in order that we may hear Him speaking to our waiting hearts?

Other things have their rightful claims, but nothing can possibly take the place of personal, private communion with Christ. It is absolutely vital to all true spirituality. Yet it is so easy to let it slip unless we are very watchful. There is so much to disturb and distract attention. But if we will only wait patiently before Him He will assuredly speak peace to our hearts: "Peace, be still!"

Then in the stillness we shall "hear," and we shall "follow"—and so go on to serve acceptably, to His praise.

The "Desire of All Nations"

By R. B. EAMES, Oakland, Calif.

The desire of the civilized nations of the earth is peace. In order to attain this it is realized that there must be alliance with one another, and the recognition of one supreme authority to which, by common consent, all will submit. Much confidence has been placed in peace conferences as a means of accomplishing the desired end. It has been thought to be consistent with the wonderful progress of the race, and in keeping with twentieth century advancement, that the nations should abandon the old methods of settling their differences, lay down their arms, and submit to courts of arbitration.

If we turn to the prophet, Daniel, we find in chapter 2 an outline of events in the Gentile world, which, at the time it was written was purely prophetic. Now a large part of it has been fulfilled and passed into history. I refer to the great image of Nebuchadnezzar's dream, of which he, as sovereign of the Babylonian kingdom was said to be the "head of gold." The second and inferior kingdom was the Medo-Persian (ch.5:28). The third, and still inferior kingdom, as shown by the decreasing value of the metals in the great image, was the Macedonian or Grecian under Alexander, the world conqueror, (whose kingdom was subsequently divided among his four generals) (ch.8:21,22).

The fourth kingdom is the Roman Empire which is still inferior to the preceding three, as shown in the type of the iron and clay (ch.2:40). It was this fourth kingdom which was in universal power at the time of the birth of Christ (see Luke 2:1), and so Daniel's interpretation of the dream would seem to have been fulfilled already. But the form of this fourth empire which the prophet has especially before him, and which is suggested by the ten toes of the image, is a form in which it has not yet existed, but which, from the 44th verse, it is plain will exist at the time the God of heaven sets up a kingdom which shall never be destroyed.

A fuller explanation of this kingdom is found in the seventh chapter as the fourth

beast; the four beasts being identical with the four parts of the great image of chapter 2. The book of Revelation, having for its subject future events, speaks only of this beast with the seven heads and ten horns (Rev.13:1), which is clearly the fourth beast of Daniel 7.

Although this was the kingdom in power in the time of Christ, it was not at that time made up of ten kings as Daniel informs us it will be at the time it meets its destruction at the hands of the Son of Man. Clearly then the Roman Empire, which was in the time of Christ, but has no existence at the present time, is again to be revived. This is exactly what the seven heads signify. It will be remembered that this is the power which is as iron and clay, meaning that there would not be unity in the kingdom, "even as iron is not mixed with clay." At the time of Christ this power had already passed through five different forms of government, and was then in the sixth, while the seventh is still future (see Rev.17:10).

It is toward this ten kingdom alliance, which will be the Roman Empire, revived, that the European nations are gravitating, and which they expect will be able to keep the world's peace. Its establishment will be considered a master-piece of diplomatic achievement, and the world will vaunt itself in increasing pride over that which, for the moment, it will seem to have accomplished. This alliance of European powers will take place about the time of the removal of the Church to heaven. It is the lowest form of Nebuchadnezzar's great image: as much inferior to Nebuchadnezzar's kingdom as iron and clay are inferior to gold, and yet the world will expect greater things from it than from any previous power. What blind credulity in all this!

The head of this revived Empire is identical with the "prince that shall come" of Daniel 9:26, whose people destroyed Jerusalem and the temple after the crucifixion. He now makes a seven years' covenant with the Jews whereby they may

be restored to their land, and establish their ancient worship in the temple, then rebuilt. This covenant with Israel is a finishing touch in the disposition of affairs in the earth, and seems to be, on the part of the powers, an attempt to satisfy all parties as to religious belief.

It will for the moment appear that the world is finally assuming that aspect of permanent peace for which the world's great ones have labored so unceasingly, and that the "desire of all nations" of which the prophet Haggai speaks, is about to be realized. But it is only a momentary calm before the storm again bursts forth, and for Israel in seven-fold fury. The covenant with the Jews is broken at the end of three and a half years. They then become the objects of bitterest persecution. The ten kingdom Empire itself totters and receives a deadly wound, but reviving again under its eighth head, it continues for forty and two months longer (Rev.13:3-5).

Is it any marvel that the arbitrators for the world's peace are disappointed, as the prophet puts it, even to weeping? "Behold their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man . . . Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself" (Isa.33:7-10).

The covenant being broken, wrath is poured upon Israel to the full, and the great tribulation will have its short, but awful fulfillment. But God, who uses the nations for the punishment of His earthly people, has a controversy with them also, and the land of Palestine will become the world's greatest battlefield. At the challenge of the Almighty they will assemble themselves, little knowing who it is they purpose to fight against. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about" (Joel 3:9-11).

"I will gather all nations against Jerusalem to battle" (Zech.14:2). "For the indignation of the Lord is upon all nations, and His fury upon all their armies" (Isa. 34:2). This time is also called the day of the Lord's vengeance, and the year of recompenses.

All the devices of proud man to bring about peace apart from the Prince of Peace will come to an end, and all his pride shall be abased. It is the purpose of God to fulfill His unconditional promise to Abraham, "In thy seed shall all the nations of the earth be blessed" (Gen.22:18). That the world's peace is dependent on the restoration of Israel is the uniform testimony of both the Old Testament and the New. "I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts" (Hag.2:7). "After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:16,17).

So we might quote passages without number to the same effect. It was prophesied of One, whose birth the world is annually celebrating, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father, David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:32,33). How little the world that rejected Him believes this concerning Him! How truly has God said, "My thoughts are not your thoughts, neither are your ways my ways."

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations" (Psa.22:27,28). "Yea, all kings shall fall down before him; all nations shall serve him" (Psa.72:11). "And the Lord shall be king over all the earth: In that day shall there be one Lord, and his name one" (Zech.14:9).

The Brotherly Covenant

By JOHN WATT, Philadelphia

(Continued from Last Issue)

I have shown you how it was embodied in the law. We will now see how it was included in the teaching of Christ. He took His disciples up to a mountain to show that His teaching was above this world. Listen to the Lord. "Ye have heard that it was said by them of old, Thou shalt not kill, But I say unto you that whosoever is angry with his brother without a cause," etc. "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee." Did He not send them out by twos, brother and brother, to observe the brotherly covenant? His closing ministry was full of love. He showed them how they were to wash one another's feet; He gave them "a new commandment" to "love one another."

Paul, in his instructions to the church, placed this first. He spoke so much of brotherly love. We are "members one of another," are to "have the same care one for another;" to consider the weak brother; to "receive one another." We are to "Put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another . . . above all putting on love" (Col.3).

Peter presses this line of conduct also. "Love the brotherhood. Be all of one mind, having compassion one for another, love as brethren." It is also prominent in John's teaching. In his gospel love is the chief word. In his epistles he deals with the family, and if we love the Father we must love the children. To love God is to love those who are begotten of Him. Does he not contrast Cain and Abel to show that the one who hates is not of God, but of the wicked one? "We have heard from the beginning that we should love one another." We do not slay—we "lay down our lives for the brethren."

Abraham was a man who observed this covenant. When the strife arose he said "we be brethren." He pleads the brotherly covenant, he observes the spiritual relationship which exists. The Ca-

naanite and the Perizite were there, to see how the brotherly covenant would be observed. If we had acted in this spirit how much trouble we would have escaped! When Lot was carried away he is spoken of as Abraham's nephew; when rescued he is called Abraham's brother. He is viewed in the light of the brotherly covenant.

Joseph's brethren did not observe the brotherly covenant—they envied him, they sold him, then covered up their sin. Years roll on and they have to stand before Joseph. They come pretending to be observers of the brotherly covenant. Joseph says "Ye are spies." "We are true men" is their reply. But they cannot cover up their sin, "One is not." Did they put Joseph into a pit? They must go "into ward." They did not care for the feelings of their father, now they do not wish to grieve him. They did not value Joseph, now they value (and cling to) Benjamin. When he is present and the family is complete, Joseph revealed himself to them. "I am Joseph, your brother, whom ye sold." They were exposed as those who had failed to observe the brotherly covenant.

