



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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OUR subscription list has increased fifteen per cent so far this year. There is a reason. Read the articles in this issue and then anticipate the rich ministry in the following articles for July: “The Stewardship of Grace,” Glenn E. Dickens; “Esther and Job,” W. W. Fereday; “Never Man Spake Like This Man,” John Watt; “Andrew, A Model Missionary,” G. M. J. Lear; “A Lesson in Diligence,” David Blackburn; “Types of Christ,” Gavin Hamilton; and all our regular features. Is everyone in the meeting reading **Light and Liberty**? Ask for samples to hand out.

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JAMES F. SPINK.....Managing Editor
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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.

BOOK REVIEWS

By JOHN BLOORE

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

Delivering Grace. By J. T. Mawson. Cloth,
222 pp. The Central Bible Truth Depot, London,
England.

The words and ways of the prophet Elisha are
treated of in this volume as instructing us in the
grace and knowledge of our Lord and Savior
Jesus Christ.

Many are the practical and helpful lessons
drawn from the varied incidents of this prophet's
life, and these are presented in that gracious yet
faithful way which cannot fail to draw the be-
liever into the joy and blessing of the Lord's
presence, into fellowship with Him and His ways
of grace. It is thus that His mind becomes formed
in us so that His ways become our ways. A min-
istry of the Word which leads to this end is to be
highly valued, and we find it given to us in this
book, as in others by this author.

There are twenty-one chapters, and among
them such topics as:

"How discordant lives may be put into tune."

"How those who long for the blessing of God
may secure it."

"How broken hearts may find solace and bless-
ing in sorrow."

"How Christians affect one another and what
to do when many suffer."

"How the works of the flesh are rebuked, and
how life may take the place of death."

"How to escape the snares of the devil."

The Lord's people will find this book full of
spiritually helpful material with a very distinct
appeal to the Christian affections.

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of the year at 50c. The past three years many have availed themselves of this offer and
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for those whose spiritual interest had been laid upon their hearts.

Because of the timely and much needed ministry this magazine contains, it should
have a wide circulation.

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LIGHT & LIBERTY PUBLISHING CO., Fort Dodge, Iowa, U. S. A.

“Never Man Spake Like This Man”

By JOHN WATT, Philadelphia, Pa.

John 7:45, 46

I have been deeply impressed by these words and will seek to pass them on to you, and I hope they may be impressed upon your spirit, as they have been on mine. The chief priests and Pharisees sent officers to take Jesus and bring Him to them. They returned having failed to carry out their orders, and gave a most astonishing reason: “Never man spake like this man.” They could not lay hands on Him—they dare not—His words to them were so impressive that they stood amazed at them. That He was above all other men they were fully convinced.

You will recall when Peter denied this man they said to him, “Thy speech betrayeth thee.” Here is the one whom he denied, and He spoke in such a way that they were convinced that His speech was different than any man who had ever spoken. None of the world’s great teachers could speak like Him. The doctors in the temple were astonished at Him when they heard Him speaking at the age of twelve.

God had foretold concerning this One, “I will put my words into His mouth”—Jesus is that Prophet (Deut.18:18). The Psalmist says, “Grace is poured into His lips.” His doctrine or speech was as quieting as the dew. The Bride in the Song of Songs in describing Him said, “His lips are like lilies, dropping sweet smelling myrrh, yea His mouth is most sweet.” He had been given the tongue of the learned that He might speak a word in season to him that is weary. He would not cry, neither would His voice be heard in the streets.

The Heavens speak, they declare the Glory of God, the firmament showeth His handiwork; day unto day uttereth speech, night unto night showeth knowledge, there is no speech nor language where they are not heard (Psalm 19). What they heard here was not the speech of the heavens but the speech of the One who created the Heavens, for “He spake and it was done,

He commanded and it stood fast.” I want to compare Him with some of the great speakers of the Old Testament. There are three men in the Old Testament called preachers, but they never spake like this man. They come far short when measured by Him. These three are Noah, Solomon, and Jonah. They all broke down in their ministry and did not finish their courses with joy. They were not in keeping with their messages, but this Man was in keeping with His ministry. He could say, “I am altogether what I say unto you”—He lived what He spoke. Noah was a preacher of righteousness; Solomon was a preacher of wisdom; and Jonah was a preacher of judgment.

What marked the old world, was unrighteousness; Noah was especially raised up by God to preach righteousness. Enoch had prophesied, “Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.” Noah preached in the power of the Holy Spirit, and yet we know that only his own family were saved as the result of his preaching. But what a sad end the preacher of righteousness had. He planted a vineyard and got drunk, and was exposed. He was not in keeping with his ministry. The Lord Jesus was a preacher of righteousness in the midst of unrighteousness. We have three chapters which contain His sermon on the Mount, and in those three chapters we are taught how to live soberly, righteously, and Godly, and to seek first the kingdom of God and His righteousness. He loved righteousness and hated lawlessness, and died for righteousness sake.

Solomon Was a Preacher of Wisdom.

He confessed that he was but a little child and asked God for wisdom, and God gave him wisdom and understanding above

all others. They came from the ends of the earth to hear the wisdom of Solomon. He taught the people wisdom and as the pattern preachers, sought out acceptable words and set them in order, even words of truth. But behold, a greater than Solomon is here. The doctors were astonished at His wisdom; others say "How knoweth this man letters, having never learned?" Solomon spake of trees from the Cedars of Lebanon down to the hyssop that springeth out from the wall. The greater than Solomon spake of heavenly things and earthly things; and disclosed the things hidden from the foundation of the world. He could speak of the birds of the air, or the lilies of the field. How did Solomon finish up? He was not marked by wisdom at the end of his career but by folly. He loved many strange women, who turned away his heart from God. But think of the Lord's closing ministry; think of His upper-room ministry. He could lift up His eyes at the end of His ministry and say "Father I have glorified thee upon the earth." He could also say of the words that His Father had given Him, that He had given them to His own.

Jonah Was a Preacher of Judgment.

He was the disobedient prophet who was told to go east but he went west. He did not delight to do God's will; he ran away when he was sent to Niniveh with God's message. But the Lord Jesus was the anointed preacher and at the commencement of His ministry the heavens opened upon Him and the Father spake to Him. He goes up to Nazareth as His custom was to read, and He read, "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." He spake of God's grace going out to those Gentiles to whom Jonah refused to go. Jonah had to be disciplined for his disobedience and had to pass thru death and resurrection for his own sin and waywardness. The Lord was never wayward and He could say, "I was not rebellious." He did always those things pleasing to the Father. Jonah had to be cast into the sea in order that the storm might be quelled, but the Lord Jesus went into the Storm of

God's judgment and exhausted it for us. They repented at the preaching of Jonah, and yet a greater than Jonah was here and they did not repent at His preaching. Think of the wonderful warnings He gave the cities of the plain. Jonah finished up badly. Think of him refusing grace to the Gentiles. He takes a seat outside the city wall waiting for the overthrow of that city. He complained of God's grace going out to them; he thought only of his reputation as a preacher. The Lord was the only one who made Himself of no reputation, but was full of grace and truth. He delighted in grace going out to the Gentiles.

I will now call your attention to the greatest speech in the Old Testament. Martin Luther said he would give his all to be able to speak as Judah spoke to Joseph. Judah delivered a wonderful speech and spake in a way that never man spake. Judah was a man whose record was bad (Gen.38). But a great change comes over him. Reuben was as unstable as water, he could not speak like Judah. Judah's speech was like showers on the mown grass. On one occasion his speech revived the spirit of his father, but he could never speak like the Lion of the Tribe of Judah. Judah offered himself as security; Christ gave Himself, yea He became surety for us. Listen how he speaks to Joseph. He speaks into the ear of his Lord Joseph; he tells him that language is bankrupt in such circumstances; this trouble has overtaken them, and now as brothers they cannot be separated, and will go into servitude together. Joseph tells the ten of them to go home, but Benjamin must remain. Judah then opens up his heart and his speech is unsurpassed in literature. He stirred the heart of Joseph and set the tears a-flowing. "Judah, thou art he whom thy brethren shall praise." But think of the praise that is going to be ascribed to the Lion of Judah that spake as never man spake.

Moses Was a Man Slow of Speech.

God spake to him face to face. God gave Moses his thoughts and used him to speak His word. He was slow of speech and his lips were uncircumcised, yet he became

mighty in word and deed. He spake inadvertently with his lips on one occasion. He needed to recall his words, but there was never a word that the Lord spake that needed to be recalled. He never spake inadvertently. His words were like goads, like nails fastened in a sure place. He was the one shepherd, the master of assemblies, and never man spake like Him.

Aaron Was a Man Who Could Speak Well.

In fact his eloquence had reached heaven, for God said, "I know Aaron the Levite who can speak well." Yet the man who could speak well had no thoughts of his own. Moses gave him his thoughts, and when Moses was absent on the Mount he received his thoughts from the people, and the golden calf was the result. And in the family quarrel of Numbers twelve he gets his thoughts from his sister. He was a thrilling orator, but lacked thoughts. The Lord Jesus got His thoughts from the Father. "The words that I speak are not mine but the Father's." The cry today is for great orators and eloquent men, men who can speak well. What is really needed is men who get their thoughts from God and can communicate those thoughts to the saints.

I have an impression that David was a wonderful speaker, but he could never speak like David's Son. Yea, David's Son was David's Lord. David's first recorded words are in 1 Sam. 17: 26, "What shall be done unto the man?" His brother said to him, "I know the naughtiness of thine heart, thou art come down that thou mightest see the battle." He answered, "Is there not a cause?" The Lord Jesus came down with these words on His lips, "For this cause came I unto this hour." After David had defeated Goliath of Gath and carried his head up to Jerusalem, we read, "that when he had made an end of speaking the soul of Jonathan was knit with the soul of David." Jonathan had never heard a man speak like David and his soul was won to him. But we have heard David's Lord speak and we have become attached to Him.

You will remember when David was hunted by Saul, David found Saul in the

tent and could have cut off his head. "And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept." Has the voice of the man who spake as never man spake moved us to tears?

Time does not permit me to draw your attention to the great speakers in the book of Job. Job's three friends delivered some remarkable speeches. They must have been great speakers. But for every chapter they could deliver, Job could deliver two in return. Then Elihu speaks. He was weary of their speeches because they only condemned Job, but Elihu comes upon the scene as a young man full of matter, and full of new wine, ready to burst. The Lord Jesus brings in the new wine of the kingdom. If Elihu was a mediator in God's stead to Job, the Lord Jesus is the mediator between God and man, and He was full of grace and truth. When he had finished speaking Job said, "I will say no more." But God says, "Gird up your loins like a man and hearken unto me." Then when God speaks to him, he realizes his own vileness and repents in dust and ashes. **If We Could Only See the Greatness of the**

Man That Spake as Never Man Spake
we would realize our own nothingness and would say like Job, "I abhor myself and repent in dust and ashes."

(Concluded in next issue)

The Task

Phil. 3:7

To learn, and yet to learn, whilst life goes
by,

So pass the student's days;
And thus be great, and do great things,
and die,

And lie embalmed with praise.

My work is but to lose and to forget,
Thus small, despised to be;
All to unlearn—this task before me set;
Unlearn all else but Thee.

—Gerhardt Ter Steegen.

Key Words in the Epistle to the Hebrews

By RUSSELL ELLIOTT

SACRIFICE

"One Sacrifice for Sins" (chap.10:12)

A great contrast is presented in the epistle to the Hebrews between the sacrifices under the old dispensation, continually repeated, and the one sacrifice of Christ, once offered, and which never needs to be repeated. Indeed, this is one of the outstanding features of the book.

Various words are employed, and expressions used, with regard to this one offering: such as "sacrifice of Himself," "the offering of the body of Jesus Christ," "one sacrifice for sins," "one offering"; while the word "blood" occurs most frequently of all. It may be well, perhaps, to say something about this last word. We know it is repugnant to many religious leaders in the present day, who have not hesitated to express their objections, and who see in it nothing more than a relic of barbarism. These ideas have been instilled into the minds of many professing Christians, and consequently the sacrifice of Christ has lost much of its meaning. Even Christians, who cannot be classed with Modernists, have difficulties and do not seem to apprehend the meaning and significance of the Blood as it is spoken of in the New Testament.

