



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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OUTSTANDING among the articles for January are: "Give This Man Place" by John Watt, "Why I Am Among Those Known as Brethren" by Wm. Irvine, "Heart to Heart Talks on Love, Courtship and Marriage" by H. Ernest Marsom, "Review, the Inwardness of the Postponement Theory" by W. Hoste, B.A. No one can afford to be without this number. Any one of the above articles is worth the price of 10c. In addition to above we have our regular expository papers, current events, home and foreign news notes, etc. We rejoice in our hearts as we contemplate placing the January number into our readers' hands. We trust our Lord to lay it on the hearts of our subscribers to place this and succeeding issues in a largely increasing number of homes. To Him be all the praise and thanks. *Sample copies gladly mailed upon request.*

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The Office Window

By
JAMES F. SPINK

It is now three years since, with much fear and trembling, we launched LIGHT AND LIBERTY, and as we look back over those years our hearts are filled with praise and gratitude to God when we remember what has been accomplished. As we face the future, we believe that if we keep in the mind and will of God, greater things are in store for this humble effort.

In spite of failure and weakness on our part we have been greatly encouraged by the editors of our leading papers in the Old Country, and by outstanding writers and authors among those known as "brethren." Thus we are led to believe that LIGHT AND LIBERTY fills a needed place among the people of God. We stand upon the same platform as those godly men of early days, who, in obedience to New Testament principles, and at tremendous sacrifice, separated themselves from denominations and sects, and held to the all-sufficiency of the Name of our Lord Jesus Christ as the ground of gathering. Since those early days much has crept in among us that will not stand the test of Scripture. The "commandments of men" and "personal convictions" have too often taken the place of the "commandments of the Lord."

We deeply deplore the existence of parties, and if we are to be guided by the Word of the Lord we cannot recognize any of them, because they are of man's devising and have no place or authority in Scripture. As Mr. Russell Elliott says, "All parties must be wrong, for the simple reason they do not comprehend the whole church, but have a fellowship of their own. The original movement was not a party, consequently all parties are necessarily a departure from it." Let saints weigh well their responsibility in this respect, and remember that truth will never be promoted by "hard sayings" and "bitter speeches." The only course we can

pursue is to hold tenaciously to the principles of the New Testament, and seek to put them into practice. This will give us happy freedom from human domination, and will remove deep rooted prejudices which have no Scriptural foundation, and will liberate many from the bondage under which they groan.

Man-made rules have cramped the spiritual energies of many of God's people, and have injured their testimony so that in some cities and towns they have become lifeless and powerless, and the cry of a new born soul is seldom heard. Let us bestir ourselves, and test the principles that we profess to hold by the Word of God. The teachings that cannot furnish Scripture, are, to say the least, exceedingly doubtful. We desire through the printed page to assist and strengthen the assemblies of God's people, and we appeal to the saints to walk in the "old paths, where is the good way," and to seek to promote fellowship among the saints, bearing in mind that we must all appear before the Judgment Seat of Christ.

Our news columns are open to all God's servants who labor among the assemblies, provided they are sound in doctrine, and do not cause division among God's people. The Church is the pillar and ground of truth, and would of necessity lose her character as the assembly of the living God were she to tolerate any evil teaching affecting the Person and work of the Lord Jesus Christ.

Palestine

The Jews are quite prominently before our minds today, and we are pleased to announce that we have arranged with Mr. J. W. Clapham to send us a few short articles on Palestine. Our brother is the senior worker in connection with the assemblies in that section of the vineyard. Tell your friends about it.

The Bible Students Page

The January issue will carry notes on Colossians by Mr. W. E. Vine, M.A., who is responsible for this page. He purposes writing a few notes on special passages, giving an outline, and seeking to explain

the more difficult phrases. This will be very helpful to the student and profitable to all our readers.

Missionary Page

Will our missionary friends please send reports of their labors direct to *Mr. Roy Rapsch, 5250 Ferdinand Street, Chicago, Ill.* Our brother is secretary of the Mission Study Class in Chicago. This class is one of the most active that the writer has known in any country. It has sent workers into the field both at home and abroad. The shorter the report the better. See home notes for guide.

Page of Intercession

We have a few readers who engage in the ministry of intercession and some of them ask that more requests be published. We shall be glad to publish requests that we consider profitable. Evangelists should send requests for their particular labors. All of us need prayer and we are glad that several are exercised in regard to this important service.

Book Review Department

We regret that owing to failing eyesight our brother *Mr. Samuel Taylor* has been compelled to give up this depart-

ment. We are happy to announce that our brother *Mr. John Bloore* joins us, commencing with January issue. *Mr. Bloore* is a well-known writer, author and Bible teacher and we welcome him on our staff. Will publishers and authors please send all material to be reviewed direct to our brother at *750 Kensington Avenue, Plainfield, N. J.* We shall be happy to render any service that we can in the way of reviews.

Young People's Page

Commencing with January issue we will publish a series of heart to heart talks upon the subject of Love, Courtship and Marriage, by *Mr. H. Ernest Marsom, of Bristol.* Our brother is not a young man and has had much experience with young people. He and his wife at one time were responsible for a missionary training home at Bath. When these addresses were given, the editors of *Echoes of Service* suggested that they should be published. Believing that there is much need for such teaching, and with a desire to render as much assistance as we can be to the young people, we are running these articles through *LIGHT AND LIBERTY*, and they may be issued in booklet form later.

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The Light and Liberty to Missionaries

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The First Christmas Morn or "His Star"

By ALEXANDER HAMILTON

Bethlehem — House of Bread. It was once called Ephratah — "the fruitful or corn country"; it is a small country town five miles south of the great city of Jerusalem; standing on a narrow low hill sloping down towards the valley of the Kidron; on the hill called Mar Elias, with a Roman Catholic convent on the top, which partly shuts off the view of the city of Jerusalem (as all convents obscure the view of the true Jerusalem above).

The houses are built with white blocks of limestone. There is but one main street. It is long, with houses, gardens and fields bordering on each side. In these gardens there were grown the most luscious grapes and figs, while wheat and maize flourished in the fields.

It was here Boaz the near kinsman resided; and in these fields Ruth gleaned and won the affections of Boaz. Thus a Moabite, a gentile, was brought into the line of our Lord, through God's wondrous grace (as three other women were brought in, see Matt. 1:1-6). Ruth became the grandmother of David the king (Ruth 4:17,22). Here David's father lived, here David watched his father Jesse's flocks. It was in Bethlehem also that David was chosen of God to be king over Israel (1 Sam. 16:12,13). Here also David perhaps wrote the eighth Psalm, as at night he would naturally be overwhelmed by the glory and beauty of the Syrian sky. But what gives glory and greatness to Bethlehem is the fact that David's greater Son was born there.

A most remarkable event in the providence of God took place at this particular period. A decree was issued by Caesar Augustus, that the habitable world should be taxed (Luke 2:1-7). This taxing was first made when Cyrenius was Governor of Syria. Herod had displeased Caesar and Palestine was to be a province instead of a separate kingdom*.

* See Josephus, Antt. 16:9.

Why this dispute between two great rulers at this period? Why also should the decree run—"Every one into his own city"? Why could the census not be taken in Nazareth, equally as well as in Bethlehem? Caesar little knew who was behind his decree. It might be Caesar's whim, but it was God's purpose. It was long since settled in the eternal councils of heaven that Christ should be born in Bethlehem. Isaiah prophesied *how* Christ should come into the world (9:6-7), while Micah prophesied of the *place* (Micah 5:2). We believe implicitly and love this sublime doctrine of the eternal and absolute predestination of God; He never works by chance nor makes a mistake, He knows the future as well as the past. Men may question this doctrine, a few believe it, many reject it, but for us—we glory in it. How could we trust God if He did not know the future, as well as the past? We rejoice in the fact that we were "chosen in Him before the foundation of the world."

The coming of Christ at this time, was most seasonable. Now that Rome ruled the world and the temple of Janus was closed, the Prince of Peace came into the world to be enrolled with His people, and to redeem them; but all must be subservient to the God of Heaven, and Mary must come to Bethlehem, at the time of this decree. Oh! the depth of God's wisdom. Caesar must carry out God's decree, as Pharaoh and Cyrus of old. Mary, the handmaid of the Lord, although not in a condition for a long journey, sets out with Joseph, but in her case, to give birth to our Lord in Bethlehem; the powers of earth and hell cannot thwart God in His purpose: "when the fulness of time was come God sent forth His Son, made of a woman, made under the law," not one hour too soon, nor one hour too late. God is always very punctual.

It is also worthy of note that at this

time the wise men came enquiring, "Where is He that is born King of the Jews?" The high priests and the scribes were summoned by Herod to inform him where the Christ should be born. They assured him from the Holy Scriptures, He must be born in Bethlehem. Clearly these wise men were guided by "His Star" over mountain and plain from the East to Jerusalem, but when they came to the city, they naturally expected He would be born in the great city. The mistake they made was in leaving their guiding star to enquire of men. However, when they left the city, God in His grace gave them the star again, which led them to the place where the Babe was, a very touching incident in the government of God.

Here let me call attention to the folly of some commentators regarding this star, several having written pages to show that there was a conjunction of Saturn and Jupiter (see Dean Alford's Greek Testament on Matt. 2:2). When these men came to the city, it must have been in daylight, as the gates were closed about six or seven p. m. for the night, and Easterners did not travel by night. If they stayed in the city all night, they would have the necessary inquiries to make; and the next day, they would proceed on their journey to Bethlehem. Now, whoever saw stars in the blazing sunlight? Impossible! Saturn and his rings, the glory and flower of the skies are 886,000,000 miles distant from the earth, and Jupiter and his five moons are 390,000,000 miles distant; how then could there be a conjunction of these planets (for they are planets and not stars) to stand over the place where the young child was? The fact is, this guiding star for the Magi was never seen by an astronomer; it was sent of God, and only seen by the faithful Magi; and perhaps not more than ten to fifteen feet above them, as it was sent miraculously for their specific guidance alone.

When they arrived at Jerusalem they might have expected to find the kingly babe in a castle, swaddled in kingly robes and the city rejoicing; but alas! while

priests and scribes could assure Herod the Messiah must be born in the city of David, they are callously indifferent. Not one of them went with the Magi to verify the astounding and blessed fact. Herod seemed to believe it, with many in the city, as they were "troubled," but of priests and scribes not one! The journey was not far to Bethlehem, only four or five miles, and when the Magi left the city, behold "His star" appeared, and when they came to the house, the star stood over the place where the young child was! Could anything be more beautiful than God's guidance of these simple godly men?

When they arrived at the place note what they did—"they worshipped Him." Let Romanists and Ritualists note this well. They did not worship Mary or Joseph in any manner; they were guided of God and they worshipped "Him" Who was indeed worthy of all divine adoration. It was no empty form; the word implies divine worship (*proskuneō*). This is the word used by Satan, when he asked the Lord to worship him, and he wanted no inferior form of homage. The same word is used by our Lord when describing the true worship of the Father, John 4:9,10, and the same occurs in Heb.1:6 where the angels are commanded to worship Him. The Magi showed their sincerity by opening their treasures, and presenting Him with gold, frankincense, and myrrh—three precious things, perhaps by three worthy men. Well might they have been astonished to see a king born under such circumstances. He was found in a manger, and not in a palace, but these men were conscious that this was indeed God's chosen King. They had found the object of their search and "His Star" had not misled them, no doubt their hearts would rejoice. Had they know the hymn, "I have found the precious Christ of God, my heart doth sing for joy," they would have sung it joyfully as they wended their homeward way.