Moses visited his brethren at the age of forty and defended his brother against the Egyptian. Then he found two of his brethren quarreling, and tried to separate them, saying "Sirs, ye be brethren, why do ye wrong one to another?" The offender thrust Moses away. He would not observe the brotherly covenant.

Think of Gideon's brethren slain at Tabor. "What kind of men were they whom ye slew?" "As thou art, so were they, each one resembled the children of a king." Gideon said "They were my brethren." All had the same features, and were known by their features. Are we displayed here as the brethren of Christ? "By this shall all men know that ye are my disciples, if ye have love one for another."

The Corinthians did not observe the brotherly covenant. They were going to law one with another. They had no consideration for the consciences of one another. They would eat what they liked

and go where they pleased. Do we consider the consciences of others? "No man liveth to himself." In Corinth the rich despised the poor, and emphasized social distinctions. We are in danger of this today. Let us remember the brotherly covenant.

Think of Diotrephes—he acted as a lord and not as a brother. In the choosing of a king, Israel must choose a brother. He must be marked by a brotherly spirit (Deut.17:18). Diotrephes wanted to be a king, but he was not a brother—he rejected John, who pressed the truth of the brotherly covenant too much for him.

Satan is determined to break the brotherly covenant (Zech.11:14). It becomes the point of his greatest attack. The brotherly covenant between Israel and Judah is what he is determined to break. Is he not bent upon the same thing today? To divide is the work of Satan. "Mark them that cause division, contrary to the doctrine which we have received." What is that doctrine, but that we are brethren. "We are members one of another," one body in Christ. We are to consider the weak and to "receive one another as Christ has received us, to the glory of God."

**Mark Those Who Do Not Observe This
Covenant — They Are Men Who
Divide the Saints.**

We are to serve one another as Christ served us, each esteeming the other as better than himself. When we come together we are to be marked by the spirit and grace of Christ. We are to "tarry one for another." There is to be no undue haste, no rivalry, but brotherly consideration among those who take part.

In our eating and drinking, and in all our movements, we are to watch lest we wound (or give offence to) another. We are not independent, but interdependent.

Do we observe this covenant in our meetings? If I met you coming out of the door and said "Have you observed the brotherly covenant?" what would you reply? We neglect this if we allow a "root of bitterness" to spring up, and to defile many; doing things through strife or vain-

glory. In the brotherly covenant you look not on your own things, but on the things of others. If you see a brother in need and shut up your bowels of compassion, the love of God does not dwell in you.

There are some who will walk disorderly, who do not observe this covenant. You must withdraw from such. Their walk is an offence to the brotherly covenant.

David never forgot the covenant with Jonathan. That was a brotherly covenant. Would to God that we saw more of this spirit today!

"How good and how pleasant it is for brethren to dwell together in unity." There the highest privileges can be enjoyed, and there the Lord commandeth the blessing, even life for evermore. Woe to the men who break the brotherly covenant. Better a millstone were hanged about a man's neck and he drowned in the sea. Never forget that "we be brethren."

Oh that I had wings like a dove, for then would I fly away and be at rest (Psalm 55:6).

We need to watch lest our DESIRE clash with PATIENCE and our FATHER'S WILL.

When shall the journey end,
And we the hills of God ascend,
And see our Savior's face?
We long to lay our armor by
And join the saints that never die
In yon bright heavenly place.

Lord give us grace to meekly wait
The hour is never, never late,
Nor does it come too soon.
The time is always just and right,
(But sometimes wrong to human sight)
Tho it be night or noon.

Thy clock is scheduled well for time—
As well as that eternal clime,
And times thyself and man.
Then let our joy and purpose be
To see that we fit in with Thee,
And glory in Thy plan.

—C. C. CROWSTON.

A Choice: Infidelity or Christianity?

By the late WALTER R. HADWEN, M.D.,

(Continued from Last Issue)

The Bible has been refuted, burned, demolished, etc., but never has its truth been overthrown. It has come to stay.

Voltaire tried to smash it, and declared: "In less than 100 years Christianity will be swept from existence and passed into history." Voltaire passed into history. The printing press used for printing his infidel books was used for printing the Bible those books were intended to smash.

People are fond of "exposing Moses." When Moses was alive he was a difficult man to deal with. Pharaoh found him to be so. Korah, Dathan and Abiram suffered terrible judgment from God for speaking against him. Anyone can kick a dead lion.

Its influence makes things safe. People who call themselves Christians may be queer folk, but among the curiosities found in the possession of the criminals of the world and exhibited at Scotland Yard you will find no Bible, and the inference to be drawn from this fact is striking enough for everybody to recognize.

The Authenticity of the Books of the Bible

We are told that the Council of Nice compiled the Bible in A.D. 325. This is incorrect; there are 12,000 pages extant of different Christian authors who wrote before A.D. 325. Many of these books are full of passages of Scripture. The authors quoted books from the Scriptures having the same names as we have in our Bibles today and quoted the Gospels and Epistles with which we are familiar. The books of the New Testament were received from the Apostles, who wrote. In A.D. 200 Tertullian wrote, saying, in certain places the very authentic letters of the Apostle were publicly read.

What did the Apostles testify? They testified that which they knew. Not what they dreamed or imagined, but "which we have heard, which we have seen with our eyes and our hands have handled of the Word of Life" (1 John 1:1); that Christ

died and rose again; and the apostles suffered the loss of everything to proclaim these facts. They quoted the prophets, the prophets quote the Psalms and refer to the Law, and go back to Genesis, which quotes from nothing.

Some may say, "It may be true, but is the Bible inspired?" "It is easy enough to write the truth!" It is? If we were to read a pile of newspapers just before an election we should come to the conclusion that it requires divine inspiration to write the truth, or even to recognize it after it is written.

The Bible Bears the Impress of Divinity

The sceptic says they were a race of old sinners in the Bible—David, Abraham, Solomon, Judas, Noah, Peter. If their history had been written by some learned doctor, revised by a committee of divines and published by a religious society, we should never have heard of Noah's drunkenness, David's sin would have been passed over, Peter's denial would have been omitted, and the shortcomings of Solomon and Abraham would have been charitably left out. "No use saying anything about that, it is all past and gone." A man writes his diary and leaves it for someone to print after he is dead; he leaves out all he is ashamed of, so that is never published. But God writes it all down and tells a true story, when He gives us a biography.

Look at God's method with the adúlteress: "Neither do I condemn thee." Her name is not given, nor her past history. But he takes King David from his throne and makes him cry: "Have mercy upon me, O God," and even after David is pardoned, forgiven, and cleansed, the whole record is written down for infidels to scoff at for 3000 years. Who wrote that record?

Consider the foresight of the Bible. Spirits cannot foretell what King is going to sit on the throne, or prophesy what will happen. They can tell something that has happened, but if we read the Gospel of Matthew, we see in chapter after chapter how the inspired author draws attention to the fulfilment of one prophecy after another of Old Testament Scripture. Whilst Babylon lies in heaps, Nineveh is empty, Egypt the basest of kingdoms, Tyre a place

for spreading nets in the midst of the sea, Israel scattered, Jerusalem trodden underfoot of Gentiles, and great empires march on in their predestined course, so long have we proof that one Omniscient Mind dictated the predictions of that Book.

The authorship is wonderful. Kings, sages, philosophers, fishermen, statesmen, men in exile, men living in shepherd tents, a tax gatherer, a herdman, poor men, rich men, and men of every grade of society contributed to the writings of this marvellous Book. The subject matter comprises history, biography, prophecy, law, ethics, genealogy, and science.

Supposing we had 66 books written on the treatment of humanity by 66 doctors, what a lot of extraneous matter would be written! How difficult it would all be to understand. Fancy binding the books together in one volume, and then trying to doctor a man from its prescriptions. But God's inspired writings are not difficult. The wayfaring man and the child can understand, and find in them all they need for forgiveness, happiness and blessing, as they tread life's pathway.

The Bible Took 1,500 Years to Write.

The man who wrote last had no communication with the man who wrote at the beginning. Independently the various writers produced this book, and yet they all agree: and it is never out of date.

Who is the Hero of the Bible? One Person and one Person only. The seed of Abraham, "Great David's Greater Son." None other than the only begotten Son of God, above Whose head the Heavens opened, and the voice proclaimed: "This is My beloved Son, in Whom I am well pleased. Hear ye Him." Amid all the sinners depicted in the Bible He was alone the Sinless One. Moses, the Prophets and the Psalms alike speak of Him.

The effects the Bible produces on men and women are as miraculous as the Book itself.

