



# 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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**W**E WANT to call your attention this month to the regular features which appear each month in *Light and Liberty*. They are very helpful to the teacher and student of the Word. **Notes on Colossians** by W. E. Vine, M. A., **Notes on First Samuel** by Peter Pell, Jr., **Notes on 2nd. Corinthians** by A. N. O'Brien, **Notes on Galatians** by John Bloore, **Gems of Truth from the Revised Version** by Robert Lee, **The Young Believer's Dept.** conducted by Harold M. Harper, **The Sunday School Corner** conducted by H. G. Lockett, M. A., **Current Events** by Tom M. Olson, **Book Reviews** by John Bloore, **Questions and Answers** by A. N. O'Brien, and others. Where do you get greater value?

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JAMES F. SPINK.....	Managing Editor
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For the purpose of supplying Free Tracts to Evan-  
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If unknown to us, reference must be given.

All contributions to be sent to L. G. Walterick, Fort  
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H. F. B.....	\$ .15
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## The Light and Liberty to Missionaries

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

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J. K., Calif.....	4.00
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**1933 Light and Liberty  
Annuals are now ready at  
\$1.25. A mine of helps.**

## Notes from Publisher

### Appreciation

The publisher greatly appreciates the  
interest the Lord's people have taken in  
**Light and Liberty**. Our family of readers  
has grown materially during the past two  
months. We seek the Lord's guidance in  
all matters pertaining to the management  
of **Light and Liberty** and ask the saints to  
remember us before the Throne of Grace,  
that the magazine may be a blessing to  
all who read it. It is not published for  
financial profit; it is a work for the Lord.

### Subscription Receipt on Wrapper

Watch the key on the outside of the  
wrapper in which the magazine is mailed;  
it shows when the subscription expires.  
The key gives the number of month and  
year, viz., "12-34," which means the mag-  
azine is paid up to and including Dec.  
1934. This is the only receipt we give.

It will save office expense if subscribers  
will remit promptly when the subscription  
expires, but if unable to remit on time  
kindly send a card telling when we may  
expect remittance.

### Change of Address

Will subscribers please notify us of  
their intended change of address as the  
P. O. department makes a charge when  
they notify us of a change of address?

### Light and Liberty to Missionaries

We want to thank those who have help-  
ed to make it possible to send **Light and  
Liberty** to missionaries and to those who  
are unable to pay for the magazine. There  
are many more missionaries to whom we  
would like to send the magazine as soon  
as funds are available. Letters telling of  
blessing and help received by those who  
read **Light and Liberty** come into the of-  
fice frequently. This is a great encourage-  
ment to the publisher, as well as to the  
editors and writers.

### Free Tract Fund

The demand for Free Tracts during the  
past year has been more than we could  
meet. We know the Lord's dear people  
have felt the depression, but there may be  
some who would like to have fellowship  
in this work, if the matter were brought  
to their attention. We are careful to send  
tracts only to those whom we know will  
distribute them carefully and prayerfully.

### Tracts and Supplies

Will Christian workers kindly send us  
their orders for tracts and supplies? There  
is a small profit in handling these and the  
revenue derived from these sales helps in  
defraying the expense of publishing. We  
seek your cooperation.

LLOYD G. WALTERICK, Publisher

# The Value of the Home Born

By HY. PICKERING, Editor of "The Witness"

"Four kings with five" (Gen.14:9) tells indeed of a great conflict; and, wonderful to relate, the four kings conquered the five. Yet more wonderful, the four kings, who had conquered the five, are themselves overcome by one man, because that man took with him "trained servants *born* in his own house, three hundred and eighteen" (v.14). They were

1. *Home Born*; fatherlike he had

**The Secret of the Homeborn,** watched them from babyhood, and knew the precise value of each.

2. *Home Trained*; brought up in the patriarchal family, a diligent and precise "instruction" (marg.) had been given to each one.

3. *Home Valued*; not three hundred, or about three hundred and twenty, but three hundred *and eighteen*. Each one to count, and each one counted. Valued by Abram, even as they valued Abram for his paternal care and trusted leadership. With such a handful against such a host, defeat might have been expected; yet he gained a complete victory, for "he smote the four kings," pursued them more than a hundred miles, brought back all the goods, and also "brought again his brother Lot" (vs. 15, 16).

Many and varied lessons might be drawn today from this seed-plot scene. A practical thought or two may be helpful.

## The Homeborn Tested

When the time of testing came, one, with his small handful of "home born" warriors, overcame all his foes and came out triumphantly not only as the friend of "The Most High God, Possessor of Heaven and earth" (v.19), but the friend of his fallen "brother," of "the women also, and the people" (v.16). He received the blessing of the King of Peace (v.18) and the "fear not" of Jehovah, his "Sun, Shield, and exceeding great Reward" (ch. 15:1).

## The Lesson for Today

Is there any voice herein for those who rejoice in that "Worthy Name" (James

2:7)? Are the fundamental doctrines as firmly held and as faithfully preached as formerly? Is there the same shepherd care, plain and edifying ministry, and brotherly love as there used to be? Do we pray for and personally plead with the perishing as we used to? Are our Gospel meetings as well attended, and are we as disappointed if few get converted as in days gone by? Do we baptize as many believers and welcome as many young converts as we did within living memory? Have we the same Aquilla and Priscilla care to expound unto fellow-saints, "the way of God more perfectly" (Acts 8:26)?

Does that "Blessed Hope" (Titus 2:13) burn as brightly in our hearts, and that cry, "Even so, come Lord Jesus" (Rev. 22:20), resound as loudly in our notes of praise as in days long to be remembered?

## The Hope of the Homeborn

Our present salvation consists in the "fathers, young men, and little children" aiming more at evangelizing than proselytizing (one worker "home born" in Sunday school or Gospel meeting being worth ten discontents gathered in through friendship, arguments, or prospects of more liberty).

Golden opportunities for intensified service are now before us. Let the Sunday school be well supported by presence, prayer, and pence, encouraged to have special meetings aiming at the salvation of the elder scholars. Let the young folks be encouraged in their tract distribution from door to door all round the neighborhood. Let open-air work be extended and enlivened. Let accredited gossellers be more loyally remembered in their arduous work. Let aggressive efforts during the dark evenings be made in a business-like and whole-hearted manner. Let able ministers of the Word be invited to give consecutive addresses on the fundamentals, or expositors to open up the Scriptures. Yea, let "every man severally," whether three hundred and eighteen or

only eighteen, be encouraged to do his God appointed work.

### **The Unity of the Homeborn**

Let the "doting about questions," concerning which the saintliest men of days gone by have differed widely, and the "strifes of words, whereof cometh envy, strife, railings, evil surmisings" (1 Tim. 6:4) which have wrought such havoc, be superseded by the more excellent "standing fast in one spirit, with one mind, striving together for the faith of the Gospel" (Phil.1:27). Above all, let every eye be taken off man with his follies, failings, gifts, or graces, and every one bestir himself and say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

## **Glorify Thou Me**

By **JAMES BROWN**, Chicago

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

The foregoing utterance was made by One who, to all appearance, was about to face dismal defeat, for at last Satan and men had combined in an attempt to accomplish His end.

There loomed before the Speaker's eyes the grim shadow of a Roman gibbet, enough to make an ordinary man recoil with horror—but being God manifest in flesh, He could freely speak of glory and not of doom.

### **Before the Advent of Time**

and in another sphere He had shared and radiated glory surpassing in brilliance anything within the conception or comprehension of men—that glory which was and is an essential attribute of Deity, that glory which characterized Him, in the midst of which He dwelt and by which He was surrounded.

Neither the most profound scholars, nor the well-versed theologians have been able to define glory in adequate terms;

but perhaps it will be permissible to say that whatever else it is, this surely may be said of it, that it is the outshining of the

### **Combined Attributes of Deity.**

That the Son was co-eternal and co-equal with the Father could always be said; and it could also be said that He was omnipotent, omniscient, omnipresent, light and love. All these combine and shine out in the person of the Son.

The voice of omnipotence speaks and immediately there bask in the glory of their Creator cherubim, seraphim and angelic hosts.

Worlds are called into being by the word of His power, not the least important of which is the world in which we live. The heavens showing forth His handiwork, stars differing in glory, and the earth in its pristine glory reflect "the glory which He had with the Father before the world was."

### **The Archenemy of God**

who at one time had designs upon God's throne, views the fair scene and jealousy stirs within him. He ever seeks to frustrate the purposes, and to mar or hinder the work of God.

That another race peopled the earth before Adam has not been definitely revealed; but whatever happened in the fair scene, the sinister form of Satan may be seen behind the mighty cataclysm that caused the chaos to ensue and darkness to brood over the face of the deep. In the councils of God the work of the enemy was anticipated, and in due course

### **Order Displaces Chaos**

and light scatters the darkness. The formation of a man out of the dust of the ground was also in accordance with the councils of God—a man who was to reflect to a high degree God's glory which must have been revealed to Adam and Eve to some extent on the occasion of the visits in the cool of the day prior to the fall.

Again the enemy enters the scene, intent upon robbing God and trying to dim the glory. Through

### **Subtily and Sophistry**

he beguiles and deceives the progenitors of our race, so that they distrust and dis-

believe the One who had given them being, ideal surroundings, an abundance of food, and a pleasant outlook.

Perhaps Satan thought he had triumphed over God, but this very thing had been anticipated. And when in the councils of the triune God the question was asked, "Who will go for us?" the Son of God, with that divine alacrity which characterized Him, responded, "Here am I, send me." Hence, the purpose of God to redeem us was formed long before the Eden spectacle.

As he prayed in that

### Large Furnished Room

His thoughts went beyond Cedron, the garden, the betrayal, the mock trial, the inglorious death, and the triumphant resurrection, to the time when He would be seated at the right hand of the majesty on high, and down the vista of the ages until the results of

### His Glorious Redemption

which would surpass the glory of creation, should be seen in us. And when the fullness of the time came, He knew God would glorify Him in the presence of saints and angels, that His prayer would be answered, His attributes revealed, His triumph over the enemy of God and man completed, every knee bowed before Him, and also that Heaven would open at last to let *the outcast of earth cast out of the earth* all that would tend to detract from the glory of the all-glorious One.

Then shall the glory, which was *concealed* while He was on earth, be *revealed* to adoring hosts and wondering worlds; and then shall the universe join in ascribing glory to God on high.

---

"It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the sacred Word itself."

---

"Faith is a divine plant that only grows out of the soil of a broken will."

## By Him All Things Consist

By F. J. JESSON

### Col. 1:17

The word "consist" used here is its only occurrence in the Scriptures, and means "hold together."

In John 1:3 we read that *all things* came into being by the Son, the Word, the One in whom the Father was to express Himself in His purposes of grace and righteousness towards a world of guilty rebels. Here then is a witness to the Godhead of Christ, for none but God has power to create or "bring into being." The object of creation is "for Him" (Col.1:16 and Eph.1:10). "Gather together in one, *all things* in Christ" unveils to our hearts the mystery of His will.

What a convincing evidence of the Father's appreciation of the work of Christ! What unerring wisdom is here displayed, in that *all things* have come into existence expressly that God should be ultimately and eternally glorified in them (Rev.4:11)!

The purpose of God is to take out of the nations a people to compose the Bride of Christ, to share the unspeakable splendor of that day when *all things* shall in every aspect express Christ. That is, the one glorious and worthy Personality who will dominate the whole universe of God throughout endless ages is the Christ of God. How blessed beyond degree to be among the company who will be partakers of His joy when the mighty and wondrous recompense will be His, for the unknowable sufferings once endured at Calvary!

The word translated "gather together in one" has the following four senses—

- (1) of *totality*;
- (2) of making melody out of discord;
- (3) of bringing under one heading;
- (4) of an orator's plan for presenting an address, point by point.

(1) Christ is indeed the sum and substance of *all* the Father's counsels, as to the heavens, the earth, and the things under the earth.

(2) He is the One through whom the eternal harmony (which will exist after

the forming of the new heavens and new earth, *i.e.*, the "atmosphere" of the eternal state) shall be made and maintained, both as an established *fact* and a joyous *experience*. Then will there be true and unhindered communion with God as Father with no possibility of the intrusion of anything to mar that blessed condition.

(3) Everything now groaning and tra-  
vailing in sorrow will be brought into the glorious liberty of the sons of God (Rom. 8:19-23), and into subjection to Him (1 Cor. 15:25-28). Then too, will Isa. 11:9 have its literal fulfilment, in the earth being filled with the knowledge of the Lord; for all shall be in a perfect unity, one composite whole, every component part thereof contributing to the perfect harmony and concord of the whole, displaying the excellencies of the Christ of God. Christ *has* the preeminence by Divine selection and choice as well as by positive merit and worthiness, and the day of His public manifestation shall prove it to the gaze of a wondering universe.