We must turn to the book of Leviticus if we are to learn the meaning of the Blood. In connection with the offerings, we find that it is in relation to the sin offering (chap.4) that it has the most prominent place. It was to be sprinkled seven times before the Lord before the vail of the sanctuary. Some was to be placed on the horns of the altar, and the remainder poured out at the bottom of the altar. From this we learn two things: first, that "without shedding of blood is no remission"; second, that the blood is for God and there is no approach to Him apart from it. Going still further back, we find in Exodus 12 the utmost prominence given to the blood. The lamb without blemish was to be killed and the blood sprinkled

outside on the door post of the houses, and God said, "When I see the blood, I will pass over you." Here again we see it was for God. So when the apostle Peter is referring to Christ as the Lamb, he tells us we are redeemed with "the precious blood of Christ." The word "precious" reminds us of what it is to God—the Blood is *precious* to Him.

The same fact is emphasized in Lev.16. On the day of Atonement the blood was sprinkled on God's throne. First of all, it was for God. Truly all was a figure of the time then present but God was the same God then as now. The figure cannot be meaningless, as it would be if we abolished the Blood from our theology, or speak of it as merely an expression of God's love, and not needed to cleanse us from sin. And how can we be right in our views if we lose sight of a fact of such tremendous import that the blood is most of all prominent in relation to sin and always for God? How can we say, as is said today, that God does not need it, and that forgiveness can be obtained without it?

Now why is the Blood necessary? Leviticus seventeen will answer the question. Will the reader ponder verse eleven?

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Do such solemn and pregnant words read as if they possessed no divine authority? Could a mere man say, "I have given it to you upon the altar?" Either these words have all the weight of divine authority, or the Bible is a fraud. But the whole testimony of the New Testament, where it bears upon this particular point, supports the view expressed in the passage before us.

What Is the Teaching Underlying It?

1. The Blood represents the life.
2. That as the sinner has forfeited his life through sin, only another life given instead can meet the case.

3. This life has been given on the altar. Here we have the thought of another life—a sinless life as a substitute and a sacrifice.

4. The blood—the life given up in death—makes atonement for the soul.

Now who cannot see that the answer to all this is found in the New Testament, in what is said about the sacrifice of Christ, not only by Paul but by Peter and John as well? That perfect life of Christ was lived and then offered to God. It was given up in death as a sacrifice for sin. He was “once offered to bear the sins of many.” “Without shedding of Blood is no remission.” “The Blood of Jesus Christ, His Son, cleanseth us from all sin.” “Christ also once suffered for sins, the just for the unjust, that He might bring us to God.” And in order that we might make no mistake on a matter fraught with such infinite consequences, the words we have already quoted from Leviticus are repeated almost verbatim in verse fourteen of the same chapter:

“For it is the life of all flesh: the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.”

Surely such words help us to understand the meaning of the Blood, whether found in the Old Testament or the New. All life belongs to God. We have no right to life. The Blood of Christ signifies that He who alone had right to life surrendered that life as a sacrifice to God on behalf of the sinner—“He gave Himself a ransom for all.” On the one hand, all that He was ascended to God as a sweet savor; on the other, as made sin, He endured the judgment of God. This was according to the will of God and was altogether pleasing to Him, and God in His infinite grace gives the one who believes in Jesus the benefit of it—the benefit of that pure, unspotted, perfect life offered as a sacrifice for sin. And the believer is perfected for ever by that one offering, because that one offering was perfect. The burnt offering and the sin offering were in Him.

And herein is the difference between

the blood of bullocks and goats and the precious Blood of Christ. Their life had no moral worth to God. The life of God’s beloved Son had infinite worth. And the believer is brought to God in the full value of that. The Blood has all the value to God of the holy, devoted life it represents. At the same time that One bore our sins in His own body on the tree, and thus endured the wrath and judgment of God against sin. The Blood of Christ is the evidence that life has been given on account of sin (not His own but ours) and is therefore a witness to the righteousness of God (Rom.3:21-26). Sin has been fully taken account of in the death of Christ, and an offering has been made on account of sin, which is available for all, though only efficacious for those who believe. The epistle to the Hebrews declares the all-sufficiency of the offering of the body of Jesus Christ *once*. It is of sufficient value to take away sins. And to those who accept it God declares, “Their sins and iniquities will I remember no more.” And as a consequence, “Where remission of these is, there is no more offering for sin.” No offering under the law could effect this: “For it is not possible that the blood of bulls and of goats should take away sins.” For this reason they were constantly repeated.

A Misunderstood Statement

Hebrews ten contains a statement which has been greatly misunderstood. It is as follows:

“Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure.”

This has been interpreted as meaning that the sacrifices under the old covenant were a mistake, they were not what God required, and He had no pleasure in them. And Jeremiah 7: 12-23 and Psalm 51: 16: 17 are quoted in support of this view. As to the first, the passage as it stands is strictly and literally true. God did *not* speak about burnt offerings and sacrifices *in the day* that He brought Israel out of the land of Egypt. But He spoke about them subsequently. As to the second objection, we

have only to read two verses lower down to find these words: "Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: *then shall they offer bullocks upon Thine altar.*"

What God is objecting to is not the offerings in *themselves*, but such offerings divorced from *practical righteousness*. Outward forms and observances can never please Him if the heart is not right. That is as true today regarding the ordinances of Christianity as it was in regard to the sacrifices of old.

The statement, therefore, in Hebrews ten does not mean that God never instituted burnt offerings and sacrifices and did not require them. What is meant is that they were not sufficient. They were ordained for the time then present. They were not *perfect*. But they looked on to a perfect offering, and that perfect offering was found in Him who speaks, and says, "Lo, I come to do Thy will, O God." He came to give God all that He wanted.

That this is the true meaning of the statement in Hebrews ten already quoted may be concluded from the following reasons:

1. The *insufficiency* of the offerings of old is dwelt upon, not that they were unnecessary.
2. The words referring to our Lord, "A *body* hast Thou prepared Me" (v.5) must be taken in conjunction with verse ten, "The offering of the *body* of Jesus Christ once," which clearly points to the work of the Cross and to a sacrifice for sin.
3. It is clear that God's will would not have been done apart from Christ becoming a sacrifice for sin. "By the which *will* we are sanctified through the offering of the body of Jesus Christ once."
4. An additional proof, perhaps stronger than any, is found in verse nine. "He taketh away the first, that He may establish the second." What need for God to "take away" what He had never desired and never instituted? Further, they are taken away in view of that which was to supersede them, and for no other reason. The words quoted can mean nothing else.

"He taketh away the first, *that* He may establish the second."

And why "establish the second" if sacrifice is contrary to His mind and serves no purpose? "Establish the second" means nothing less than that there is no other way of approach to God, no other ground of blessing, no other basis on which He can righteously forgive, but through Christ's "one sacrifice for sins."

My Lord and I

By H. ARTHUR WOOLLEY

If the heart be full of Christ the lips are bound to utter His praise freely and frequently. And when this passion for Christ manifests itself in deed and word—whether our testimony be at home or abroad—the question will arise: Why do you speak so lovingly of this One? What makes you think so much of Him?

How should we meet such an inquiry as this?

Methinks many would quietly and reverently reply that, in the first place, the Lord Jesus Christ made me. And to John 1:3 and Col.1:16 the writer would add Psal. 119:73: "Thy hands have made me and fashioned me." Thus "to Him I owe my life and breath."

Not only so. "The Son of God loved me," and in proof thereof "gave Himself for me" (Gal.2:20). Oh, love beyond all telling! Can we *ever* speak too often or too much of such a Savior? Nay, the wonder is that we do not extol Him more to others along life's highway.

He made me, loved me, died for me; and further—He lives for me. How much we lose by not letting that great fact exercise its deep meaning more in our everyday walk. He "ever liveth" for all His own. For what purpose? "To make intercession for them" (Heb.7:25). How much we owe to the *present* ministry of Him whom our soul loveth. Think of His words to Peter: "I have prayed for thee." What did He pray? "That thy *faith* fail not" (Luke 22:32). *That* was the danger-point. We do not know our dangers—the pitfalls that lie in the path ahead; but He does.

And He prays for us. Ponder John 17 in this connection.

Lastly, to complete His joy, and mine, the Lord Jesus Christ is coming for me (John 14:3). As certain as He went away so certain will He come. He will not, cannot, rest until those for whom He died on Calvary are with Him, by His side, like Him for evermore. His coming is as sure as the dawn. Are we ready to meet Him? To look into His face, once marred for us? To stand before Him? Does the thought of that glorious day send a mighty thrill through our ransomed souls?

What is our personal attitude to Him? Should we, if challenged, testify fully and gladly in the above fashion? It is not so much what He is to somebody else. The vital question is: What is Christ to me? Depend upon it, if He really is precious; if He is our Treasure; if He is our All; if we are abiding in Him; we shall have no difficulty in explaining why we love Him so and long that others might come to know Him too.

A Meditation--Psalm 1

By JOHN BLOORE, Plainfield, N. J.

We know the feeling of rest, comfort, and pleasantness which steals over us when we gaze upon a picture of some beautiful pastoral scene—the quiet flowing river, passing between its green covered banks, shaded here and there by the leafy boughs of sturdy oak or drooping willow, drawing nourishment from the passing waters. For a moment the noise of the street is stilled, the hurly burly of the market place is forgotten, the mind enters a glade of quietness, the whirl of busy, disturbing thoughts or acts grow faint, as the silvan beauty of the scene entrances heart and mind. The fragrance of fruit-laden trees, and the joyous evidence of life as yet untouched by any withering blight, gives a sense of bounty, beauty, and peace.

Just such a scene grows up before the vision from verse three of our Psalm, and this is likened to the godly man. He is one to whom in the spiritual realm just such beauty and blessing belong as the natural

scene suggests. Godliness is as a sanctuary from the disturbing, unsatisfying, restless, peaceless life of the ungodly—they are driven about like the chaff before the winds of circumstance.

Godliness gives the stability of the tree, the refreshment of the river, seasonable fruit, sustained life—the unwithered leaf, and prosperity—for that which proceeds out of godliness abides and prospers, for it is of the Spirit of God.

As for the ungodly they shall not stand in the judgment, but the godly have boldness in the day of judgment—no wind of judgment shall drive them away like the driven chaff. Sinners shall not stand in the congregation of the righteous, for the righteous shall shine as the sun in the kingdom of their Father, and all the sinners be without in the blackness of darkness forever—sinners abiding that forever since they would not accept the gracious provision of Infinite Love by which being made saints they would be made fit by the Father for the sharing of the portion of such in light.

But if godliness leads away from certain paths (v.1), it blessedly leads into paths of righteousness, faith, love, peace—paths into which we are led by the law of the Lord and our meditation therein day and night. The Word of God, and prayerful Spirit-directed occupation with it is the garden of godliness—a spiritual Paradise. There the paths of righteousness are found, and the blessing of the Lord, for He loves righteousness and hates iniquity.

The godly man is the "blessed man," blessed in his separation from evil (v.1), in his sanctification by the Word (v.2), in his spiritual strength and fruit (v.3); but on the other hand they who live godly in Christ Jesus will suffer persecution, for the world in which they live (though they do not belong to it) hates godliness as it hated Him and knew Him not in whom the mystery of godliness is enshrined in perfect manifestation. The way thus pursued in peace and holiness is one of struggle, one of suffering, one of testing if viewed in relation to the scene and conditions through which the righteous daily

move, in which the enemy makes his power felt, for he is the god of this world. But "the Lord knoweth the way of the righteous!" Sweet comfort, blessed resting place! He knows. Nothing will be overlooked, nothing forgotten, and no failure, *He* is

faithful. He remembers, He preserves. "But the way of the ungodly shall perish."

Let us ever walk day by day in the light of the Lord, the comfort of the Holy Spirit, and the love of God.

Will the Church go thru the Great Tribulation?