Warned of God they did not return to Jerusalem to Herod, fearing not the wrath of the king, that cunning fox who did not wish to worship Him, but in reality to kill Him.

However, we are not saved by His lowly birth, nor by His marvellous and beautiful life, but by His death, His vicarious sacrifice. A living Christ could do no one any good, so far as the sin question is concerned: "Except a corn of Wheat fall into the ground and die, it abideth alone." When the Greeks expressed the desire to see Jesus, we do not read that He gratified their desire; He did not come from heaven to gratify the curiosity of men, but to lay down His life for the world. What He said at this point is remarkable: "If I be lifted up I will draw all men unto me." Now this cannot mean all persons, but rather all without distinction. Greeks would be drawn as well as Jews. Blessed be God, His heart of love is too big to include Jews only. His salvation is worldwide to all that believe in the name of our Lord Jesus Christ. May the reader understand and enjoy a happy Christmas, and know the blessed experience of sins forgiven, through the atoning work of our blessed Redeemer.

"Let us not be discouraged. There would be no bow if there were no clouds. Let us look for the bow."

"HE is enough for us were the path ten thousand times more sad and difficult."

From Eternity to Eternity As Seen in John 1

By S. LAVERY

In the first chapter of John's Gospel we have presented to us an outline of events in relation to the Lord Jesus Christ and His dealings in grace with mankind from eternity past to eternity future. Some of these have occurred already and others have yet to take place.

His Eternity

The opening verse reminds us of eternity past. "In the beginning was the Word, and the Word was with God, and the Word was God." Here we have the eternity, the personality and the deity of the Son of God revealed. See also John 8: 58; 17: 5 and 24.

His Work as Creator

In verse three creation is ascribed to the Son. "All things were made by Him." Col.1:16 states, "By Him were all things created that are in heaven and that are in earth . . . all things were created by Him and for Him," and Heb.1:2, "By Whom also He (God) made the worlds."

His Birth

In verse fourteen we have His birth recorded in these wonderful words: "The Word was made flesh and dwelt among us." The One who was the Son of God from all eternity became the Son of Man from His birth. Marvel of all marvels! He Who made all in creation, was "made flesh" (John 1:14) yea, "made of a woman" (Gal.4:4) in order to provide salvation. "'Twas great to speak a world from naught, 'twas greater to redeem."

His Rejection

In verses ten and eleven we have His two-fold rejection. First, by the world: "He was in the world . . . and the world knew Him not" (v.10). At birth there was for Him "no room . . . in the inn" (Luke 2:7). The inn is typical of the world, in which there was room for pleasure and business, but none for Christ. How sad! Secondly, His rejection by His own. "He came unto His own, and His own received Him not" (v.11). When Pilate presented Him, saying "Behold your King!" they cried out "Away with Him . . . crucify Him . . . we have no king but Caesar" (John 19:14, 15). Afterwards they nailed Him to the Cross (see Acts 4:27) and upon that Cross the first prayer of their rejected Messiah was "Father, forgive them; for they know not what they do" (Luke 23:34). God waited in long suffering mercy to forgive them both individually and nationally (Acts 2:38, 39; 3:17-26). They hardened their hearts and closed their ears (Acts 28:27); therefore "wrath has come upon them unto the uttermost" (1 Thess.2:16).

His Reception

With His rejection by Israel and the world is seen the reception of Him by the "many" (John 1:12) of Jew and Gentile,

who as individuals receive Him by faith and become the sons of God (John 1:12; Gal.3:26; 4:6).

His Sacrifice

In verse twenty-nine we have His sacrifice foreshadowed, "Behold the Lamb of God." Christ through His death as the Lamb of God satisfied the claims of justice, therefore salvation full and free is offered to "Whosoever will." The Baptist after pointing to Him as the Lamb of God (v.29) bare record, saying "I saw the Spirit descending from heaven like a dove, and it abode upon Him" (v.32).

We may see here a picture of Pentecost, at which time the Spirit of God descended from heaven (Acts 2:4) after Christ, the Lamb provided by God, had offered Himself in sacrifice. The verses following (35-38) bring before us a picture of what has been taking place since the descent of the Holy Spirit. We have a preacher (v.35) and his subject was "the Lamb of God" (v.36). What a glorious subject! The preacher presented his subject and there was a corresponding act of faith which resulted in following Jesus (v.37). Then another person was brought to Christ, and believed in Him (vs.41,42). In verse 43 we read that Jesus said to Philip "Follow Me" and thus another was added to His followers. The scene does not end here, for Nathanael (vs.45,47) was also told of Christ and led to accept Him.

Here we see a beautiful picture of what is now taking place since the death of the Son of God and the descent of the Spirit of God. The Lamb of God is presented to mankind, and many like Andrew, Peter, Philip and Nathanael accept Christ as their Savior.

This will continue until the Lord comes again for His own, when He will raise the sleeping saints and change the living saints. He will take them to be forever with Him; they will then be like Him. After an interval of time He will come forth from heaven with His saints (Rev.19:14) to judge His foes and also to set up the millennial kingdom.

We have now come to

His Reign, vs. 49-51.

The story of Nathanael's conversion portrays a millennial scene. The fig tree (v.48) typifies the nation of Israel. Nathanael speaks to us of the remnant who will turn repentant to the Messiah and acknowledge Him as "King of Israel" (v. 49). The universal reign of the King of Israel in heaven and earth during the kingdom age is seen in verse 51, where Christ called Himself "the Son of Man." This is His millennial name and to Him in that character the earth will be put into subjection in the kingdom age (Heb.2:8). Eternity will dawn after the close of the kingdom period. (Cf. Rev.20:7 with Rev. 21:1.)

Thus we have briefly surveyed eternity to eternity as revealed in this wonderful chapter.

Reader, where will you be in eternity?

Types of Christ—Adam

By GAVIN HAMILTON

Scripture is pregnant with the glories of Christ. He is the Man Whom God delights to honor. He was possessed in the eternal past, as the vessel of the Divine pleasure, to be the One Who should bring in creation (Col.1:16); Who, by His death as the Lamb of God, should effect redemption (1 Pet.1:18-20); Who, as the glorified Man in heaven, should be the Head of the body, the Church (Eph.1:19-22); Who, in the dispensation of the fulness of times, should be the supreme administrator in spheres both celestial and terrestrial (Eph. 1:9,10).

The last word will never be said about Christ. Despite the revelation He has given of Himself, and despite all that He will discover of Himself in the coming ages, He will ever remain the inscrutable One. In the days of His humiliation He said, "No man knoweth the Son but the Father" (Matt.11:27); and of Him, in regions of glory above, we read, "He hath a name written, that no man knew, but He Himself" (Rev.19:12). The poet has well said:

*"The high mysteries of His name,
An angel's grasp transcend;
The Father only, glorious claim!
The Son can comprehend."*

In order to enable our minds to apprehend Him, the Spirit of God has been pleased to set Him forth in a variety of types. These have been classified thus: (1) Persons (Rom.5:14); (2) Events (1 Cor.10:11); (3) Things (Heb.10:20); (4) Institutions (Heb.9:11); and (5) Ceremonials (1 Cor.5:7). It is with the first of these that we will occupy our minds and begin where God begins, with Adam, who was a figure of Him that was to come (Rom.5:14).

Incarnation

The creation of Adam was the direct result of divine consultation. God Triune (Elohim) said, "Let us make man" (Gen.1:26). In this we have a portraiture of the incarnation of Christ. Mystery, magnificence and majesty surround this stupendous fact. He who was in the form of God took hold of the form of a servant: He who was rich became poor: He who was greater than angels became, for a little while, inferior to them: He who is God over all assumed manhood forever. As in creation, redemption, salvation and administration, where God Triune operates, so in incarnation. God prepares the body in which Christ executes His will (Heb. 10:5-10); the Spirit produces that Holy thing born of a virgin, called the Son of God (Luke 1:35); the Son Himself partakes of flesh and blood to defeat the devil and deliver His creatures (Heb.2:14,15). His humanity thus bears the impress of infinite perfection. He possesses spirit and soul and body; He comes into the world as that holy thing; He travels through it as the unimpeachable One; and He passes out of it as a spotless Sacrifice. This is the Man Who adorns the eternal glory with His presence.

Image

Man is the masterpiece of the Creator. He was made in the image and likeness of God. It has been tritely but truly said that "Image represents and likeness resembles." The presence of sin, however

much it has defaced the image of God in man, has not eradicated it (1 Cor. 11:7). He still represents God. The divine ideal, however, is Christ, Who is the image of the invisible God (Col.1:15; Heb.1:3). All that God is has been perfectly revealed in Christ. Divine persons, Father, Son and Holy Spirit, are discovered to us. God is no longer in the thick darkness, where He is only partially revealed or known, but in the light where He is known perfectly. We see Him not in His back parts, but face to face. Well might we say, and sing:

*"In Thee most perfectly expressed,
The Father's glories shine:
Of the full Deity possessed,
Eternally Divine."*

In Relation to God

Since God created man a moral being and not a machine, it is reasonable that he should be responsible to answer in every detail to the desires of his Master. "The tree of the knowledge of good and evil" was the great test—a test in which he utterly failed. Not so with Christ. The great problems of "good and evil" have been solved in Him. He loved righteousness and hated iniquity in life, whilst His death witnessed the expiation of iniquity and the establishment of righteousness. In virtue of this He has been announced as the Man of the Divine pleasure (Matt. 3:17); the One of whom God has said, "Give this Man place" (Luke 14:9); the One "Who was anointed with the oil of gladness above His fellows" (Heb.1:9); and the One who will take the rule of all things in the coming day (Psa.24). How blessed to apprehend and appreciate that our God rests and delights in this Man eternally!

In Relation to Woman

Eve is seen as a figure of the Church in a threefold way in these first two chapters. She comes before us in chapter 1:26 in relation to the purpose of God—seen in Adam; in chapter 2:18 she is spoken of when Adam comes upon the scene; and latterly is seen taken from him—his counterpart (Gen.2:21-25). The Church is the vessel of the Divine purpose (Eph.3); was spoken of by Christ in the days of His

flesh (Matt.16); and comes to light consequent upon His death, resurrection and ascension (Eph.1). The manner in which Eve is brought to Adam is highly significant. His deep sleep signifies the Christ being put to death under the hand of God (Psa.22); the rib taken from his side, that which formed Eve, finds its counterpart in the Church, being the direct reproduction of that which Christ is; the building of the woman intimates the present action of God in the building of the Church; and her being brought to the man suggests our home-going presently for the marriage celebration (Rev.19). Christ, in that day, will present us to Himself, an all glorious Church, having neither spot nor wrinkle nor any such thing (Eph.5:25-27). We shall then be as like Himself as Almighty power can make us.