(4) This seems to indicate the unerring, hidden line of the Divine counsels, everything working along its own appointed path to arrive at the fore-appointed end, which is the presentation of the Christ in all His *supremacy* and *superiority* as God's answer to the shameful and unsuccessful subtlety of the devil (Gen. 3:1 and John 8:44), and all the mischief he has wrought through the fall.

Of this Blessed One, who is the glorious theme of all the Scriptures, it is said "by Him *all things* consist." They are held together—showing His *power*; they are kept in their appointed courses, displaying His Divine *wisdom*.

The context of Col. 1:17 suggests the ground of His worthiness to receive the glory, honor, power, majesty and dominion forever, for the Cross is the theme of the following verses.

Praise God then for the mighty CREATOR, SUSTAINER AND UPHOLDER OF ALL THINGS, who in the fulness of time (Gal. 4:4) became Man in order to undo, or render inoperative, the works of the devil (1 John 3:8), and restore to God all that had

been lost in the fall. For Heb. 1:3 tells us it is by the spoken word of His power that all things are upheld, yet in wondrous grace He patiently waits for lost sinners to confess their need and be delivered out of the kingdom and bondage of darkness. What rich grace, that He who has power over all flesh (John 17:2) did not *cut us off* in our sins, but on the contrary was *Himself cut off* for our sins (Isa. 53:8; Dan. 9:26; 1 Peter 2:24).

May these simple thoughts make a strong appeal to the hearts of God's people, that He may fill the whole range of our vision "till the day break and the shadows flee away" (Song 2:17).

## A Song of Praise

Tune—"Rise My Soul"  
(No. 238 Believer's Hymn Book)

Blessed Lord! our hearts would praise Thee,  
For the grace that brought Thee down  
To the place where men disowned Thee—  
To the shame, reproach and crown.

We would praise Thee for the glory  
Of Thy person, work and cross.  
Praise Thee for the wondrous story  
Of Thy suffering, grief and loss.

Thou didst lose Thy life to save us,  
Thou didst suffer; bleed and groan.  
Through Thy wondrous death Thou gave  
us  
Life—the life that was Thine own.

Great the glory of Thy being:  
Full Thy grace, Thy love and power;  
Sweet the prospect of Thee seeing;  
Yielding joy each passing hour.

Soon that voice well known will greet us;  
"Rise my love and come away."  
All Thine own shall rise to meet Thee  
In that glorious nuptial day.

Praise unhindered; songs abounding,  
Shall ascend from Church, Thy Bride:  
Through the vault of heaven resounding,  
Flowing like an ocean's tide.

T. TURLEY, *Montreal*.

# Christ's Death and Resurrection Fundamental

By W. W. FEREDAY

It is a remarkable fact—a fact startling indeed—that we possess *nothing* that could fairly be described as a “life of Christ.” Neither God nor man has given us any such thing. It may be urged that we have the four Gospels. That is true, and they are a priceless spiritual treasure; but read them and note what they contain. The circumstances of the Savior’s birth are recorded, followed by a silence of at least eleven years. Then we have a glimpse of the child Jesus in the temple, “sitting in the midst of the doctors, both hearing them, and asking them questions” (Luke 2:42-51). Silence again follows, this time for eighteen years. Then we have the Lord’s coming forth into public service and testimony for about three years and a half. But are we told the whole story of His wonderful ministry during those interesting years? By no means. Just a few incidents and utterances are selected, written for our learning.

There is nothing at all like it in biographical literature. If I were to purchase the “life” of any notable person who lived but for a third of a century, and were to find just the story of his birth, one incident in his boyhood, and then only a few details of his closing years, I should say the book was not what is purported to be. It would not be a “life” at all.

All Scripture has been indited by the Holy Spirit of God. In the Gospels He has caused to be preserved of the wonderful story of Jesus all that is necessary for our salvation and blessing. The theme is so inexhaustible that it could not be fully told. John says at the close of his Gospel—“there were also many other things which Jesus did, the which, if they would be written every one, I suppose that the world itself could not contain the books that should be written” (John 21: 25). Who amongst us has sounded the depths of what has been given to us by John and his honored companions? And how could we bear more?

The fact that every incident in the

Gospels has been carefully selected makes all that is recorded of the deepest significance. There are two events connected with our blessed Lord that are given with abundant detail by all four evangelists—His death and resurrection. His birth is entirely passed over by Mark and John; but not a single writer was led of the Spirit to pass over His death and resurrection. This is the more observable because His ascension is also omitted by two of the evangelists; only Mark and Luke record it. Matthew concludes with the risen Lord commissioning His disciples on a mountain in Galilee, and John leaves Him in conversation with Peter and John by the Sea of Tiberias.

There is a reason why our Lord’s death and resurrection are recorded in every Gospel.

## These Are the Mighty Foundation Facts of Christianity.

Upon the death and resurrection of Christ everything is built both for the glory of God and for the blessing of men. Paul wrote thus to the backsliding Corinthians: “I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He was raised again the third day according to the Scriptures” (1 Cor. 15: 3,4).

Mark it well. To lost sinners he did not preach our Lord’s life. He might indeed dwell upon His matchless words and ways when instructing saints, but with sinners his whole emphasis was upon the Savior’s death and resurrection. Modern Christendom is astray here. The Christ of God is set forth as man’s great uplifter and example. The precious atoning sacrifice and God’s answer thereto on the third day, are studiously set aside. This is *ruinous*. No other word can adequately express it. Men are exhorted to do the impossible, *i.e.*, imitate God’s perfect Man, and are thereby diverted from what God does wish them to do, build in simple faith

upon the firm foundation of the Savior's atoning blood.

The records of our Lord's death are four in number because God would show us the complete fulfilment of the ancient Levitical types. In Lev.1-7 we have Israel's four animal sacrifices, with the meal-offering added. Matthew shows us the fulfilment of the trespass-offering; Mark of the sin-offering; Luke of the peace-offering; and John of the burnt-offering. Everything thus met and was accomplished at "the wondrous cross on which the Lord of glory died."

*"Here we rest—in wonder viewing  
All our sins on Jesus laid,  
And a full redemption flowing  
From the sacrifice He made.*

## Service Very Costly

By GEORGE RAINEY, New York

### John 12

It was just before our Lord's Passion that He went to Bethany. There kind friends made Him a supper. Martha served and Mary, that noble woman, brought an alabaster box of ointment and anointed the feet of Christ as He sat at meat. The aroma of that very costly service filled the house.

It is rather significant that the feet of our Lord were anointed by a penitent sinner at the beginning of His earthly ministry, and they were anointed by a loyal Christian at the end of His ministry.

Mary, by this one supreme act, wanted to show her love for Christ, so she took the money that she had saved and spent it on an alabaster box of precious ointment and broke it over the feet of her Savior and anointed Him for burial.

This dear woman portrays the character of a true worshipper and that places her on a higher plane as a follower of the Lord Jesus Christ than all the disciples put together. They had failed at this time to grasp the two great foundation truths, that Christ Jesus would literally die and rise from the dead. Mary had been a learner at the feet of her Lord. She heard His sweet words and received them into her

heart. She knew that Jesus was going to die on the Cross as He had said. Thus Mary gave all she had, in one act of devotion, to Christ. We admire her loyalty and should imitate her example. The perfume of the alabaster box that Mary broke over her Lord floated out into the streets of Jerusalem, and has floated down the many centuries of the Christian Church. Jesus said, "WHERESOEVER THIS GOSPEL SHALL BE PREACHED THROUGHOUT THE WHOLE WORLD, THIS ALSO THAT SHE HATH DONE SHALL BE SPOKEN OF FOR A MEMORIAL" (Mark 14:9).

Let us ask our hearts this question, "Have we ever broken our alabaster box at the feet of our Lord?" If not, that is the reason we make so little progress in the Christian life; that is the reason we forget our *Prayer Time*; that is the reason we neglect our *Bible Study*; and that is the reason we have *no power of the Spirit* in our lives. The alabaster box is still unbroken.

What is our alabaster box? It is the most costly thing we possess, and our Lord asks for that now. We see Him giving up everything for us when He was nailed to a Roman Gibbet (2 Cor.8:9). What a costly sacrifice! Jesus Christ did all this for us because He loved us and wanted us in the glory-land as His redeemed treasure. Before that bright day dawns and the clouds in life have gone forever, He desires that we should serve Him here. Therefore, will we not give Him our alabaster box? Will we not break it over His scarred hands and feet? Have we given our all to Him as Mary did? Have we given our family over to Him, have we given our business over to Him, have we given our money over to Him, above all have we given ourselves over to Him? The Lord can do nothing with us until we do that.

Are we willing to be misunderstood for His sake? It may be that we will incur even the displeasure of our beloved brethren. The disciples found fault with Mary for wasting her money in that extravagant manner on the feet of her Lord. Judas, the philanthropist, would have been delighted had the money gone to the poor. But the money was wasted by being spent on the



person of Christ. That which will count most in the coming morning, is the consecration of heart and life to the person of Jesus Christ. If we give Him the most precious thing we have, then we will begin to know the exceeding greatness of His power in our souls from day to day.

Some years ago a veteran brother was dying. His daughter was watching by his bed side. He opened his lips and uttered these words, "Bring, bring." "What shall I bring?" asked the daughter. He kept looking upward and said, "Bring, bring." "Oh father, if you will only tell me what you want I will go for it at once." Then he raised himself on his elbow, and with his last remaining strength he shouted,

**"Bring Forth the Royal Diadem and  
Crown Him Lord of All,"**

after which he entered into rest. That was how that aged saint went Home. Do we wish to go Home triumphantly? Then let us live triumphantly, and the way to do that is to crown Him Lord and Master of our lives today.

## Give This Man Place

By JOHN WATT, Philadelphia

(Continued from Last Issue)

The flesh dislikes to give Christ His place. You will recall that Ishmael was born to Abraham and had the chief place in his home for so long. He knew every corner in that house, for he had a great place in that house. Abraham cried to God: "Oh, that Ishmael might live before Thee!" God would not have this man—the son of an Egyptian would not do for Him. A more honorable man would be found to take this place. Isaac, the child of promise is born—He was God's man, the man of promise and purpose. There came the day of weaning, for the day when Isaac was weaned was the day when Abraham had to break with Ishmael, and give him place no more. The day of the feast was the day when he came out in his true colors, as one who hated Isaac and did not want to be displaced. He mocked Isaac—the flesh wants the place. God's word to Abraham was: "Cast out the bond

woman and her son"; he must go to make room for Isaac. God refuses this man and he has refused and judged the flesh—now Christ must have place.

Joseph's brothers would not give him place. The father gave him place and even gave him that wonderful coat to distinguish him from the others. When his coming place of glory was revealed to him in his dreams, they hated him because God was going to give him place. The place he was going to get was foretold in his dreams, the sheaves bowing down to his sheaf, the sun, moon and stars bowing down to him. God raises him and makes him the great administrator in Egypt; all had to acknowledge him, for if God gave him such a place, all must bow to him. His brethren come to him, and they must now give him his rightful place.

When the Lord was born into this world, there was no place found for Him; there was no room for Him in the inn. There was no room for Him in the house of His Father, it was a house of merchandise, and a den of thieves. There was no room for Him in Jerusalem. There the leaders occupied Moses' seat which was refused Him. In His own city, Nazareth, they would have pushed Him over the brow of the hill. The Jewish builders looked at Him, they turned Him around and said: "We cannot fit Him into our building." They rejected Him, but God has made Him head of the corner. They cried later on: "Away with this man, we will not have Him." They gave Him a cross outside the city walls. They crucified Him between two thieves; that was the place the world gave Him. But God raises Him, then He exalts Him to His own right hand. He goes up far above all principalities and powers, passes the angels. The Father says as He goes in, "*Give this Man place.*" He gives Him a name which is above every name, and a place which is unique. All in heaven give this man place.

The epistles were written that we might give this man place. Romans was written that we might give Him His place as Lord. We are in His kingdom, then He is Lord and we must bow to Him. Colossians was

written that He might have His place as Head, for in all things He must have the preeminence. They were allowing the world, Judaism, superstition to come in and hinder them from giving Him His place as Head. In Ephesians He is given the highest place in the heavenlies, but then He must have the supreme place in our hearts. "That Christ might dwell in your hearts by faith." Give this man place there. In Hebrews the writer shows that He must have place. Angels must stand aside, this is the Son. Moses, Joshua, Aaron are displaced. You don't look back to the men of faith, but you look to Jesus and give Him place. The Spirit is here to see that Christ gets His place. He does not speak of Himself; He is here to bring before us Christ's glories. He makes much of Christ.