By W. E. TOCHER

Saints will go through the Great Tribulation, *but* are all saints members of the Church? If so, then the members who are still alive upon the earth will pass into that awful period. The Church, however, is a special Body begun at Pentecost and completed at the Rapture. The *hope* of the Church is Christ's coming to the air (1 Thess.4).

The *hope* of Israel is Christ's coming to the Mount of Olives (Acts 28:20; Zech. 14:4). The second advent is not a single event belonging to one day but an era with many events. The hope of the Church begins this period; while the hope of Israel finishes it. One is private and the other is public. The first is the removal of the righteous, the other is the removal of the wicked (Zech.13:8; 14:12,16; Mal.4:1).

The eleventh horn of Dan.7:20, which had the eyes and the mouth, the coming prince of 9:26, is to make war with the saints and prevail against them until the Ancient of days comes (v.22). "He shall speak great words against the Most High and shall wear out the saints of the Most High" (v.25). Those saints are the same as Christ speaks of in Matt.24:22, "And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened." "Those days" are clearly those of the Great Tribulation (v.21), "for then shall be great tribulation, such as was not since the beginning of the world."

In Jer. 30:7, this period is named "The time of Jacob's trouble." Read the whole chapter, then it will be evident to you that at the end of Jacob's trouble, the Lord will bring again the captivity of His peo-

ple Israel and Judah. He intends to cause them to return to the land he gave to their fathers and they will possess it (30:3).

Trembling, fear, and no peace, hands on loins and all faces turned into paleness (vs.5,6), such will be the state of Jacob in the Great Tribulation, but the Lord of Hosts pledges Himself to break the yoke and burst the bonds (v.8). Jacob has long been in the galling Gentile yoke, but, when Jacob's trouble is ended, lo—"Jacob shall return, and shall be in rest, and be quiet and none shall make him afraid, for I am with thee, saith the Lord, to save thee" (v.10). "Their Governor shall proceed from the midst of them" (v.21). The Governor will be "David their King" (v.9). Thus we are justified in saying that there will be saints in the Tribulation, but note—they are called "*Jacob*." Surely one must be very ignorant, if he should confound Jacob with the Church. It is worthy of note that the Tribulation saints of Matt. 24 are under the law of the Sabbath day, for they are informed beforehand that the abomination (idol) of desolation set up in the holy-place (rebuilt temple) is one of the signals for the Great Tribulation to begin. Then they must flee out of Judea into the mountains away to the east (vs. 15, 16).

These saints will be a praying people and one thing they are taught to pray for before their flight is that they might not have to flee on the Sabbath day (v.20). According to Acts 1:12, the distance between Jerusalem and the Mount of Olives was a Sabbath day's journey. This distance would not be far enough from Jerusalem to insure safety, for should the flight

have to be on a Sabbath, then their conscience would bind and cripple their wish to put as great a distance between them and Jerusalem as would be possible to accomplish in one day.

It is evident from the study of Paul's Epistles to the Church, that they are not under the law of the Sabbath (Col.2: 18). Seeing that God is not the Author of confusion and that the saints of the Tribulation are called "*Jacob*," and that they are under the law of the Sabbath, it means that they are not the Church saints. The truth is, they are an elect company (Matt. 24:24,31), saved after the Rapture. Many of these saints will suffer martyrdom between the Rapture and the beginning of the Great Tribulation; their discarnate souls are seen, when the fifth seal is broken (Rev.6: 9,11), under the altar, praying to the Lord, holy and true, for Him to avenge their blood upon those who had killed them. This prayer is heard with approval and a full answer is pledged. A prayer for vengeance would not be in harmony with the spirit of grace which dominates this church-age. Contrast the Spirit controlling the martyr Stephen (Acts 7: 60). When the stones fell upon his body he kneeled and cried with a loud voice, "Lord, lay not this sin to their charge." Stephen belonged to this age of grace; thus, his prayer for his enemies was full of grace; but the martyrs of Rev.6 are filled with a different spirit, yet their prayer is in perfect harmony with the legal-age, the last seven years thereof having just begun to run their course. Their prayer corresponds also with the imprecatory prayers of the saints in many of the Psalms. "Thine enemies make a tumult and they that hate Thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance . . ." (Psa.83). Note the prayer which now follows. You will see that it agrees with the one in Rev. 6, but not with that of Stephen in Acts 8. "Do unto them as unto the Midianites; as to

Sisera, as to Jabin as the brook Kison— O my God, make them like a wheel; as the stubble before the wind, as the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm—yea, let them be put to shame, and perish; that man may know that Thou whose Name alone is Jehovah art the Most High over all the earth."

Who would imagine that the Holy Ghost could put such a prayer into the heart and lips of any saint belonging to the church age? Stephen's prayer is a lovely sample of what characterizes *this* age; but the prayer of Psa.83 is equally inspired by the Holy Ghost, and will be used by the believers who will be saved between the Rapture and the Revelation of the King. If the saints of the imprecatory Psalms and the souls under the altar belong to the Church, which is Christ's Body, then there is confusion both of spirit and sentiment—an impossibility. Which spirit should we allow to control us? Which of the two classes of prayers should we pray? When we see that there is a period between the removal of the Church and the return of the Church with the King and that this little interval corresponds with the old legal age; also, that many will be saved during this time and some of them will die a violent death, after which we can hear them praying in heaven for vengeance, and that the prayer of Psalm 83 will be earnestly prayed by those who have not fallen victims to the Antichrist's persecution—when we see this, all becomes clear and what seems contradictory falls into its own age and spirit.

The Church Will Neither Enter Nor Pass Through the Great Tribulation,

but a new lot of saints will do so. For them, it will be in harmony with God, in righteousness, dealing with evil and evil-doers, to pray for God to avenge them, and he will surely answer. In Matt.25: 31, 46 we read of the Son of Man in His glory and sitting upon the throne of His glory with all His attendant angels. He is said to be the King (v.34). Nations are gath-

ered before Him; then a great division is made, some being moved to the right, others to the left—what a marvel. No mistakes are made in placing them, a clean-cut separation of sheep from the goats. They will then await with solemn and awful suspense the sentence of the King. They have not long to wait. The goats are to be driven into everlasting punishment, while the sheep are led into a kingdom of righteousness and peace.

A company of Brethren are also mentioned. Who are they? The King calls them His Brethren (v.40). They had gone hither and thither among the nations, and one would conclude that they were the preachers of Matt.24:14. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end (of the tribulation) come." These Brethren of the King are the Jewish section of those who are saved after the Rapture; they are the principle preachers of the Kingdom, the fruit of their labors is seen in the great flock of sheep on the right hand of the King—these sheep are assuredly Gentiles, and there is not the slightest hint or sign that the sheep and the King's Brethren are *one body*—they are quite distinct. We know that in this age of Grace, that saved Jews and saved Gentiles are *one body* (see Eph.2:14,18; 4:4,6). This being so, the sheep and the Brethren of Matt.25 are not the Church, therefore the Church will not go through the Great Tribulation. The Church, during that period of darkness and distress, will be seated with Christ in Heavenly Places, and will be ready to descend with Him when He comes on the white horse to answer the prayers of His tribulation saints—"Vengeance is mine, saith the Lord, I will repay.

Finally, note that the same two companies of saints are seen in Rev.7. First, we have the 144,000 Israelites (Jews), then the great multitude of Gentiles, all of whom are said to have come out of the Great Tribulation (v.14, r.v.). Again, these two peoples cannot be the Church, for they are distinctly *not one body*. The great host of the Church have run their

course and are with the Lord Jesus, and if the Church had to pass through the Great Tribulation, and this huge congregation of Rev.7 were the Church, how could it be said that "These are they which came out of the Great Tribulation" (r.v.)? No, as the Church is nearly all home in heaven at the present moment, and the Great Tribulation has not even begun, therefore, as all in the blood-washed throng have come out of the Tribulation, it is evident that they are not the Church, but must be the sheep of Matt.25, or some other such company. Harmony reigns in the Word of God, but many mix what God has separated, and so hearts are confused. Our hope is surely imminent—therefore, look up. Jesus is coming.

"So Shall We Ever Be With the Lord"

By G. ADLAM

Comfort! Victory! Glory! Cheering, energizing, and inspiring the people of God, from the far-off days of those Thessalonians, who had "Turned to God from idols, to serve the living and true God; and to wait for His Son from heaven" down through the ages of opposition, hatred and malice, to this present year of grace, nineteen hundred and thirty-four! They "received the word" (1 Thess.1:6, 13), they "had faith Godward" (verse 8) and the promise of the Lord Jesus: "I will come again and receive you" shone as a harbor light amid the "darkness, storm, and sorrow," leading them onward, upward, and heavenward, giving them to clearly see His purpose and His pleasure for them.

But how would the Lord Jesus come? "This we say unto you by the word of the Lord" (1 Thess.4:15). The Lord would descend with a SHOUT—a salutation of goodwill, victory, triumph. THE VOICE—a clear, distinctive voice for the listening, instructed, attuned ear. THE TRUMP OF GOD—the note of majestic sovereignty, searching the universe. All His shall be caught up to meet Him in the air and so shall we ever be with the Lord.

The Bible Students Page

By W. E. VINE, M.A.

Notes on Colossians

"And He is the Head of the body, the Church" (1:18). This statement provides the climax of those which follow the title of Christ's relationship to the Father, "the Son of His love" (1:13-18). The Church is the greatest of all His creations. His position with regard to it as its Head is the appointment of the Father (Eph.1:22).

That Christ Himself forms the Church is declared in the immediately following words, "Who is the Beginning." Now this title "the Beginning" (*archē*) conveys far more than that He holds the first place. It signifies that He is not only the Leader but the active Cause, to whose power the Church owes its existence. He Himself said "I will build My Church."

In the same sense the word is used in His message to the church in Laodicea, in speaking of Himself as "the Beginning of the creation of God" (not a subjective phrase, as if He were part of the creation, but objective, as the One who gave it being).

As the "Beginning" He is also "the Firstborn from the dead." As the Firstborn He stands, as was pointed out in our last paper, firstly, in unoriginated relationship to the Father; secondly, in the matter of resurrection, in priority and preeminence over the spiritual creation, the Church. There would be no Church apart from His resurrection. Christ is thus described again in Rev.1:5, only there stress is laid on the fact that He had died, here on the fact that His resurrection was 'out from among the dead.' He did not become the Firstborn in His resurrection, He ever was the Firstborn.

The purpose of all this is next stated, namely, "that in all things He might have the preeminence." This is based upon His work as Redeemer (v.14), as Creator (v.16), and Upholder (v.17), and all as (1) "the Son of His love," (2) "the image of the invisible God," (3) "the Firstborn in

regard to all creation," (4) the Head of His body, the Church," (5) "the Beginning, the Firstborn from the dead."

The succeeding context confirms this. His preeminence is the fulfilment of "the good pleasure of the Father." The last three words are not part of the original; hence they are put in italics; "the good pleasure" is probably that of the Triune God. It was, then, the Divine good pleasure that "in Him should all the fullness dwell." "The fulness" is explained in 2:9, where it is shown to be the totality of the Divine attributes and powers. That passage adds the word "bodily." The attributes and powers of Deity, which were His in the eternal past, dwell in Him bodily since He became Incarnate.

On this ground, through Him and through the peace made "by the blood of His Cross," all things "whether upon the earth, or things in the heavens" (not under the earth: contrast Phil.2:10) are to be reconciled "to Himself," that is to say, to God the Father (see 2 Cor.5:18,19).

There is stress on the phrase "through Him." This, as indeed the whole passage, was directed against the speculative theories of the false teachers at Colosse, who maintained, as has been done more widely since, that there were many mediators between God and man for the purposes of reconciliation. There is "one Mediator . . . between God and man, Himself man, Christ Jesus" (1 Tim.2:5).

The references in this passage to "all things" may here be noted:

- (1) the creation of *all things* "in Him" (v.16).
- (2) the creation of *all things* "through Him and unto Him" (v.16).
- (3) His priority before *all things* (v.17).
- (4) the maintenance of *all things* by Him (v.17).
- (5) His preeminent position in *all things* (v.18).
- (6) the reconciliation of *all things* in heaven and on earth through Him (v.20).