In Relation to Creation

The grand purpose of God in forming and furnishing the heavens and the earth found its expression in Adam being set up as the head of creation. He was earth's sovereign lord—all things being in subjection to him (see Gen.1:26,27, Psa.8). His universal lordship, however, was short-lived. Sin snatched the crown from his head, took the sceptre from his hand and involved the creation in positive ruin. All awaited the manifestation of another Man, "the last Adam," to restore that which He took not away. By His blood-shedding He not only bought the world, but laid the basis for the reconciliation of all things (Col.1:20), and the emancipation of the groaning creation (Rom.8:23). This clears the way for the purpose of God to materialize. He will gather together in one all things in Christ, both which are in heaven and which are on earth, and have Him acknowledged universally (Eph.1:8-10). Then:

*"Jesus shall reign where'er the sun,
Doth his successive journeys run:
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."*

In Relation to the Race

The Bible is really the history book of two men. They are Adam and Christ. Each is a representative man so that each has a

generation (Gen.5:1; Matt.1:1). The "First Adam's" headship began consequent upon his fall, and involved his race as inheritors of sin, death and judgment. The headship of the "Last Adam," however, began after sin was expiated, death conquered and the judgment of God sustained. His race, united to Him on resurrection ground, has become the participants of righteousness, life and justification of life (see Rom. 5:12-18). They are livingly and lastingly united to the One who lives in the power of an indissoluble life, and who by His "inbreathing" (John 20:22) has bound them with Himself in the bundle of life (Rom.8:9). He has secured for them—for us—life eternal and assured resurrection (1 Cor.15:21,22).

Lean Hard

Lean hard upon God's everlasting love,
And though the burdens press
Just lean the harder, and thy soul shall
prove
His precious, perfect rest.

Lean hard upon God's everlasting love,
And though the trials come
Thou art so near His side they cannot
move
Thy soul from this dear home.

Lean hard upon God's everlasting love,
And though the way be drear,
In His sweet presence there is joy and
peace,
And rest from every fear.

Lean hard upon God's everlasting love,
And thou shalt conquer all;
The world, the flesh and Satan's host shall
then
Defeated 'round thee fall.

—EDITH M. BENNETT,
Youngstown, Ohio.

"There is not a scrap of Unitarianism in the Bible. The refrain 'Without the shedding of blood is no remission' is heard in one form or another from Genesis to Revelation."

The Glories of Salvation

By HAROLD HARPER, Dublin, Pa.

Isaiah 52:1-12

The Book of Isaiah is divided into two parts, these parts being diverse in matter and in style. Part 1, chaps.1-39, deals primarily with the then present state of the nation. Part 2, chaps.40-66, depicts in glowing terms the future restoration and blessing of the nation of Israel under the reign of her Messiah. The second part is divided into three sections by the words "There is no peace saith the Lord unto the wicked" (48:22 and 57:21). In the second section of Part 2 of the book there is much precious teaching concerning Christ and His salvation. We need to remember that Israel's future Millennial glories are figures of the believer's present spiritual blessings in Christ.

Salvation (vs. 3, 10)

What a wealth of meaning is gathered into that word. It is the all-inclusive word of the gospel. Its past, present and future aspects are suggested. Here are told out man's condition and need, together with God's remedy in the Person of His Son. The words "sold" and "oppressed" (vs.3 and 4) speak loudly of man's lost condition without Christ. He is sold into the hands of his enemy, who in turn becomes his oppressor. The nation of Egypt is mentioned. Egypt is a figure of the world as to its resources. As Israel in her former days was enslaved by a cruel tyrant so is all mankind "in bondage worse than theirs by far." But God's mighty arm wrought on their behalf, and they were redeemed by blood and by power. In this portion "the arm of the Lord" is brought before us as the instrument of God in their deliverance. Does not all this speak of our Lord Jesus (see also chap. 53:1) Who wrought a great deliverance and Who achieved a greater victory through His death on Calvary and His resurrection from the dead? Because of His finished work what "beautiful garments" (v.2) are ours. These are described in Isa.61:10 as "garments of salvation" and "the robe of

righteousness" which is "upon all them that believe" (Rom.3:22).

Revelation (v. 6)

We have been saved for a purpose—not only from hell, but that we might know and love the One who saved us. In this verse we have the revelation of His Name to those who had been "redeemed without money" (v.3). Our Lord Jesus when speaking to His father in His high-priestly prayer said, "I have manifested Thy Name unto the men which Thou gavest Me" (John 17:6), and told us that life eternal consisted in "knowing Thee, the only true God, and Jesus Christ whom Thou hast sent" (v.3). Do we thus know Him? Are we "increasing in the knowledge of God" (Col.1:10)? David sang, "They that *know* Thy Name shall put their trust in Thee" (Psa.9:10). Amid these trying and troublous times a present experimental knowledge of Christ—the revelation of God, will keep our hearts in peace.

Propagation (v. 7)

This knowledge is not to be kept selfishly to ourselves. Yea, when it becomes a living vital force in our lives we will haste to share it with many who know not our Lord. In this verse we read about "publishing peace" and "publishing salvation." My brethren, we have the most glorious message in all the world to proclaim unto the sons of men. How beautiful in God's sight are the feet of every one who seeks to make Christ known. When the woman of Samaria tasted the living water we read that "she left her waterpot and went into the city" with the "glad tidings of good things." When first we trusted Christ how gladly did we seek the salvation and blessings of others. Has the message of grace lost its living force in our hearts? David sang, "Restore unto me the joy of Thy salvation, THEN will I teach transgressors Thy ways, and sinners will be converted unto Thee" (Psa.51:12, 13). Does this not explain the lack of gos-

pel blessing in so many companies of believers? We need our joy restored—we need a return to our first love, after which we will see God's arm laid bare in our midst as of old.

Separation (v. 11)

There has ever been the message of separation in connection with the truths relating to salvation—not separation from Christians, but from all that would bring dishonor upon His Name. Our Lord Jesus "gave Himself for our sins that He might deliver us from this present evil world" (Gal.1:4). Is the power of this truth losing its force with us? Is it not possible to become so broad that we lose depth thereby? In this portion we find the truth of separation from all that is contrary to His holy will insisted upon. Along with this is personal holiness of life commanded—"Be ye clean that bear the vessels of the Lord." That alone which will enable us to put this truth into practice, is the enjoyment of the presence of our Lord with us. Moses uttered a great truth, "Wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people from all the people that are upon the face of the earth" (Ex.33:16). May we know still more and more of companionship with the risen Son of God as those two who, while walking on the Emmaus road with Him, enjoyed burning hearts as He opened to them the Scriptures.

Preservation (v. 12)

The enjoyed presence of our Lord not only insures our separation from all that is contrary to His revealed mind and will, but also it is our defense. As "the hosts of the Lord" after being sheltered by the blood of the lamb in Egypt, moved out of the land of bondage across the desert to the land of promise, the manifested presence of Jehovah preserved them from their enemies (Ex.14:19,20), so does the presence of our Lord by His Spirit keep His own from that which would hinder or molest. In our chapter (Isa.52) not only does He go before His own (words that He used in John 10:4 to define His position toward

them), but also He is their rereward. Safe are those who put their trust in Him. He who died for us on Calvary lives for us on the throne, and with confidence we can go forward with our eyes upon Himself, the risen Son of God.

"Be Ye Warmed"

By HAROLD P. BARKER

What the Lord Jesus really said was: "Many are called, but few are chosen" (Matt. 22:14), but what the little girl thought the preacher said, when he gave out the text, was: "Many are cold, but a few are frozen."

Is there not a terrible amount of truth in the child's distortion of the verse? "Many are cold." Two chapters further on the Lord Himself predicted: "The love of many shall wax cold," and who can close his eyes to the evident fact that the prediction has turned out to be only too true?

The days in which our lot is cast are well described in the address to the church of the Laodiceans, and one of the Lord's most serious charges against those who bear His Name is this: "Thou art lukewarm" (Rev.3:16). The out-and-out coldness of atheism would be better than this deadening lukewarmness, for at all events there is sincerity in an atheist declaring himself to be one. But what sincerity is there in one who belongs to Christ acting as if he belongs to the world?

"But a few are frozen!"—frozen in heart and frozen in speech. They are like the great Asiatic rivers that flow northward into the Arctic Ocean, *frozen at their mouths!* Would to God it were true that only "a few" were thus! For even one Christian to be icy in speech, frozen up, as far as any testimony for Christ is concerned, is a shame.

We are here to warn men of their danger and point them to the Savior. But what if we resemble the fire alarm that had a printed card, "Not in use," attached to it? We become mere cumberers of the ground.

Cultivation under strictly regulated

conditions has produced seedless oranges, seedless grapes, etc. And the artificial conditions under which many Christians live make them "seedless Christians." They produce no fruit; they utter no life-giving word; they live barren lives; they win no others to faith in the Savior.

But He is still able to cast out the dumb devil! It is significant that the miracle recorded in Luke 11:14 when the Lord did this, immediately follows His instruction on the subject of prayer. For it is not enough to be initiated into the art of effectual prayer. We may learn the conditions for this and yet remain "frozen at the mouth"—frozen towards God in prayer and frozen towards men in testimony.

How we need to be *warmed!* Now our blessed Lord is not like the person in James 2:16 who says: "Depart in peace, be ye warmed," without providing the fire!

He still knows how to kindle "a fire of coals" and to call us to enjoy its warmth, and by the side of it to be *fed*. When Peter heard the gracious invitation to come by the fire, and eat (John 21), how sadly his memory must have gone back to that terrible evening when he had warmed himself (or tried to do so) at *the world's fire!* (John 18:25). It is as if the Savior said: "My poor disciple, you have no need to go for warmth and good cheer to any other fire; come and get warm and be filled by the fire of My love."

That is the place for frozen people to get warmed, for cold hearts to be melted, for lukewarm souls to be set aflame with gratitude and zeal. Lord, evermore keep us there!

"Study to show thyself approved unto God;" for God's approbation is abundant compensation for all men's condemnation or mis-representation, but there is no compensation for God's condemnation.

—Jas. McKendrick.

"My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor. 12:9).

Brief Truth in Prose

By the late T. BAIRD

1. "Natural" suggests a person who has no link with God; "carnel" implies a person who is *partly* linked with God and *partly* linked with the world; "spiritual" indicates the condition of a person who is utterly detached from earth and engrossed with God.

2. I have long since noted down rules in daily life. One is to place the *best* construction upon every act, and even when the *worst* is proved, to call that which is worst no worse than it is.

3. Don't let us mistake Christ's meaning. He does not mean that our love should *equal* His, but it should *resemble* His. Not that it be of the same *strength*, but of the same *kind*.

4. If Christ had never been to come, the Old Testament would never have been written; and if Christ had never come the New Testament would not have been written.

5. We must trust God to keep us from *thoughts* of sin as well as from *deeds* of sin. Sin in thought is sin in the womb, sin in deed is sin in the life.

6. If there had been no *punishment* for human sin there would have been no *righteousness* in God's character. If there had been no *forgiveness* for mankind there would have been no mercy in God's heart.

7. God laid the thing that he *hated* most on the person He *loved* most. The thing that God hated most was sin; "Do not that abominable thing which I hate;" and the person whom God loved most was Christ, yet He "laid on Him the iniquity of us all."

8. God's righteousness requires a righteousness which His righteousness requires Him to require. God's holiness compels Him to a holiness which His holiness compels Him to compel. God's justice forces Him to a justice which His justice forces Him to enforce. God's equity demands an equity which His equity demands Him to demand.