"Behold the Lamb of God" cried one, and those who "behold," believe and follow, and following receive a new life and a power that makes them overcome habits and sins that have held them enthralled for a life time.

Take that drunkard. Everyone knows him to be irreclaimable. He goes, after much persuasion, to the Salvation Army one night, and hears that the "blood of Jesus Christ cleanses from all sin." He is arrested by the Message; he trusts the One who shed His blood that men like him might be cleansed and saved from the hell he knows he deserves, and he is helped by a kindly officer to the penitent form where he casts himself in all his sins on the mercy of God. What happens? The craving for drink is gone. The man becomes a changed character; his wife, his children, his home, his associates, all speak of the fact that a miracle has happened.

A miracle indeed it is, and there are millions more of a similar nature happening to men and women all over this world, from the same cause—the Word of God, alive and powerful.

Is there any other book that produces similar effects in similar cases?

May our readers prove the truth of the Book by reading it; not a verse here and a chapter there, and then complain that they cannot understand it. They would not study arithmetic and expect to understand its rules by such methods. They would not attempt to grasp the plot of even a novel in such a fashion. To those who by careful perusal give time to study the Bible it will reveal itself to be in very truth what it professes to be, the Living Word of the Living God, and none other.

To sum up, we find at the beginning of the Bible that God created the heaven and the earth. At the end we are told there will be a new heaven and a new earth. At the beginning Satan comes in and spoils God's fair creation. At the end we are told he is to be cast out. In the beginning we read of pain, death, sorrow, toil and tears. At the end we are told there is to be no more death, neither sorrow, nor crying, nor pain. At the beginning there was a tree of life, at the end there is also the tree of life. At the beginning death came through the first Adam, at the end we read of Life Eternal secured by the Second Adam.

Is the Bible *your* Book? Is the Person of whom it speaks *your* Savior?

The Lost Ten Tribes

By JAMES SCOTT, Scotland

(Continued from Last Issue)

Our attention is drawn to the fact that the Northern Kingdom was "annihilated," chiefly by the migration of the vast majority of the Israelites south, while such as were left in the land are said to have owned allegiance to the King of Judah, the Assyrian captives being treated as a negligible quantity. But would it not be equally correct to speak of the annihilation of the southern kingdom? Whatever hopes they may have had of a permanent kingdom were shattered when Nebuchadnezzar destroyed their city and carried them captive to Babylon. Even though a remnant returned there was no restoration of the kingdom, and their leaders openly declared in the presence of Pontius Pilate that they had no king but Caesar. Zedekiah was the last king to sit upon the throne of Judah and there has been but one of the house of David crowned since and that was with a crown of thorns. What then becomes of the much vaunted southern Kingdom? It will no doubt be urged that it will be restored but not so the Northern Kingdom. Scripture, however, knows nothing of a future kingdom of Judah unless it be for a brief period under Antichrist; a condition none too flattering to them.

When Jehovah sets His King upon His holy hill of Zion (Psa.2:6) it will be to

Reign Over a United People Composed of Israel and Judah:

"I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek.37:22). Strange to say one writer quotes this scripture to show that it has already been fulfilled—"With the captivity the division between Judah and Israel ceased" and, that being so, the ten tribes became "part of the house of Jacob, without distinction of tribe." But they never ceased to be part of the house of Jacob, and the captivity is not in view

in this prophecy. It is not the post captivity condition of the Jewish remnant that the prophet is dealing with, but the future Millennial blessing of all Israel then dwelling in the land according to their tribes (Ezek.48).

Nor is the writer more fortunate in his appeal to Hosea 1:10,11—"And it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." It ought to be perfectly evident that this prophecy has never had its fulfillment, for at no time has God thus addressed His earthly people—"Ye are the sons of the living God." From the use the apostle makes of this scripture in Rom. 9:26 it would appear that a veiled reference to Gentiles is intended, but for Israel they await the time when "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). The very name of Jezreel which was before a term of reproach, will, by the grace of God, become a title of infinite mercy. Yet we are informed that "Nothing can be plainer than that here the whole twelve tribes are called the children of Israel . . . and that in the return from the land, not now from the lands—that is still future—but from the land of their captivity, both the children of Judah and Israel should return under one head, which they did under Zerubbabel, a prophecy *accurately fulfilled* and a proof that the ten tribes were never lost." *Never lost, only absorbed!* It will be interesting to hear what two well-known authorities have to say on this prophecy. "Under the word 'land,' no reference is made by the prophet to exile, either in Babylon, Assyria, or Egypt, but Palestine is evidently meant" (Bishop Elliott). "On the proved faithlessness of the innermost circle (Judah) God represents the solemn crisis by the birth of the Son called Lo-Ammi. Yet there is no notice of the Babylonish con-

queror. The prophet abruptly passes by the captivity of Judah, and at once goes forward to the glorious reversal of all the sentence of woe. It is the re-union of all the tribes, but not the scanty return under Zerubbabel. A greater is here, even Messiah. Undoubtedly He is chosen, given and appointed to them by God; but it was important also to show that they will yield willing and active subjection. Gathered together, Israel and Judah shall make (or appoint) themselves one head, and shall come (or go) up out of the land; not Babylon or Assyria, or even the earth at large, I think, but rather an expression of their union religiously in the same solemn assemblies and feasts, as we have already seen them one people under one head. It was accomplished neither after the captivity nor when Christ came, but strikingly the reverse. It remains to be fulfilled when He comes to reign over the earth. For then indeed 'great shall be the day of Jezreel' (the late Wm. Kelly).

Notes on 2nd Corinthians

By A. N. O'BRIEN, Duluth

Chapter One

About a year had elapsed since the first letter to the Corinthians had been sent to them. They had been through such exercise as a result of that letter that the heart of the Apostle was now free to speak to them in a tenderer tone. Titus had visited them and brought news of their condition which comforted the Apostle, 7;6, 7, and 13-16. So now the heart of their spiritual father flowed out to them without restraint.

The first epistle was addressed to "all that in every place call upon the name of Jesus Christ our Lord," for it contains guidance as to all the public assemblings of the church, as long as it is upon earth. Spirituality will always accept it as a guide (*the inspired guide*) in the functioning of the church in worship and testimony. But the second epistle is one of comfort, needing not to be authoritatively imposed upon believers. Accordingly it is addressed to "the church which is at Cor-

inth, with all the saints which are in all Achaia." Saints today instinctively feel that it is addressed to them as well.

After the salutation he speaks of God as "the Father of mercies and the God of all comfort," v.3. Paul had experienced that comfort, in his tribulations, and by that, had been fitted to comfort others, v.4. His sufferings were "the sufferings of Christ," in the sense that it was because he was Christ's that he suffered. Hence his "consolation also abounded by Christ," v.5. If in tribulation, it was for their encouragement and salvation (deliverance) "wrought in the endurance of the same sufferings" which the apostle suffered, v.6. The Corinthians were "partakers of the sufferings," and would also be of the comfort, v.7. No Christian could hope to escape suffering for Christ, at least not in those days.

Paul did not wish to hide from them the trouble through which he had passed at Ephesus. The history of that terrible trial is found in Acts 19;23-20;1. Verse 8 of our chapter suggests that the "uproar" was more terrible than the history would indicate. At any rate Paul "despaired of life." But then he was only a dying man anyway, he "had the sentence of death in" himself, as had others and as have all men everywhere. Death faced him eventually, as it does us all, so he did not trust in self, but "in God which raiseth the dead," v.9; and God delivered at that time, still was delivering and was confided in to "yet deliver," v.10. He felt sure that the Corinthians had been "helping together by prayer" for him and his fellow-workers, so that "the gift bestowed upon" them (deliverance from death for him) by means of their prayers, might now be a reason for praise on the part of many, v.11. A clear conscience made him fearless in the presence of danger and happy in the thought of their fellowship. His path had been in the power of the grace of God, not only as he labored among them, but in the world, v.12. With a clear conscience the believer can face the world, and Satan, but, if the conscience be defiled, it becomes an accuser which one cannot face. Paul had ex-

exercised himself "to have always a conscience void of offence toward God and toward men," Acts 24;16; and he exhorts Timothy to hold (maintain) "faith and a good conscience." Some had given up a good conscience and "made shipwreck of the faith," 1 Tim.1;19. This is the danger of a clouded conscience, for Satan is busy and God is not with the believer with unjudged sin upon his conscience. His words to Joshua should have a solemn appeal to any reader with a bad conscience "Neither will I be with you any more, except ye destroy the accursed (thing, J.N.D.) from among you," Josh.7;12. Paul was sure that the saints at Corinth would acknowledge that he was a sincere man, walking uprightly, v.13. He rejoiced in them and was sure that they rejoiced in him, v.14.