Notes on 2nd. Corinthians

By A. N. O'BRIEN, Duluth

Chapter Eight

Care for the poor characterizes Christianity. We are, as opportunity offers, to do good to all, especially to believers, Gal. 6;10. At first the Christians had all things common," Acts 2:44,45. When the Church had been scattered from Jerusalem, and God began to form churches from the Gentiles, even the thought of a future need, led the saints at Antioch to anticipate the distress among the Jewish brethren, and to provide for it ahead of time, Acts 10;27-30. Now brethren in Europe had been exercised in the same way. The spiritual law which underlies such ministry is given in Rom.16;25-27. Macedonia had already responded, and though the Corinthians had been "ready a year ago" (9;2) there had not been more than the laying by in store (1 Cor.16;2) and now the time had almost come to gather the several gifts and to carry them to Judea.

Our chapter begins with a mention of the grace of giving, as displayed by the Macedonian churches. They were not rich in this world's goods, in fact, they were in "deep poverty." But they had "abundance of joy" and so gave liberally out of their poverty, v.2. They went beyond what their condition financially would have justified, v.3. As there were no mails, nor express companies, some one must carry their gifts. This they entreated the Apostle to do, to carry the contributions to the needy ones. This is the "ministering to the saints" of v.4. They "first gave themselves to the Lord," and then the ministry of possessions was easy, v.5.

This generosity on the part of the Macedonian saints, led Paul to urge on Titus that he would finish at Corinth what Paul had begun, 1 Cor.16;1-3. The Corinthians were great preachers, and full of knowledge, faith, and diligence; so they were to abound in the grace of giving, v.7. This was not to coerce them, but to use the "forwardness" of others to stimulate the saints at Corinth, v.8.

The example of Christ, Who gave up the wealth of glory which was His, and came to earth to live in deepest poverty, is powerfully pressed upon the Corinthians. He has enriched us spiritually; to do this He gave His all. His voluntary descent into poverty is forcibly described in Phil.2;6-8. What a pathway of self-abnegation! Through it we are "become rich," we are "heirs of God." Thus we see the self-denial of true giving. Compare Mark 12;41-44. The giving which God will reward is always costly—it is beyond the reach of the natural man.

What the Corinthians had "begun before" (v.10) they were now to finish, v.11. A "readiness to will" was good; "performance" was the thing now to be accomplished. God looks for "a willing mind," v.12. If that be found God accepts whatever a man has to give. This was not that others might live in ease, v.13. Rather, that their "abundance" might now supply the need of saints at Jerusalem. Perhaps, at some future day the giving might be reversed and Jerusalem might supply their need. This would bring about equality, v.14. God, Who gave the manna, regulated the supply to each family so that all were supplied abundantly, yet nothing was left over, v.15.

Titus had been exercised about this gift from the Corinthians, v.16. He not only had received Paul's exhortation, but he had the matter already in his mind, v.17. Another (not named, but highly esteemed) is sent with Titus, v.18. This brother had been "chosen by the churches" to travel with Paul and others, to carry to its destination the gifts of Macedonia and Achaia, v.19. This ministry of money was for "the glory of the Lord" and to show the "ready mind" of the givers. The Apostle thus avoided any suspicion of unfaithfulness in the distribution of the funds, v.20. He provided "for honest things . . . in the sight of men," a most important principle in the distribution of funds given by the saints, v.21.

Another brother is mentioned in v.22, without being named, but not without being praised. He had often proved himself

to be "diligent." Now much more diligence characterized him, on account of the great confidence which he had (J.N.D.) toward the saints at Corinth, v.22. Titus is highly commended, and these two unnamed brethren are spoken of as "deputed messengers of the churches," v.23. Therefore the Corinthians were to show to them the proof of their love, and to justify the Apostle's boasting as to them, v.24.

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

Chapter Eleven

The Relief of Jabesh Gilead

"Where the word of a king is, there is power; and who may say unto him, What doest thou?" Eccl. 8:4.

1. The Besieged City, vs.1-3

The kingdom is scarcely established, when Nahash the Ammonite, the feared enemy of Israel, appears on the scene. Ammon, related to Israel, but born of incest, and at home on the other side of Jordan (typically the world side of the cross of Christ), yet seeking to gain divine territory; may well figure the world in its open opposition to the truth of God.

Nahash, we can easily identify, for his very name means "serpent," and carries our minds back to a scene in a garden long ago, when the serpent first appeared, and where the trail began that leads to eternal doom.

The inhabitants of Jabesh-Gilead are the first to suffer from the outbreak of the enemy. It was not the first time these dwellers on the border land had learned that when they chose the green pastures in the plains of Jordan they exposed themselves to the attacks of the foe. They had to pay dearly for the position they took. Like the stragglers in an army, those who live near the world are sure to have trouble.

Anxious to avoid open conflict with the enemy, the men of Jabesh propose terms of surrender. They even suggest becoming the servants of Nahash, thus ignoring

entirely the claim God had on them as His redeemed people, and forgetting the glorious victory of their own Jephthah on a former occasion (Judges 11).

Fortunately, the enemy shows himself in his true colors. Sin is a hard master, and it is best to discover it before we are under its power—his yoke is not easy nor his burden light. The wages paid in his service are terrible indeed. The terms Nahash gives the men of Jabesh are just what we can expect as the price for unfaithfulness and world-conformity.

"On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel."

What a challenge to a people to whom it had been said,

"The Eternal God is thy refuge, and underneath are the everlasting arms, and He shall thrust out the enemy from before thee, and shall say, Destroy them" Deut.33:27.

Loath to submit to such humiliating terms, they ask for a respite of seven days, for in their extremity there is no thought of God. They either have forgotten Him, or there is no desire for their true Deliverer. "If there be no man to save us," they say, "we will come out to thee."

Nahash grants them their request. What has he to fear from Israel? But does he not know that Israel's God will take up the challenge and will answer speedily?

2. The Deliverer, vs.4-13

"One thing thou lackest" Mark 10:21.

We have often enemies over whom we gain an easy victory, and on whose account we are considered spiritual, yet they are not such as put faith to the proof.—J.N.D.

The scene shifts from Jabesh-Gilead to Gibeah of Saul. The shadows of the evening are gathering o'er the country side, as Saul returns from his labor in the field. He finds the town all astir; the people are panic-stricken. They are piercing the evening air with cries of distress. Saul would know the meaning of it all. "What aileth the people that they weep?" asks he. The story is told—messengers have come

from over Jordan, bringing evil tidings of the invasion of the Ammonites, and the dreadful plight of Jabesh if effectual help is not forthcoming. As Saul listens, his soul is stirred, and he is gripped by the Holy Spirit which that instant "came upon him mightily." He becomes "the man of the hour." And what an hour!

Saul now stands where many a man of God had stood before him. He is called to face the insolence and power of the enemy, but more—he must cope with the hopeless despondency of the people. We cannot but admire the man as we follow him. See him rolling back the wave of panic, marshalling the hosts of Israel, and leading them to victory! That sudden plunge into the camp of the sleeping foe, as from three quarters they approach them "in the morning watch"; that complete route and terrible slaughter, leaving not two of the Ammonite host together; speak well of the man who held his peace when some said, "How shall this man save us?" and they despised him and brought him no presents (chap.10:27).

However, one thing is lacking in this picture. Faith does not characterize Saul as it had Moses, and Joshua, and Samuel before him. Divine power has taken hold of the instrument and of that Saul is conscious (v.13), but it is external power. The extreme wrath displayed, seems to betray the real man, as also the carnal method he used to urge the people to action. Once before Israel had been summoned by the sending of bloody pieces (see Judg.19:29), but it was hardly the way of faith. The threat Saul makes and his leaning on Samuel for authority (v.7) are in contrast to the atmosphere of chap.7, where prayer and the dependence of faith marked the day. Later when faith must be exercised Saul fails completely.

Saul makes good use of his victory. How often it is otherwise! His clemency toward those who had opposed him is commendable, as also his acknowledgment of the hand of God in it all. It is well that Saul does not stain the glory of the day with revengeful blood shedding (v.13). Oh that Saul had ever remembered the

God who had thus wrought salvation in Israel! The cruel and sacrilegious massacre at Nob (chap.22:18,19) and the horrors of that night at Endor and of the day that followed on Mt. Gilboa would never have been recorded.

3. The Celebration at Gilgal, vs.14,15

"The Lord hath done great things for us wherefore we are glad" Psa.126:3.

Seeing that Saul has acknowledged the Lord as the Author of the victory Samuel is anxious that the glory of the day shall not fade away. Like a faithful shepherd, he leads the flock to where he knows blessing can be perpetuated. "Come," he says, "and let us go to Gilgal and renew the kingdom there." Gilgal was the first camping ground of Israel in the land, and the place of power during the time of Joshua's conquests. Gilgal speaks to us of that place called Calvary where self is judged, where the reproach of the world is rolled away, and where divine power is realized. See Joshua chapter five, and 1 Cor.1 and 2.

*Then hasten to give self its death blow,
By nailing the I to the cross;
And thou shalt find infinite treasure
In what seemed nothing but loss.*

Three events mark the close of the day as all the people respond to the call and gather at Gilgal.

First, "There they made Saul king before the Lord in Gilgal." Thus for the third time he is chosen. First at Ramah ('the height'), for he must learn that there is no power but of God. Then at Mizpeh ('the watchtower'), for he who rules must rule in the fear of the Lord. Finally at Gilgal ('a rolling away'), for the will must be bowed to the will of God.

Second, "There they sacrificed sacrifices of peace offerings before the Lord," telling that peace rested on the foundation of shed blood, and that Israel could gather around the sacrificial victim in happy fellowship.

Third, "There Saul and all the men of Israel rejoiced greatly." Thus ended the brightest day in all the reign of Saul. Had he and all Israel continued in the good of Gilgal their joy would have remained.

The Sunday School Corner

H. G. LOCKETT, M.A., B. Paed.

Planning and Teaching a Lesson

By F. R. SACHER, New York

A man once said boastfully to Spurgeon, "I never know what I am going to say ten minutes before I speak." Spurgeon replied, "That is the reason no one knows what you have said ten minutes after you finish." Sunday School teachers might bear this in mind.

Before one can teach properly, therefore, one must prepare himself, his pupils, and his lesson.

I. The Teacher's Preparation of Himself

It is just as important that a teacher master himself as to master his subject. This can be accomplished by:

1. Prayer

Prayer is a high privilege. It is a mighty power. It keeps the teacher in tune with the Master-Teacher. Pray for your pupils every day. Cultivate habits of thinking earnestly and continuously about their spiritual interests.

2. Study

Sir Francis Bacon said, "Read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

It is not the study of next Sunday's lesson simply, but a systematic study of the whole Bible. Aim to know more than you expect to teach. It is what you do not say, that gives force to what you do say.

3. Conversation

Cultivate the habit of talking with the best men and women. Use the best English you know and always be alert to add new words to your vocabulary. If foreign-born, try to acquire American phrases and to drop foreign ones; they might seem expressive to you but to a young American "two weeks ago" sounds better than a "fortnight ago" and to talk about a "rail-road train" has far more of a thrill than a "tram-car."

If American-born and you feel the lack of higher education, remember it was said

of Lincoln by James Truslow Adams, in his book *The Epic of America*, "Lincoln was not great because he was born in a log cabin, but because he got out of it—that is, because he rose above the poverty, ignorance, lack of ambition, shiftlessness of character, contentment with mean things and low aims which kept so many thousands in the huts where they were born."

Paul said to Timothy, "Be thou an example to them that believe in word . . . give heed to reading, . . . to teaching" (1 Tim. 4: 12, 13, R.V.).

II. The Teacher's Preparation of His Pupils

"How can I prepare my pupils to receive the lesson?" some teacher may ask.

1. By Gaining Confidence

Cultivate such personal relations with each pupil, both on Sunday and during the week, as will inspire confidence in your judgment and personal life.

2. By Assigning Work

How can I secure home study?

- a. Assign it.
- b. Expect it.
- c. Call for it.
- d. Commend it.
- e. Use it.