The book of Revelation is the unveiling of Christ and it shows us the place He must fill, for He will have all the place in the coming day. Things in heaven and things in earth will be headed up in Christ. In the world to come He will have the chief place, yea the whole earth will be filled with His glory.

The Church will give Him His rightful place. We have bowed to Him in the day of His rejection as Lord, we shall always give Him this place.

Israel will give this man place. She is His Mother, and she will crown Him as the true Solomon; it will then be said: "Behold King Solomon with the crown where-with his Mother hath crowned him."

Kings shall give Him His place, for according to Psalm 72, they shall fall down before Him, bring their presents to Him, and give glory to Him. All men shall give Him place; for all must own Him Lord, and bow the knee to Him. The angels shall give Him His place; for when he bringeth His first begotten again into the world, he says: "Let all the angels worship Him."

Do we give Him His place today, or are we like Diotrefes, who loved to have the preeminence and hold the place for self? Brother, give this man place.

Do we give Him His place in our gatherings today?

Do we give Him His place as Son over God's House?

Do we give Him His place as Lord in the kingdom? As Head of the Church? As firstborn among many brethren?

Do we give Him place in our homes and in our service?

How many say: "What shall this man do?" wondering about their brothers instead of giving the man Christ His place. John had the right Spirit when he said: "He must increase, I must decrease." This can only be as we "*Give this man place.*"

## Why I Am Among Those Known As Brethren

By WM. C. IRVINE, India

Editor of *The Indian Christian*

(Continued from Last Issue)

### IV. Because of Their Apostolic Simplicity in Recognizing Christ as the Center of Their Gathering, and Master of Ceremonies: Their Scriptural Simplicity in Observing the Ordinances.

While the words: "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18: 20) may not primarily refer to the Church gathering for worship and the observance of the Lord's Supper, they do contain a Divine principle, and proclaim Christ as the one center to which Christians should gather. This principle is also seen in Psa. 40: 5: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice," and was foretold as early as Genesis 49: 10, where we read: "... Unto Him (Shiloh) shall the gathering of the people be."

In these Assemblies (or churches), not only do believers gather unto the Name (which signifies the Person) of Christ, but their worship is conducted in dependence on the Holy Spirit, to Whom the worshippers look for guidance and Whose control is sought. Where the flesh is kept in abeyance, and where obedience to the Spirit's

promptings is observed, a beautiful sequence in song, prayer, worship, and utterance is most observable—God is glorified, Christ is exalted, the Spirit ungrieved, and the saints are built up and blessed.

Here I find in accordance with Acts 20:7 a *weekly* showing forth of Christ's death in remembrance of His dying love. Also in the ordinance of baptism by immersion, according to Romans 6:1-6, the believers' union with his Lord in death, burial and resurrection is set forth on every occasion of a baptism.

#### V. Because of Their Belief in and Practice of the Priesthood of All Believers

That all believers unconditionally are constituted priests is the clear teaching of 1 Peter 2:5 and 9, where we read: "Ye also, as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," and "But ye are a chosen generation, a *royal priesthood*," etc., etc. This is confirmed in Rev.1: 5,6: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and *priests* unto God and His Father," etc.

These "Brethren," accepting the priesthood of all believers, meet to worship as priests, offering the sacrifice of praise to God continually as did the disciples of old, not recognizing any priestly *class* to lead their worship, but exercising what gifts Christ has given His Church as in Eph.4: 1-16. They hold that the gifts of evangelists, pastors and teachers have been given (as correctly translated in the R.V.):

"For the perfecting of the saints,  
Unto the work of ministering,  
Unto the building up of the body of Christ."\*

Hence the work of ministering and of building one another up in our most holy faith (Jude 20), instead of being delegated to men ordained by men, and eventuating in a *one-man ministry*, is a work divinely appointed to such as are gifted by the Spirit, He "dividing to every man severally as He will" (1 Cor.12: 11). As one has said:

"It is plain to any unprejudiced mind, that the possession of any divinely imparted gift, makes a man a minister, without anything further whatsoever." This is not, as some have erroneously said, "A change from a one-man ministry to an any-man ministry," but from a one-man ministry to a Christ-appointed and Spirit-gifted ministry; a ministry which is not dependent on scholarship,\*\* but one entirely dependent on spiritual qualification.

#### VI. Because of Their Zeal in the Gospel at Home and Abroad, Intensified by Their Living Hope in the Second Coming of Jesus Christ

From the commencement of this movement back to the simplicity practised by the first Christians, the Hope of Christ's Coming has been, and still is, one of the great incentives to "Brethren" to live for Christ and to proclaim His Gospel near and far.

Some years ago one of the Australian papers published an article entitled: "The Great Unknown Missionary Society," seeking to bring before their readers the extensive missionary labors of these believers. Apart from the splendid work being done in so-called Christians lands, the "Brethren" have nigh on one thousand (1,000) missionaries throughout the world. They believe, as Peter has put it, that they should redeem the time, living godly and holy lives "looking for and hasting unto (or hastening) the coming of the day of God" (see 2 Pet.3: 11,12).

#### VII. And Lastly I Worship with Them, Because of Their Understanding of What Fellowship Really Means

Fellowship as known to many Christians is but a poor caricature of what is taught in the New Testament.

Thousands of Christians know nothing of fellowship with their fellow-Christians, save in coming together in the same building for worship, service and support of their church, and the casual showing of a little sympathy in times of trouble.

Among "Brethren," as also among some

\* The whole context bears out this translation, and it is confirmed by many Greek scholars.

\*\* Of course the writer is not belittling scholarship, which if consecrated to God's service is an invaluable asset.

better-taught Christians, fellowship enters into the very life of the believer. Not only are the things of God enjoyed and spoken of on the Lord's Day in the meeting-house; but every day, in the street, around the breakfast table, wheresoever they meet, spiritual topics are discussed and enjoyed. Also that bond of affection which should be ours, as brethren and sisters in Christ, is exercised in hospitality, in seeking one another's good and in bearing one another's burdens; so that "the fellowship of saints" has regained some of its pristine sweetness and heartiness among them.

Although there may be other Christians to whom all the above is applicable, the writer is in ignorance of them. While he sees and acknowledges much failure in himself and those with whom he meets, he has found nothing more in accordance with the practice and life of the early Church, and hence is in fellowship with those known as "Brethren."

## The Inwardness of the Postponement Theory--Review

By W. HOSTE, B.A.

Editor of *Believer's Magazine*

(Continued from Last Issue)

Now what is this "postponement theory" of which Mr. Mauro gives such a bad report? I warn the readers not to accept the definition given in his pamphlet which is grossly misleading and unfair, because quite defective. According to Mr. Mauro "Its basic premise is that Jesus Christ came into the world for the purpose of offering to the Jewish people the earthly kingdom of *their nationalistic dreams*, (my italics) that the offer was refused and that God thereupon withdrew it temporarily, and 'postponed' the kingdom to a future dispensation." This conveys the impression that we limit the purpose of Christ's coming to one object, the Kingdom, whereas the objects were multiple: "to redeem Israel;" "to seek and to save the lost;" "to give His life a ransom for many." To bear witness of the truth and also among several more reasons "to offer Himself to Israel as their King," but not as our writer

insidiously suggests, "a kingdom of their nationalistic dreams." It was just because He would not accept that, that He refused the crown they would have forced upon Him, and it was just because He offered them quite another, that they crucified their King. He would never reign over an unrepentant people, and they would never receive a King bringing redemption unto His people, on which alone the kingdom could be based. A certain type of mind finds great interest in such speculative questions as, 'What would have resulted had Adam not fallen,' or 'had Herod's sword reached the infant Jesus,' or again, 'had Israel received the Lord as their rightful king'? The reply to all such idle suppositions is, such contingencies did not happen. But even had Israel repented, that would not have taken away their sins. Only Atonement could do that, and He alone could offer it. But would it be impossible for God to use the Roman power to this end? However, I hasten to say that I am not putting forward any hypothesis.

So alongside of the Kingdom testimony, there was the Redemption side of things. This does not exclude the other, nor is it excluded by the other. One has indeed to shut one's eyes hard not to be aware of the offer to Israel of the Kingdom on certain conditions. Is it for nothing that the Lord is introduced in the Gospels as not only the son of Abraham, heir to the promises, but as the Son of David, heir to the throne of Israel? Moreover, He comes before us historically as the babe of Bethlehem "born, King of the Jews," and the opening testimony of the forerunner is "Repent for the kingdom of heaven is at hand."\* What kingdom would any pious Jew understand by this but the fifth kingdom of Daniel 2? The first three Gentile powers had passed away (Babylon, Medo-Persia, Greece, and the fourth was running its course. Prophetically the next event on

\* Mr. Mauro used to contend, I remember, that "is at hand" (engiken) must mean inevitably to happen at once, but this is not necessarily the meaning of the phrase, cf. "the coming of the Lord draweth nigh" (engiken, James 5:8); "the end of all things is at hand" (eengiken, 1 Pet. 4:7); also "the day is at hand" (eengiken, Rom. 13:12). These contingencies were at hand 1,800 years ago, but have not come yet. Perhaps he has given up this plea, as wisdom has increased.

the Divine programme was that Divine Kingdom, destined to fill all the earth: "a kingdom that would never be destroyed" and of which, on its earthly side, the true but literal Israel would be the possessors.

In spite of all Mr. M's disclaimers, our Lord's mission was primarily to Israel as He declared Himself "I am not sent, but to the lost sheep of the house of Israel." This testimony was carried on by our Lord Himself, the Twelve and the Seventy. These were expressly forbidden to go into the way of the Gentiles, nor even to the Samaritans, but only to the lost sheep of the house of Israel, "And as ye go preach, saying, The kingdom of heaven is at hand" (Matt.10:5-11). But this was countermanded later when the Lord directs them to "make disciples of all nations" (Matt.28:19) and also to "take their purse and scrip and if they had no sword to sell their garment and buy one" (Luke 22:35,36). And yet in spite of such plain instructions these exegetes fail to see any dispensational changes in the Gospels, nor yet the special dispensational bearing of the Sermon on the Mount, where, for one thing, swords would be quite out of place. But in spite of the testimony, confirmed by miracles, that the King was present, and the kingdom brought very near, they ascribed all to Beelzebub, the prince of the devils, and rejected both King and Kingdom. This was consummated at the entry into Jerusalem, when in spite of the enthusiastic welcome of His disciples, along with the hysterical cries of the populace, the rulers of the nation remained obdurate. The reality of this rejection of course did not take the Lord by surprise, who, in predicting His rejection, just before this incident, described His return to His Father pursued by the rebellious message, "We will not have this man to reign over us."

It is difficult for the unsophisticated believer to understand why they should send such a message, if, according to Mr. Mauro's theory, He had never proposed to be their King.

Matt. 13 is very important, for therein are revealed the mysteries of the king-

dom, describing the condition of things produced in the world by the preaching of the Gospel in the absence of the rejected King, and the setting up of the Kingdom in the hearts of the true children of the Kingdom—"righteousness and peace and joy in the Holy Ghost." There was nothing wrong in substance in the question of the disciples to their risen Lord, "Wilt thou at this time restore the kingdom to Israel?" But it was not for them to know at that time. Even after the Cross and the resurrection, had Israel given heed to the apostolic testimony and repented nationally, their sins would have been blotted out and times of refreshing and of the restitution of all things would have been ushered in (Acts 3:19-21).\*

If repentance without atonement could not avail neither could atonement without repentance. The question was would Israel repent? Of course it is a travesty of the truth to describe this as Dr. Gordan does so flippantly, "God proposes, man disposes." God offers, man refuses, would be nearer the mark; "Ye will not come unto Me that ye might have life;" "He could not do many mighty works there because of their unbelief." Israel was offered the restoration of the kingdom, but they refused the condition and so its establishment was postponed to a future day, which is dawning on us as these lines are being penned.

\* See Matt.21:4,5, where the Spirit of God expressly states: "All this was done that it might be fulfilled which was spoken by the prophet saying, Behold, thy King cometh unto thee, meek and sitting upon an ass." etc. How can it be denied by the most careless reader that our Lord did certainly on this occasion definitely offer Himself to Israel as their King, and it was thus that the whole multitude of the disciples understood it. Witness their cry "Blessed be the King that cometh in the name of the Lord." Why King if He was not coming as King?