In this confidence he had planned to visit them, to pass north to Macedonia, via Corinth, and to return through their city, on the way to Judea, vs.15,16. But he had not done it; instead he had gone to Troas, 2;12. He mentions his decision not to visit them in 1 Cor.16;7, but there gives no reason for his changed plans. But his change of plan was not human fickleness, v.17. There were solemn reasons why he judged that a visit then would be inopportune, so that the change was not a contradiction of his usual steady advance. There was not with him "yea and nay," v.18. His preaching of Christ among them was positive. In the Son of God was no "yea and nay." All was unalterably sure in Him, v.19. " whatsoever promises of God (there are) in Him is the yea and in Him the amen," v.20, J.N.D. There are promises, but Christ is the one Who brings them all to fulfillment. He calls Himself "the Amen," Rev.3;14. He will bring into realization all the purposes of God, Who had established the apostles and the Corinthians in Christ, and had anointed them, v.21. He had also sealed them and given them the earnest of the Spirit, v.22. The sealing denotes security (Eph.4;30) and the earnest, enjoyment.

It was that he might not need to exercise apostolic authority that he had not come to Corinth, v.23. He would be instead a "helper of joy," v.24.

BOOK REVIEWS

By SAMUEL TAYLOR

Sermon Outlines for Gospel Preachers. By Gavin Hamilton. 119 pp. Paper 50c, cloth 80c. Barksides, Essex: G. F. Vallance.

"Sermon Outlines," carries the story of the author's conversion and gives the outlines of addresses that have been delivered orally by him. Young preachers will find helpful hints in this book.

How to Get Decisions in Personal Work. By J. E. Conant. Paper. 40 pp. Price 20 cents. Chicago: The Bible Institute Colportage Ass'n.

The title expresses the purpose of the booklet, which deals with (1) How to Qualify for the Work, (2) How to Make the Approach, (3) How to Diagnose the Case, (4) How to Present the Remedy, and (5) How to Bring the Decision. The booklet is intended to help Christians who are desirous of winning souls by personal work, but who find difficulty regarding how to proceed.

Waiting Upon God. By Harvey Farmer. 31 pp. Paper. 25 cents. Chicago: The Bible Institute Colportage Assn.

This devotional treatise cheers the heart and strengthens the hand of the saint. It is nicely written and its value is enhanced by the use of apt illustration. The following quotation will give an idea of its character: "The place of peril for the eagle is when flying low or settling on the earth. The higher it soars the less risk of danger. Its wings are used to carry it to the safety and serenity of the upper altitudes away beyond and through the smoke and storms and clouds of the lower reaches of terrestrial affairs. If the adversary can clip the wings of our faith and spirit he has not only crippled our power of flight but cheated us of inestimable prerogatives. That this may not happen we must be possessed of divine wisdom to keep clear of the snares of the Satanic fowler and of heavenly grace to mount up as with wings away from the entanglements of this present evil world. The things of earth will grow strangely dim when seen in right perspective from the vantage ground of the heavenlies."

Consult *Light and Liberty* about the books recommended in these reviews.

Bullingerism, or Ultra-Dispensationalism Examined, by W. Hoste, B.A. A timely booklet exposing the teachings of Dr. Bullinger. Price 5c per copy. Order from any Bible and Book Store in the world, or from the publishers, Light & Liberty Pub. Co., Fort Dodge, Iowa.

Light and Liberty belongs to no party and recognizes none.

The Young Believers Page

Future Events

By **FREDERICK A. TATFORD**, London

- 1. The World Empire** (Dan. 2 and 7).
 - (1) Babylonian, (2) Medo-Persian, (3) Grecian, (4) Roman (all past), (5) Revived Roman, (6) Kingdom of Heaven.
- 2. Seventy Weeks** (Dan. 9:25)—490 Prophetic Years of 360 Days Each.
 - (1) 7 weeks, or 49 years, for rebuilding of city.
 - (2) 62 weeks, or 434 years, from then until Messiah the Prince, (both past).
 - (3) 1 week, or 7 years, still future. Israel's rejection of Messiah was followed by a suspension of divine dealings with her. God is now calling out a heavenly people, and the whole of the present church-age has intervened.
- 3. Spiritual History of Church** (Rev. 2,3).
 - (1) Ephesus—the sub-apostolic era.
 - (2) Smyrna—persecutions of pagan Rome.
 - (3) Pergamos—union of church and state, commenced by Constantine.
 - (4) Thyatira—rise of Papacy.
 - (5) Sardis—the Reformation.
 - (6) Philadelphia—the revival of last century.
 - (7) Laodicea—last day conditions of church, *i.e.*, conditions of today.
- 4. Future of Church.**
 - (1) Rapture and change (1 Thess. 4: 15-17; 1 Cor. 15: 51-53).
 - (2) Examination at the *bema* (2 Cor. 5: 10).
 - (3) Marriage to the Lamb (Rev. 19).
 - (4) Manifestation with Christ in glory (2 Thess. 1: 10, etc.).
 - (5) Millennial reign with Christ (Rev. 20: 6).
- 5. Future of Christendom.**
 - (1) All sects and cults possible gathered into one church (Rev. 17: 5,6).
 - (2) Church rules state (Rev. 17: 3,7,15).
 - (3) Overthrow of false religion by state (Rev. 17: 16).
- 6. Future of Jews.**
 - (1) Restored to land (Isa. 18, etc.).
 - (2) Ruled by Jewish king (Dan. 11: 36-39; Rev. 13: 11-16).
- (3) Allied to Roman empire (Dan. 9: 25).
- (4) Alliance broken after 3½ years (Dan. 9: 27), and idolatry (worship of "Beast") forced on people (2 Thess. 2: 4; Rev. 13: 15; Matt. 24: 16; Dan. 12: 11).
- (5) Great tribulation (Rev. 6 to 16, etc.).
- 7. Future of Roman Empire.**
 - (1) Revived as a league of 10 kingdoms, ruled over by the "Beast" (Dan. 7; Rev. 13; Rev. 17: 8-18, etc.).
 - (2) Alliance with Judea and breaking of treaty (Dan. 9: 25-27).
 - (3) Persecution of the faithful (Rev. 13: 16, 17).
 - (4) Assault upon godly remnant in Jerusalem (Zech. 12; Rev. 16, 19, etc.).
 - (5) Second advent of Christ to earth (Zech. 14).
 - (6) Defeat of all foes (Rev. 19: 20, 21).
- 8. Future of Northern Empire**
 - (1) Rise to power (Dan. 11, etc.).
 - (2) Attack upon the Lamb and awful end (Dan. 11: 42-45; Ezek. 38, 39; Isa. 30).
- 9. Future Reign of Christ.**
 - (1) Restoration of all Israel (Isa. 11: 11, 12; Ezek. 20 and 34; Hosea 12 and 13; Amos 9: 15; Jer. 16: 14, 15; Zeph. 3: 14-20).
 - (2) Reunion of both kingdoms (Ezek. 37).
 - (3) National conversion of Israel (Jer. 31: 33, 34; Ezek. 36: 24-31; Zech. 13: 1).
 - (4) Judgment of living nations (Matt. 25).
 - (5) Israel's millennial blessing (Micah 4: 8; Ezek. 48).
 - (6) Christ's reign for 1,000 years in righteousness and equity (Jer. 23: 5, 6; Zech. 6: 12, 13, etc.).
- 10. Future of Satan.**
 - (1) Cast out of heaven (Rev. 12: 9).
 - (2) Cast into the abyss (Rev. 20: 1-3).
 - (3) Release and immediate revolt (Rev. 20: 7-9).
 - (4) Cast into lake of fire (Rev. 20: 10).
- 11. Future Rebellion and End.**
 - (1) Rebellion and destruction (Rev. 20).
 - (2) Removal of heaven and earth, and judgment of dead (Rev. 20: 11-15).
 - (3) New heavens and new earth (Rev. 21: 1; 2 Pet. 3).
 - (4) God dwells with man (Rev. 21: 3).

The Sunday School Corner

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

The Teacher As a Student

By ALFRED P. GIBBS

Introduction

There is a great need in this day to emphasize the truism, "He that would teach must learn, and he that would impart must receive." The Christian teacher must be a disciple himself if he would "make disciples of all nations" (Matt. 28: 19). A disciple is a learner and he should continually heed the injunction of the Great Teacher who said, "Learn of Me." From this school of Christ no one can graduate; he remains a disciple all his days. In fact, death simply introduces him into a sphere where this tuition will continue for ever (Eph. 2: 7).