Our Lord's Trouble

Three Times Mentioned

By G. M. J. LEAR, Argentina

(Continued from Last Issue)

3. John 13:21: "When Jesus had thus said, *he was troubled in spirit*, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." Here we enter into the realms of gloomy, awe-inspiring mystery, as we perceive the sinister figure of the arch-enemy, seeking by all means to compass the destruction of the Son of Man. He is troubled here *because of diabolical hatred, shown in His betrayal*. How much He felt the perfidy of Judas we may see in Psalms 41 and 55. He had treated him as the rest of the apostles, and none of them even suspected the devilish character of their companion right up to the end (John 13:28,29). Yet Jesus made no mistake, as has been hinted in books with modernist tendencies, when He "chose" Judas (John 6:70), for it is distinctly stated that He knew from the beginning who should betray Him (John 6:64). But behind all this treachery against the Lord (a treachery which will also be a much used weapon against the remnant in the days of the Great Tribulation, see Isa.21:2; 24:16; Micah 7:5,6), we can trace the scheming of Satan in his age-long antagonism against the Son of God. Enmity against the good is seen from the days of the old prophecy of Gen.3:15, and the thwarting of God's purposes is seen to be the great object of the Prince of this world. He brings about the awful corruption in the days of Noah; he induces Abraham to deny his wife; he procures the wholesale slaughter of the house of David (2 Kings 11:1), the dreadful consequence of the false alliance between the godly Jehoshaphat and the impious Ahab. During the life of our Lord, we see him stirring up Herod to the massacre of the Bethlehem infants, tempting our Savior in person, seeking to destroy Him on the lake, and finally to crush Him on the cross and prevent His triumph (see John 14:30 and Col.2:15). We are particularly told that, after Judas had received the sop, Sa-

tan entered into him, in order, no doubt, personally to direct the forces of evil in the great climax denoted by the names, Gethsemane, Gabbatha and Golgotha. What a surpassingly decisive conflict is raging here! What infinite issues are involved! Little wonder, then, that our Lord is "troubled in spirit"!

And, as we thus contemplate the thrice-mentioned trouble of our blessed Redeemer, thinking of that "hour of deepest woe," through which His suffering spirit passed, His wonderful voice reaches us with a healing caress in every syllable: "*Let not your heart be troubled.*" What a peerless, precious, perfect Savior we have! He undergoes the terrible trial of a triple trouble in order that we might have the priceless possession of perpetual peace! He says to us, in effect: "I have borne all the pain and agony for thee, that thou mightest have joy and delight for ever; I have suffered thy trouble, that thou mightest share My triumph; My soul has been troubled, 'Let not thy heart be troubled.'"

May reader and writer alike experience much of this rich legacy of our Lord: "My peace I leave with you"; and then, when we reach the end of the journey, we shall, as John Bunyan has so well expressed it, enter into the joy of the Lord,

*"Who guided the pilgrim up, beyond
The Valley of Death and the Slough of
Despond,
And Doubting Castle, and Giant Despair,
To those Delectable Mountains fair."*

"What a victory Christ has gained for His people! Not a victory such as the poor clay kings of the world gain who wade to their thrones through the blood of millions of their fellow-men, but this mighty Conqueror gains His victory by the shedding of His own blood, by Himself becoming the victim."

—

"The clouds hold the blessing. There could be no refreshing rain upon the earth apart from the clouds."

—

"The calm of a soul which reposes in the will of God is unspeakable."

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

Verse 26. for the shewing, I say, of His righteousness at this present season:—The original has a change of preposition from *eis* in verse 25 to *pros* here. In the former case we might render "for an exhibition," and here "with a view to an exhibition." We should probably take this phrase at the beginning of verse 26 in immediate connection with the end of verse 25. Thus the phrase "for the shewing of His righteousness" is not a mere repetition of what is said in the first part of verse 25, for the phrase "at this present season" stands in contrast to "aforetime" in the preceding verse.

The word *kairos*, "season," is to be distinguished from the word *chronos*, "time," in that *kairos* lays stress upon events which mark or characterize a period, while *chronos* merely marks it out as a period of so much length. Our English words, season, or epoch, express the difference. Cp. 5:6, R.V., which recalls the present passage.

that He might Himself be just, and the justifier—This explains what has just been said about the exhibition of God's righteousness as the design for which He set forth Christ Jesus to be a propitiation, and as the reason of His forbearance. The two words "just" and "justifier" express, first, the character of God as Judge, and then the pronouncement of His sentence consistently with His character as such. Stress is laid upon His character by the word "Himself." As the righteousness of God is the special point of the argument in the passage, the word "and" should not be taken to mean "and yet," as if the two thoughts of the righteousness of God and His act in justifying were set in contrast. Instead of this, what is set forth is that His act is quite consistent with His character. Again, we cannot take the word to mean "and therefore." There is no reason to insert any other word. God's righteousness in providing a propitiation, and His justifi-

cation of the believing sinner, are shown to be perfectly harmonious. Without the death of Christ justification would have been unjust and impossible; for to justify sinners is forbidden in the Law (Deut. 25:1). On the basis of His death, that is both possible and consistent with the attributes of God.

of him that hath faith in Jesus.—lit., 'of the one (who is) of faith in Jesus,' that is to say, every one who is characterized by faith, whose character is formed by faith in Him. They are marked as those whose justification is not by works but by faith. Compare the phrases "they which are of the Law" (Rom. 4:14). The literal rendering "faith of Jesus" is not to be pressed. Jesus is the object of faith, as in verse 22; see note there.

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- (2) All Boasting Excluded (3:27-31)
 (a) The Unity of God's Being and the Character of His Work (vs. 27-30).
 (b) The Law Established (v. 31).

Introductory Note

In the following passage faith is regarded as a law, or principle, which excludes all human glory. It shuts out all possibility of works as a means of justification (vs. 27, 28). Hence in the matter of faith Gentiles are on the same ground as Jews, and the confirmation of this lies in the fact that "God is One;" that is to say there is not one God for the Jew and one for the Gentile. The argument is based not only on His character but upon His work, which is consistent therewith. As Jew and Gentile have alike been shown to be guilty before God so now each must derive the benefit of justification in the same way, namely, by faith.

- (a) The Unity of God's Being and the Character of His Work (vs. 27-30).

Verse 27. Where then is the glorying?—*Kauchēsis* is the act of glorying, whereas *kauchēma* is the ground or matter of glory-

ing, as in 4:2. As examples of this distinction the former word, used here, is also in 1 Thess.2:19, while the latter is in Gal.6:4. In 2 Cor.8:24 the apostle speaks of His act of glorying, *kauchēsis*, in the liberality of the Corinthians, while in 9:3 he exhorts them not to rob him of the ground of His glorying, *kauchēma*. *Kauchēsis* is again used in 15:17.

It is excluded.—lit., "it was shut out." The aorist, or point, tense indicates the completeness of the act. The Divine means of justification excludes absolutely all self-approbation.

By what manner of law?—i.e., "by what sort of principle has the glory been excluded?" *Nomos* here stands for an institute or a principle of procedure.

of works? Nay: but by a law of faith.—i.e., "is glorying excluded by a sort of principle of works obtained by merit?" "Nay," says the apostle, "but by a principle which demands faith only on man's part." The phrase "law of faith" stands for the Gospel. There should be no definite article, as in the A.V. The absence of the article, instead of stressing a particular law, lays stress upon the two contrasting laws or principles themselves. That the word "law" is used in connection with the Gospel is a reminder that the Gospel itself has the same authority as the Law of Sinai.

Verse 28. We reckon therefore.—The Sinaitic ms. and other mss. confirm the reading "for," instead of "therefore." That is to say, verse 28 introduces, not a conclusion, but a confirmation of what has just been stated. "We reckon" conveys the idea not of uncertainty but of confident assurance.

that a man is justified—*anthrōpos*, "man," stands, not for man in distinction from other beings, but for anybody of the human race, whether Jew or Gentile, without reference to sex or nationality. The word is a reminder of the solidarity of the race, and of the fact that a common humanity underlies all merely national distinctions. (See notes on Galatians by Hogg and Vine, pp.97, 306).

by faith apart from works of the law.—Faith and works of law, as a ground of

justification, are mutually exclusive. See Gal.2:16. The definite article here shows that the Law refers to the Mosaic Law, and that in its entirety, both ceremonial and moral.

A person is reckoned righteous by God on the ground of faith and not on the ground that He has done what God commands in His Law. Cp. 3:20,22. In verse 28 "by" is *dia*, "by means of," which lays stress on the condition of the instrumentality. Here the word for "by faith," is simply in the dative case without a preposition, which lays stress upon faith itself.

Verse 29. Or is God the God of Jews only? is He not the God of Gentiles also? Yea, of Gentiles also:—The first question suggests the alternative. Faith is not a national quality, so neither is God merely a national God. Justification is not granted on a condition which only those who are under the Law can fulfil.

Verse 30. if so be that God is one,—That is to say, there is not one God for the Jew and one for the Gentile. The "if so be" does not imply any uncertainty, but signifies that it is left for the readers to recognize the fact. The phrase is equivalent to "assuming that;" see also 8:9,12 and 2 Thess.1:6. It was a foundation truth of the Jews' religion that there is only one God. See Deut.6:4; Isa.42:8; 44:6. Hezekiah addressed Him as "The God, even Thou alone of all kingdoms of the earth" (2 Kings 19:15). See also 1 Cor.8:6; Jas.2:19, etc.

and He shall justify the circumcision by faith, and the uncircumcision through faith.—The future tense "shall justify" does not indicate mere futurity, it suggests rather an unalterable principle, upon which God acts, a principle with which His acts are ever consistent. The first part of this verse states the great attribute of God, His unity, the second His action, His mode of justification. The two are entirely harmonious. His acts are the expression of His attributes. Then as to man's condition, since Jew and Gentile have sinned, and there is only One God over all, the means of justification are the same for all. The change of preposition from "by faith" to "through faith" is to be noted. It is not, as has been

suggested, simply an alternative without distinction. In the case of the circumcision the phrase is, literally, "out of faith," and this seems to suggest that justification is not "out of" the Law, as a suggested source from which Jews could seek righteousness. They had been tried on the principle of works of the Law, which the Gentiles have not been. There was no such external source possible to be suggested for the Gentile, so the uncircumcision is said to be justified simply "by means of" faith.

(b) The Law Established (v.31).

Verse 31. **Do we then make the law of none effect through faith?**—Since the apostle is obviously anticipating an objection on the part of a Jew (for he has been specially appealing to Jews in this passage), the word "law" here, in spite of the fact that there is no definite article in the original, would seem to refer to all that is embodied in the Old Testament as the Divine standard of right and wrong. The word *katargeō*, here rendered "make of none effect," signifies "to render inactive" or "useless," and so "ineffective." [The word is worthy of study, in all its occurrences, from a concordance, and for a detailed list see Notes on Thessalonians by Hogg and Vine, page 262.] The question asked is whether the effect of the preaching of salvation by faith is to deprive of their authority the moral enactments of the Law.

God forbid: nay, we establish the law.—It has been shown that the Law is of no avail for justification; justification by faith, however, so far from invalidating the Law, establishes its authority. Both the requirement and its curse have been satisfied by Christ. As the next chapter shows, even the Old Testament itself sets forth faith as the condition upon which God pronounces justification. Neither does justification by faith make of none effect the moral obligations of the Law for the believer. This is shown in the latter part of the Epistle.

The subject of faith in the passage from verse 22 to verse 31 may be set forth in outline as follows:—

(1) Faith instrumental — righteousness comes through it (v.22).