(To be Continued)

### A Little Prayer

Give me a calm, a thankful heart,  
From every murmur free;  
The blessings of Thy grace impart,  
And make me live to Thee.

—Anne Steele.

"Sympathy is the rarest of all ministries, as it is also the sweetest; it makes no show in the world, but it leaves its mark."

## The Bible Students Page

By W. E. VINE, M.A.

### Notes on Colossians

In his introductory messages in this Epistle the apostle expresses his joy in the news he received of the faith and love manifested by the assembly at Colosse. Their love "toward all the saints" was "love in the Spirit" (verse 4 with verse 8). "The fruit of the Spirit is love" (Gal.5:22).

Though there is no definite article before the word "Spirit" in the original yet this does not signify that the love was merely of a spiritual nature, as if the phrase merely denoted "in spirit." It was a love kindled by the Holy Spirit.

The good news the apostle received concerning the assembly led him both to give thanks to God and to pray constantly for them. He says in verse 3 "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints," and then, after mentioning their love in the Spirit, he says "For this cause we also, since the day we heard it, do not cease to pray and make request for you" (verse 9). This is "prayer and supplication with thanksgiving." Surely an example to us! What need there is for us to intercede for the assemblies of the saints! As in the case of those at Colosse, there is much in which to rejoice; there are also many dangers and evils which call for prayer, as there were then.

Faith, love and hope are associated in verses 4 and 5, as they are frequently elsewhere in the New Testament:

The faith is "in Christ Jesus"

The love is "toward all the saints"

The hope is "laid up in the Heavens."

"The hope" here stands for the object of the hope, as frequently in other passages. See, e.g., Gal.5:5; Titus 2:13; Heb. 6:18. Their hope was the motive inspiring their faith and love. It was Epaphras, Paul's beloved fellow-servant, who had brought good news to him from Colosse.

Probably Epaphras had preached the Gospel there in the first instance (verses 6,7).

Concerning the Gospel, as mentioned in verses 5 and 6, we may notice the following points:

- (1) It is that which brings "the word of the truth,"
- (2) It is sent out into "all the world,"
- (3) It 'bears fruit' in those who accept it,
- (4) It increases in and through believers (see the R.V. of verse 6),
- (5) It brings "the grace of God in truth."

### A Study of the Epistle to the Galatians

By JOHN BLOORE, Plainfield, N. J.

(Continued from Last Issue)

#### Chapter 5

Having established the truth of Christian position to be that of freedom realized through faith and the promise of the Spirit—"our freedom which we have in Christ Jesus" (ch.2:4), he opens the further unfolding of what characterizes this freedom by the affirmative declaration of verse 1. "For freedom did Christ set us free"—free from all self-effort to attain acceptance with God, from legal righteousness as the principle upon which it could be realized to find justification in Him as believing on Him. He thus sets us free that freedom may be ours from all subservience to legal form or ordinance as a rule of life to perfect our sanctification; to freedom, not license for the flesh to fulfil its lust, but freedom in that the way of victory is realized so that the fruit of the Spirit is borne and the righteous requirement of the law fulfilled in mutual service through love; freedom which is that of being under the Spirit and not under law. Under the rule of the Spirit we practically realize freedom from the reign of sin, and as become servants of righteousness as servants to God we have "fruit unto sanctification and the end (i.e., the consumma-

tion, that into which the whole life of faith finally gathers itself up) eternal life" (Rom. 6). Therefore stand fast in this freedom, do not now bow under a yoke of bondage such as this Judaistic teaching brings upon you. In fact, for Gentiles freed from the bondage of idolatry, it would be taking up just such a yoke again, it would be bondage to the elements of the world. But before going further it must be shown that Judaism and Christ cannot be joined; it must be:

### Circumcision or Christ.

The apostle has already shown that promise and faith are diverse from the law and the flesh, that the Spirit goes with the former and curse with the latter. This he has enforced by argument deduced from the history of Abraham's two sons. Now he solemnly warns that it must be circumcision *or* Christ; it cannot be circumcision *and* Christ. For them to seek justification through the law (to which end circumcision was necessary) meant that Christ would be of no profit to them. The wilful, deliberate seeking of righteousness in this way would separate them from Christ since it is impossible for two so contradictory ways to be joined together or followed to reach the same end. If they now turn to be "justified in law" (Gr.) they fall out of grace. If that is the sphere in which you are to be justified, then you cannot have part in the sphere of grace. On the contrary, we, who rest on Christ's grace into which God calls by the Gospel of Christ, await the hope of righteousness through the Spirit out of faith. Faith, not law-works, is the causal principle brought into operation by the Spirit in contrast to the flesh (which must be the active agent in producing legal righteousness, compare 3:3). In other words, we do not await justification as though it could only be realized through a life of legal righteousness, for that is now settled through faith in Christ. What we now await is the *hope* of righteousness, the hope belonging to it, the hope of the glory of God (Rom.5:1,2). It is awaited as that which is assured and certain, for "whom He justified them He also glorified" (Rom.8:30). So it is not the

hope that we will be justified, for all who believe on Christ are justified.

"In Christ Jesus," which we are as sons of God through faith (ch. 3:26,27), the mere matter of being circumcised or not is of no force. Believing on Christ the Jew was made free from the law—Christ being the end of the law for righteousness (Rom. 10:4). Circumcision could produce no spiritual result in any case; it possessed no spiritual power. What has force or value in that element or sphere is not such a mere outward physical act, but a Spirit-formed principle, inwardly wrought *faith*, but outwardly displayed through love as serving one another. This is followed up in verses 13-15, after the interruption by way of remonstrance and warning in verses 7-12.

### A Persuasion Not of God

Along this line of faith and love they had been running well, and now they were ceasing to obey the truth. Such persuasion could not be of God. They were turning from Him who had called them into Christ's grace. This corruptive teaching which perverted the Gospel would permeate the whole if allowed to work, instead of being cast out like Hagar and her son. But in reference to the Galatians, Paul entertained confidence that they would abide by his teaching, and not be completely leavened by Judaic error. The ground of his confidence was "in the Lord." In other words, He would preserve them unto His heavenly kingdom, and the good work begun would be carried through to its completion. On the other hand there would be judgment for the one who sought to subvert them, no matter what his place might be (compare 1 Cor.3).

There is no shadow of doubt as to how the apostle views this teaching that Gentiles must virtually become Jews, and that of necessity by circumcision, to have the full benefit found in Christ. It perverts the Gospel; it subverts those who accept it; it means separation from Christ and makes His death needless since it implies that righteousness is through the law. It would even seem that these false brethren did not hesitate to falsify the apostle's position

by inferring that he still preached circumcision, when of course it suited him to do so. Perhaps his action in Timothy's case was used to support this contention. But if this was true, why up to the then present time was he persecuted? Indeed if he had only preached it, then the offence of the cross had been done away. The fact of his persecution by the Jews proved the contrary. The cross was an offence to them because it was preached as the only means of salvation, cutting away all ground of glorying in the flesh. In effect it made the law of no avail; it condemned man in the flesh as worthless. So only by believing on Christ could the blessing be known, even as with Abraham. Salvation was by grace through faith, not of works lest man should boast. Thus no flesh could boast; boast must be in the Lord.

What is next said of those who threw them into confusion by their subversive teaching has been the subject of much discussion as to its exact meaning. It is thought that in the word used for cutting off Paul refers to the idolatrous practice of castration. It is true that this would be well known to the Galatians among whom the worship of Cybele prevailed. It would then seem that Paul says in severe irony, I would that they did not stop at circumcision but castrated themselves. Perhaps that would be even more availing to procure righteousness. But this seems both beneath the dignity and gravity of the apostle, and while admitting that this is what the term used implies, is it not better to take it by metonymy as referring to the persons themselves so that the apostle means that he wishes that they would cut themselves off from the communion of the saints? To enforce this thought he uses the term which would suggest complete mutilation instead of circumcision. He wishes it to be just such a complete cutting off.

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"We have two privileges that angels have not; we can preach Christ to men, and we can suffer for Him. There are no angel-martyrs."

## Gems of Truth from the Revised Version

By ROBERT LEE  
Author of *Outlined Bible*, etc.

### A Noble Ambition

"We are ambitious . . . to be well pleasing unto Him" (2 Cor.5:9, R.V., Marg.).

In other words, Paul's ambition was to please God. Thus we see there is a place for ambition in the Christian life. There is a noble ambition. Mark, not a mere "aim" but an ambition—a burning and consuming passion for the honor and glory of God. What is the ambition of your life? Surely you are not wandering aimlessly through this world! Here is a grand ambition for all time—to please Him in all things.

There are grave and weighty reasons why everyone should make this ambition theirs. For instance, only by so doing can we follow the Lord Jesus, for it is written "Even Christ pleased not Himself," (Rom. 15:3); and constant success in prayer is dependent upon doing always "those things that are pleasing in His sight" (1 John 3:22).

But to be able to please Him the life must be right. There is given in the Word of God a five-fold definition of the life that pleases Him, as follows: (1) *A life of faith* (Heb.11:6), therefore be trustful. "Believe on the Lord Jesus Christ," and let that first act become the habit of life. (2) *A life in Christ* (Rom.8:8) and not in the flesh. Therefore be spiritual. How definite and clear is this Scripture. We get out of the flesh by getting into the spirit, and we enter into the realm of the spiritual by the Holy Spirit coming to dwell within us after the application of the precious blood of Christ. (3) *A life unfettered* (2 Tim.2:4). Therefore be unworldly. We have been chosen by our great Captain, but to please Him we must not be entangled by the world. Let us seek and receive the fulness of the Holy Spirit, then we shall be freed from the



fetters. Is it not written, "The yoke shall be destroyed because of the anointing."

(4) *A life of contentment* (Num.11:1). Therefore live the contented life. (5) *A life of praise* (Psa.69:30,31). Therefore be praiseful.

Is such a life possible? Can we live this glorious five-fold life? For an answer we point to Heb.11:5. If Enoch, who lived in dark and trying days, lived that life, surely WE ought. And by God's grace we will.

## Notes on First Samuel

By PETER PELL, JR., Grand Rapids

### Chapter Ten

#### The Anointing of Saul, 1 Sam. 10:1-8

It is "the spring of the day;" the day of all days for Saul; a day weighty in its responsibilities, and tremendous in its issues.

Saul has been called in the early morning hour by Samuel, to be sent on a pathway that leads to the kingdom. We see the two on the outskirts of the city, going down the cliff on which it is situated, engaged in earnest conversation.

In the hand of aged Samuel is a vial of oil, for Saul is to be anointed this day. Both vial and oil are symbolic; the oil of the Holy Spirit, and the vial of the weak vessel chosen to bear the burden of power, and to represent God in Israel. Fragile, and of human manufacture, we contrast the vial with the horn. David was anointed with the horn (1 Sam.16:1). Obtained through suffering and death, the horn speaks of the unfailing power of the sacrifice to sustain (1 Sam.2:10; Psa.89:20,24).

The details of the anointing are rich in suggestion and instruction. We can see ourselves in the picture, for "Christian" means simply "anointed one." Three things we notice at the outset (v.1).

First of all, Saul is SEPARATED BY THE ANOINTING OIL, for he must act on God's behalf in Israel, and he must act in the power of the Holy Spirit. Power belongeth to God (Psa.62:11), and is communicated to the vessel (Zech.4:6,14).

Next, he receives the PROPHEPIC KISS

AND BENEDICTION, for he is the object of divine favor and blessing, and power should be exercised in the fear of the Lord.

Thirdly, he learns HIS PLACE IN THE INHERITANCE of the Lord. His interests henceforth are God's. He must rule for God and to His glory. His personal life is merged into that of the nation.

All this is suggestive of the believer as "having an unction from the Holy One" (1 John 2:20). In 1 Cor. 12, we learn that we are anointed; in Chap. 13 that the kiss must temper all; and in Chap. 14, our interests are directed toward the "whole church," and where we are with reference to it.

Thus Saul is fully furnished, and being let go by Samuel, he is set on his own responsibility. A pathway stretches out before him, leading from the sombre tomb to the glorious throne. At every stage of his onward way he will meet with signs; the deep hidden meaning of which he can readily understand, if only he has an ear to hear and heart to perceive, for God walks by his side.

That Saul fails to read the language of the signs need not prevent us from taking the journey with him, and discovering what is available to every believer. The stations are three: but a fourth lies between us and the goal, and there "our profiting will appear to all," for there we reach our decisive test.