It has been well stated thus: "Of all the people in the world who should be learners, teachers head the list." The fact is, you cannot be a teacher unless you are also a learner. When a teacher ceases to be a learner, he ceases to be a teacher. If you do not study, you cannot inspire others to study. Today's lesson is taught through today's study. When the teacher's mind becomes closed, the pupil's mind cannot be opened. If you have stopped learning, you cannot start anyone else studying. If you want your pupils to be learners, you must be one yourself. Probably our greatest liability is teachers who have ceased to be learners.

There is not a more dangerous person in this world than the teacher who imagines he knows all that there is to know and who therefore sees no necessity for increasing his knowledge. To such an one God says, "If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. 8: 2). Well did Solomon declare, "A wise man will hear and will increase learning." The man who thinks that he knows it all, proves by this very attitude that he is but stewing in the juice of his own ignorance.

The teacher to be successful in the real sense of the word must be a student

in a four-fold way. He must study, (1) the Scriptures, (2) the Savior, (3) the student, (4) himself.

Let us briefly point out the necessity for this four-fold study.

1. He Must Study the Scriptures

This cannot be over-emphasized. There is absolutely no substitute for Bible study. No man can do our Bible study for us, just as no man can do our praying, our giving, our service, or act as our substitute for personal devotion to the Lord Jesus Christ. This is purely the privilege and responsibility of each individual.

If the work of the Sunday school teacher is to impart to the mind, conscience and heart of the pupil the Word of God, then the teacher must know it for himself by diligent study. He must emulate Him who said, "We speak that we do know" (John 3: 11).

1. He should study the Bible HISTORICALLY for INFORMATION; that is, he should be acquainted with the Bible as a whole. This can only be accomplished by reading the Bible through. This is not such a tremendous task as it may sound. The Bible may be read in 90 hours at the rate of 150 words a minute. There are many excellent schemes for the yearly reading of the Scriptures that require only about 15 minutes a day. Nothing can compensate for the lack of an all-round acquaintance with the Word of God. It is an interesting Book that becomes more fascinating each time it is read. The least the teacher can do is to treat the Bible as he treats an ordinary book—read it through and grasp its message as a whole. Adopt a definite course of reading that will carry you through the Bible at least once a year.

2. He should study the Bible DOCTRINALLY for STABILIZATION. These are the days when the foundation truths underlying the Christian faith are being attacked both from without and within. "If the foundations be destroyed, what can the righteous do?" The tragedy is that

so many Christians are ignorant of what these foundations are and consequently are unable to discern the encroachments of the enemy, or to combat the false doctrines with the sound doctrines of God's Word. The teacher should therefore study and grasp the great doctrines of the Bible such as: God; the Person and Work of Christ; the Person and Work of the Holy Spirit; the Inspiration of the Scriptures; Redemption; Sin; Salvation; Regeneration; Sanctification; the Church; Eternal Retribution; the Second Coming; the Eternal State of the Redeemed; etc. There are many good books containing suggestive outlines of these and other studies. R. A. Torrey's "What the Bible Teaches," Scofield's Bible Correspondence Course, William Evans' "The Great Doctrines of the Bible" will all help to this end and give the teacher the needed balance in these days of doubt.

3. He should study the Scriptures **TYPICALLY** for **ILLUSTRATION**. The Bible is a great picture-book and abounds in marvellous types and illustrations of Christ's person and work (1 Cor.10:11). All the offerings, ritual and furnishings of the Tabernacle are like so many parts of a jig-saw puzzle, which, when placed in their right relation to one another, present a beautiful picture of the Lord Jesus Christ, the great Anti-type. All the incidents of the Old Testament serve to illustrate the truths of the New Testament. Make abundant use of this great storehouse of illustration.

4. He should study the Scriptures **DISPENSATIONALLY** for **APPLICATION**. The dispensations illustrate the basis of God's dealing with men through the various periods. There are those who are denying dispensational truth, while others are over-emphasizing it. The teacher needs to maintain a balanced attitude of mind to this most necessary truth. He should be able to distinguish between things that differ (Phil.1:10, marg.), and know the difference between law and grace; between the church and the kingdom; between the Jew, the Gentile and the Church of God; between the judg-

ment of the believer and the judgment of the unsaved; between faith and works; etc.; etc. He should find out where he is in the programme of God. Many excellent books have been issued on this question and **LIGHT AND LIBERTY** will be glad to furnish you with reliable literature or information as to this.

5. He should study the Scriptures **PRAYERFULLY** and **DEVOTIONALLY** for **INSPIRATION**. There is the subtle danger of the teachers' becoming so intent on imparting the Word to others that he neglects to feed his own soul from God's Word and becomes dry, formal and powerless. We may well learn a lesson from the cow. We see her browsing in the rich pastures, then chewing the cud contentedly. Why does she browse and chew the cud? To give us milk? Perish the thought! She does it to satisfy herself but in the doing of it gives to others the rich milk as a result. We must browse in the pastures of God's Word; we must meditate on its glorious truths, and we shall then, being blessed ourselves, be able to give to our pupils the sincere milk of the Word whereby they may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. To change the figure; let us each cultivate the garden of our own soul before we attempt to cultivate the gardens of others. The teacher's great need is personal holiness of life, personal devotedness to Christ, personal dependence on the all-sufficient grace of God, and that wisdom which comes from above, which becomes his by dependent prayer and diligent study.

(To be Continued)

QUESTIONS and ANSWERS

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

Question No. 36—What is the significance of the declining number of bullocks, offered from day to day.

"You must learn Christ by your necessities and His resources."

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

Verse 24. being justified—This brings before us the subjective side of justification. God has been shown to be just, and now the apostle shows how we can be just with God. To this point all the first part of the Epistle has led. Justification is here the legal and formal acquittal from guilt by God as Judge, and the pronouncement of the believing sinner as righteous in His sight. The verb is in the present continuous tense and thus indicates a constant course of justification in the succession of those who believe and are justified.

freely—*dorean*, lit., “as a gift,” “gratis.” In John 15:25 it is rendered “without a cause,” in Gal.2:21 and 2 Thess.3:8 “for nought.” It indicates the absence of any cause in the person who is the object of the action.

by His grace—Grace is God’s free, unmerited favor towards man. This is the character of His justification of the believing sinner. See 5:15,17; 6:14,15.

through the redemption—*apolutrōsis* is a strengthened form of *lutrōsis*, which signifies “deliverance,” here deliverance from the guilt of sin. The word is derived from the root *lu*, as seen in the verb *luō*, “to loosen.” The corresponding verb is *lutroō*, “to deliver,” “to redeem.” These words are to be distinguished from *exagorazō*, “to redeem,” lit., “to buy up,” a strengthened form of the word *agorazō*, “to purchase,” (*agora* is a market place). A person may be purchased without actually being set free. *Exagorazō*, “to redeem,” lays stress upon the price paid. *Apolutrōsis* lays stress upon the actual deliverance. The two sides of redemption should be kept distinct. The purchase price was the blood of Christ. The full redemption is the deliverance accomplished. Here both price and redemption are in view.

that is in Christ Jesus:—It is centred and resident in Him. How this is so is ex-

plained in the next verse. Cp. 1 Cor.1:30, which states that He was made redemption unto us. See also 1 Tim.2:6; Titus 2:14.

(c) The Manifestation of God’s Righteousness Through Christ (vs.25,26).

Verse 25. whom God set forth—*Prothēmi* may mean either “to determine,” “to purpose,” or “to set forth,” so as to be manifest. Either sense would convey a Scriptural view here, but the context bears out the latter meaning, as in the English Versions. The verb is in the middle voice, which lays stress upon the personal interest which God had in doing what is said, as set before Himself in His eternal purpose. The aorist, or point, tense indicates the definiteness of the act in the past.

to be a propitiation,—*hilastērion*, here signifies an expiatory sacrifice. The word is used elsewhere in the N.T. only in Heb. 9:5, where it denotes the Mercy-Seat. The lid of the ark in the Holy of Holies was sprinkled with the blood of the expiatory victim on the day of atonement, the significance being that the life of a victim, not chargeable with the sin of the offerer, was presented to God, and that on the ground of this offering God provided a means of the acceptance of the people in His sight and on that account passed over their sins.