- (2) Faith universal—it is open to all men (v.22).
- (3) Faith basic—the propitiatory sacrifice of Christ is its basis (v.25).
- (4) Faith, a testimony to God's character — justification by faith vindicates God's righteousness (v.26).
- (5) Faith, an excluding principle—it excludes glorying (v.27).
- (6) Faith absolute—faith and works have nothing in common regarding justification (v.28).
- (7) Faith, a testimony to God's Being—it is arranged by the same Person for both Jew and Gentile (v.30).
- (8) Faith confirmatory—it establishes the Law (v.31).

A Study of the Epistle to the Galatians

By JOHN BLOORE, Plainfield, N. J.

Chapter 4

What Characterizes Sonship?

In contrast to the condition before faith came, the apostle has asserted the believer's sonship since he is Christ's and so Abraham's seed through faith. He now further develops what this involves, and then shows the serious aspect of the Galatian deflection, finally enforcing his argument from the history of Abraham's two sons. In doing this he identifies the believer as a son with Isaac—the son according to promise and so of faith, and after the Spirit and so not after the flesh. The development of this occupies the next chapter.

First, then, reference is again made to the condition under law. This was permitted to continue until the fulness of the time had come. It came to an end in the coming of the Son by whose work believing Jews were redeemed from under law and received sonship. Sonship means to be accorded full recognition, and so enjoy both the freedom and privilege which belong to the place of a son. As to the Gentiles there had been no such period of guardianship, and those who believed were at once sons through faith (ch.3:26); and "because ye are sons," as the conse-

quence of this, "God sent forth the Spirit of His Son into your hearts, crying, Abba, Father." So each believer was now a son and heir through God, made such by Him. How blessed this place! For having received the Spirit means to be introduced into a relationship toward God which has its character from the Son Himself, as the Spirit of whom the Holy Spirit now indwells us. If because we are sons this is the character which the Spirit takes as sent into our hearts, then our sonship is characterized by what pertains to the Son—it is recognition, privilege, enjoyment, all in life and righteousness according to His place as the Son who came from God and has now returned to God, taking His place there as One who had first addressed a company on earth as "My brethren" to whom His God and Father is now their God and Father. Marvelous grace! So then He, the Son come of woman, come under the law, gave Himself for our sins, endured all involved in the curse brought by law, and now sets all who are of His faith in the enjoyment of sonship in the power of the Holy Spirit as being *His* Spirit, the One who as this brings us into what it means to know Him and be associated with Him through faith.

The Character of the Galatian Deflection

This sonship is distinctively of heavenly character. Certainly the elements of the world have no place in it. The law was of the latter order, for it dealt with man in the flesh. It appealed to the natural mind and to the senses as having a worldly sanctuary and a religious system of physical, material ordinance and ceremony. It was suited to men's thoughts, and all forms of human religion bear a similar character. God had fully shown that elements of this nature, even when used by Him and made to serve in a manifestation of His own holy requirements as in the law could do nothing for man. Thus He made evident that man's blessing must be by grace through faith. Still the Galatians were now turning to this very system of law, did they realize that this was turning again to what they had left in

idolatry to be again in bondage to the same weak and beggarly elements? This was the character their action had in the sight of God now that the substance in the Son having come had replaced the shadow with its worldly elements. The sad fact is that Christendom is immersed in this very form of vain religiousness in which days and months, seasons and years have supplanted spiritual reality, making worship to be form and ceremony humanly controlled instead of being in spirit and truth as led by the Holy Spirit. The great buildings, the costly array, the elaborate ceremonies, the system of clergy and laity are the outgrowth of the Galatian error, and with this came the beclouding of the truth of the gospel, in fact its perversion generally speaking.

The Changed Attitude Toward the Apostle

The utter diversity of the Judaistic teaching to which they were turning from the gospel which Paul had brought to them was illustrated in their change toward him personally. When he came among them in such fleshly infirmity as would naturally provoke the temptation to reject him and his message, they had done him no wrong, but received him as an angel, even as Christ Jesus. In fact they had congratulated themselves on being so favored as to have him among them, and now it seemed they considered him as an enemy, as one doing them harm, because he told them the truth. I suppose the Judaizers represented him as one who harmed them because he refused to allow that circumcision and law observance were necessary to full blessing. In this he acted, they would claim, to their detriment instead of advantage. They on the contrary were zealous for their perfection. Paul denounces their zeal as base selfishness, they wished to gain them for themselves so as to exclude him. But then was that for which the Galatians had shown such zeal when he was present no longer right? for it is good to be zealous at all times in what is right, and they were now turning away. This revived for him all the deep spiritual exercise experi-

enced at the first until Christ should be formed in them, not in the sense of new birth but as developed so that they would be spiritually mature. He was perplexed as to how to deal with them. But surely they will listen to the law, since they desire to be under it. He will vindicate the liberty of the gospel by appeal to the law's own testimony.

(To be Continued)

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

Chapter Nine

Saul, the People's Choice

One of the saddest stories on record begins in our chapter—that of Saul. The brightness surrounding his early days is darkened only too soon by the clouds of unbelief and disobedience; and we follow him with tear-dimmed eyes as he passes through the shades of the pit, into midnight darkness, and we cry, "How are the mighty fallen?"

Saul was the finest specimen of natural man obtainable: the product of the will of the flesh, he stands in contrast to Samuel ("asked of the Lord"), and David, given of God in grace. Saul simply means "asked for," and God gave him in His anger, and removed him in His wrath (Hosea 13: 11).

As Saul appears on the stage, and Samuel gives place to him, retiring to the background, it is Samuel who excels. He is displayed in fresh and incomparable glory, while Saul is discredited from the first.

Not the "choice young man" and the goodly; but the "man of God," is in the light of God's favor, and in the path of His will. Saul may have all the traits that would commend him to man—he may be all that the flesh could desire, but he is sadly lacking in what would commend him to God, and make him a man after His heart. Therefore, he breaks down at every point, and his life's story is a tragedy.

Let us then look at him and learn this lesson—

"Cease ye from man

Whose breath is in his nostrils:

For wherein is he to be accounted of."

Isa.2: 22.

1. The Search for Lost Asses, 1-10

What profit hath a man

Of all his labor

Which he taketh under the sun?

Ecc1.1: 3.

When God answered the carnal desire of His people, and gave them their man, He left no room for complaint on their part; He gave them exactly what they wanted. Saul was a man of youth and beauty, of strength and ability; one that excelled in every respect; a super-man; none could be found anywhere to equal him. His family was of a superior caste—he, the seventh in the line, combined the traits of pride and self-will traceable in "these men which are expressed by their names."

1. A Benjamite—"Son of my right hand," *Power.*
2. Aphiah—"I will utter," *Self-importance.*
3. Bechorath—"Primogeniture," *Nature's claim* (1 Cor.15: 46).
4. Zeror—"Compressed, contracted," *Stability.*
5. Abiel—"Father of might," *Self-confidence,* contrast 2 Cor.12: 9.
6. Kish—"Ensnaring," *Nature's attractions.*
7. Saul—"Asked" or "demanded," *The height of human ambition.*

Although he was "head and shoulders above all the people," Saul was quite short of the glory of God. We notice three things in these verses.

First of all,

He Is Unable to Recover Lost Asses, vs.3-5.

What a contrast he is to David, the man after God's heart. The first glimpse we have of him is a lovely one, "Behold he keepeth the sheep" (1 Sam. 16: 22). How like Christ! Hear Him say, "Those that thou gavest me I have kept, and none of them is lost" (John 17: 12).

Israel had grown weary of the Shepherd's care and His rich repast, and leav-

ing the fold, had become like the ass, "the range of the mountain is his pasture, and he searcheth after every green thing" (cf. Job 11: 12; 39: 8).

But the man sent in search of lost asses is no more able to bring back to God the nation that had wandered than to recover his father's straying animals.

As we follow Saul in his three days' journey, we are reminded of man's vain search for lost blessings. Saul's route took in the mountain of fruitfulness (Ephraim); the land threefold (Shalisha); the place of humiliation (Shalim, "valleys"); and the place of exaltations (Jemini, "my right hand")—"but they found them not" (v.4).

The whole round world is not enough to fill

The heart's three corners; but it craveth still!

Only the Trinity that made it, can Suffice the vast, triangled heart of man.

Wearied of his wanderings, and anxious for his father, Saul purposes returning when they reach the land of Zuph ("honey-comb"). "The sweetness of nature," has often stayed the steps of seeking souls from further quest. Happy the man, who at such a stage is directed to the man of God, of whom it can be said, "Ye shall find him" (v.13); and finding him, Saul found a crown and a kingdom.

The next thing we notice in Saul is that

He Is Ignorant of the Man of God, v.5.

What should have been uppermost in his mind never seems to have occurred to him. Although the word of Samuel had come to all Israel (chap.3:1), and the aged prophet's circuit brought him within easy reach of Gibeah, Saul had never felt his need of the link with heaven thus provided, nor does he now turn to God in his perplexity. Happily for him, the servant—spiritually a greater man than Saul—knows of the prophet. He suggests a possible solution to his master's dilemma by enquiring of the "man that stands for God."

But the prospect of meeting this man of God induces Saul to take inventory, and leads to the discovery that

He Is Destitute of Anything for God, v.7.

He says, "What shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" The confession of his poverty reveals his ignorance of grace that asks nothing, but fills empty hands with royal bounty. The fourth part of a shekel of silver in the hand of his servant sets him quite at ease; for he has no thought of drawing near to God—he merely comes for information. The Seer rather than the Prophet is in mind (v.9).

Notes on 2nd Corinthians

By A. N. O'BRIEN, Duluth

Chapter Two

The Apostle was determined that he would not come to them in heaviness, v.1. If he made them sorry, who would make him glad, but those who had been grieved by him, v.2. So he sent a second letter, and still tarried away, lest a meeting at this time might cause further grief, v.3. His first epistle had been penned with anguish, and in tears, but it was inspired by love to them, and a desire that they might perceive how deeply he loved them, v.4. The offender had been punished sufficiently by the assembly, v.6. Now they ought to forgive and to comfort him, lest he be swallowed up of excessive grief, v.7. They should now "assure him of their love," v.8, J.N.D. Thus they would also prove themselves obedient to Apostolic authority, v.9. If they forgave, the Apostle forgave also. He forgave for their sakes, in the person of Christ, v.10. Satan would seek to make them too hard on the offender, that they might not enjoy grace themselves as they should. He ever seeks to drive saints to one extreme or to the other. It is well to know his devices, v.11.

Paul had been at Troas in the preaching of the gospel and "a door had been opened" to him there, but he was so agitated by the lack of news from Corinth, that he could not continue happily in the work of the Lord at Troas. He expected Titus to meet him there with news of them, but Titus was not there. So Paul

bade the saints at Troas goodbye, and went to Macedonia, vs.12,13. Evidently the trip to Macedonia did not decrease his anxiety. "Fightings without and fears within" still beset him, until he found Titus (7;5,6). The meeting with Titus is not directly referred to in chapter two, but evidently the joy and serenity of v.14 is the result of such a meeting with good news from Corinth, and the Apostle bursts out into praise. He says "Now thanks be to God, Who always leads us in triumph in Christ," (J.N.D.). The figure is that of a victorious military leader, in triumphal procession, with the captured leaders of the opposing armies chained to his chariot wheels. God also made manifest the savor of His knowledge, by His servant, Paul, in every place, v.14. He was "a sweet odor of Christ, to God, in the saved and in those that perish," v.15, J.N.D. God gets delight in the preaching of Christ, even if the hearers reject the gospel. To the rejecters "a savor of (from) death unto death," but to the saved "a savor of (from) life unto life," v.16. Well might Paul say "and who is sufficient for these things." There were evidently many even then who corrupted the Word of God. They huxstered it, giving out what would profit them and keeping back what would not advance their interests. How greatly such dishonest use of the Scriptures has increased since then! True servants of the Lord will now, as then, speak "as of sincerity, as of God," v.17.