#### 1. Rachel's Sepulchre, v. 2

*"From the depths of the gloom and the darkness*

*Ascends that wondrous road,  
Which leads the feet of the pilgrim  
Up to the house of God."*

The first station, then, on the way to regal glory is the tomb, where every earthly aspiration lies buried, but brighter and heavenly hopes are born. Rachel died there, but there Benjamin was born. His mother called him "Benoni"; i.e., "son of sorrow," but his father called him "Benjamin," i.e., "son of my right hand." Jacob reared up a pillar on Rachel's grave; a silent witness to deepest sorrow on the one hand, and highest power on the other (Gen.35:16-20). Life's sun set for Jacob

there; he carried the shadow of that tomb in his heart to his dying day. He refers to it, most touchingly, while blessing Joseph (Gen.48:7); "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem."

For us there is another tomb, the grave of the One born where Rachel died—Bethlehem. There are two men there, who tell the glad news of death being vanquished, and direct our gaze to the Victor (Luke 24:1-3). There He is, the risen Son of the Father's right hand, crucified in weakness, but He lives by the power of God. Thus we are taught to say:

*"Lord, teach me in Thy death to learn  
How Thou my heart from earth canst  
wean;  
Nature allures at every turn,  
But Thou hast died, out of the scene!  
Then fit me for the part I crave  
To find with Thee this earth a grave."*

We begin with sorrow in the Christian pathway, but we look beyond the shadows—and through much tribulation we enter into the kingdom of God (Acts 14:22).

## Notes on 2nd. Corinthians

By A. N. O'BRIEN, Duluth

### Chapter Four

"This ministry" (v.1) is "the ministry of the Spirit" of 3;8. Moses had the ministry of the letter, 3;6. It was introduced in glory, but did not subsist in glory, 3;11. Paul had the New Covenant ministry of today. Having such a ministry, "we faint not." "Hidden things of dishonesty (or shame)" are "renounced." No cunning is employed in such a ministry; nor is the word of God handled deceitfully, v.2. Everything is open, and such preachers commend themselves to the consciences of men. If their gospel was not understood, it was proof that the man was lost, v.3. "The god of this world" (v.4) is Satan. He

is also called "the prince of this world," John 14;30. He governs as prince, and receives homage as god. Compare for the first Luke 4;6 and for the second 2 Thess. 2;4. He it is who "blinds the minds of them which believe not," v.4. "The glorious gospel," should be rendered "the gospel of the glory." A risen, glorious Christ is the center of the gospel. This chapter, as well as the previous one, stresses the superiority of the new covenant, and of Him who is its substance and glory. Satan does not want such glory and such a glorious Person to come before men, hence he blinds their minds.

Our gospel is not about ourselves, but about "Christ Jesus the Lord." Preachers are the servants of those to whom they preach, v.5. God who said "Let there be light" (Gen.1;3) had shined in the hearts of His messengers "for the shining forth of the knowledge of the glory of God in the face of Jesus Christ," v.6, J.N.Darby's Trans. Thus salvation and the preaching which produces it are both super-natural. The effect upon the hearer is called illumination, Heb.10;32. Christianity is not a set of doctrines mastered by the human intellect, but a divine illumination communicated through the preaching of those already saved, to those whom Satan has blinded in former days. Compare 1 Cor. 1;21.

This gospel is called "treasure," v.7. God places it in an "earthen vessel." That is the description of the preacher of the gospel, and the container, so to speak, of this glory. The vessel is thus frail and easily broken. All the power is of God and not of the preacher. The man is "troubled, perplexed, persecuted, cast down," vs.8,9. He is accustomed to the thought of dying for the testimony, v.10. If not killed it was "that the life of Jesus might be made manifest" in his body. While still alive Paul was "always delivered unto death for Jesus' sake"—he never knew when he might seal his testimony with his blood. If spared it was that "the life of Jesus" might be manifested in a mortal man, v.11. Death was working in the servant of the Lord, and consequently life in the hearers, v.12.

The "Spirit of faith" compels one to speak. Silence is seen to be criminal, and, in fact, impossible, v.13. Fear seems to be unknown, for He who raised up the Lord Jesus will raise up the servant of Christ, and will present him with those saved through his ministry, v.14.

All things were for the sake of the saints "that the abundant grace might through the thanksgiving of many rebound (abound) to the glory of God," v. 15. The treasure shines out through the vessel and others are saved. The vessel remains unbroken—God does not allow persecution to end in death, so his children in the faith are glad and thanksgiving to God results. Paul was full of courage—he did not faint, v.16. If death came and the outward man perished, yet the inward man was renewed day by day. He thinks and speaks of all his suffering as "light affliction" of only momentary duration, v.17. It worked an "eternal weight of glory" of exceeding greatness, compared with the momentary light affliction. But this result seems to have some connection with the way he regarded the affliction. He looked, not at the seen, but at the unseen, v.18. The seen was temporal, the unseen eternal. Trouble in the short day of human life should not be regarded as of much importance. The glory is eternal. Here we have a definition of the word translated "eternal." It is contrasted with "temporal," or "for a time." This utterly disproves the contentions of annihilationists that the word does not always mean unending duration.

### Questions and Answers

By A. N. O'BRIEN

*Question* No. 37—Will we know our loved ones in heaven? How much do they know of our circumstances?

*Question* No. 38—Is it Scriptural to speak of Christ as "Our Elder Brother"?

*Question* No. 39—What is "railing" for which a brother may be put away as a "wicked person"?

### More of Christ

By JOHN WILSON

Galatians 2:20

Teach me O Lord to come to Thee  
With every troubled anxious care;  
From unbelief, Lord, set me free,  
And give me grace to boldly dare  
To trust Thee where I cannot see,  
And ever be at home with Thee.

Ah yes, Lord Jesus, Oh how true  
That oft I wander from the way  
Of peace, to worldly ways pursue,  
And from the paths of wisdom stray!  
Show me once more those loving hands  
That once were pierced to break my bands.

Lift up once more thy blood-stained cross  
That I the depths of sin may see,  
And feel once more the fearful loss  
And anguish of dark Calvary,  
The bitter price that Thou didst pay  
That I might live with Thee—alway.

If there should be one idol left  
Which is not yet for Thee resigned,  
Oh make me glad to be bereft  
Of all that is not of Thy mind:  
Release my heart—untie each band,  
And take the thing from out my hand.

My heart, then empty, Thou canst fill,  
Just with Thyself—my Lord, my all.  
My hands, now free to do Thy will,  
The things of earth—how mean, how small!  
Come Jesus Lord—I claim Thee mine,  
Eternal praise and glory Thine.

### PRAYER REQUESTS

Pray for the Lord to open the way for all rural towns in Florida to be visited with the Gospel, and that many precious souls may be saved to His praise and glory.

Please pray for the staff of LIGHT AND LIBERTY.

Pray for our home and foreign workers that they may be sustained and encouraged in their labor of love for the lost.

After a visit to a sick saint: "I went to see a man with one foot in the grave, but I found a man with one foot in heaven."

## The Young Believer's Department

Conducted by HAROLD M. HARPER, Dublin, Pa.

### Love, Courtship and Marriage

By H. ERNEST MARSOM, Bristol

(Continued from Last Issue)

#### Qualifying, or Disqualifying for Leadership in the Church

Every Christian young man should face this matter in the light of the fact, so clearly insisted upon in Scripture, that a man qualifies or disqualifies himself for leadership or service in the Church of God by his conduct in his own home and household (1 Tim.3: 4,5,12; Tit.1: 6-8). It should be the holy ambition of each believer that there should be the "effectual working in the measure of" their part in that spiritual organism of which they form a part through grace (Eph.4:16). God's interests in this present age center around the taking out of this world a people to form His Church, giving those so taken out, so rescued by the death of Christ, to Him who adds them to the Church (Acts 15: 14; Gal.1: 4; John 17: 6; Acts 2: 47). It should therefore be the heart-felt desire of each one, so placed by grace, to fulfil his part, to contribute that which his "joint" should supply to the edifying of that Body—the Church. God's training college for this, where alone the "good degree" for this holy service can be obtained, is the home. There only can the ministering brother or the overseer graduate for the service of His Lord in His Church. This "degree" can only be purchased at the cost of a well-conducted home (1 Tim.3: 12,13).

*Your marriage will either lead to qualification or to disqualification for service in the Church.* There cannot be well-conducted, united and spiritual local assemblies unless there are behind them godly and well-conducted Christian homes. Young man, remember that your marriage will either help you to gain, or help you to lose your crown in the day of Christ. Are you living that life which would so command the respect of all in your household that

you would be able to rule that household "well" in the Scriptural meaning of that word? Young sister, remember that you will, if you marry, either help or hinder one to graduate with honors for service in the Church of God, and to qualify for participating in its holy ministry. If we would have spiritually powerful local Churches then we must have godly homes where Christ is Lord indeed.

#### A Divine Institution and Provision

As a child of God it is your privilege and your responsibility to learn to think God's thoughts about this vital matter. We are taught in Scripture the Divine ideal in the married life. Let us remember that it was back in Eden, in the Garden of God, before sin entered in to mar, that marriage was instituted by God Himself, and the first marriage took place (Gen.2: 18-25). In that fair scene where all was "very good," where Adam, crowned with glory and honor, was set over the works of God's hands, God saw that even there it was not good for man to be alone, and yet amid all that fair scene there was no meet companion for Adam. Then in God's gracious care for Adam He brings to him the counterpart of himself, a companion suited to him, "From him, for him made." He needed fellowship, the fellowship of another who could enjoy with him, and share with him all the blessings of that Paradise planted and planned by God. That another heart should enjoy and share with him all this would increase the joy of it all.

So first of all let us learn that *marriage is the Divine provision for a life of fellowship*, of holy fellowship in prayer, and praise, and service for our God. It is the united prayer of the gathered "two or three" who mutually acknowledge the authority of the name of the Lord Jesus, that the Lord so graciously associates Himself with, assuring us of His Personal Presence in their midst (Matt.18: 20). Thus today the "married couple," just the "two" can know this choice and wondrous bless-

ing of the Lord's Own Presence with them in their life of fellowship in prayer together. Is it any wonder that the Christian husband and wife are bidden to so arrange their mutual life "that their prayers be not hindered" (1 Pet.3:7)? Let us remember also that it was just "two" (were they husband and wife?) who knew what it was to have their heart burn within them as, in grace, He talked with them by the way, and opened to them the Scriptures (Luke 24:13-32). And this experience of the one burning heart in the two united lives is possible for the "two," the married couple today.

Yes, marriage is God's provision for a life of holy happy fellowship that shall divide all sorrows and difficulties; and that shall multiply all joys; that shall make possible a life of answered prayers, and the constant enjoyment of the opening up of the Scriptures. How deep is the joy when "Jesus Himself" draws near and talks with them by the way or in the home; when He is the link that binds their hearts and lives in one!

And there is also a fellowship in service which two can enjoy. There is a service for our worthy Lord which only the man may do, there are other services with which only a woman's hand may essay to deal. So when husband and wife are "workers together with Him" then the one complements the other and together there is a more complete service for their Lord. A humble Priscilla and Aquila, who knew what fellowship in tent-making was, could together also even help an eloquent Apollos to understand the way of God more perfectly (Acts 18:26).

#### Our Father's Plan for Our Life Work

There is a lovely truth and fact concerning the lives of God's dearly loved children that is all too often forgotten. Our God undertakes to "be a Father" unto His obedient children—to be all a Father can, or should be, to them (2 Cor.6:18). As our Father He has a purpose concerning all, and a plan for each of His children's lives (Eph.2:10). There is one path through life that in perfect love, and in unerring wisdom He has before ordained that we should

walk in. That path shines more and more unto the perfect day (Prov.4:18). That path is a daily proving of what is that good and acceptable and perfect will of God; and it is the daily discovery of that "Great goodness" which He has laid up for them that fear Him; and which He works out for those who trust in Him before the sons of men (Rom.12:2; Psa.31:19).

