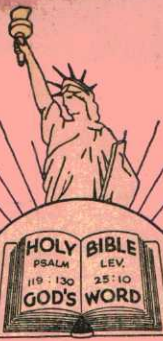


Sample Copy



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

Volume 4

DECEMBER, 1934

Number 12

CONTENTS

	PAGE
The Greatness of Christ, John Watt.....	355
"What Think Ye of Christ? Whose Son Is He?" William Huss.....	356
Christ—His Labor—His Wages, A. J. McKellar.....	359
Christ—His Emotions, Fredk. A. Tatford.....	360
Christ or Me, T. Baird.....	361
Christ in the Place of Supremacy, James R. Elliott.....	362
The Man in the Mist, E. K. Bailey.....	363
Some Wonderful Facts Concerning Christ, S. Lavery.....	365
How Do We Speak About Our Lord? Roderick McKechnie.....	366
"The Lord Sitteth King Forever," M. E. Rae.....	367
The Office Window, James F. Spink.....	367
Notes on Second Corinthians, A. N. O'Brien.....	369
Notes on Colossians, W. E. Vine, M. A.....	370
Notes on First Samuel, Peter Pell, Jr.....	371
The Pioneer Preacher's Page, T. Bruce Gilbert.....	372
Current Events, Tom M. Olson.....	373
Apostolic Advice to a Young Man, H. K. Downie.....	375
Prayer Requests.....	376
The Work of the Lord in Many Lands.....	377
Missionary Notes, Roy Rapsch.....	380
With the Lord.....	381

First Issue For 1935 Full of Good Articles

AFTER reading the manuscripts for the January, 1935, issue we can truthfully say, "Did not our hearts burn within us?" Among the good things the Lord has provided are: "The Coming of the Lord Jesus Christ for the Church" by John Bloore, "The Church and the Tribulation" by James Waugh, "Homeward Bound" by John Duff, "The Towel" by David Brinkman, "The Kingdom of God" by James Scott, "Looking" by the late H. Arthur Woolley, "Christ in the Place of Supremacy" by James R. Elliott, "Outlines for Christian Workers" by John Watt. Also we call your attention to the expository notes, Sunday School and Young Believers departments, Pioneer Preachers page, current events, home and foreign news notes, death notices, prayer requests, and other items of interest. Ask the publisher to send you a copy to hand to others who should be readers.

Entered as Second Class Matter, as of November 12, 1930, at the Post Office, at Fort Dodge, Iowa, under the act of March 3, 1879.

LIGHT AND LIBERTY PUBLISHING CO., Fort Dodge, Iowa, U. S. A.
CHICAGO, ILLINOIS—EDITORIAL OFFICE, 5211 West Augusta Blvd.
ENGLAND—G. F. VALLANCE, Ambassador Office, Barkingside, Essex.

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.

JAMES F. SPINK.....Managing Editor
 A. N. O'BRIEN.....Editor
 JOHN BLOORE.....Associate Editor
 H. G. LOCKETT, M.A.....Associate Editor
 TOM M. OLSON.....Associate Editor

Published Monthly by
 LIGHT AND LIBERTY PUBLISHING CO.
 920 First Avenue North
 FORT DODGE, IOWA, U. S. A.

Editorial Office
 5211 W. AUGUSTA BLVD., CHICAGO, ILL.

Manuscripts, News Items, Reports, Death Notices and all communications respecting contents of the magazine should be sent to James F. Spink at the above address.

SUBSCRIPTION RATES

1 Copy per year	\$ 1.00
5 Copies per year to One Address	4.50
10 Copies per year to One Address	8.50
20 Copies per year to One Address	16.00
1 Copy 10c; 1 dozen Copies.....	1.00

All Subscriptions and Advertising Matter to be sent to Publisher.

G. F. VALLANCE, ENGLISH AGENT
 Ambassador Office, Barkingside, Essex
 Price—4d monthly, or 5/ per year. All subscriptions in British Isles to be sent to English Agent.

This Magazine Is Also Obtainable At
 BUFFALO, N. Y.—E. D. Monroe, 340 Pearl Street.
 CANADA—W. Jones, Bible House, 77 James Street N., Hamilton, Ontario.
 VANCOUVER, B. C.—Christian Institute Bible Room, 130 Hastings Street, West.
 BELFAST, IRELAND—The Scripture House, 40 Donegall Road.
 PORTLAND, ORE.—The Book Room, 301 Stock Exchange Building.
 GRAND RAPIDS, MICH.—Gospel Folio Press, 817 North Ave., N. E.
 And all Bible Depots throughout the World.