The corresponding Hebrew word primarily signifies “a covering;” cp. Ps.32:1. Here the word is not simply anti-typical, but stands directly for Christ as Himself the propitiatory sacrifice, Christ being, in His sacrifice on the Cross, the means Divinely appointed for the gratuitous justification of the sinner consistently with God’s justice.

through faith,—Faith is the necessary means on man’s part, by which the provision made in Christ as a propitiation avails for the removal of guilt and acceptance in God’s sight.

by His blood,—These words are to be taken with “propitiation;” the commas which precede and follow “through faith” are important. The rendering “faith in His

blood" is incorrect. Faith is never said to be in the blood. Faith is imposed in a living Person. Faith is the means of making the pardon ours; the blood is the means of its effect. The preposition *en* of the original is instrumental. The phrase "by His blood" expresses the means of propitiation. The blood of Christ stands not simply for the physical element, nor merely for a life surrendered, but for His sacrificial death under the judgment of God by means of the shedding of His blood. Since blood is essential to life (Lev.17:11), the shedding of blood involves the taking, or in His case the giving up, of life in sacrifice. It is not merely that death takes place, but it is the giving up of a life as a victim or sacrifice in expiation of sin. This was the significance of the sacrifice of victims under the Old Covenant.

"The fundamental principle on which God deals with sinners is expressed in the words 'apart from shedding of blood,' *i.e.*, unless death takes place, 'there is no remission' of sins (Heb.9:22). But whereas the essential of the type lay in the fact that blood was shed, the essential of the antitype lies in this, that the blood shed was the blood of Christ. Hence, in connection with the Jewish sacrifices, 'the blood' is mentioned without reference to the victim from which it flowed, but in connection with the great antitypical sacrifice of the N.T. the words 'the blood' never stand alone; the One who shed the blood is invariably specified, for it is the Person that gives value to the work; the saving efficacy of the Death depends entirely upon the fact that He who died was the Son of God." *

to shew His righteousness,—This is explained in verse 26. The righteousness of God is one of the main subjects of the Epistle. Now He makes known to all that He was righteous in doing what He did in view of the work of Christ. This was not clearly manifested before. The manifestation of His righteousness is here declared to be one of the Divine objects in the sacrifice of Christ and the redemption provided thereby.

* "The Epistles to the Thessalonians" by Hogg and Vine. p.168.

because of the passing over of the sins done aforetime,—The word *pareisis*, "passing over," is used here only in the N.T. It signifies not the remission of sins but the withholding of punishment. It is somewhat distinct from *aphesis*, "remission." Those who sinned in the period from the Fall to the Cross could receive mercy from God only prospectively, in view of the sacrifice of Christ. Through the Cross it is seen that God was righteous in His forbearance, but until the Cross this was not demonstrated.

in the forbearance of God;—*anochē*, lit., holding off, *i.e.*, a temporary suspension of God's retributive dealings; see 2:4.

CURRENT EVENTS

By TOM M. OLSON

"Go Ye Out to Meet Him"

An orthodox Jew, who has walked from Jerusalem to the Mount of Olives every day for the last fourteen years, says that there are indications of the coming of the Messiah. He said: "I read in the prophets that His feet shall stand in that day upon the Mount of Olives," and then feelingly added: "I want to meet Him there when He comes."

The coming of the Lord Jesus for His Church is much nearer than His coming as the Deliverer of Israel. May the daily walk of those who constitute the Church reveal a waiting and watching attitude for Him!

World's Disillusionment in Geneva

Council President Mowinckel of Norway convoked the fourteenth League of Nations assembly with a markedly pessimistic speech, emphasizing the world's disillusionment in Geneva's small achievements, stressing the League's failures in international affairs, and recalling the constant menace of a new war.

He said: "Fifteen years after the great war we find to our shame that we have made little progress toward securing better understanding, purer atmosphere and a healthier mentality between peoples. On

the contrary, the thought of war and the possibility of war are ever-present hangings over the future of nations as a constant menace."

The world can adopt the language of Judah of old and say: "We looked for peace, but no good came; and for a time of health, and behold trouble" (Jer.8:15).

Disillusionment will be the portion of all who look for real international peace prior to the coming of the "Prince of Peace."

Will Russia Compromise?

From Rome comes the interesting news that the Vatican at Mussolini's suggestion is negotiating for a *modus vivendi* that would make friendly relations possible between Italy and Russia, through fair treatment of Roman Catholics in Russia.

Mussolini proposes friendly and business relations with Russia and appreciates the importance of arrangements acceptable to the Vatican, as Italy is overwhelmingly Catholic.

It will be exceedingly interesting to watch the effect of the Mussolini-Vatican combination on Russia; for "God has been officially ordered out of Russia, bag and baggage, by 1937"!

Shall Italy's friendship cause the Bear to relent sufficiently to tolerate what little testimony Rome bears to the Lamb of God?

What A Guarantee!

An outstanding newspaper editor commenting on the report that the "Agricultural Department is able to guarantee a reduction of more than three million acres in next year's wheat plantings, cutting sixty million bushels from the amount of wheat this country might produce in 1934," says:

"In a world with millions hungry, this must puzzle the angels. Future historians will write of this stage in our civilization as follows: 'They could produce enough for all, but had not the brains to distribute it intelligently, so they cut down production to increase prices artificially, allowing millions to go hungry and half clothed.'"

If the people shall curse him that withholdeth grain (Prov.11:26), what can the Agricultural Department of the govern-

ment expect the hungry multitudes to say against it for its guarantee of a reduction of more than three million acres in next year's plantings?

U. S. Recognition of Russia Near

Negotiations for the recognition of Russia have progressed so satisfactorily that diplomatic relations may be restored before the new year.

A press report says that it is probable that Leon Trotzky would become Russia's ambassador to the United States as soon as diplomatic relations were established.

This "straw" of Russian recognition may reveal which way the wind is blowing. It is commonly known that "Japan is pushing at Russia; and that Moscow has been frantically negotiating non-aggression pacts with western nations including Poland, Persia, Turkey, Latvia and Estonia. She has made repeated friendly gestures toward Italy, France, Great Britain and the U. S. A. She evidently feels the need of favorable sentiment before plunging into the impending Oriental struggle with Japan."

Statesmen of the United States fear an American-Japanese war. Official recognition of Russia at this time is considered timely. With the valuable assistance of the U. S. A. Russia would doubtless be victorious in a conflict with Japan, and thus realize her ambition to dominate the Orient. And thus is Gog, "the chief prince" of Meshech (Moscow) and Tubal (Tobolsk) preparing to fill the role which prophecy (Ezekiel 38-39) informs us he will perform in due time.

Prayer Requests

Pray for blessing on tracts distributed by Mr. and Mrs. Jas. Lynn, Bancroft, Ont. Our brother and sister visit fairs at different places to give away gospel literature, and in winter months they mail tracts to addresses obtained one way and another.

Pray that a certain assembly in Ontario may be kept from drifting from Scriptural Church principles to sectarian ground.

Please pray that Light and Liberty may bring sinners into light and saints out of bondage.

Please pray for Dr. Arthur Hill as he takes up the work of general secretary of the Canadian Christian Fellowship, a work among the students. This is a work of faith.

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.

UNITED STATES

Our brethren **F. M. Detweiler** and **H. G. Mackay** are happy to report a small assembly numbering around twenty believers who meet in Grace Gospel Hall, located at Locust and Division Street, Johnson City, Tenn. Hall well filled on the first Sunday night gospel meeting. Prayer is asked for this new testimony to His Name. Correspondent: Mr. Bud Williams, 211 Oak St., Johnson City, Tenn.

Baltimore, Md.—Bro. E. J. Tharp was at the Lauraville Gospel Hall on Sept. 18; Bro. G. M. Landis, Sept. 29; Bro. John Bloore, Oct. 1; and Bro. W. F. Hunter, Oct. 6 to 8 inclusive.

J. J. Rouse has been having interesting meetings in Waterloo, Iowa, and Minneapolis, Minn., the past few weeks.

Oliver Smith was in Cylinder, Iowa, for two weeks in October. This is Bro. Smith's second gospel effort there. Sixteen have professed Christ as their Savior. Bro. Smith expects to return to Cylinder again soon, D.V.

The Omaha, Nebr., Conference was not as large as formerly, but the Lord drew near in blessing. One soul confessed Christ as Savior. Brethren Watt, Charles, Erskine, Dave and John Horn, Rodgers, Holland and O'Brien ministered the Word and preached the Gospel. Brother John Watt remained for a week of meetings after which he went to Kansas City for meetings.