Gratitude

A Poem for Thanksgiving Day

(1 Thess. 5:12)

In everything be thankful,
 This is God's will for you;
 Give thanks for Spring and Summer,
 For Autumn, Winter, too.
 For stars and moon and sunshine,
 For mountains, forests, plains,
 For earth with hidden treasure,
 For fertilizing rains.
 Give thanks for corn and pasture,
 For flowers of varied hue;
 Give thanks for fruits in season,
 For snow and silent dew—
 For atmosphere and ocean,
 For birds and fishes rare,

For all divine provision,
 For mankind everywhere.

In everything be thankful,
 This is God's will for you;
 Give thanks for home and shelter,
 For comforts, friendships true.
 For light and also darkness,
 For pleasure and for pain,
 For gladness and for sorrow,
 For earthly loss and gain.

 Give thanks God knows the trials,
 You may be passing through;
 Give thanks for grace He giveth,
 For powers He doth renew—

For all His ways of wisdom,
 For chastisement in love,
 For never failing kindness,
 For blessings from above.

In everything be thankful,
 This is God's will for you;
 Give thanks for Cross of Jesus,
 To which all praise is due—
 For grace to solve your problems,
 Or wait till all is plain,
 For songs He gives in sadness,
 For quietness after strain.

 Give thanks for Holy Scripture,
 Its words of promise true,
 Give thanks for strength in conflict,
 Foes many to subdue—

For guidance for the journey,
 For peace amidst our cares,
 For joys divine in service,
 For answers to our prayers.

In everything be thankful,
 This is God's will for you;
 Give thanks that future glories
 Are open to your view—
 For land of brightest splendor,
 Where dwells the Lamb in light—
 For place where comes no shadow,
 No death, no tears, no night.

 Give thanks with heart o'erflowing,
 For you the Savior died,
 Give thanks for glad assurance,
 You shall be glorified.

Give thanks to God the Father,
 Give thanks to God the Son,
 Give thanks to God the Spirit,
 Jehovah, Three in One.

—JOHN RANKIN
 California

The Sunday School Corner

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

The Teacher As a Student

By ALFRED P. GIBBS, Chicago

II He Must Study the Savior

A good motto for the Christian teacher would be, "Wherefore consider Him" (Heb.12:3). Well do we sing,

*"None teacheth, Lord, like Thee;
None can such truths impart."*

Nicodemus could say of Him, "We know that Thou art a Teacher come from God." Mary chose that "good part" when she sat at His feet and heard His Word; and the testimony of the people who heard Him was that He taught "as one having authority." Let us therefore consider four things concerning Him.

1. Let Us Consider the Savior's Material

What was His equipment as a Teacher? We need ever to remember that Christ lived His life on earth as man (1) in perfect dependence upon and devotion to His Father; (2) under the absolute control of the Holy Spirit; (3) in obedience to the Word of God. Let us look at this threefold equipment and remind ourselves that what was His, may now be ours.

(1) His perfect dependence upon the Father. He came to do His will and made it His supreme delight (Psa.40:6-8; Heb. 10:5-9). It was His consuming passion (John 4:34). He lived by the Father (John 6:57; 5:19,30). This dependence was expressed in a whole night spent in prayer, and is summed up by His prayer in Gethsemane, "Not My will, but Thine be done."

(2) His perfect control by the Holy Spirit. Note carefully the relationship of the Spirit of God to Christ at (a) His birth (Luke 1:35); (b) His baptism (Matt. 3:16,17); (c) His temptation (Matt.4:1); (d) His ministry (Luke 4:18,19); (e) His substitutionary death (Heb.9:14); (f) His resurrection (Romans 1:4).

(3) His perfect obedience to the Word of God. This Word He loved, knew, studied, used and obeyed (cp. Isa.50:4-6; Luke 4:4,17; 24:26,44; etc.).

If we would be teachers of the Bible, then our success will be determined by the measure in which we are dependent upon the Father, controlled by the indwelling Holy Spirit, and obedient to the Word of God.

2. Let Us Consider the Savior's Motives

That is, the underlying principles governing all His teaching and actuating all His service.

(1) Love and devotion to the One Who had sent Him (John 17:24,26; 10:17). Unity of heart and purpose with the Father (John 10:30).

(2) Compassion, mercy and grace towards the lost and guilty sons of men. (Study Mark 6:34; 1:41; 5:19; Matt.14:14; 15:32; Luke 7:13; 10:33; 15:30.)

(3) Unstinted and unlimited sacrifice for those He loved, sought, found and taught. He gave Himself (cp. Mark 10:45; John 10:11,15,17,18; etc). Love is measured by sacrifice.

Only as these motivating principles control us shall we be in a fit condition to fulfill His commission "Go ye and teach" (Matt.28:19). Ponder prayerfully 2 Cor. 5:14,15. It is not the amount of our work that will be rewarded at the judgment seat of Christ, but the motive that prompted the service.

3. Let Us Consider the Savior's Manner

That is, the way in which He conducted Himself toward those whom He taught. Read the four gospels for this.

(1) Study His friendliness. Notice His tact in approach, His courtesy, His kindness, His care and consideration for others. Notice how He sought to gain the confidence of the learner and put him at ease in His presence. The children loved to gather round Him. See how accessible He was to all.

(2) Study His fearlessness. When the time came for a determined stand, He shrank not, but fearlessly stated the case. (Notice Luke 14:25-33; Matt.23; John 2:4-17.)

(3) Study His faithfulness. He declared the whole Word. He could say "I have given unto them the Word which Thou hast given Me" (John 17:8, etc.). Let us seek by His grace to manifest this friendliness and faithfulness toward those whom we seek to teach, and we may be sure that we too shall have, as He, the approval of our Father.

4. Let Us Consider the Savior's Methods of teaching. He had many, and suited the method to the individual or the company He sought to teach. Let us name some of these methods.

(1) The parable method. What wonderful parables were His! Here is our warrant for a "suppose" story, *i.e.*, something that could be true in actual fact. It is important to note in Christ's parables that one truth, and one only, is emphasized. Those parables ought to be carefully studied.

(2) The story-telling method. That is, actual incidents are used, and the lesson is taught from the incident. This opens up a wide field for the teacher, for history, both ancient and current, is full of incidents that illustrate the truths of God's Word.

(3) The object lesson method. Christ used both heaven and earth to illustrate His doctrine. Bread, water, a door, a child, a vine, etc. He used the seen to illustrate the unseen; the temporal to illuminate the spiritual.

(4) The question and answer method. He frequently shot a question to His audience that provoked thought and produced conviction.

(5) The example method. An example of this is in John 13. They saw in Him a living embodiment of all He said. "As I have done, so do ye." The teacher is never so effective as when he exemplifies in his life what he teaches with his lips. Contrast this with Matt.23:3. "What we *are*, speaks so loud they cannot hear what we *say!*"

(6) The miracle method. Each miracle was a parable in action. He not only said "I am the light of the world" but He proved it by giving light to a blind man.

He not only said, "I am the resurrection and the life;" He raised people to life. The miracle of regeneration as seen in the changed lives of those who are saved, impresses the need of the new birth indelibly upon the mind of the learner.

(7) The sermon method. That is, plain statements concerning certain truths that admit of no other interpretation (John 16:28-30).

Thus the teacher has in His Lord's example a varied assortment of methods in getting the truth home to the pupil's mind, conscience and heart.

(To be Continued in January)

CURRENT EVENTS

By TOM M. OLSON

Another "Short" Bible

Despite the number of "Shorter" Bibles in existence, Professor Goodspeed of the University of Chicago, has edited another "short" and "rearranged" Bible.

Professor Goodspeed says the complete Bible is "so big, bewildering and obscure that it intimidates most readers."

What could be more "bewildering" than a "short" Bible wherein Amos is the first book and Genesis the seventeenth!

And what could more "intimidate" most readers than the necessity of constantly consulting the index of the "short" and "rearranged" Bible for passages whose location in the complete Bible has been known from childhood!

The real objection to a "short" Bible is the fact that it IS short! It is short of the reader's need, it is short of "all the counsel of God," and it therefore comes "short of the glory of God."

This Man-Made Depression

Dr. A. H. Giannini, chairman of the board of the Bank of America, in discussing present trends stated that "the depression was made by man and it can be cured by man."

Honest confession is good for the soul. It is both surprising and refreshing to have man admit that he is responsible for the

depression. But it is lamentable to hear man boasting of his ability to "cure" the depression. Man has had at least four years in which to effect a cure. Another confession—that of his failure to accomplish a cure—should be forthcoming.

"Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer.9:23,24).

World's Biggest Book

The "Peace Book" has the reputation of being the world's "biggest book." It was exhibited in New York recently. It contains one million signatures. It demands "peace throughout the world forever."

How singular that the "Peace Book" should be prominently displayed at the time when the world is alarmed over the news of the withdrawal of Japan and Germany from the League of Nations, and the possibility of war between Russia and Japan, and the apparent collapse of the Disarmament Conference.

Human demands, signatures and books cannot bring "peace throughout the world forever."

When the now rejected "Prince of Peace" returns and reigns as King over all the earth there shall be "abundance of peace, so long as the moon endureth" (Psa.72:7).

The Size of the Universe

How big is the universe? Two famous astronomers believe the theory of relativity shows the universe has limits and they have undertaken to calculate its size.

The estimate of seventy-six quintillion miles is that of Dr. Willem de Sitter, noted Dutch astronomer; while the figure of one septillion is credited to Dr. Erwin Hubble, astronomer of Mount Wilson Observatory, Calif.

If Dr. Hubble is right, it would take

an airplane flying 100 miles an hour, more than one quintillion years to cross the universe!

Sir Arthur Eddington, noted British astronomer, says that whatever the size of the universe may be, its countless stars, suns and worlds are built up out of electrons and protons, the building stones of atoms. And if you want to know how many atoms there probably are in the universe, write down 10, followed by seventy-eight ciphers.

The marvel of marvels is that the mighty Maker of this marvelous universe was in this world "in the likeness of men" and yet "none of the princes of this world knew Him, for had they known Him, they would not have crucified the Lord of glory" (1 Cor.2:8).

NRA Eagle the "Thunderbird"

Smithsonian scientists, refusing to be quoted, said of the NRA blue eagle: "It's the thunderbird of Indian fame!"

There is a rumor that Chas. T. Coiner, artist who made NRA's eagle, first delved into the thunderbird lore.

Prof. A. J. Fynn says in the book he wrote on the American Indian when he was with the Colorado university: "The fundamental concept of this thunderbird myth is that there flies through the heavens a bird, which on account of its immense size darkens the sky, the flapping of whose wings causes the thunder, the winking of whose eyes creates the lightning, the shaking of whose feathers scatters the rain, and the velocity of whose body produces the wind."