True Christian life is the working out, and the filling in of the Divine purpose and plan for our lives. If in that perfect plan of your Heavenly Father for your life there is marriage—then, somewhere in this wide world there is the one that God has "appointed for" you according to the teaching of His Word in Gen. 24:14, 44. At the right moment in the history of Adam, when God had made a help-meet suitable to him, then God "brought her unto the man" (Gen.2:22). Thus today, *in the life of the true child of God, every true engagement is God making two appointed lives to meet.* Each betrothal that is in the will of God is literally this. Two Divinely appointed for each other meeting because both were "in the way" of their Heavenly Father's will for them (Gen.24:27). How important therefore it is that you should be assured that you are in the manifest path of the will of God for you! In that path alone can the Isaac of today find his appointed Rebekah by the well. It is in the path of obedience to the revealed will of our Father in Heaven that the Ruth of today will meet with her appointed Boaz. And further, *every true marriage that is both "in" and "of" the Lord, is nothing short of God making two lives one.* Listen to the words of our Lord Himself as He expounded the true doctrine of marriage as, "what therefore God hath joined together" (Matt.19:5,6). He taught that marriage was God joining two together for all earthly life, that they were no more twain but one. *In such marriage the husband is God's gift to the wife, and the wife is God's gift to the husband.* Adam might indeed rightfully call Eve "the woman whom Thou gavest to be with me" (Gen.3:12). The good and true wife is God's gift, indeed she is a token of His

favor (Prov.18:22), and is the glory of the man (1 Cor.11:7).

The giver adds a value to a gift. A gift may be very precious in itself, but its value is greatly enhanced if the giver be one we highly honor and greatly love. What then when God is the Giver! It adds a sacred joy when it is known that bride and bridegroom are God's mutual gifts to each other. Not a mere coincidence of circumstance, not the fascination of outward beauty, nor the sudden impulse of an awakened emotion; but the clearly recognized guiding hand of God enables you to assuredly gather that "the thing proceedeth from the Lord" (Gen.24:50) so clearly that the one can receive a wife, and the

other a husband: each precious to the other because of their own personal value, but each exceedingly so because each was the gift of their Heavenly Father "Who knows and loves and cares, . . . and gives the very best to those who leave the choice to Him." Such engagements and such marriages are indeed "what God hath joined together." It is true that on the wedding day some servant of God will go with them through that form wisely prescribed by the laws of the land, and legally "marry" them; but God's servant does this merely as His representative, for he then acts "in the image of God," but the real uniting is an act of God. "What therefore God hath joined together, let no man put asunder" (Matt.19:6).

## The Sunday School Corner

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

### The Teacher as a Student

By ALFRED P. GIBBS, Chicago

#### IV. He Must Study Himself

The Bible speaks a great deal about the need for self-examination, self-knowledge, self-judgment, and self-control.

The apostle Paul, by the Spirit of God, wrote a letter to a young man who was "to teach" (1 Tim.4:11); and we may find in this first letter to Timothy a great deal of helpful counsel for those who in turn, are to teach others.

What then should be the teacher's attitude concerning himself? Let the Word of God reply.

#### 1. He Should Behave Himself (3:15)

"Behave thyself." If the teacher expects his pupils to behave, he must set the example by behaving himself. Any questionable habit or amusement must be mercilessly dealt with. He must be punctual at school, conduct himself reverently during the opening exercises, behave himself during class and "in all things show himself a pattern of good works" (Titus 2:7).

#### 2. He Should Exercise Himself (4:7)

"Exercise thyself." He needs to have (1) an exercised conscience (Acts 24:16).

This will be a most expensive thing to keep, but it is essential in Christian service. (2) An exercised mind (Heb.5:14). He should be informed on general subjects, as well as in the Scriptures. This will necessitate reading and study. The teacher must keep ahead of his class if he is to help them. Faith in the integrity of the Holy Scriptures is being shaken by our educational institutions. Science, falsely so-called, is making an assault upon the revelation of God in the Bible: The teacher should exercise his mind so as to be able intelligently to understand and combat this evil. Many splendid books have been published recently along this line. (3) An exercised spiritual life (1 Tim.4:7). The teacher should beware of spiritual stagnation, of getting into a spiritual rut, of becoming formal in his spiritual life. Note Paul's great desire (Phil. 3:10-14). There should be an ever-increasing desire for the Word and for communion with God in prayer, that shall make the Lord Jesus more real and precious to the teacher's own soul. (4) an exercised body (1 Tim. 4:8). The body should be kept fit by proper exercise. The physical is more closely allied to the spiritual than most of us im-

agine. Proper food, clothing and exercise play an important part in fitting the teacher for his work and labor of love.

**3. He Should Give Himself (4:15)**

"Give thyself." An aimless, disconnected, lackadaisical teacher gets nowhere. Every bit of one's God-given personality must be put into the presentation of the teaching material. The slogan during the great war was "Give till it hurts." What costs nothing, gives nothing and does nothing, is worth—nothing! We must give ourselves, our time, talents, strength and money to the biggest business in the world—moving our classes for God. Christ gave Himself for us, we must do no less for them.

**4. He Should Watch Himself (4:16)**

"Watch thyself." The teacher will find that his biggest enemy is himself; therefore the need of constant vigilance over one's self. Some Sunday schools have a motto on the wall with an acrostic on the word "WATCH." It reads

WORDS  
ACTIONS  
THOUGHTS  
COMPANY  
HEART.

Read 1 Cor.9:24-27.

The price of peace is eternal vigilance.

**5. He Should Deliver Himself (4:16)**

"Save thyself." From what is he to save himself? From failure, fruitlessness, disappointment, loss and sorrow. The judgment seat of Christ is ahead. It will be a time of examination with resultant reward or loss (1 Cor.3:10-15). If we would save ourselves from the loss of "that day" we must begin in *this day* by faithfulness, loving, whole-hearted service to earn His commendation and crown.

**6. He Should Keep Himself (5:22)**

"Keep thyself." While it is quite true we are "being kept by the power of God" (1 Pet.1:5), it is also true that we are to keep ourselves from all known sin. Notice some of the injunctions in this respect.

(1) We must keep under our body (1 Cor.9:27). That is, we are not to allow this body of ours, with its desires, to control us; we must be the masters of ourselves. That this is easier said than done is apparent. It will require stringent self-judgment and self-renunciation that will issue in

self-control, the last fruit of the Spirit (Gal.5:22,23).

(2) We must keep ourselves from idols (1 John 5:21). That is, from all that would displace God in our lives, however legitimate it may appear. God will give second place to none, and will not tolerate being relegated to the background, because of some new love or new occupation.

(3) We must keep ourselves in the love of God (Jude 21). These are the days of the sun cure. Men seek to remain under the warm beneficent rays of the sun that penetrates the skin and imparts health to the bones; so we must bask continually in the warm rays of God's love until that love in return will constrain us to love Him, and gladly worship and serve Him.

(4) We must keep ourselves unspotted from the world (James 1:27; cp. 1 John 2:15-17). We must adopt the motto "*Noblesse oblige*"—nobility has its obligations. We must courageously and consistently turn our back on all that from which God is left out. This is "the world" we are warned against, and from which we must keep ourselves.

**7. He Should Separate Himself (6:3-5)**

"Withdraw thyself." The teacher should withdraw from all unprofitable associations, amusements and arguments. He has but one master to please—Christ. Read carefully 2 Cor.6:14-7:1.

It has been impossible in this small compass to more than hint at what is involved in successful teaching. May it be ours to so study the Scriptures, the Savior, the student and ourselves that we shall be "workmen, needing not to be ashamed" (2 Tim.2:15); and in "that day" we may hear from Him, Whom having not seen we love, the "well done thou good and faithful servant!"

**Do It Now**

I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being let me do it now. Let me not defer nor neglect it, for I shall not pass this way again—*Stephen Grellet*.

## CURRENT EVENTS

By TOM M. OLSON, California

### United States Warns Austria on Anti-Semitism

Just at a time when a wave of anti-semitism is sweeping the world; and when opposition movements to Jewish control of finances, courts, newspapers, political machines, amusements and industries are springing up in many parts of the world; and when even orthodox Christians are allowing themselves to develop racial prejudices; it is interesting to learn that the United States intervened informally but forcefully in the Austrian situation and warned the Austrian people, through Minister George H. Earle, that if they encourage anti-semitism they will lose American sympathy and help.

"Ninety-five percent of all Americans," Earle said, "are either fugitives from persecution, or descendants from people who crossed the ocean because of religious or racial persecution. They cannot cooperate sympathetically with a country where people are persecuted on account of birth."

Should the U.S.A. champion the cause of the persecuted Jews during the Great Tribulation which shall come upon the world after the translation of the true Church, it will not be difficult to determine on which hand of the Son of Man she shall be "set" during the Judgment of Nations (Matt.25:31-46).

### Spade Uncovers Jezebel's Tower

The might of wicked Queen Jezebel—she who painted her face—as told in the Old Testament is verified by announcement from Harvard University that a massive granite tower has been discovered in her capital city.

The tower, buried more than 2000 years ago, was uncovered and excavated to its foundation by an expedition headed by Dr. Kirsopp Lake, professor of history at Harvard. It is made of blocks nearly as long as a man, a foot and a half wide and a yard thick. These blocks are set in three concentric rings, forming a wall about twelve feet thick.

As uncovered, the wall stands between twenty-five and thirty-five feet high, indicating that it was originally much taller. The tower gives an impressive idea of the strength of Jezebel's city.

Having "verified" the Bible, will the University now give the Bible the place it deserves in the curriculum, or will the University heed the evil teaching of "that woman Jezebel which calleth herself a prophetess" (Rev.2:20)?

### Russia's Anti-God Program Defeated

For sixteen years Russia has been the outcast among the society of civilized nations. Russia craved the diplomatic recognition of the U.S.A. She sent her foreign Commissar, Maxim M. Litvinov, to negotiate with President Roosevelt.

The successful conclusion of Mr. Litvinov's negotiations in Washington was hailed in Moscow as a triumph of diplomacy and the greatest victory yet won by the new Russia.

But Russia's triumph is at the expense of her anti-God program; for one of the eight points covered in the Roosevelt-Litvinov agreements was that American citizens in Russia should "be permitted freedom of religious worship and exercise of ecclesiastical functions."

Part of Russia's boasted program was to eject God from her boundaries by 1937. This must be abandoned now, and instead of ejecting God, Russia has agreed not only to tolerate the worship of God within her boundaries but actually to protect at least all American worshippers of Him. Russia has had to learn that He whom she hates so deeply can still make the wrath of man to praise Him and restrain the remainder (Psa.76:10).

### King Ignored in Italian Oath

King Victor Emmanuel may be Italy's last monarch. The paradox of royalty in Fascist Italy may be ended after the reign of the present sovereign, the soldier-King who won the devotion of his people by his activity at the front in the World War.

The determination to eliminate royalty in Italy is revealed by a significant change observed in the constitutional oath taken recently by twenty-two new senators. The



customary oath of government officials has been: "I swear to be faithful to the King and his royal successors, and to serve the nation with loyalty."

But in the oath taken by the members of the new National Council of Corporations, which will supersede the present Italian Legislature in directing Italy's new economic guild system, the reference to "royal successors" has been omitted. Hence the present king's death may mark the end of kingship in Italy.

Strange as it may seem, the death of the "King of the Jews" on Calvary's cross, instead of terminating His Kingship, becomes the assurance that He will in due time reign as "King of kings" (1 Tim.6:15). And His appearance as King will terminate the period of Fascism, Communism and every other "ism" (1 Cor.15:25).

#### Does Speed of Light Fluctuate?

The finish of the famous Michelson speed of light measurements was announced the other day. The final answer is a question mark—the instruments showing almost an unbelievable record that the speed fluctuates.

The speed seemed to change in cycles. Its variations ranged through a margin of about twelve miles a second?

That such fluctuation is possible is contrary to present scientific beliefs, which have accepted the speed of light as absolute. This velocity has been regarded as about the only thing in the universe which never changes.

Even under relativity, in which space itself changes, Einstein assumed that the speed of light was absolute.

The cautious scientists who carried on Michelson's work after his death do not state flatly that the upset is impossible. "The observed irregularities are unexplained. And their elucidation apparently will require more sensitive apparatus, preferably a type different from that thus far used," says their opinion.

If science is being compelled to change a belief which it hitherto regarded as "absolute" and impossible of change, one has increased appreciation of the inspired words of the apostle Paul: "O Timothy, keep that which is committed to thy trust,

avoiding . . . oppositions of science falsely so called" (1 Tim.6:20,21).

## BOOK REVIEWS

By JOHN BLOORE

750 Kensington Ave., Plainfield, New Jersey, U.S.A.

**On the Sermon on the Mount.** By C. F. Hogg and J. B. Watson. 160 pp. (4½ x 6½). Paper 50c; cloth boards \$1.00. London, Eng.: Pickering & Inglis.