The Conference at Palisade, Nebr., was larger than the brethren had expected. The Lord drew near in exercising and comforting ministry. Four souls confessed Christ Sunday evening. Brothers Charles, D. and J. Horn, Wm. Miller, Rodgers and O'Brien ministered the Word. Brothers Charles and John Horn went to Kanarado, Kan., for meetings; Wm. Miller and Dave Horn went to Longmont, Colo., for meetings; Arthur Rodgers to Harrisburg, Colo., for meetings; and O'Brien continued in meetings at Palisade.

Riverside, Calif.—"We recently had the pleasure of Bro. Spink's ministry in the Word to saved and unsaved. Good interest and two souls saved, both believers' children. Eternity will reveal the results of this one month's service." Dr. A. E. H.

Knox, Ind.—The tent meetings held in this neighborhood during summer months were conducted by T. B. Gilbert, J. G. Gilbert and others.

Venice, Calif.—Samuel Greer is having encouraging meetings here.

Milwaukee, Wis.—The two meetings in this

city have now come together and meet in happy fellowship at 942 North 13th Street.

Bethany Hall, Oakland, Calif.—The Annual Conference will be held from Nov. 30th to Dec. 3rd. Full particulars from Thomas Hill, 915 York Street, Oakland.

The Fifty-first Annual Chicago Conference of believers will be held as usual, D.V., at Thanksgiving time. The Logan Square Masonic Temple at 2451 Kedzie Blvd. has again been secured for the four days, Thursday to Lord's Day, inclusive, Nov. 30, Dec. 1, 2 and 3. Among the speakers expected are C. W. Ross, W. J. McClure, John Watt, A. N. O'Brien, James F. Spink and Alfred P. Gibbs. A large attendance is expected. Communications should be addressed to Clarence Welscher, 5963 Rice Street, Chicago, Ill.

Santa Barbara, Calif.—"We had five weeks in the tent with brother Rankin and have now rented a store building for a hall and our brother preached in it for two weeks. The new hall is called Bethany Gospel Hall and is located at 204 West Canon Perdido St., Santa Barbara, Calif. Four professed faith in Christ, three were baptized, and a few others saw the truth of gathering to His Name alone. Correspondent O. K. Wilson, 2514 Orella Avenue."

Garnett, Kan.—Geo. Gray informs us that meetings held at Kenneth were fruitful. Owing to cooler weather they moved to unused church building at Stanley, three miles distant. God gave blessing and nine were baptized in the Blue river.

Kansas City, Kan.—Several from the Gospel Hall visit the railway yards each Sunday afternoon, serve sandwiches, distribute tracts and preach the Gospel to men out of work, who ride the freight cars east and west. Mr. Gunn and Mr. Ervin seem to be the leaders in this good work.

Jefferson St. Gospel Hall, Los Angeles, Calif.—"We have just had a visit from our brother Mr. James F. Spink for about three weeks and to say the least the meetings have been just wonderful. The power of God was very manifest from the beginning. Saints have been revived and sinners saved; some of them won for Christ have been the subject of prayers for years. Those saved are mostly believers' children, and some are still anxious." David Waugh.

Yakima, Wash.—Thanksgiving Conference will be held here Nov. 30th to Dec. 3rd. The Lord's gifted servants will be welcome to minister the Word. Full particulars from Geo. L. Hunt, Yakima, Wash.

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Chicago, Ill.—"Our Tenth Annual Sunday School Workers Conference for the Chicago district was held in Laffin Street Hall, Saturday, Oct. 7th. The afternoon session was devoted to a general discussion of Sunday School problems. Brethren Harper and Gibbs ministered the Word in the evening. A very profitable time was spent together."

New York City—"A farewell meeting was held at the James Slip Mission for Miss Ekman who is returning to India. A fair gathering present and a very helpful meeting. Those who took part were S. Holmgren, W. J. Munroe, R. J. McLachlin, Geo. Rainey and R. MacKenzie. John Bloore gave a timely word at the Fulton St. prayer meeting this month. A Widdison gave help in Lennox Avenue. Ministry appreciated. Alfred Gibbs expects to have meetings in Kenilworth the middle of October. Geo. Rainey has given help in Brooklyn, New York, Tenafly, Rutherford, Elizabeth and Palisades Park. One confessed Christ."

COMMENDATION

Gospel Hall, 105 Purchase St., New Bedford, Mass.—To saints gathered to the name of the Lord Jesus Christ in the United States and Canada and elsewhere, Greetings. We commend to your care and fellowship our brother **Donald M. Hunter** who has been in fellowship in this assembly for the past ten years and has commended himself by his consistent walk and testimony.

He purposes leaving for service in North China in fellowship with our esteemed brother Edwin J. Tharp and his son Robert Tharp who also is giving himself to the Lords' work in North China. Mr. E. J. Tharp has served the Lord in North China for 30 years and we are thankful our brother Hunter will have the help and counsel of his advice.

Our brother Donald Hunter goes forth with the full fellowship and confidence of the assembly here and we trust this new link of fellowship will help to unite the assemblies in this land in more earnest prayer and practical fellowship with those seeking to spread the Gospel in other lands. 3 John 6, 7, 8.

Signed on behalf of the assembly: Christopher Seed, David R. Simpson, Robert H. Murdy, David McGill, William Marsden.

CANADA

Olivet Hall, Toronto—Mr. Allan Twining, well known naturalist, spent one week here during October. He gave special addresses to the children, the hall being filled each evening; one night over 600 were present. Our brother told God's way of salvation with the use of models and illustrated slides. He gives all his spare time after business hours serving the Lord in this way.

Maranatha Hall, Toronto—The winter work among the young people and boys and girls has

been opened with renewed interest. Our gospel workers again have access for monthly meetings to the Aged Men's Home and other institutions.

Wm. Ingram, writing from Prince Albert, Sask., says—"Several have confessed Christ as Savior and Lord at crowded school house meetings. One night two men rose to their feet and made an open declaration of faith in Christ. A man concerned about his soul was led to Christ at 5:30 one morning." Our brother writes of opportunity to speak to the prisoners in the penitentiary, and of the serious time the farmers are passing through.

A. B. Miller writes from Toronto, stating that he has visited many assemblies in Michigan and Illinois with blessing to saint and to sinner. After having meetings in various halls in Toronto and Orillia, our brother expected to begin meetings in McNab St., Hamilton, after which he was due in Stratford, Ont.

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

PALESTINE

J. W. Clapham, Box 632, Jerusalem—The work in Palestine was never more promising than at the present time. We have much cause for thanksgiving, and feel grateful for the faithful fellowship of our prayer partners.

The latest developments here are in connection with the Jewish and Syrian part of the work. In Jerusalem our sister, Miss Bernstein, late of Friars Lane assembly, London, is holding successful classes among the Jews, and is also gaining access to some of the Jewish homes. We would value prayers for her earnest efforts in this stronghold of Jewry. Her work is being conducted in connection with the assembly here. The Messianic sign texts which are changed and displayed from time to time from our premises continue to attract the attention of large numbers of passing orthodox Jews.

In Tel Aviv city, which is the pride of the Jews in Palestine, our Hebrew brother, Mr. Ostrovsky, who is giving all his time to the work, is having crowded meetings for Jews in the Bible Shop premises, and also in his own home. Discussions are held after each meeting, and many questions are asked by the Jews. Our brother would especially value prayers for this important branch of the work.

Recently our brethren Goold, Knowles and Wald had an interesting tour of Palestine by motor, travelling almost from one end of the

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country to the other. They made many contacts and examined new spheres of opportunity.

The work in Syria amongst the Armenians is most promising. I have just returned from another visit to that country lasting about seven weeks, and I was able to form new contacts in the three great centres of Aleppo, Damascus and Beyrout. A meeting was started in Aleppo, following the baptism of a number of believers; many others are interested and some are awaiting baptism. A party of workers from Palestine, including perhaps Mrs. Clapham, Mr. Knowles and myself, hope to return to Aleppo shortly for a more prolonged stay, with the object of deepening the work there and seeing a real forward move.

We have also a matter for thanksgiving regarding the increased circulation of our Armenian magazine "Badkamavor." Not only is this paper finding its way into all countries of the Near East, but into Western countries also, and it is helping to influence the thought of the Armenian people in spiritual matters. Mr. Cooper, our Armenian brother Vahram and other helpers are kept busy in the printing office in Jerusalem. Besides the magazine, we are turning out literature in Hebrew and English.