Why was the thunderbird chosen? What was in the mind of those who selected this emblem? Did they wish to leave the impression that the presence of the thunderbird augurs a devastating storm?

The Bible Supreme

According to the London Evening Standard, the British and Foreign Bible Society "probably publishes more books than any other organization in the world." The Society issues Bibles in 669 languages.

Man's literary works have their pe-

riods of popularity and decline; but "the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25).

INTERCESSION

By SAMUEL TAYLOR

Thanksgiving In Thessalonians

Thanksgiving — Their reception of God's Word (ch. 2:13-20).

The Reason

When the Thessalonians heard the Word of God, they received it "not as the word of men, but as it is in truth, the Word of God," and their doing so was a cause for thanksgiving unto God (v.13).

In the present, when the baneful fruits of modernism are so abundant, it is a cause for deep gratitude when persons receive the Bible "as it is in truth, the Word of God," and allow it to work effectually in them.

Yesterday at lunch, a young man, a Christian, was discussing the theory of evolution. He said that at one time he was disturbed by the teaching, but that when he read Heb.11:3, "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear," his mind was set at rest. The Scripture was received by him "as it is in truth, the Word of God," and it effectually wrought in him.

Surely this is cause for thanksgiving!

The Result

Receiving and obeying God's Word, led to suffering. The converts were persecuted by their own countrymen (vs.14-18).

History is fragrant with the names of saints of God who have suffered persecution and martyrdom for their faith.

Perhaps some readers are suffering indignities for obeying God's Word. If so, remember, my fellow saints, that "unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil.1:29), and that God's

grace is sufficient to enable you to endure hardness as good soldiers of Jesus Christ. Moreover, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory..." (2 Cor.4:17,18).

The Rejoicing

The apostle looked forward to meeting the converts at the coming of the Lord, and exclaimed: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at His coming?"

May this verse inspire soul-winners to continue at the God-glorifying work whatever be the difficulties that they, or their converts, encounter!

God's grace enables one to obey God's Word, unto God's glory.

Prayer Requests

Please ask the Lord to save a gentleman who is a R. C. He manifests interest in the Gospel.

Pray for blessing on the ministry of LIGHT AND LIBERTY.

Kindly pray that a servant of the Lord may be guided regarding where to make his home.

Remember at the Throne of Grace our brother Mr. W. Belch who labors on the Gaspe Coast.

Reports are still circulating about the needs of God's servants at home and abroad. Please take the matter to the Lord in prayer.

Ask the blessing of the Lord on the article in November LIGHT AND LIBERTY entitled "Gossip." (The story is told of a boy, on being asked where he went to Sunday school said, "To the 'Gossip Hall'" —*Editor.*)

Please pray that Mrs. William Simpson of Chicago may be restored to health and strength if it is the Lord's will.

Please pray for open-air meetings that are being conducted at Miami and Key West, Fla.

Please pray for the Conferences that will be held in different places at Thanksgiving.

Please continue to pray for our brother Mr. William Hill, who is seriously ill.

ADDRESSES

Gospel Hall, 2014 Atlantic Avenue, Long Beach, Calif.—Correspondent, C. R. Colburn, 3631 California Avenue, Long Beach, Calif.

Washington—"Light and Liberty is exceptionally good. It is the kind of magazine that I have longed to see published."

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

Long Beach, Calif., Atlantic Avenue Gospel Hall—"We have enjoyed a much appreciated visit from James F. Spink in a two weeks series of meetings for saints and sinners. Saints were strengthened and blessed and at least one soul professed to be saved as a result." C.R.C.

Milwaukee, Wis.—"On Saturday, Oct. 21st, Henry Petersen baptized 23 believers, some from Waukesha, the others from Milwaukee. Saturday, Oct. 28th, we had our first conference. Harold Harper, James Humphreys and Walter Dunnett ministered the Word and we all felt that God was with us. There was a hearty response from local and Chicago Christians, and if the Lord will, we purpose having a conference on a larger scale next year. Bro. Peterson continues to have large childrens meetings in the hall. I hope to take up during the winter "Talks on the Tabernacle." Dan Dunnett.

Knox, Indiana—The fourth annual Indiana conference was held in the Gospel Meeting House here Oct. 14-15. The Lord graciously gave seasonable and helpful ministry. Many from the little assemblies in the state were helped and isolated Christians encouraged. At least two professed faith in Christ during the meetings. The building was packed to capacity. Close to 200 remembered the Lord in His own appointed way. The Word was ministered by A. R. Cole, H. M. Harper, Peter Pell, H. Stadt, Sharporn and T. B. Gilbert. The growth, interest and blessing received at this conference each year has proved to many that conferences have not lost their usefulness, especially in the rural districts. This annual gathering is proving to be a great stimulus in this district.

George T. Pinches writes from England: "Six weeks were spent in Bradford; souls professed salvation and quite a number of Christians were helped. From there I went to Milner Hall, Birkenhead for two weeks; meetings fair. Now in Neston, then Rock Ferry and Birmingham."

Edwin J. Tharp has visited Toronto, Hamilton, Kingston, Campbellford and Buffalo. He expects to be at the Chicago conference at Thanksgiving and hopes to sail for China from San Francisco on Feb. 8th.

Brothers Lecnard and White had two weeks of good meetings at Alexandria, Minn. They then spent ten days in Duluth, had one meeting in

Hinckley and a week in the Longfellow Gospel Hall, Minneapolis.

Brother Wm. Miller had meetings in Denver, Colorado Springs, and Longmont, while in Colorado. He then went to the Pacific coast.

Brother Don Charles had four weeks' meetings in Kanorado, Kan. after the Palisade conference. Attendance good, and interest also encouraging.

A. N. O'Brien spent six weeks in the Palisade district. Two weeks were spent in meetings seven miles north of town and three weeks in the hall in Palisade. Attendance and interest good, some asking how they might be saved. The last week's meetings were alternated between the two places. Palisade is the home of brother John Horn. He shared the meetings with Bro. O'Brien. Together they drove far and near among the farmers, preaching Christ in the homes.

Alfred Gibbs had ten days meetings among the boys and girls in Trenton, N. J. His visit was enjoyed by all.

C. E. Tatham had meetings in Plainfield and Passaic. Ministry helpful to saints.

Geo. Rainey has been in Ridgefield Park, Clifton, Hackensack, Hawthorne and Trenton. Ministry appreciated and saints encouraged.

Bethany Chapel, Brooklyn, N. Y.—Conference was well attended, the best yet. Profitable words by F. C. Jennings, R. Hill, A. Kunz, and J. Alrich.

New York City—"Large conference and farewell meetings in Fulton Street prayer room for **E. J. Tharp** and his family and also for **D. M. Hunter**, who is going with them for the first time to China. Suitable messages were given by R. Hill, R. J. MacLachlin, W. H. Hunter, Geo. Rainey, E. J. Tharp, M. B. MacJannet, R. Tharp and D. M. Hunter. It is to be hoped that many other meetings of this kind will follow this one so that the Christians in our gatherings may not forget Christ's claim on His people to give the Gospel to the world. Such meetings are needed throughout the U. S. A. and Canada as the enemy has been using the depression to suppress the Lord's work at home and abroad."

Goodyear Gospel Hall, Los Angeles, Calif.—"We held an all-day conference on Oct. 29th and there was a large and representative gathering from all the assemblies in Los Angeles and district, the occasion being the last day of an evan-

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Mr. William Hoste, B.A., editor of the *Believers Magazine*: "Light and Liberty keeps up well to standard. May its testimony be much blessed."

gelistic campaign among the various assemblies in our city, Long Beach, and Riverside by James F. Spink. His sojourn among us has been greatly appreciated as his ministry has been very practical and edifying both to saint and to sinner, and quite a number have professed to be saved. Mr. Spink spoke afternoon and evening and the message came with power to the hearts of many, and we had the joy of seeing at least three young men professing to be saved. Lunch and tea were served, and the hall at each service was packed to its utmost capacity, there being over four hundred present. At the close of the afternoon service seven were baptized. It surely was a day in the presence of the Lord and long to be remembered." John Collins.

Providence, R. I.—A. Craig has been with us three weeks in the Gospel Hall, 700 N. Main St. The ministry was good and searching for both saint and sinner.

William Ferguson had a happy time in the northern part of Michigan this past season in connection with the Bible Carriage Work. God gave blessing after many years in some cases, and some who professed have since been baptized and obey the Word in assembly testimony. A Christian farmer and his family have settled near Cadillac, and have been the means of a little testimony being started there.

Baltimore, Md.—"James Lyttle held a series of meetings at the Lauraville Gospel Hall. His messages were excellent, but attendance was only fair and there were no conversions. Brethren Robert Tharp and Donald Hunter gave us an illustrated lecture on China. This drew a large audience and was good."

Flint, Mich.—We are planning to hold our third **Annual Bible Conference** at the Gracelawn Assembly Hall on Dec. 31 and Jan. 1st. The meetings will be held at 10:00 a. m., 3:00 p. m. and 7:00 p. m. Ralph Didier had four weeks of special meetings which were helpful and encouraging.

Denver, Colo.—"After a week's encouraging meetings in Colorado Springs, James F. Spink spent a week in Elim Hall, Denver. The ministry was refreshing, profitable and greatly enjoyed by the Lord's people." John Scroggie.

Hartford, Conn.—John Bloore had special meetings at the Gospel Hall, Farmington Ave. His Christ-exalting ministry was much enjoyed. W. H. Hunter is expected on Dec. 3rd for some meetings.

Centerville, Iowa—The annual New Year's conference will be held beginning with a prayer meeting on Friday evening, Dec. 29th, 1933, and continuing throughout the three following days.

Detroit, Mich.—Young people's meetings have been started in this city among the various assemblies with good success. A. G. Bentley and Harold Harper were among the speakers. The attendance at the meetings is well over 400.

Elim Bible Hall, Chicago, Ill.—T. B. Nottage had three weeks' meetings which were very helpful to the saints. Several clear cases of conversion are reported. He also visited the new assembly of colored friends in Kansas City, Kans., also the Garfield Gospel Hall in St. Louis. His visit appreciated in both cities, and some saved.

Harold Harper had a series of meetings in Austin Hall, Chicago, and is now in Irving Park where the Lord is graciously giving blessing.

John Watt is having encouraging meetings in St. Louis, and after the Chicago conference expects to visit California. Letters addressed to him at 5211 W. Augusta Blvd., Chicago, will be forwarded.

CANADA

Hamilton, Ont.—Conference held on Canadian Thanksgiving was large and ministry practical and edifying. W. J. McClure, Chas. Innes, J. Ferguson, J. Gunn, Mehl and Barr were responsible for the ministry.

Mr. Stenhouse from Chile, S. A., gave an account of the Lord's work there in Toronto, Hamilton, London and Brantford.

Windsor—A. G. Bentley had a week of meetings. Ministry much enjoyed.

Kingston, Ont.—J. Lyons had a week of Gospel meetings with fair interest.

W. J. McClure visited Toronto and Orillia after the Hamilton conference, and his visits were much enjoyed.

J. J. Rouse is having well-attended meetings in Ebenezer Hall, Winnipeg, and the ministry is enjoyed. Our brother is deeply interested in the southern part of Canadian prairies and informs us that the conditions there are extremely grave as a result of drought for four years in succession, and in addition this year grasshoppers. People are without a vestige of anything, and already severe winter weather has set in with lots of snow and below zero weather which increases the suffering. Any Christian desiring to have fellowship with the Lord's needy ones out on these cold, bleak, barren prairies might please write to Mr. J. J. Rouse, 234 Creston Road, Calgary, Alberta, Canada. He will be glad to tell you where to send direct any good clothes, and will see that your gifts go to the right persons.