Light and Liberty Free Tract Fund

For the purpose of supplying Free Tracts to Evangelists, Missionaries and Tract Distributors in any land, if unknown to us, references must be given.

All contributions to be sent to L. G. Walterick, Fort Dodge, Iowa, and will be acknowledged in this column.

THE GARDEN OF MY HEART

By E. M. Tucker

An ideal gift for Christmas or New Year
 A little Gift Book for the sorrowing, the lonely, the shut-ins, as from one Christian to another. Highly commended by W. Hoste, B.A., W. J. McClure and the late Dr. Martin. Price \$1.00, post free, from Mrs. E. M. Tucker, 111 Suffolk Ave., Sierra Madre, Calif. 12-1-p

Timely Topics

Edited By TOM M. OLSON

An illustrated Gospel Paper that has met with general approval and is being widely circulated each month by Tract Bands. Assemblies have the name of their hall and list of meetings imprinted on the front making it **THEIR OWN GOSPEL PAPER.**

A business firm takes 1,000 each month with their own name and advertisement of their business on front page. They enclose a copy in each letter going out, also put 35 a month in the county poor house and 60 a month in the county jail. They have a regular mailing list which includes all the preachers and priests in the county.

— WRITE FOR SAMPLE COPIES —

Priced Low to Insure Wide Circulation

RATES POST PAID

1 copy, per year - - - - -	\$.25	50 copies, one address, per year - - -	3.75
5 copies, different addresses, per year -	1.00	100 copies, one address, per year - - -	6.00
10 copies, different addresses, per year -	1.75	500 copies, one address, per mo. - - -	2.00
10 copies, one address, per year - - -	1.00	1000 copies, one address, per mo. - - -	3.25
25 copies, one address, per year - - -	2.00		

Slightly higher rate to Canada and foreign. For localizing add 50c to above rates, each issue.

Order from **LIGHT AND LIBERTY PUB. CO., Fort Dodge, Iowa, U. S. A.**

The Greatness of Christ

By JOHN WATT, Philadelphia

(Notes of an Address Delivered at Jefferson Street, Los Angeles, California, December 25, 1933.)

Luke 1:32

It is before me today, as the Lord may help me, to speak of the 'greatness of Christ.' I would like to take up the words of the prophetic angel, Gabriel, and impress them on you. He said, when he spoke to the mother of our Lord, "He shall be great."

Mary was a great woman—there was never one so great as Mary. Her greatness lay in the fact that she was the mother of the One of whom the angel spoke. She was greater than Sarah, Ruth, or Hannah. Sarah bore a child of promise; Ruth, a child of purpose; and Hannah was the mother of the greatest prophet. This One was not only a child of promise, but He was a prophet, priest, and king.

We like to be great. There is that in us which desires to be great. If we could only see the greatness of Christ and the place that God means Him to fill, we would have such a sense of our nothingness and of His greatness that we would be unable to lift our heads.

Satan's downfall came through his wanting to be great. He was the anointed cherub, who was in the Eden of God, who walked on the coals of fire, and who was a prophet, a priest, and a king. But his heart being lifted up with pride, he fell. He instilled this same principle into Adam, who desired to be great, when he said, "Ye shall be as Gods," and Adam also fell. You remember how King Saul wanted to be great; even after he was rejected by God he said to Samuel, "Honor me now before the people."

Shall we look at His greatness in eternity, for He was great there; He was co-equal with the Father, He was one with Him; in the council chambers of eternity He enjoyed the same prerogatives and glories; He was one with Him in power and might and was entitled to the same homage and praise. As creator He in the

beginning laid the foundations of the earth; the heavens were the work of His hands. He was the One Who created all things, yea, He was creator and sustainer of the universe. Nothing was created without Him, and His throne is for ever and ever.

We have visions of His greatness in the Old Testament. In Exodus 24 we see the greatness of His throne, the holiness and purity that mark it, the brilliancy of the scene in which He dwells. And only those who have been sprinkled by blood and reconciled can go up to worship Him. In Isaiah six, the year that King Uzziah dies and the throne on earth is vacant, there is a vision of a throne that is never vacant; death can never touch the One that fills that throne. The seraphim who serve His throne cry "holy, holy, holy"; they veil their faces for they cannot gaze on His glory unveiled. Their feet cannot bear the burning light of the throne, they veil them. They fly, they are ready and obedient to His will and marked by humility. Isaiah realizes that he is the only black spot in the whiteness of the scene; his mouth has uttered words which must be owned and dealt with without delay. The seraph takes tongs and brings a live coal from off the altar and touches his lips. No created being, not even a seraph, is competent to deal with evil unglorified; but the One Who fills the throne is seen in Ezekiel ten—He can take the coals in His hands without tongs. He has the right to touch and solve every question. When here, He could touch the leper without being defiled; He could touch the dead man and say, "Young man, I say unto thee, arise." In Ezekiel one the living creatures run and return, are diligent in service, but when they see the greatness of the One Who fills the throne, and the glories of that scene which surround Him, they drop their wings to contemplate the Man on the throne.