Our two Canadian sisters, Miss McLaren and Miss Bonyun, continue their labors of love in the Jaffa-Tel Aviv area, the former being now associated with the Jewish work with Mr. Ostrovsky. Asa, a young blind evangelist, is continuing his work in Lydda and Ramleh, and the orphan children at Jaffa, now over twelve in number are under the care of Miss Najjar, with Mr. Gould as supervisor. A number of believers have recently been baptized and received into fellowship at Jaffa, chiefly as a result of the efforts of our two brethren Knowles and Gould. Other baptisms are pending in Jerusalem.

It will thus be seen that with the widening out of our labors into Egypt and Syria there is much to keep us occupied. The Lord seems to be raising up a number of local Armenian workers to help in the Syrian sphere. We praise our Heavenly Father for His continued care over the work and the workers, and by His grace we desire to go forward in these lands despite the many difficulties of the way.

BERMUDA

Hamilton—"A. Widdison who was accompanied by his wife spent four weeks on the island. The attendances were fair comparatively speaking in Hamilton and Somerset. St. Georges was much better where the people are usually hard to get out. Several professed at Hamilton, including two Sunday School girls and two women. There were no men folk. Christians followed up the meetings and were much refreshed by our brother's fearless preaching. Mr. Widdison had most of his meetings in theatres specially hired for the occasion."

Leonard H. Bewick, Trinityville P.O., Jamaica:
"Mr. Wildish and family have been with us for

some time. He has been trying to have special campaigns at New Monklands and Somerset, but the weather has greatly hindered. They arrived on July 1st and on that day a hurricane passed off to the south of the Island. There was another to the east two weeks later. These spoiled the meetings at New Monklands. Then Mr. Wildish was away to the west for three weeks, beginning again at Somerset on Aug. 13th. On the 15th we had the heaviest rains in over fifty years. We were completely hemmed in for a couple of days by landslides. We are living near Cedar Valley about five miles above Trinityville. The road to Mt. Vernon has been completely destroyed in several places. In fact it is so bad that I am told that I will not be able to drive there again for many months, perhaps a year. That means that I will only be able to visit them once per month.

Some time ago a man in the district, sort of a necromancer, built a park just below our Hall, for dancing, etc. It was such a nuisance and snare to the young people of the district that we were led to pray publicly that the Lord might be pleased to close it up in some way. The flood rains last week washed it away, and a landslide almost took the man's house away; although he lived on quite a hill the water from a spring on the hillside washed through his house almost three feet deep. The people were not slow in reminding him of our prayer regarding the park. I visited the district on Monday by horse, with tracts, and found conditions as bad as I had heard. There was also a large enclosure at Danver's Pen just behind our building, put up a short time ago for a garden party on August 1st. It was also completely washed away. The water ran through the building there at least two feet deep. Two houses were washed away in the district.

What I mentioned of damages in St. Thomas are not to be compared with conditions in Kingston and lower St. Andrew, where all the gullies were in spate, and nearly every bridge was washed away. Nearly fifty lives were lost, some being washed out to sea, some washed right out of their homes. Water and sewer pipes were broken. The Sandy Gully beside Elim Hall got out of all bounds. The Hateleys were living there in Mr. Hale's absence. The water broke open the front door of the Hall and rushed right through. Their only place of safety was the platform, which fortunately is over 18 inches high. I believe Mrs. Gibson was with them. They were kept on the platform for three hours, and this in the middle of the night and no lights. Hately's car was washed down the gully, but fortunately lodged against a tree, so they were able to recover it. It will need expensive repairs. They have gone to stay with the Gibsons until they are able to locate a suitable house.

Light and Liberty writers are men of gift and grace drawn from almost every country where saints gather to His precious Name.

The Conference at Assembly Hall on August 1st was very good I understand. We had previously arranged special services at New Monklands and Somerset so were unable to attend. Brother Gibson was with us. At 7:00 a. m. I baptized four believers, then at 10:00 Mr. Gibson gave ministry specially suited for young Christians. In the afternoon we went to Somerset where the friends brought in their gifts for the roof of our new building there. We had a very pleasant day in all.

Our Sunday School attendance for the first half of this year averaged 588, but the numbers have decreased somewhat since, due mostly to the weather conditions. We are greatly handicapped for teachers. No doubt the Lord will meet this need in His own time and way.

There has been continual blessing, specially at Somerset. This is our newest work and largest. There are over 75 in fellowship, ten in the Enquirer's Class for baptism next month, and about 225 or 250 on the Sunday School rolls. Mr. and Mrs. Wm. McCulloch of Pasadena were with us for five months from November 1st, but are now at St. Anns Bay where they have started a new work in connection with Mr. Wm. Hynd from Buffalo, N. Y."

Samuel Thompson, Palmetto Point, Eluethera, writes: "Made another visit to the Island of Abaco for six weeks and saw some blessing. Fourteen professed faith in Christ in the different places visited. Of those who professed faith last year only two seemed to turn back; the rest are doing nicely and are in fellowship."

INDIA

Miss L. Sundgren, Trichur: "At present I have sixty-five girls under my care in the orphanage. It is a joy to see some of them saved, and seeking to live for the Lord, but a number of them are still unsaved, and we would value an interest in your prayers for them that they may be led to put their trust in the Lord Jesus.

We have over two hundred children attending our Sunday School and over three hundred attending the day school. We have good Christian teachers in the day school who take an interest in the spiritual welfare of the children. Besides our small orphan girls and the children of our Christians, we have a lot of heathen children and a number of R.C. children attending our school. They hear the Gospel every day, and we are looking to the Lord that it may bear much fruit in their hearts."

Miss Rose Sparks, Mihijam: "In some of the villages visited, we found it very hard to reach the women; they wanted to listen, but the men, especially the Brahmans, did not want to let them listen. In one village, after we had answered the many questions of a group of low caste women, we started to sing. The women started coming out of all the low caste houses. By the time we had finished singing, a large crowd of women had gathered, in fact we blocked the small street. A few men came along; they

said: 'If you go over to that tree we will bring a box for you to sit upon, the road is being blocked here.' A tree is a welcome sight in the hot season—we went over to the tree and sat on a sort of bench. The women listened very well as did a few men who were standing in the background. After we had spoken for some time, one of the men said: 'Come to my part of the village and I will call the women out.' We went and found ourselves in the Brahman part of the village. They gave us a chair to sit upon and about thirty or forty women came out of their houses and stood to listen. A goodly number of them were widows. They listened very well until five or six Brahman men came along, when all the young women fled. As the older women wanted to hear more, we spoke to them with these men listening. Afterwards one of the men said: 'What you said is true, but what can we do?' We came away thanking the Lord for the opportunity He had given also for the help to speak to them, and to give them tracts. Please pray for us."

AFRICA

Mr. T. H. Higgins, Mubende, Northern Rhodesia: "Yesterday at our Sunday School three boys came forward and said they had accepted Christ. Pray that they may follow on to know Him whom to know is life everlasting. There has been quite a stir among the very young, for which we are thankful. Brother O'John is gathering quite a large number of boys around him, some coming from two hundred miles away. Pray that God may fit His servant for the task he has of leading these boys to the feet of Jesus our Lord and Master."

"WITH THE LORD"

Los Angeles, Calif.—Mrs. Mary Martin departed to be with Christ Sept. 28th. She was in fellowship in the Lawrence and Boston assemblies and afterwards in Jefferson St. of this city. Being a widow for years, she knew the trials of life, but she was faithful to God and His Word. Brethren Greer and Waugh preached to a large company at the funeral. Pray for her unsaved family.

Palisade, Nebraska, October 25, 1933—"Our Brother Wm. Miller, of this place went home Oct. 24. He was 80 years of age, and was saved over 40 years ago, when first Bro. Alexander Broadfoot came here preaching Christ. From his conversion he was associated with the assembly here. He will be buried tomorrow, Bro. John Horn and I taking part. He has had a good testimony here. He leaves a widow, two children, eight grand children, and one great grand child.

"On the 19th we buried Robert Seymour, six-year-old son of a sister in the Palisade meeting. The hall was packed, and Bro. J. Horn and I had a good opportunity in the gospel." A. N. O'Brien.

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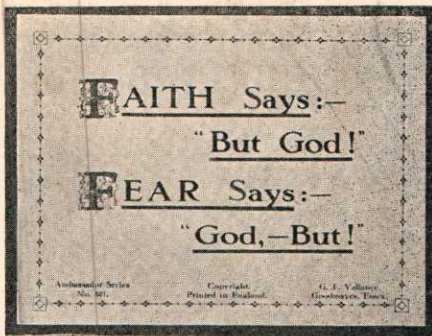
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