III. The Teacher's Preparation of His Lesson

"Methods are many, principles are few; Methods vary, principles never do."

- (1) Begin early.
- (2) Keep the connected sweep of history in mind.
- (3) Use your Bible first, then the lesson helps freely. Get all the facts, but do not try to read into the Bible your own opinions. Apply these facts to your own personal life, and then it will be easy and practical to apply them to your class.
- (4) Write down outlines of the lessons. This is hard at first, but it is an art that can soon be mastered.
- (5) Think for yourself. Use the

thoughts of others, not to displace, but to aid your own thoughts.

Mr. Charles H. Spurgeon said, "The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains proves that he has no brains of his own."

(To be Continued)

(6) Talk with others about the lesson.

(7) Go to the Teachers' Meeting to give and to get.

In the last issue of one of our educational journals, the following quotation was on the cover page: "What I kept I lost. What I spent I had. What I gave I have."

The Young Believer's Department

Conducted by HAROLD M. HARPER, Dublin, Pa.

(May we say that we would value suggestions from the young people who read this page or from any others believers relative to subjects to be taken up, which would be helpful to young people.)—H.M.H.

Counsel For Young Christians

When John the Apostle took up his pen to write his first epistle to believers—many of whom were young in the faith—he wrote about five things which are needful for young Christians today.

1. Forgiveness of Sins, 1 John 2:12

Before one can make progress in spiritual things, this matter must be clearly settled for the soul. Many, alas, seek to make that which their own hands have wrought, the ground of their acceptance before God; forgetting that salvation with its many blessings is "not of themselves—nor of works" (Eph.2: 8,9). The Holy Spirit would point the anxious soul to One who completed a work for guilty ones at Calvary. He would remind us of His groans, His pains, His tears—above all, of His precious blood "shed for sinners, shed for me." This work has satisfied God for He raised Christ from the dead; and it satisfies the believing sinner, when he rests his all for time and for eternity upon Christ. To all such the Spirit would say, "I write unto you little children because your sins are forgiven you for His name's sake." Note the tense of the verb. Forgiveness is a present possession. We need not wait until death before we *know* this fact. Yea, if we wait until such a time, we will be too late for God's forgiveness. Our Lord

has said, "that ye may *know* that the Son of Man has power *on earth* to forgive sins" (Mark 2: 10). Can you look back by faith to Calvary's cross and sing:

"My sins—oh the bliss of this glorious thought;

My sins not in part but the whole

*Are nailed to His cross, and I bear them no more,
Praise the Lord, Praise the Lord, Oh my soul."*

2. Full Assurance, 1 John 5:13

Some of you may say, "I have trusted Christ as my own Savior, but I do not always feel that I am saved." This experience is common enough among young believers, because they look within for some evidence of eternal life. This brings up another question, "How can one know if he does not feel saved?" May we say that God does not point to the feelings of a man, either as the ground of his acceptance, or as the ground of his assurance. It is the *work of Christ* that makes him safe before God. It is the *Word of God* that makes him sure in his soul. Feelings are too variable to rest upon for eternity. Another has said, "the assurance of salvation, and this is a truth to be grasped by all, does not depend upon feelings whether glad or sad, but upon the precious Word of God." A person can be greatly stirred, have their emotions excited, and be tremendously exercised yet all disastrously. What saith the Lord, answers our questions, removes our doubts, and gives us assurance.

We cannot trust feelings. Both Isaac (Gen. 27: 21-23) and the thorny ground hearer (Matt. 13: 22) give us striking illustrations of this. "These things have I writ-

ten unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 5:13). What a solid resting-place. This can never change.

3. Fellowship with the Father, 1 John 1:3,4

The moment Christ is received by faith, the young believer is brought into a blessed place of union with the Father and the Son. He may not be conscious of this when he puts his confidence in the Savior. He does yearn for fellowship with the One who saved him. The new nature which has been imparted to him craves to know the Father who has thus brought him into this new relationship. The word "fellowship," which means "communion" or "partnership," comes from an old English word which means "to drink at the same well with another." John reminds us that our fellowship is with the Father, that is, that we drink at the same well with Him concerning His blessed Son our Savior. Our fellowship is also with the Son—we drink with Him of those blessed revelations of His Father and ours. And then we drink all together from those thoughts of the Father and of the Son which the Holy Spirit has made precious to the hearts of believers.

When we are thus taken up with Him and His thoughts about us, revealed in Christ Jesus our Lord, we know something of that "fullness of joy" which is the present portion of all who are thus engaged. But sometimes sin is indulged in and while this does not sever the *relationship* of the believer with the Father (blessed fact, see John 10:27-30), it does hinder his *enjoyment* of that relationship. In chapter 2:1 we read, "My little children, these things I write unto you that ye sin not." We have to learn that holiness and happiness go hand in hand. The little foxes of unconfessed sin mar the tender grapes of the believer's fellowship with God (see Song 2:15).

We can thank God for His provision even for such an occasion, "for we have an advocate with the Father, Jesus Christ the righteous." This is not to encourage us to live in sin, but to recover our steps when we have slipped. He who died upon the

cross to make us clean, lives in glory to keep us clean. In John 13 we have a lovely example of His work in glory. There He washes the travel-stained feet of His disciples, in order (as He tells Peter) that they may have part (or fellowship) with Him (v.8). By this act He would make us to know that if we are to enjoy fellowship with Him where He is, our ways must be clean in His holy sight. John tells us in His epistle (chap.1:9) how we can be rid of sins, even by confession. This means that I bring into the light that of which I have been guilty, and acknowledge it in His presence. Thus sin is put away and fellowship is restored between the believer and the Father.

4. Family Classification, 1 John 2:12-17

In every normal family there are folk of varying ages, as well as of varied capacities. The young believer finds a similar condition in the family of God into which he has been brought by grace. In this portion the writer speaks of three groups, "fathers," "young men," and "little children." These are distinguished by their growth in the knowledge of Christ. To each class he writes two messages. The "fathers" knew Him that is from the beginning. They needed nothing more. An experimental knowledge of Christ is the *summum bonum* of Christian experience. He would encourage the young men—those who have continued to make progress in spiritual things—to continue on in His ways. They are strong, not in themselves but in His strength (Eph.6:10), and in His grace (2 Tim.2:1). Their strength came from a continual feeding upon the Word of God, by which alone they had overcome the wicked one. To the babes in the family he discloses their two-fold heritage—a knowledge of the forgiveness of sins and an experimental knowledge of the Father's love. He would warn them of the world, which with Satan as its ruler and god, is arrayed against the believer, seeking to rob him of his heritage, even a present heart enjoyment of the Person of our Lord Jesus. He would point out that there is no new enjoyment therein. The same avenues of approach which

ensnared our first parents in Eden's garden—the same tactics used in seeking to tempt our blessed Lord are used to engage the unsuspecting heart of the young believer (see v.16). All here is transient and temporal and unsatisfying, "but he that doeth the will of God abideth forever." May we learn to walk with our Lord Jesus in holy separation from all that would bring dishonor upon His precious Name.

5. Following False Teachers, 1 John 2:26

In such an epistle it is not surprising to have a note of warning. We are in a world dominated by Satan—a world that crucified the Lord of glory—a world whose character has not changed in the least. It ever has been Satan's attempt to counterfeit the work of God. One has said, "Satan is God's monkey—he never creates but imitates." Hence the Spirit would seek to warn the young believer of perils which lurk on every hand. In Chapter 2:18-27 He speaks about anti-christs already present. Today we are confronted with many anti-christian systems. Some of these would seek to rob our Lord of His Deity—others again would mar His stainless humanity. Our blessed Lord is "God over all blessed forever" (Rom.9:5) and at the same time is "Himself Man" (1 Tim.2: 5, R.V.). May we have grace to remain separate from every system which would in any way mar the lustre of His precious Name.

*"What think ye of Christ is the test,
To try both your state and your scheme;
Ye cannot think right of the rest,
Unless ye think rightly of Him."*

In Chapter 4:1-4 he speaks of false spirits who have gone out into the world and who give a different testimony from the Holy Spirit of God. Evil spirits were prominent in the days preceding the flood, and when our Lord was here in Person they seemed to be in evidence on every hand. It would seem that prior to His return we can expect a similar condition. Beware of tampering with the spirits who claim to put you in communication with those who have passed on into eternity.

We can be thankful for our Father's

provision for His little children who must be exposed to such conditions. In Chap. 4:4 He would remind us that "greater is He that is in you than he that is in the world." The Spirit of God has taken up His abode in the heart of every born again one. He seeks to guard the believer from all that would hinder and molest. We are reminded also in Chap. 2:27, "But the anointing which ye have received of Him abideth in you . . . and even as it hath taught you ye shall abide in Him." That blessed anointing, even the Spirit Himself, directs the attention of the soul to the Lord Jesus Who is the all sufficient One for His people along the journey of life until we see Him face to face. In this connection a verse in Prov. 18:10 suggests itself, "The Name of the Lord is a strong tower. The righteous runneth into it and is safe." May we retreat in every time of danger into our hiding place and find Him what His word declares Him to be!

PRAYER REQUESTS

Wm. Lloyd desires prayer for guidance as to pitching his gospel tent this summer.

Pray for one recently saved that she may go on with the Lord.

The young people of Detroit are anxious to procure the loan of a tent for gospel work for the summer months and ask for prayer that the Lord may supply the need so that the gospel may be preached.

Pray for ALL who are now engaged in tent work in Canada and U.S.A.

Pray for my unsaved brothers.

Continue to remember in prayer the distribution of the Scripture and gospel tracts in the out-of-the-way places.

Pray for an unsaved brother.

Pray for Miss Margaret Wagner who recently went to Nigeria to labor for the Lord. She has been sick.

Also remember Mrs. Hoy of France who is in a very weakened condition.

Pray for the salvation of a sister who is seriously ill.

The Pioneer Preachers Page

Conducted By T. B. GILBERT, Knox, Ind.

The summer tent season is the time of year when the pioneer preacher works the hardest. A person who has not had the full responsibility of a tent campaign can little appreciate the great strain upon the body and mind of those who seek to break up virgin soil with the gospel. When two are working together it is a big task, but for one man to have his own tent and pioneer single-handed the task is much greater. We shall endeavor to outline for our readers just what is involved in such an effort.

1. The Equipping of a Tent

It is sometimes after a period of weeks, months, or years of waiting upon God in prayer that enough money reaches the pioneer to enable him to purchase that which he considers the greatest asset to his work—his own tent. After spending most if not all of his ready cash for poles and canvas, he must buy or make seats. To obtain suitable seats for a tent is a real problem. Then he must get hymn books, texts for the walls, a platform, a pulpit, and make preparations for lighting. If the mosquitoes are bad it will be necessary to purchase netting, etc.

2. The Pitching of a Tent

Generally a city, town, or village which has been upon the evangelist's heart for months or years is chosen for the campaign. He pays a visit to the place to find a suitable location and to get permission from the owner to make the pitch. Invariably this is a greater job than is imagined, because as a rule gospel tents are not popular. Having secured the site and perhaps paid a sum for it, his next thought is the hauling of the tent. Unless some Christian friend offers his truck or wagon he must hire a dray or movers. If there are no Christians near at hand who offer their help, he is obliged to erect it himself or engage someone. One pioneer whom we know could only secure the help of two boys, one twelve and the other fourteen.

3. Arranging for the Opening

If meetings are to begin on Sunday the evangelist will have his tent pitched a few days before. Preliminary things to be attended to are: leveling the floor where needed, getting sawdust or shavings if necessary, erecting the platform, arranging for lights and setting the seats in order. While making all these preparations the thought of advertising is constantly before him. At least three things should be done. 1. An announcement of the meetings should be put in the local paper. 2. Handbills printed. 3. A sign painted for the outside. The handbills must be distributed and the neighborhood canvassed. If he is rushed he may hire boys to pass out the bills, but prefers to get in touch with the people personally if possible. It takes labor and money to arrange for these things.