This is a valuable and helpful exposition of Matthew 5-7. It is valuable because it gives a careful, painstaking, and detailed study, almost verse by verse, of this great discourse of our Lord. It is helpful, first, because the primary viewpoint taken is that He is the embodiment of His own teaching, and so "the Sermon" is studied as showing how He walked among men in righteousness and holiness of truth to the glory and joy of God the Father. This serves to draw the heart to Christ and His perfections. Secondly, it is helpful because of its lucid presentation of the truth, displaying the orderly relation of its various features. Thirdly, it is helpful because the exposition is intensely practical in its application to the believer in this present time, while not disturbing the even balance of the truth in other respects.

The appendix supplies a very useful list showing some of the parallels between the teachings of "the Sermon" and the epistles. This list is not presented as exhaustive, for many passages commented upon in the exposition have not been included, but it is indeed suggestive of what would make a happy and fruitful Bible study.

**The Person and Work of the Devil.** Second edition. By Fredk. A. Tatford. 48 pp. Paper 20c. Kilmarnock, Scotland: John Ritchie, Ltd.

This book should prove of real help on a subject not often treated. It presents in a Scriptural and able manner the history of the great adversary, beginning with his creation and headship over heavenly principalities and powers, as the greatest, wisest, and most exalted creature in the universe who sat enthroned in the very presence of God; his fall through pride; his present relation to the world, and the hosts of evil in the heavenlies; his future activity and eternal destiny. An appendix gives a list of names by which Satan is referred to in Scripture.

In view of world conditions, and present indications of the course along which events are now moving, forecasting the nearness of the end-time of prophecy in which Satan figures so prominently, this concise treatment of his history should serve to enlighten and safeguard the people of God. To know your enemy is a long step toward victory over him.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith" (1 Pet.5:8,9).

# The Work of the Lord in Many Lands

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

## UNITED STATES

**New Bedford, Mass.**—A farewell fellowship tea meeting was held on Jan. 6th for Donald Hunter who is going out for the first time to North China. Attendance the best and words in season by W. H. Hunter, Geo. Rainey, D. Hunter, and others. Our brother Donald begins his long journey Jan. 12th and will join Mr. and Mrs. Tharp and their family who, D.V., expect to leave this country Feb. 8th for their field of service. Geo. Rainey stayed over Lord's Day for meetings. Good gatherings and his ministry was enjoyed by the saints. Our brother also spent a week each at Baltimore, Md., and Washington, D. C. Many spoke of help received during these meetings. Brother W. H. Hunter finds many open doors in and around his home assembly.

**B. M. Nottage** spent four profitable weeks in Detroit district, also visited Cleveland on way east. After two weeks in New York section he went to Bermuda with his brother T. B. Nottage. Details of their visit already noted in these columns. They report a good deal of fruit remains from the visits of Mr. James F. Spink.

**David Brinkman** writes: "The Lord provided for the completion of the little building in Union Point, Ga., and on the last Lord's Day of the year a little gathering of His own met together in assembly capacity as a united testimony to the name of our Lord Jesus Christ. When we had the building half finished the religious crowd tried to stop the building and I had to appear before the town court. I had an opportunity for testimony there and the Lord gave us victory. Now they are trying to boycott us and keep the people from coming. The church at Philadelphia had "a little strength," but we have only "a very little of a little strength" and our cry is like Nehemiah's, "Now therefore, O God, strengthen our hands." This is the third gathering in these parts, evidencing the Lord's blessing on our labors; we dare not be discouraged but press on for Him."

**Tenafly, N. J.**—Alfred Kunz keeps busy here in Gospel work.

**Rutherford, N. J.**—John Hill gave helpful Bible readings here.

**Brooklyn, N. Y.**—Richard Hill, Geo. Rainey and Alfred Kunz have visited us, and given ministry suitable for all.

**Newport News, Va.**—New Year conference was well attended and ministry very good and helpful.

**William Robertson** of Philadelphia held meetings in Richmond, Va., and intended to go on to Raleigh, N. C., after which he purposes to work in the needy south.

**Bro. John C. Betram** spent some time with the assembly in Palisades Park with signs of blessing, and also visited Bronx, Patterson, Ridgefield Park and Hackensack, N. J. Our brother expects to spend several months laboring among the southern assemblies and possibly the Bahamas.

**Bro. Andrew Craig** has visited Cliff Street, Boston, and Cliftondale, Mass., where a real interest was manifested in the Gospel.

**Palo Alto, Calif.**—We had Bro. William Rae for a few meetings after the Oakland conference. Mr. John Reid joined him for a one-day conference on Lord's Day and continued his meetings for a week. Meetings were well attended and the Christians enjoyed the Word ministered.

**Gracelawn Assembly Hall, Flint, Mich.**—The Third Annual Conference was held at New Years with much blessing and joy. One man professed to be saved on the Monday night. Brethren A. E. Palin, John Pinches and T. Russell, from Detroit, and Frank S. Hemingway, from Lapeer ministered the Word.

**Our brother E. J. Tharp** writes of a very happy time spent at Kansas City Conference, and of a week's meetings in St. Louis. He also visited Memphis, Tenn., and Dallas, Texas. He is now in Houston and expects to visit San Antonio, El Paso and Monrovia. Our brother, with his wife and family, expect, D.V., to leave San Francisco for their field of labor on Feb. 8th, and will value prayer for their journey. Their address will be E. J. Tharp, Ling-Yuen-Hsien, Jehol Province, via Chin Chou, Manchuria.

**Los Angeles, Calif.**—Notwithstanding the great rain storm and flood, the conference held at New Year in connection with Goodyear and Ave. 54 Assemblies was well attended. Christians came from Oakland, Fresno, San Diego, Portland, Ore., and parts of southern California. Six hundred present at some of the meetings. Those who ministered the Word were Brethren McClure, Watt, Waugh, Reid, Rae, Rankin, Olson, Charles, Davis and Cameron. The Lord's people were greatly helped and cheered. **W. Jefferson Assembly** had special meetings on Sunday and Christmas Day which were good and profitable to all. Brethren Watt, Waugh, Rankin and Greer ministered the Word to saint and sinner. Nine were baptized on the Sunday afternoon; some of these professed at Brethren Spink and Greer's meetings. **Bro. J. Watt** had two weeks' meetings in Goodyear Gospel Hall. **Bro. Wm. Rae** went to Riverside for meetings. After the conferences Bro. Watt commenced in Ave. 54, Bro. Waugh in Jefferson St., Bro. Cameron went to Santa Barbara for meetings; Bro. McClure to Oakland; Bro. Reid to Atlantic Ave., Long Beach. Our brethren Rae

and Marshall had two encouraging meetings in San Diego. Saints cheered. Bro. Wm. Rae had 12 days' meetings in Atlantic Ave., Long Beach, before going to Riverside. He expected to return home shortly to open some new fields in the north this winter.

**Brethren Greer and Hunt** visited Richmond and had a few meetings. The Word was appreciated; they expect to return for a series of meetings later. Two professed faith in Christ in Oakland at meetings held after the conference by our two brethren. They visited Salinas on the way south and were encouraged to see some of the results of the labors of Brethren Bailey and Cameron. About 15 gather to remember the Lord in His own appointed way on the first day of the week. The meetings are held at 407 Capitol Street, Salinas, Calif. Correspondent for the assembly, Mr. J. F. Maze, 58 Beuna Vista Street.

**John Rea** writes: "During my visit to Sheridan, Mich., two souls professed to be saved and a backslider restored. An assembly has been formed here as the result of work done last winter. Bro. W. Pell and brethren from Grand Rapids are giving help in the meetings. A young man was dealt with at Otsego, who thought he was saved previously, and after conversation over the Word of God he definitely accepted Christ and has the assurance of salvation."

**Arthur Rodgers** is at home in Omaha, Nebr., giving ministry on prophetic subjects with manifest interest.

**Harold Harper** held three and one half weeks of special meetings in the Irving Park Gospel Hall, Chicago. The Book of Revelation was used as a background for nightly messages. Saints were cheered and eight or ten souls confessed faith in Christ. Our brother also helped with Gospel meetings at Mt. Union, Pa., and contemplates working at Waterloo and other parts in Iowa soon.

The **Kansas City, Mo., Conference** was larger than for many years. The ministry was humbling and encouraging. Brethren McClure, Erskine, White, Laurence, John and Dave Horn, Walden, Brown, Leonard, Gray, Jack Charles, Tharp, Hoffman, and O'Brien were the preachers present. One man confessed Christ as Savior. Brother McClure went to the Pacific coast, Bro. Tharp to St. Louis, Bro. Leonard to Coal Creek, Kans., J. O. Brown to Berea, Iowa.

The **Centerville, Iowa, Conference** was well attended. The same preachers as in Kansas City were present, with the exception of McClure, Leonard, Tharp and Brown. The meetings had a tender tone, and at the end fifteen or sixteen souls confessed Christ. This gave a deep joy to the Christians who convened the conference, and who so kindly cared for the visiting saints. The Horn brothers went back to Knox, Ind., W. W. White to St. Louis, A. N. O'Brien to Troost Ave. Hall in Kansas City. Bro. Laurence expected to leave for the North East Gospel Hall in Minne-

apolis, beginning Jan. 14. Bro. M. Hoffman expected to visit several assemblies before returning to Serbia. His accounts of God's work in that land were most interesting. As we go to press we learn of three more professing Christ as Savior in this community.

**Hackensack, N. J.**—The conference on New Year's Day was one of the best we have had. A large and representative gathering of the saints from New York and New Jersey assemblies. Brethren Glasgow, Bertram, Elder, Trimble, McLeod, Moffat, J. Maclachlan and Captain Barlow ministered the Word. A happy time of fellowship was enjoyed.

**Baltimore, Md.**—Brethren Chas. Keller and Gordon Reager stopped here on their way to Petersburg, Va., and gave very acceptable ministry at the Lauraville Gospel Hall.

**Chicago, Ill.**—Bro. Michael Hoffman who has been serving the Lord in the Gospel in Yugoslavia for the past 12 years is now in the United States giving an account of his service for the Lord.

**Rochester, N. Y.**—A Bible conference was held in the Carter St. Hall over the week end of Dec. 31 and Jan. 1. Our brethren J. W. Bramhall, Jr., and Harold Harper gave ministry exalting to Christ, cheering the hearts of saints and stirring sinners as to their responsibility to trust Christ. Our Lord gave blessing to His people, and some eight souls trusted Christ.

**Kansas City, Mo., Jan. 22, 1934**—"Our brother C. W. Ross was well enough to be allowed by his physician to return to his home in this city. He arrived yesterday morning, and stood the journey quite well. Will readers of *Light and Liberty* please continue to pray for his recovery.

"Brother Walden and I are in our third week of gospel meetings here. A number of strangers are coming, and the interest is encouraging." A. N. O'Brien.

**Brother Michael Hoffman** was compelled to give up his visits to assemblies on account of his eyes. He is under the care of Dr. Littlefield, in Kansas City.

**Brother J. O. Brown** returned to his labor in Arkansas. His address is Alpena Pass, Arkansas.

#### COMMENDATION

Assembly Hall, Carter and Herald Sts., Rochester, N. Y., January 1, 1934.

To saints gathering in the Name of our Lord Jesus Christ: We desire to commend to your care and fellowship our brother, **John W. Bramhall, Jr.**, who is leaving our midst to devote his entire time to the work of the Lord in the U.S.A. and Canada. Our brother has been connected with the assembly ever since its beginning, and has been diligent in service for Christ both in the proclamation of the Gospel and in the building up of the people of God. He has seen the hand of the Lord with him in his ministry, so it is with joy we commend him to the Lord and His

people and to the work to which we believe he has been called of God. We pray that our gracious God will continue to bless our brother in his extended field of labor.

Yours in behalf of the assembly meeting in Carter Street: Druery E. Harper, A. Bramhall, W. H. Parkhurst, S. G. Smith, F. James, John Greer, Andrew Addie, Herbert G. Davis, M. H. Parkhurst, John D. Tunbridge.

### CANADA

**Toronto, Ont.**—Mr. Samuel Taylor is holding forth in Olivet Hall and is encouraged.

**Hamilton, Ont., Bethany Hall**—Mr. Samuel Taylor commenced a series of meetings on Jan. 14th. Pray for blessing.

**W. Williams and J. E. Fairfield** are having special Gospel meetings in the Fairview Gospel Hall, Vancouver, B. C., during the month of January. Interest good, some professed. They hope to sail for Venezuela, S. A., in July or August. Pray for them.

**Orillia, Ont.**—Brethren Geo. Benner and S. Kion are having considerable blessing here. Souls are being saved and saints revived.