Red Deer, Alberta—W. Rae and W. Ingram have had meetings for saint and sinner nightly for a few weeks. Bro. Rae has now left for his home in Portland, Bro. Ingram continuing in the district.

Haileybury, Ont.—A. E. Palin has seen some blessing in the school houses down the Lorrain Valley.

Timmins, Ont.—"Brethren Busby and Lennox

C. F. Hogg, London: "Light and Liberty is a credit to you and to your colleagues."

have now returned to Timmins, having spent the entire summer pioneering in the district north of Cochrane, the severe weather making it impossible to continue living in the trailer. In spite of opposition in some places God blessed the effort, and as a result there is now an assembly at Eastford. Prayer is requested by our brethren for further efforts during the winter months in this new assembly, and especially for an immediate effort to strengthen the new assembly at Vimy Ridge."

Harold Jones had two weeks in Kingston, Ont., after which he went to Gardenville. There has been manifest interest at both places.

Geo. O. Benner writes: "I have been at Calgary for three weeks, two of which have preached the Gospel nightly, one week being given to the ministry of the Word. Splendid audiences every night. Ten professed to receive Christ. I go to Granum, 100 miles south, to the opening of a new Gospel Hall on Nov. 11th and 12th, and am asked to remain for two weeks Gospel meetings."

Shelbourne, Ont.—Conference was held here on Oct. 15th. The meetings were well attended, and Christians seemed to enjoy the ministry given by Chas. Innes, W. Hynd and W. Jones. Bro. Hynd stayed on for a few days.

Olivet Hall, Toronto—James Annan and William Belch gave help in the Gospel. Mr. Belch gave an interesting account of his labors in the Gaspé Peninsula.

We regret to announce that our beloved brother **William Hill** is still very ill and is not likely to recover. He has severe heart trouble with other complications. Many have enjoyed his ministry and we give his address so that any might write our brother a word of cheer. Mr. William Hill, 2531 Paterson, New Westminster, British Columbia.

William Wilson writes: "I have been on the Pacific coast for the past three weeks. First had a week for young people in the Institute which were well attended and one confessed Christ as Savior. Second week was spent in Central Park Hall, Vancouver, with much to encourage. This week I am with Bro. McLean, from Detroit, in the Gospel at the Institute, but up to the present meetings are small owing to the weather. I hope to visit the small company of saints at Port Moody, then I am to be at New Westminster. After leaving home on this trip I spent three weeks at Edmonton, and had very fine meetings there with blessing. Just before leaving home I had the joy of baptizing my own daughter with some others. Since coming to Vancouver I have suffered the loss of my typewriter and some important letters which are a great loss to me."

Light and Liberty ministers to the needs of the scholar, the student, the Sunday school teacher, the young people, and gives the proclamation of the Word, everywhere, its true place.

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

AFRICA

Mr. Wallace Logan, Chavuma, Northern Rhodesia: "For a long time it has pleased God to shower blessings upon us and we have seen many of these poor natives turn from darkness to the light of the glorious Gospel. Your interest and prayers have helped us to win many. But now, in the past six months, it has pleased our Heavenly Father to allow us to go through many trials. On Christmas day we were called to see one of our dearest native Christians leave us for the glory-land. New Years day another of our number went to be with the Lord, and the following week a third one went. Three in three weeks was quite a blow to us. In this land, where all deaths are looked upon as the work of evil spirits, some of the weaker Christians were rather nervous. We were just getting the victory through God's Word and feeling that the trials were all for our good, when one of the saddest things in the history of the work occurred. A few weeks ago our beloved co-worker, Mr. Fred Barnett, was drowned in the Zambezi river when the boat in which he was crossing sank. At first it seemed almost too much to bear, but God is turning all to His glory and we are seeing the native Christians take a tighter hold on eternal things.

At one time there were ten missionaries on this station, four brethren and six sisters. The work is now larger than ever and I am the only brother, with four sisters. Pray, pray, pray!"

Mr. Lyndon Hess, Northern Rhodesia—"We recently had the opportunity to visit Kavungu with Miss Meek. We were unable to witness ourselves owing to our feeble knowledge of the language. We were able, however, to take a little part in the meetings, and as we had a native evangelist with us we were able to spread the Gospel as we went on. There were four who professed to believe, and this was cheering to us, for this had been our first experience on the path."

Mr. W. F. Logan, Northern Rhodesia—"Recently eight were baptized at the Government Post. This is where our dear brother and sister Barnett had the joy of leading twenty-nine souls to the Lord at the time their twin girls were born. (A large number of these converts were native policemen.) There is now an assembly started."

Mr. E. S. Gibbs, South Africa—"Lately we held

Vancouver, B. C.—"**Light and Liberty** is attaining an exceptionally high standard. Perhaps I might even whisper that it is the best of the seven magazines that I received this month."

a series of meetings for the colored people (Euro-Africans) of whom there are quite a number in these parts. Such a Gospel mission has never before been held for these very neglected people. Nominally they are Episcopalians or Church of England, but the truths of salvation by grace they seldom hear.

The Lord gave us favor with the people, and the headmaster of a large colored boarding school, with his wife, kindly placed the school at our disposal and provided the lighting for the evening meetings and helped all they could. Mr. Adam Ferguson was free from language study by this time and he and I took turn about for eight evenings, using lantern pictures and object talks as a means of presenting the Gospel. Quite a stir was created, and best of all, over twenty precious souls claimed to find Christ as Savior."

H. Leonard Gammon, Angola—"We have been greatly blessed of the Lord in seeing His hand manifested. His faithfulness is out of all proportion to our poor efforts to serve Him. My health has been poor since February when a severe attack of fever threatened to take me home. At this moment I am in bed on account of a swollen leg (phlebitis). How wonderfully the Lord has sustained my dear wife and family during this trying time. Yesterday I was about, visiting three native patients in a wheel chair, extracted teeth for five more and preached in the evening. Today I have to be in bed again."

EUROPE

Mr. James Lees, Sweden, Esthonia, etc.—"The saints in West Poland, where we have devoted much time during the last few years, arranged a conference the middle of August and pressed me to be present. The believers are very, very poor in those parts. Many of them walked long distances to be present. Two old women, one I believe 76 years of age, crooked-backed old saint with upright soul—came in with smiling face at the end of the first day's meetings. She walked over 40 kilometers (25 miles). God was very near at these meetings."

INDIA

Mr. C. J. Tilsley, Chettipetta, India: "One hardly expects to have to fight modernism on the mission field in a heathen country. Yet this has been a part of our task during the past two months, finding it not amongst Indian converts, but amongst the missionaries themselves. We had gone to a hill station to which we had never previously been. It is computed that, for part of the 'season' there were as many as one thousand missionaries there. They hold a week of conference meetings to discuss general missionary problems; and at these lectures are given by learned Doctors, D. D.'s, Ph. D.'s, principals of Theological colleges for the training of Indian Christians (the best of them) for the ministry, men of influence and position. I was surprised

to find the boldness with which we were taught these modern views. A great deal of the teaching was along the lines of 'sharing,' that is, that we Christians should value the good in Hinduism and accept it as inspired, and in like manner should share with the Hindu and Moslem any little (!) we may have in Christianity that is not found, at least in counterpart, in their own religions. Others told us emphatically, 'the day for making converts to Christianity, for proselytizing, has passed. Missionaries should devote themselves to reform movements, to educational work, to social uplift and rural reform. All such work is Christ.' We could but quote Paul's great desire at Corinth, where, amongst the learned, he would preach nothing but Christ and his example in making converts and establishing churches wherever he went. But we were reckoned as being quite old-fashioned in our ideas. But the pity of it all was that, albeit such crowds were there, those who raised their voices in protest against the modernist and in defense of The Faith were less than a dozen of us."

Mr. Rowland Hill, Bangalore—"Went out to a village last evening to preach. I found it stricken with bubonic plague and over forty dead and more than twenty new cases in a little village of about three hundred or so. They were having a ceremony to drive out the plague demon, and a woman was dancing and occasionally flying off into a frenzy as the power of the 'god' came upon her. She then drove the demons out of the houses and out of the village. What a sight, and what hellish noises of tom-toms and drums and shrill-sounding instruments! I thought of those dead and dying, and wondered if any had believed the story we have often told in that village. Only God's sovereign and boundless grace has made us to differ from the dying millions who live a death before they die."

SOUTH AMERICA

Mr. S. J. Seward, Venezuela—"Brother Douglas, a Venezuelan brother, and myself recently had a six weeks itinerating visit to the neighbor state of Falcon, which proved a great cheer to the three new assemblies, which are rather isolated from the chain of work established in these states of Carabobo and Yaracuy. We were able to try out new places, and lamented at not being able to prolong our stay to do justice to the opportunities of further evangelization. At an oil-mining town called El Mene there is a fine company of believers, amongst whom the Lord is raising up gift so that they not only sustain well-attended meetings in their hall, but go out to neighboring places. We baptized ten there, mostly fruit of past sowings. There are now over sixty in fellowship."

ARGENTINA

Mr. J. Clifford, Cordoba—"The work is being prospered by God in most places. The Lord is

giving us some good cases and baptisms are frequent. I am over in Salta as I write, having come here for the annual conference. Not many came from the district around as times are hard; still we had a nice time and blessing as a result. One woman professed faith in the Lord and as she went to go to her far-off home she said, 'Now I go away very content. Now I know that the Lord is mine.' I hope to be visiting a number of places near the frontier of the disputed land over which Bolivia and Paraguay have been fighting for a year or more."

"WITH THE LORD"

Bahamas—On Nov. 4th **Thomas A. Bethel** of the Governors Harbor Assembly passed into the presence of the Lord. He was a bright, happy Christian, and will be missed. He leaves a saved widow and six unsaved children. Prayer will be valued. Funeral services were conducted by S. B. Thompson and Allen E. Moss.

Niagara Falls, N. Y.—Miss **Caroline Richards** passed into the presence of the Lord on October 10th at the age of 57. Saved in Motherwell, Scotland, she was one of the believers who began the testimony here 17 years ago. James Graham, David Thomson, and brother Watson took the funeral services which were large.

Kendaville, Ind.—Miss **Mary Jane Isbell**, aged 77 years, went to be with the Lord on Oct. 28th. She was a life-long resident of this city and one of the first fruits of the labors of our brother Cole. A short time before passing away she requested "Safe in the Arms of Jesus" to be sung at the funeral, which was held in the hall on Oct. 30th. Many were present to hear the message given by Mr. Cole.

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The Conflict of the Ages. Please see advertisement. Dr. Gaebelein sent me this book, and after reading I have no hesitation in saying that this volume contains a vital and important message for our times. It is a real "eye-opener," packed full with valuable information, showing us present world conditions. It also shows in a very clear and graphic manner how the forces of evil are preparing for the final struggle as predicted in the Word of God. The book is arresting; grips the interest; illuminates the mind; feeds the soul; rejoices the heart in that we are not of this world. Dr. Gaebelein is the author of many good books, but I think that this volume is outstanding and timely, and will become a great factor in producing results. It will be a dollar well spent.—Managing Editor.

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