4. Conducting the Meetings

There are many things besides preaching. The tent must be opened at an early hour, the seats dusted, and the lights lighted. Someone is needed at the door to give a friendly greeting and a hymn book to each one of the congregation as they arrive. The audience may number from a dozen to two-hundred or more. Some have had to preach to less than a dozen. At best it is up-hill work. Then there is the leading of the singing, praying, and the preaching. After the service personal work can be done. When the people have dispersed, the hymn books must be picked up and in warm weather the sides of the tent lowered and fastened. What a task when all is left to one person!

5. Watching the Tent

This may seem a trivial matter but it is one of great concern to the man who has the responsibility of the tent. A storm may come up during the day or at night. When the gale is blowing the ropes must be tight. When the tent gets wet they need to be loosened. Should stakes become loose or pull out during the storm they

have to be driven down. If the pioneer is alone this is his constant care. Whenever he leaves it he may return to find his tent on the ground after a storm. Unruly boys sometimes disturb a tent by throwing stones through the roof, cutting the ropes or canvas, or molesting it in some other way. All of these are possibilities he might expect at any time. It takes not only faith but physical strength to run a tent for eight to ten weeks. Few are able to carry on for a longer period.

6. Opposition Encountered

It is quite an experience to be the first to carry the gospel into a field where it has never been preached. The preaching of eternal salvation without works will be misunderstood. Local religious leaders may tell lies against the preacher as the Pharisees and Sadducees of old did against Christ. But the pioneer plods on through evil report and good report serving the Lord. What a grand privilege it is to have part in reaching these untouched places either by going ourselves or supporting those who do. Surely there is need that our hearts should be moved toward these fields and laborers. Let us not forget to pray daily for them.

The State of Georgia

Owen Hoffman has pitched his tent at Rayel. Brother Ibbotson and Hoffman were there together last year. The tent holds two-hundred and is filled nightly. He lives in a rented house all alone and during the day canvasses the outlying districts with tracts. He has had some wonderful experiences of late visiting the bootleggers. (Georgia is still a dry state.) Our brother has been pioneering in this state for the past three and one-half years and is of a truth "bearing the yoke in his youth." His address is Route 1, Washington, Georgia.

Douglas Ibbotson is under canvas at Statesboro, fifty-two miles from his home in Savannah. Last fall he secured a tent. During the winter, besides preaching, he cut down trees for the poles and stakes, made fifty-five benches, platform, and a pulpit. He expects to spend five or six months in tent meetings and feels the need

of a helper. Pray that God will exercise and send the right one. His address is 6 E. Henry Street, Savannah, Georgia. Other laborers who are busy for the Lord in Georgia are: brother Brinkman at Augusta and our brother Detweiler who has been helping in this field of late. Pray for Georgia.

The State of Indiana

C.E. Bulander and T.B. Gilbert worked tents in Indiana last summer and have many open doors for this season. It is proposed to pitch a tent in Logansport in July, D.V. Mr. Bulander spent 12 to 14 years in a denominational church but found opposition to the gospel. He has stepped out in faith to serve and honor Christ and His name. A large group of Christians who were formerly associated with him are gathered in Christ's name at Adamsboro just out of Logansport. Through the bold step on the part of our brother, who has a wife and two children, other Christians in the district have seen the truth of gathering unto Christ. His address is 514 Linden Avenue, Logansport, Indiana.

The State of Florida

Fred C. Coombs had a large tent pitched at Miami. A gale brought it down early in May. Our brother had a narrow escape. Pray that the Lord will sustain him during this time of discouragement. He is looking to the Lord to supply a smaller tent for work in this needy state. His address is 515 S. W. 17th Avenue, Miami, Florida. Pray for Florida.

The State of Michigan

William Ferguson is spending his sixteenth year with the Michigan Bible Carriage. Many towns will be reached with the gospel and many homes and individuals by tracts and personal conversation. He can use and will be glad to get any good gospel literature, if mailed to him at 5760 Lawton Avenue, Detroit, Mich.

The Pell brothers of Grand Rapids are also busy for the Lord in Michigan. Pray for Michigan.

The State of Pennsylvania

Harold M. Harper of Dublin, Pa., pur-

poses pitching a tent at Mt. Union during the summer.

We shall be glad to get reports of the work of other pioneers. Those exercised to have fellowship with these servants of the Lord can either send it direct to them or to the Light and Liberty Pioneer Preacher's Fund, L. G. Walterick, treasurer. We have been greatly encouraged by the response to our first article on this page last month.

The following amounts have been received with thanks:

Terre Haute	\$20.00
W. K. G.	5.00
A Brother	5.00

CURRENT EVENTS

By TOM M. OLSON, California

Japan's Policy Toward China

Japan has appointed herself the official keeper of peace and order in East Asia, and says she must act single-handed and on her own responsibility. Japan says she will "oppose any attempt of China to avail herself of the influence of some other country to repel Japan." Japan will oppose such projects as "Supplying China with war planes, building airdromes and detailing military instructors or advisers to China, or contracting a loan to provide funds for political uses." Again she says: "Japan is at present in a position to maintain peace in the Far East and does not need the help of others. If the League of Nations should take concerted action in China having political significance, it would be objectionable to us." And: "If foreign efforts to disturb peace in Asia are backed forcefully, Japan herself may be compelled to resort to force."

In 1922, Japan along with the U.S.A., the British Empire, Belgium, China, Italy, France, The Netherlands, and Portugal signed the Nine-Power Treaty. According to this treaty, the territorial and administrative integrity of China and the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China were defined and agreed to. Hence the nations feel that Japan would be violating almost every

article of the Nine-Power Treaty, if she attempts to put into execution her proclaimed "Monroe Doctrine" for Asia.

One of the charges against man in Romans 1:31 (R.V.) is that he is a "covenant-breaker." Is the world to again be told that "Treaties are only scraps of paper," as it was at the time of the World War?

Trotzky's Fourth Internationale

Leon Trotzky, exiled Soviet revolutionist, was discovered living secretly, incognito, in an isolated villa on the outskirts of Paris. The villa was barricaded with barbed wire and guarded by two huge police dogs. Trotzky was found busily working at a desk on which lay two large revolvers.

When discovered, he said: "I am hiding myself here for fear of White Russian vengeance. I am an old conspirator, you know. At this very moment I am plotting a Fourth Internationale."

Trotzky planned through the organization, police said, to foment revolutions in as many countries as possible. He himself was to be in supreme command, it was said. The fourth internationale already exists and has an accredited representative in New York.

The special difference between the Fourth and better known Third Internationale of Communism is that the members of the Fourth take their orders from Leon Trotzky instead of from Joseph Stalin of Russia.

Leon Trotzky, refused entrance in every country in Europe and three of America, will be allowed to remain in France, the government decided. However, he will be restricted to a definite area and must promise to refrain from politics, including his "fourth internationale" project.

This restriction which France places upon such an inveterate conspirator recalls the questions of the Lord in Jeremiah 13:23: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

Some "Movie" Statistics

The following 1933 statistics are taken

from the sixteenth annual edition of the Film Daily year book, recently published:

Moving picture theatre attendance averaged 60 millions weekly.

Capitalization in the film industry approximates one billion, seven hundred million dollars.

Invested in studios, 90 million dollars; invested in theatres, 80 million dollars.

Theatres in operation on January 1, 1934, numbered 12,574, which is 100 more than a year before.

Cost of production, about 100 million dollars. Gross intake one billion dollars.

The "Movie" is but one of the many "pleasures" of the U.S.A. 1933 was a "depression" year, yet during that year there was an increase of 100 moving picture theatres, and the gross intake of moving picture theatres amounted to the enormous sum of one billion dollars. When we remember these facts, can the truth of the Old Book be doubted, which says: "In the last days . . . men shall be . . . lovers of pleasure rather than lovers of God."

More Date Setting!

The daily press carries the information that Wilbur Glenn Voliva of Zion City, Ill., has revised his prediction concerning the Lord's coming and has changed the date from next fall to nine years hence.

The editor of "Dawn" has a thought-provoking word to say on Advent dates in the April issue which is worthy of serious consideration. He says:

"Dr. Grattan Guinness, whose elaborate calculations on Advent dates dwarf all others ever made says: 'The termination of the "times of the Gentiles" meets in 1934; no chronologic prophecy of Scripture indicates any date beyond this year.' Is it too much to hope that if the year passes with nothing miraculous happening, and so with a colossal collapse of Advent dates extending over more than half a century, all date-fixers may be gently laid in a forgotten grave by our beloved brethren who make them? For it is obvious that if, 1934 proving normal, the whole year-day system thus confesses itself bankrupt; it writes its own epitaph."

A New Church

Mr. F. W. Shorter, former pastor of Seattle's Pilgrim Congregational Church, publicly admitted that he preached "Revolution." He joined the Socialist Party last year and gathered about him fervent young radicals who maintained the congregation's size as the older conservatives dropped away.

When he was voted out, Mr. Shorter immediately announced a new "Non-Denominational Church of the People." It is described as a "rigorous, radical, revolutionary church with no hymning the 'Blood of the Lamb.'" All classes and all races may come and learn of the "social teachings of Jesus."

What an absurdity for anyone to attempt to build a church on the social teaching of Jesus; for Jesus taught that He Himself would build His Church—and not upon his "social teachings" but upon the rock of His essential deity (as confessed by Peter).

Any church based upon the "social teachings of Jesus"; any church, the members of which will never sing of the "Blood of the Lamb"; must of necessity be another than the one owned by the Lord Jesus as "My Church" (Matt.16: 18).

Our High Priest

Consider the High Priest . . . Christ Jesus, Heb.3: 1.

A great High Priest, Heb.4: 14.

A merciful and faithful High Priest, Heb. 2: 17.

He shall be a Priest upon His throne, Zec. 6: 13.

Thou art a Priest for ever, Psa.110: 4.

In all points tempted like as we are, Heb. 4: 15.

In all points made like unto His brethren, Heb.2: 17.

Touched with a feeling of our infirmities, Heb.4: 15.

He offered up Himself, Heb.7: 27.

He ever liveth to make intercession, Heb. 7: 25.

—William Luff.

Every time God looks at His hands, He sees the believer's name.—Harold St. John.

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

Bellaire, Mich.—There will (D.V.) be a one-day conference near here at the Benedict Farm on July 4th. Such a happy season was enjoyed last year that the Christians feel constrained to invite the Lord's people again this year. These meetings are a testimony for God and a blessing in this northern section of the state. The Benedict Farm is on the highway between Mancelona and Bellaire, about midway between the two villages. Bellaire is situated in the center of a needy district in northern Michigan. Meetings will be held at 10 a. m., 2:30 p. m., and 7 p. m. There will also be a gospel meeting Tuesday evening, July 3, D.V. A number of servants of the Lord are expected. Meals and accommodations will be provided for those coming. Correspondence to either George Benedict, Bellaire, Mich., Will Pell, Grand Rapids, Mich., or Leonard Sheldrake, Saulte Ste. Marie, Mich.

Waterloo, Iowa—Annual Bible Conference will be held, D.V., July 6th, 7th, and 8th, preceded by a prayer meeting on the evening of July 5th. Several gifted servants of Christ are expected to be present to minister the Word. Usual arrangements about rooms and meals. Address communications to E. G. Matthews, 206 Leland Avenue, Waterloo, Iowa.

J. C. Bertram writes of the conference held in Nassau, Bahamas, mentioned already in this issue, and of the sunrise prayer and ministry meetings which were a special feature; about 100 came together each morning; this was a time of joy and refreshing. A crowd of about 500 gathered to witness the baptism of fourteen believers in the open sea. Evening meetings were large, some souls professing to be saved, and some being restored to the Lord. Our brother had meetings in Miami, Fla., Baltimore, Md., and Washington, D.C. on his way home.

Jersey City, N. J.—The Sunday School workers conference was a time of rich blessing to all who have the salvation of children at heart. Speakers were J. Hill, R. J. MacLachlan, F. Sacher, and D. Parker.

New Bedford, Mass.—A one-day conference was held here; meetings were well attended and suitable ministry was given by John Bloore, W. H. Hunter, W. F. Hunter, and others.