**Tilsonburgh**—Annual Conference at New Year not quite so large owing to weather conditions; but ministry was very helpful, practical and comforting. Among those who took part were Brethren Monneypenny, McCrory, Innes, Ferguson, Lyon, Moreland, Nugent and Chivas.

**Matheson**—Our brother Will Murray is encouraged and seeing fruit.

**Bro. W. Ingram** writes of the great need in the Canadian Northwest; temperature 50 degrees below and everything snow-bound, yet the Lord has enabled him to get around and has blessed his labors.

**Bro. J. J. Rouse** writes of being able to relieve quite a number of needy folks in out-of-the-way places by distributing clothing sent in response to his request by Christians in various places. He can still use anything sent along to his address. The need is great and quite a number are suffering much privation.

**Olivet Hall, Toronto**—P. Hoogendam of Pennsylvania had a week's meetings with us during December.

**Brother A. R. Stephenson** has been in Victoria, B. C., for a conference and a little ministry afterwards. He intended to return to his home in Edmonton, Alberta, soon.

**Orillia, Ont.**—"The speakers at the 52nd annual conference held at the New Year were R. Irving, G. O. Benner, Norman Kion (B.W.I.) and S. Taylor. A precious season of ministry and gospel effort was enjoyed, resulting in blessing to believers and the restoration of several backsliders who have been the subjects of much

prayer. Brethren G. Benner and N. Kion are continuing in the gospel each night for at least two more weeks. Please join in prayer for further blessing." A. E. Potter.

## MISSIONARY NOTES

Conducted by **ROY RAPSCH**

5250 Ferdinand St., Chicago, Ill. U. S. A.

An extract from a letter from one of the Lord's servants in the field: "Your very kind gift from the M. S. C. came to cheer us indeed. May the Lord tell you all just what your kind gift has meant to us. The conditions of things in America made it seem as if we were doomed (humanly speaking). There was a pressing need and we could not see any way of meeting it. So things looked as though disgrace might come upon that worthy Name that we are seeking to uphold before demons, heathen and business men. Never before in our experience were we more cast upon our God. Now imagine our joy to receive your kind gift, which was cashed at sight. Upon receiving it, we held it before the Lord, to give thanks unto Him, for His loving-kindness is great. Ever since receiving it, the joy bells have been ringing in our hearts. One of our children (eight years old) said to me, when she saw me so happy: 'Daddy, did the Lord answer our prayers and send the money?' Again I repeat, May our Heavenly Father tell you what your love has done for us, and even to encourage our Children to know that our God hears prayer."

Another: "We could see the good hand of God in a very special way when your welcome letter and the kind gift from the M. S. C. came safely to hand. Since the depression commenced in the homelands, with a corresponding state of things in this land, we felt it a privilege to submit to a time of trial and economy in fellowship with those whom God has been using to sustain His work. However, latterly the alarming drop in the exchange value of the dollar here has considerably accentuated the living problem, as never before. It is 'hand to mouth,' but what a comfort to remember that it is 'HIS HAND' to 'our mouth'; and after all, what a comparatively small thing is the latter in the presence of the former."

And a third: "It seems to be getting quite impossible to get both ends to meet anywhere in the middle at all. We have been on a downward sliding scale as far as income has been concerned, and the events in the homeland have succeeded in lowering our exchange value to where the dollar is worth just fifty cents as compared with last April. You can imagine what havoc that has wrought with us here. This is not meant to be a hard-luck letter, but as for work, there is more of it than we can do. If we only had the money to get further afield, we could do a lot more. Then, too, this is the first time in our history that we do not have a single soul contributing to the

expense of any work or worker. We do not have a single worker supported from home."

May the foregoing stir the hearts of the Lord's "remembrancers" and stewards.

#### SOUTH AMERICA

**Mr. Herbert A. Gerrard, Argentina:** "In the work here we have much indeed for which to praise God. He is pleased to save souls from time to time. Only a few weeks ago we had a baptism here when two women obeyed the Lord. We expect to have another very soon, if the Lord will, when we hope to see several pass through the waters. These are fruits of the work here in the city, mostly during the past year or so."

#### FRANCE

**Mr. Robert Hoy:** "Last Sunday afternoon we did not expect many in for the regular Gospel meeting because of the village festival. However, the attendance was better than usual, thirty-five being present. This will give you an idea of the size of our dining room. Needless to say, it was well filled. Thus far this year (1933) the Lord has enabled us to distribute about twenty thousand tracts, gospels and booklets. Eight thousand of these were a translation of Brother Spink's tract entitled "The Little Eaglet." One thousand were sent to a brother in the States for distribution amongst French speaking people there."

#### PARAGUAY

**Mr. J. G. Martinez, Asuncion:** "We recently had the joy of baptizing five believers, four young men and a middle aged woman, wife of a believer who has been in fellowship for several years. He has been patiently waiting and praying for her conversion and the Lord answered his prayers fully, for she was converted some time ago, and now obeyed the Lord in the waters of baptism, thus being united in fellowship with the believers here. The four young men were brought up in the R. C. religion, where they were taught to hate the Gospel and follow blindly what the priests taught, but by constant and insistent invitations they were brought to the Gospel Hall, where the Lord opened their eyes through the preaching of the Gospel and shortly after they were born again; and now we rejoice to see them united in fellowship with us here after being immersed in obedience to the Lord's command.

We are also encouraged by reports of the work in San Estanislao, a small town about 140 miles northeast of Asuncion, where a native believer is carrying on for the Lord. In a letter from him received a few days ago, he informs us that he had the joy of baptizing two believers, also three others have manifested the desire of being baptized, and four others have professed faith in our Lord Jesus Christ."

#### AFRICA

**Mr. Adam N. Ferguson, Izingolweni, South Africa,** writes regarding a trip to Cape Town: "For two days before the meetings, we gave ourselves to extensive advertising, including house-to-house visitation, and announcement to a few

schools in the district. The effort resulted in a full hall every night, not only Assembly Sunday School scholars, but great numbers of strangers from other Sunday Schools. From the very beginning it was evident that the Spirit of God was moving among the children. Commencing with the second night and each night following, boys and girls came of their own accord to seek Christ as Savior. The Gospel did its own work, and by the end of the mission between fifty and sixty children had made profession of faith in Christ. Since my return to Mansfield, I have heard that a weekly meeting has been arranged for these young converts, and has good attendance each week."

**Mr. L. R. Hess, Sakeji, Central Africa,** tells of a visit to a section about twenty miles northwest of Sakeji, in the extreme northwest of Northern Rhodesia, within a few miles of the Belgian Congo and Angola borders. Much interest was manifested in the Gospel, and the believers located in several of the villages were helped. Our brother writes: "We trust you will pray for us as we labor here at the school and as we work at the languages. We would not forget to ask you to pray for those villages we visited and for those who seemed to take an interest in the Gospel. If there are any who require prayer more than others, it is those native Christians who live in heathen villages and whose testimony means so much for the propagation of the Gospel. We trust you will pray for these, and for the little native assemblies in the vicinity."

**Mr. W. C. Maitland, Angola:** "We took a trip recently to where some of the Christians are alone, and were with them for a few days. We baptized eight believers and left others to wait for a future day, D.V. Pray for the young believers who have just been won from heathenism. They meet with much opposition, which is a great trial, and we want to be faithful to our Lord in giving unto them the whole counsel of God. On our return to Beulah (Mr. Louttit's station) we baptized several there. Had hoped to be back to Mboma in time for the baptism of twenty-six, but we were hindered. Since returning, two men professed faith in Christ."

Lack of space prevents our more than mentioning the great need expressed by our Brother Maitland for those to go in and teach the hundreds who have recently professed faith in our Lord Jesus Christ during the period of revival which has been sweeping through Central Africa. On every hand they are crying out for some one to teach them, and there is no one to go or send. The enemy has his emissaries, who are going among them with their many isms, leading some astray, and some are going back to their idols. It might be added that it is understood Brother Maitland is hindered in getting about more or less due to the condition of the Reo (now some ten or eleven years old, and has seen some very hard service), which is almost beyond repair, and also consumes almost twice as much gasoline as a light car.

## WITH THE LORD



WILLIAM HILL

In our last issue we mentioned the home-call of our beloved brother William Hill.

Mr. William Hill, aged 61 years, passed to be with the Lord on Nov. 21st at his home in Vancouver, 2531 Patterson Ave. He was well-known as an evangelist and teacher throughout the British Isles, Canada, and the United States.

The funeral services were large, and were conducted by John Robertson and William Reid. Mr. Reid spoke words of appreciation of our departed brother, and we give extracts from the address as we ourselves fully endorse what our brother said at the funeral.

"In quietness and in confidence shall be your strength.' This Scripture very aptly sums up our brother as we knew him—his character and his life. He certainly obeyed the New Testament injunction, 'Study to be quiet.' He lived a simple, calm life, had a dignified bearing, yet was always approachable and friendly, lovable, brotherly, and of a genuinely humble spirit. He was a man of few words but he had a very large heart for all the children of God.

"Those who knew him in the Old Country know how ardently and strenuously he labored for the glory of the Lord, building up the Lord's people and preaching in out-of-the-way places where his work was never advertised. I sometimes think that what was lost in publicity was gained in permanency. His ministry was always refreshing, sometimes searching, but always comforting, and breathed the same quiet, calm atmosphere of the sanctuary. He never gave you stones for bread, and often many of us have been encouraged to go on by his words of cheer. He was always confident. He lived in the enjoyment of sonship, and as a devoted servant of Jesus Christ. He never sought for flattery and he never was peevish by a frown. We thank God for his work of faith, labor of love, and patience of hope. Often his faith was tried but he walked with a steady step and unfaltering purpose along the pilgrim pathway. In storm and in sunshine peace flooded his soul. His anchor was cast within the veil and never dragged.

"Towards the end he suffered a great deal of physical discomfort and pain. He never murmured, and as the sun breaks through a rift in the cloud, so betimes there flashed across his face a smile that brightened all his countenance with the very light of heaven. Almost his last words to me were 'Home is in view. Home is in view.' And when I said how wonderful it is to have a home to go to—quoting the 23rd Psalm which was his favorite—'And I shall dwell in the house of the Lord forever,' his whole body seemed to thrill at the thought.

"Our beloved brother did not fear death—he welcomed it—he was waiting and longing, and expressed his longings. He wished to be with the Lord—to be at home with the One who loved him."

Mrs. M. J. Hill, of Los Angeles, passed away on Dec. 20th, as the result of a stroke. At the age of 18 she trusted Christ, and was identified with assemblies in Belfast until 1907 when she came to Cleveland, Ohio, and later to Los Angeles, Calif. Our sister was 75 years of age at the time of her home-call, and had always witnessed a good confession. She leaves three sons, two of whom are saved. Brethren J. Thompson, J. Rankin, J. Watt and S. Greer took part in the funeral services at the parlors and at the grave.

Further details are to hand concerning the home-call, on Dec. 14th, of our sister Mrs. John P. Barclay of Hartford, Conn., (mentioned in last issue of Light and Liberty). Our sister was saved in Kilbirnie, Scotland, and came to America 40 years ago. She was a real mother in Israel, given to hospitality and a succorer of many, and will be greatly missed in the little assembly. Funeral services were conducted in the home by Brethren Wm. Hunter of New Bedford, Mass., and Robert Oliver, of Holyoke, and at the cemetery by D. M. Surgenor. Beside the husband she leaves three sons and one daughter, Miss Flora Barclay, who served the Lord for several years in China.

Chicago, Ill.—Our sister, Miss Lydia Twa, departed this life to be with Christ on Dec. 22nd, after a short illness. Saved 35 years ago in Canada during a series of meetings conducted by Brethren Turner and May. In fellowship with Canadian assemblies for 26 years before coming to Chicago to reside. Funeral services were conducted by brethren J. R. Gawley, Andrew Miller and James Geddis of the Laffin St. Assembly. Burial at Nevada, Ohio.

Thys Waardenburgh of Patterson, N. J., died suddenly on Nov. 24th, age 73. His death came as the result of a fall. Saved many years ago and in fellowship with the saints here, our brother bore a quiet testimony to the end. He leaves a widow and a large family of sons and daughters, all in Christ, and for the most part gathered to His blessed name. Brethren Nugent, J. Halliday, W. Heins and James McKellin took part in the funeral services at the hall and the grave side.

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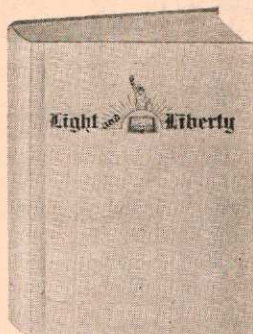
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