C. A. Leonard is with his sister at Sturgis, So. Dakota. He was sick on his way out there, but thinks he is gaining. Expects to stay there for a time. Continue in prayer for his recovery.

C. W. Ross is able to attend a few meetings. Continue in prayer for him also.

J. O. Brown writes from Gentry, Arkansas,

where his daughter lives: "There is a small group here who come together in the name of the Lord. The King sisters, from Sturgis, Mich., expect to have daily Vacation Bible Schools at Alpena Pass, Ark."

A. N. O'Brien is at his home in Duluth, Minn., ministering to local saints and doing some needed repairs about his house.

Harold M. Harper has been at his home in Dublin, Bucks Co., Pa., during the past month assisting the meetings in that part of the United States. After his meetings in Des Moines, Iowa, he stopped off at Chicago where one man trusted Christ.

Des Moines, Iowa—"The meetings held here last month by Harold M. Harper were one of the best series of meetings that we have ever had. Some eight souls professed to be saved. Saints were refreshed and encouraged. Last Sunday night (May 13th) we had a baptismal service and thirteen obeyed the Lord in this ordinance. It was a grand sight to see."

Kearney, N. J.—"The Missionary Study Class held its eighteenth annual conference on April 21st. About 300 people gathered to hear of the Lord's work and of His servants who are laboring in the mission fields. The speakers were: M. Hoffman of Jugo Slavia, Bro. Pfaff of Kentucky, Bro. Crocker of Canada, Richard Hill, William Jelley, Richard McLachlan, and Captain Barlow. Representatives of the various assemblies pledged themselves to especially remember in prayer Michael Hoffman as he returns to his work in Jugo Slavia." S.W.

Tampa, Fla.—S. Burdge, W. A. Crocker, and W. Fisher Hunter have visited the assemblies here during the past winter. Their ministry has been very helpful and much enjoyed. Several have professed faith in Christ and were baptized and now gather to His name.

John Hunt ministered the Word at Lodi, Sacramento, and San Francisco, Calif., with acceptance. He also preached with S. Greer at Banning, Calif., where a company gathered to witness the baptism of two sisters; this was the result of cottage meetings held in Banning; a few have professed faith in Christ and Christians helped. Regular meetings in Riverside well attended of late; help given in ministry by Tom Olson, S. Greer, and John Hunt.

A. B. Miller writes of interest in and around Knox, Ind. Three weeks ago about 40 Christians remembered the Lord for the first time in Logansport, Ind. Bro. Miller had good meetings in Knox and the German assembly, Chicago, Ill. He also visited Milwaukee and Waukesha, Wis., and at time of writing is at Longfellow hall in

Minneapolis. His home address is 3142 Walter Ave., Maplewood, Mo.

Andrew Craig had a weeks ministry meetings at New Haven, Conn., and several nights in New Bedford, Mass. Meetings were well attended.

Detroit, Mich.—H. Gottheb writes: "The Lord has continued to bless in the young Christians' monthly meetings of this vicinity. Numbers have increased until over 500 are now in attendance. Our speakers during the winter season have included John Alrich, Richard Hill, and Alison Welch. The ministry has been splendid and very helpful to young Christians who needed encouragement. The final meeting for this season will be held in May, after which we purpose planning a gospel tent campaign for the summer months."

Augusta, Ga.—David Brinkman writes: "We recently started a missionary and Bible class, to gather together the young believers of five assemblies in Georgia. This is held each month at Gospel Chapel in Avera and the Lord is blessing. Owen Hoffman pitched his tent at Rayle, Ga., and is getting a good hearing. I have pitched my tent and the crowds are very gratifying for a start. We had 150 people in on Monday night. Three brethren now have trailers, hauling people who have no conveyance to the meetings. Recently a young girl, the object of many prayers, professed to be saved at one of my object lessons. Last Lord's Day I baptized ten believers, four of whom confessed Christ during Frank Detweiler's recent meetings. The radio work goes on and I hear from many who have been blessed through the messages. My father from Philadelphia recently paid us a visit and his ministry cheered many of the believers.

John Walden has been laboring in the gospel around Osage City, Kansas. Meetings in a school house were stopped by an epidemic of mumps, but cottage meetings have been encouraging. At least two have confessed Christ, and give evidence of reality. Our brother, his wife and baby live in the trailer of his car.

Fred W. Schwartz of Detroit is having a series of meetings in Mansfield, Ohio, and will value prayer. His subjects are of present and practical interest.

Trenton, N. J.—Alfred Kunz and Geo. Rainey paid a helpful visit here. They had opportunity to preach the gospel to many men in the state prison. This work has been carried on by our brother Chase; one meets many young men who, through his testimony down through the years, have trusted Christ.

New York City—Michael Hoffman sailed for his home and sphere of labor, Jugo Slavia, on April 21st. A fine company at the boat to wish him God-speed. May we not forget our brother and his family at the Mercy Seat.

Hartford, Conn.—Neil Fraser and John Smart, who have returned after seventeen months in the West Indies, gave helpful ministry here.

Westfield, N. J.—W. H. Hunter and Geo. Rainey had splendid meetings here. It was good to meet with so many young folk who have been saved at Alfred Gibb's meetings.

Geo. Rainey expects to spend four or five weeks in New England. He had interesting meetings in Passaic, Clifton, Tenafly, and Fulton St., New York City.

Edwin Fesche has rented a very suitable building in Nokesville, Va. Meetings are going on nightly and a high school boy of seventeen has professed to be saved. The past two weeks have proved the genuineness of his conversion. Others are showing concern and interest.

Douglas Ibbotson had two weeks' meetings in Guyton, Ga. People were skeptical at first but later quite a number turned out to hear the Word. Interest increased and one woman professed to be saved and a number of others were helped and are now clear as to their eternal security. Our brother expects to pitch his tent in Statesboro, Ga., and will be located there for some time. He desires prayer for blessing as he seeks to reach the neighboring towns and preaches in the tent.

Franklin Mine, Houghton, Mich.—Meetings are held weekly in the home of F. G. Hambly, who came to reside here from Flint. Some souls have been saved and seek to go on in the ways of the Lord. We pray that God will raise up a real testimony to His glory in this district. Christians from Flint have sent tracts for distribution and these have been received gratefully and read eagerly. Pray for us.

Mr. and Mrs. MacJanet of Angola paid a much appreciated visit to Hartford, Conn., telling of their labors in that land. The Christians in Hartford will value prayer for the sanitarium work which is beginning now.

CANADA

John Watt had two weeks' meetings in Victoria Gospel Hall, which were well-attended. The three assemblies in Victoria, B. C., have united, which has strengthened the testimony at that place. Mr. Watt also visited Nanaimo, Ladysmith, Chemainus, and Duncan. He expects to visit Seattle and Everett shortly.

London, Ont.—Chas. Innes had a series of helpful meetings for believers in Emery St. Gospel Hall. Meetings in Hamilton Road and Egerton are giving great joy.

Bethel Hall, Brantford, Ont.—Interest in the gospel is being maintained since the conference; Messrs. Lockett, Morland, and H. Orton are giving help.

J. J. Rouse, Calgary, Alta., sends his most hearty thanks for the large quantities of clothing and things he received to distribute to the poor and needy, many of whom are most grateful for such help. He says prospects for the coming year

are worse than ever; the grasshopper menace is terrible and unless God comes in in some miraculous way it will be disastrous. Our brother has had a second series of meetings in the slums of Calgary and God has blessed his labors and saved several souls, some of them old men seventy years of age.

Stratford, Ont.—Geo. Hatherly had a series of meetings with interest. Chas. Innes paid a short visit. Geo. Charvis is telling out the gospel messages weekly at Grand Bend; a few are interested.

Gilead Hall, Toronto, Ont.—"We are looking to the Lord for blessing during brother Nottage's visit. Saints are exercised."

Louis J. Germain writes: "I was in Toronto for five weeks and was privileged to give talks on the work amongst the French R. C's. of Canada. What are their needs and how to reach them with the gospel? When I think of the three millions of French people who have not yet been reached with the gospel and are completely under the power of Rome, I realize there is plenty to do. In view of this I hope, D.V., to locate in certain French sections in the province of Quebec and work the places thoroughly as well as the usual general distribution of Scripture and tracts. My first move will be about 100 miles north of Montreal where a number of French are true believers in Christ and where some R. C's. have left the church. Prayer will be valued."

Geo. Fraser spent three weeks at Copper Cliff, Ont., visiting Christians and ministering the Word in the assembly. His visit was much appreciated.

Wm. Hynd writes: "I have just returned from a fruitful season in the gospel at Point Edward, Ont., where the Lord graciously sealed His Word. Six professed faith in Christ and the saints were refreshed and encouraged. This is a new assembly commenced in December, 1933. Pray for them. Correspondent, Mr. Wilbur Marsh, 225 Ont. St. Sarnia, Ontario.

The Girls' Pioneer Camp on Doe Lake will be held from July 7th to July 19th. **The Boys' Camp** will be held from July 21st to August 19th. Correspondence to Miss Cathie Nicoll, 655 Spadina Ave., Toronto, and to Dr. A. C. Hill, 94 Gerrard St., London, Ont.

Fred Peer writes: "I have just finished eight weeks' meetings at Lang, ten miles east of Peterborough, Ont. There has been a complete breaking up under the power of the Word in that little village. Twenty-four have professed to be saved, among them five married couples. Fifteen men between the ages of twenty and forty. We are looking to have a baptism on May 24th in a little river that runs through the village; we are hoping also to get the use of the town hall and have a one-day conference. I have sold about twenty dollars worth of Bibles to these young converts. There is a small assembly in Lang of about fif-

teen in fellowship. Pray for these newly saved and praise God for encouragement."

LETTER OF COMMENDATION

From the saints at Gilead Gospel Hall, 804 Broadview Avenue, Toronto, Ont., Canada:

James D. H. Annan, of above assembly, after prayerful consideration, has expressed a desire to devote his life to the Lord's work. It is with pleasure that we commend our young brother to the mission field, and ask the prayers of all God's people for blessing in this important service. Matt. 9:37, "The harvest truly is plenteous, but the laborers are few."

For some time Brother Annan has been interested in the work in the West Indies and after consulting with Brethren H. P. Barker and C. O. Y. Lowe he feels the Lord has opened the way for him to locate in the Leeward Islands of the Caribbean Sea, where there are no workers from our assemblies at present. If it is the mind of the Lord our brother intends visiting assemblies in Canada and the United States prior to taking up the work in the islands, and we ask that the right hand of fellowship be extended to him.

With Christian greetings, yours on behalf of Gilead Hall Assembly: H. Peden Rimmer, W. H. Procter, Albert S. Brown, S. W. Smith, Henry C. Thomas, J. W. Deans, Stephen Johnson.

ACCOUNT OF THE LORD'S WORK in ULSTER North of Ireland

Belfast—Annual believer's meetings at Easter were held in Grosvenor Hall, large attendance, overflow meeting in Music Hall where microphone was installed. Speakers were Messrs. Gilmore, Lear, Kane (U.S.A.), Dr. Matthews, Rodgers, Matur, Walker, Megaw, Buick. Tuesday morning, April 3rd, report of the Lord's work in foreign lands and in the afternoon report of work in home lands. Wednesday evening, a report on Sunday School work. Large numbers came from country districts.

Portavogie—Conference was held on Easter Monday in new hall; ministry helpful. Speakers were Messrs. T. Elwood, Miller, Shanks, Hill, S. Thomson, and Bailie.

Belfast—Mr. David Walker continues in Ebenezer Gospel Hall. Souls are being saved. Mr. George Goodman (Tumbridge Wells) gave special addresses in Victoria Memorial Hall during the first part of April. Mr. Fred Rowat, India, is visiting various assemblies in and around Belfast, giving a report of the Lord's work in that country. He was at Holywood April 10th. Mrs. Rowat gave a very interesting account of the work to the sisters in Holywood April 25th.

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WEST INDIES

Mr. W. B. Huzster, St. Vincent, B.W.I.—“We have been having continued indications of the Lord’s hand with us during the year thus far. Yesterday two were baptized and added to those at Mesopotamia, and Easter morning we baptized and received five more here at Kingstown. Of these latter, two were men and three women, all about twenty-five to thirty years of age. One of the men has a wife in fellowship and one of the women a husband. She is from a strong R. C. family and held out for a considerable time. One among the women at the Leper Asylum professed during the past month, and we have heard of others at Union Island. At the latter point, in February, we had the joy of baptizing seven, five women and two men.”

CHINA

Mr. Robert N. Tharp, Manchoukuo, reports the safe arrival of their party at their station Ling Yuan Hsien, and writes: “This season of the year here is a wonderful sowing time, for the farmers are idle and easily reached. We have had the joy of making several trips already since our return, and have found a ready hearing for the gospel. There are over forty markets within a thirty-mile radius of this city, and these occur every five days, and though, of course, it is impossible to visit every one, yet we hope within the next few weeks before work starts on the land to reach as many as possible, and we would seek your prayers that blessing may result and fruit be seen.”

AFRICA

Dr. Leslie Bier, Angola: “Each day we hold a short service before the clinic for the preaching of the gospel and all the sick are required to attend. We have already seen some fruit from this service, and we hope to see greater results when we gather around Him who has bought us with His own precious blood.

“In December we learned that the R. C’s had opened a station in ‘old’ Moxico, just six miles from us. It had been rumored for many months that they were coming, but nevertheless we were surprised when three priests turned up here to pay us a visit. We understand they are opening another station near Kazombo where Mr. Hornby and Mr. MacPhie are laboring.

“I should like to draw your attention to one aspect of the missionary work in Angola. As I have had the opportunity of visiting the various stations, I cannot help but see the open door there is to young missionaries. I see stations where young men would be welcomed to carry on work started years ago, but where, owing to death and other factors, there are now vacancies. May we

be earnest in prayer that God will send forth laborers to carry on the work already started and to take the old, old story to the many unreached thousands in this great land of Angola. I also believe there is a work to be done by young men capable of training the youths of this country in spiritual things that they in turn may go forth to their own people.”

Mr. A. E. Horton, Kavungu: “The Lord continues to bless us. A number have professed to be saved since our return, and many of these go on very well. The assembly has been growing spiritually, and there is a most encouraging zeal in testimony on the part of the native believers. The believers living near the station have decided to devote some evenings every week to prayer for those who are attending the meetings. It has been quite noticeable of late that many are attending regularly, but do not seem to yield to the Lord. We have been burdened about this for some time, and it is most encouraging to hear that our native brethren are also feeling concerned.”

Mr. Wallace Logan, Northern Rhodesia: “You have been following us in prayer for some time and God has wonderfully heard your prayers and saved many; so much so, that our assembly has grown to be very large. Will you now pray that we may spread out and start village assemblies, if it be His blessed will? We would also like to see God put it on the hearts of some of our number to go out and live in other districts and start a gospel testimony in the different centers.”

PHILIPPINES

Mr. Cyril H. Brooks, Manila: “Saturday night we joined with our brethren from the Paco assembly in Manila for a gospel meeting in the home of believers in a crowded section. About fifty people were present, mostly unsaved, and the Word was preached in power. Last night the first of a series of open-air meetings was held in one section of San Juan. On Good Friday the assemblies in Paco and San Juan held a joint baptismal service.”

SOUTH AMERICA

Mr. T. E. Stacey, Argentine: “Since last writing, I have taken a long journey north to within a few miles of the Bolivian border. I had meetings every night for some two months, and in every place I visited precious souls professed to find the Savior. I also visited all the groups of believers known to us for some 500 miles north.

“I received a letter today from Tartagal away in the north, telling me they had just baptized nine more. Some forty-one persons there professed to trust Christ when I was there a few months ago, and they are now erecting a gospel hall, each one adding what they can every week. They are just in their first love, and out of their great poverty give freely to the Lord.

“My wife is still continuing her treatment for her sight in England, but so far there is no im-

provement. Let us pray on, believing till the answer comes."

Mr. A. Stenhouse, Chile: "On our return to this country we have been impressed afresh with the greatness of its need. The dirt, the ignorance, and the superstition of the poorer people is apt to make one think of their cases as almost hopeless. Yet in subjects such as these, God performs His miracles of grace. Through the fellowship of the Lord's people, we have been enabled to reach out a little from the city in our motor Bible Coach, and have visited a few provincial towns, but Santiago itself needs a good deal of attention at the present time. We have adopted the plan of setting out each Monday morning for some country place, returning to Santiago for the week-end. There are many opportunities, and it seems impossible to avail ourselves of all of them."

FRANCE

Mr. Robert Hoy, Bellerive: "Last Monday we had our annual conference at Vichy. There were over a hundred present—quite an increase over last year. The ministry as a whole was very good. It was good to see so many young people there. Please pray that these young folks may all be brought to a knowledge of sins forgiven through faith in our Lord Jesus Christ, and consecrate their lives to His service."

Mrs. Hoy has been far from well, and prayer would be greatly valued on her behalf.

ECHOES FROM THE BAHAMAS

April 30th, 1934

"Although our first annual conference was originally planned for three days, April 8, 9, and 10, inclusive, we continued until the 13th, there being increasing interest shown throughout the meetings. Surely, we have to thank our God for having broken down the barriers that stood between the so-called Exclusives and O. B's., whereby on this occasion we had sweet fellowship together, in the Breaking of Bread and the ministry of the Word, with the exception of a few who are still tenaciously clinging to their exclusive principles.

"We had with us our ministering brethren, J. C. Bertram, Philadelphia, B. M. and T. B. Nottage, New York, who so ably ministered the Word that souls were saved and backsliders restored while others took their place in happy fellowship. Other evangelists present were R. A. C. Jewers, England, W. H. Farrington, and S. B. Thompson, Bahamas." H. Thompson.

A NEW THING IN JERUSALEM

"Now thanks be unto God, which always causeth us to triumph in Christ." We do indeed praise God for the recent happenings in this city. The folks at home can hardly realize what we are up against in the work of the Lord here. It is officially stated that forty-eight languages are regularly spoken in Jerusalem, and this of course means that many nations are represented and national feeling is very strong, especially with some. From a spiritual point of view, a brother

has well said: "Every evil bird under heaven has laid its egg in this city." Prejudice holds many in a vital grip, and one hardly knows how to combat it. Over and above all, we see the master hand of the devil, hindering the work of the Lord, opposing at every turn, and using different means of holding his power. Yet the Lord God omnipotent reigns, and He gives the victory. Praise His name.

"For a long time there has been much prayer for Jerusalem, and with house-meetings and personal work many contacts have been made. At last the Lord laid it on the heart of Mr. George Knowles, and upon the hearts of others, too, to attempt greater things for God. The most suitable building we could find was hired, and for fifteen consecutive nights our brother Knowles has been speaking from the great subject of 'The Tabernacle in the Wilderness.' The devil tried hard to lay our brother low with sickness and a bad throat, but God heard and answered prayer. Then the devil tried to hinder by putting the lights out in the middle of one meeting. That failed to hinder the power. Lots of things seemed to be on the point of happening, but the arm of the Lord was round about, and we were caused to triumph.

"The speaking was all in English—another remarkable thing in this city of many languages—and it has been shown what can be done, and how this language is becoming known here. The attendance was splendid, and increased till the last night, when upwards of two hundred people were present. The attention was wonderful. Usually we expect a little chattering in such meetings, and people coming in and going out most of the time, but there was none of this—most wonderful. The speaking was with power, and God was working in many hearts.

"Christ was exalted in the preaching, and the truth for the people of God was brought out. Church people heard many things for the first time, and outsiders were startled and shaken. A good many Jews came in. One of these listened attentively for several nights, and admittedly was amazed. He said that he never thought that any but Jews knew the Bible so well, referring specially to the Old Testament Scriptures.

"On the last night an after-meeting was held, when over thirty people told of how they had been helped and blessed through the meetings. Several were saved, others restored, and many greatly refreshed in soul. Two Jews told of blessing, several Armenians, Arabs, Russians, Germans, and so on.

"Much good literature was distributed. We believe this is the result of much hard work by all the workers here, and is the beginning of greater things. Truly a great and effectual door has been opened in this city. There is much need to follow up this special effort and to visit among the hundreds who have been touched, holding more house-meetings wherever possible and getting into the hearts of the people.

"The same building has been hired for meetings next Sunday night and for three nights at Easter. It may be possible to hire this hall every Sunday night. The Lord will guide in this.

"In any case we earnestly plead for the prayers of the Lord's people everywhere, that God may be glorified and the truth made known as it should be. We would ask special prayer for the Jewish part of the work. Also that there may be a real drawing together of believers, that a strong and clean testimony may be established as a mighty witness in this city and land." F. E. Cooper, G. Wald, H. Glunker.

WITH THE LORD

Joseph Smith went to be with his Lord on May 6th after an illness of one week. He lived for 54 years at Joliet, Ill. He was a stone cutter by trade. His wife died in 1927. He leaves one brother, two sons, and four daughters. He was faithful in the "Breaking of Bread" and was loved by all who knew him. Brethren Geo. Hockstra, L. M. Bassett, and Geo. Redcliffe spoke to a large gathering at the funeral.

Miss Anna Abrams passed away suddenly on April 14th. Connected with the assembly in Sacramento, Calif., for about ten years, formerly in fellowship in Ashland, Ohio, where she was saved during a visit by Geo. Duncan of Cleveland about twenty years ago. Roland Smith and John Hunt took the funeral services and had the opportunity of bringing eternal verities before quite a few unsaved friends.

Mrs. John Clark of, Maplewood, N. J. was called home to be with Christ on April 7th, aged 75. Saved over fifty years ago and gathered unto the name of our Lord Jesus Christ. Among the first to gather to His name in Arorey, Ireland. Large gatherings at the home and at the grave where Benj. Bradford spoke to saint and sinner. Burial was in Hollywood Cemetery, Union City.

Mrs. Ernest Anderson of Flint, Mich., is at home with the Lord. Born in Sweden in 1870, came to Chicago in 1886, and was married in 1921. Twenty-five years ago she accepted the Lord Jesus Christ as her personal Savior and was gathered unto His name with the Christians in Evanston and Highland Park, Ill. Resided in Flint for the past twelve years. Being of a hospitable nature, she has entertained many of the Lord's servants and was loved by her host of friends.

Arthur J. Townsend, after an illness of less than a month, went home to be with the Lord. Identified with the Assembly Hall, Buffalo, N. Y., all his life, but a few years ago moved to Gowanda, N. Y., and attended the nearer assembly at Blasdell. Surviving our brother are his widow (formerly Miss Margaret Carnie, daughter of the late John Carnie), three daughters, four sisters,

and one brother. One daughter is Mrs. Christopher Day, now serving the Lord in Africa. Among other relatives is Mrs. Abigail Luffe, an aunt. Dr. G. T. Lord of the Kensington meeting spoke words of comfort at the brief service held in the home and Mr. Edward Fairbairn spoke at the largely attended funeral in Assembly Hall on April 16th.

James Crosbie of Kearney, N. J., was called to be with Christ on April 27th in his forty-seventh year, after about three weeks' illness. Saved at special gospel meetings held by Geo. Garratt in March, 1928, he took his place in the assembly and has continued steadfast. He leaves a widow and one son and daughter all in fellowship. Funeral services were conducted by John Thomson.

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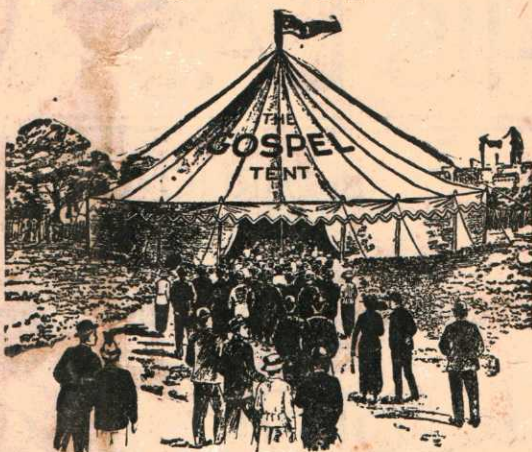
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