He Was Greater Than Abraham.

He was before Abraham, for He could say, "before Abraham was, I am." Abraham rejoiced to see His day, he saw it and was glad. He saw Abraham's day on three occasions. When a deep sleep fell upon Abram, "and lo a horror of great darkness fell upon him," in the midst of the smoking furnace he sees a lamp—the first time the lamp is mentioned, suggesting Christ coming in as the Light of the world. Then, when Isaac was weaned and sonship filled Abraham's house, he saw the day of Christ; then he saw it when he placed Isaac upon the altar as the burnt offering.

He Was Greater Than Jacob.

The woman at Sychar's well said, "Art thou greater than our Father Jacob, who gave us the well?" Jacob could give the well but he could not give the water. Here was the One Who gave the water that filled the well, but He could also speak about giving "living water." He was also greater than Jacob because He was the mysterious wrestler who wrestled with him, and dislocated his thigh that night at Peniel. He crippled that woman, as He crippled Jacob.

He Was Greater Than Moses.

Moses gave them the Law, but here is the One Who gave the Law to Moses. In John eight when they brought the woman they quoted the Law, to tell the Law-giver what Moses said; but here was the One Who was greater than the Law and Who time and again said, "But I say unto you." He was the great legislator.

He Was Greater Than David.

Truly He was David's son, He was the root and the offspring of David; not only was He David's son but He was David's Lord. He could say, "behold, a greater than Solomon is here." What marked Solomon was wisdom and glory; he was so great that he moved the Queen of Sheba to come from the south to see his fame concerning the name of the Lord and to prove him with hard questions. But here was One Who could make the wise men move from the east to worship Him. He could also cause a movement in the west, for the Greeks came up to the Feast and said, "Sirs, we would see Jesus."

He Was Greater Than Jonah.

Jonah was the disobedient prophet, who did not delight to do his master's will, and fled from the presence of God when he was sent to the Gentiles, and had to be cast into the sea to calm the storm and to save the mariners. But Christ was the obedient Prophet Who came from the presence of God. He did not need like Jonah to suffer for His own sins; when He went down under the waves and billows of God's wrath it was to save us. Behold a greater than Jonah is here.

(To be Continued)

"What Think Ye of Christ? Whose Son Is He?"

By WILLIAM HUSS, Boston

The Lord Jesus had been engaged with the Pharisees who had joined to assail Him through subtle questions. His answer to these questions, they thought, would leave Him under the charge of opposition to the Law of God; or else, would involve Him in declarations of treason against Caesar. The Sadducees too, on this occasion, strange as it might seem, sought to aid their enemies the Pharisees in the attempt to overthrow the teaching and authority of Jesus, by bringing forward the supposed case of a woman having seven husbands in succession during her lifetime. They asked Him: "In the resurrection therefore, when they arise, whose wife shall she be of the seven? For they all had her to wife." They intended to heap ridicule upon the doctrine of the resurrection—which Jesus plainly taught from the Scriptures—by making it appear that such a thing would be "confusion worse confounded." For the Sadducees rejected the truth of a future life, not only as to the body, but also as to the spirit. (Matt. 22; cf. also Acts 23:8.)

But the subtlety of man and of Satan combined cannot embarrass God. The Lord by His answers to these opposite parties made it apparent that He was infinitely "above them," and that their reasonings were empty because born of en-

mity rather than of faith. Both these false "schools" were silenced, and all the weapons they had so cleverly forged were taken out of their hands. Instead of attaining their wicked ends, they were exposed as enemies of the truth. Their nakedness was made apparent to all, and they were left to hide themselves wherever they might. For it was not alone the Light which they rejected; but that Light revealed in *grace*. They were haters of the Love which would have saved them, and it was manifest that they were of their "father the devil" (John 8:44).

But the Lord took no pleasure in seeing His enemies at a disadvantage. With us, if we can embarrass our opponents, we take a kind of satisfaction out of it. But it is not so with God, who pities man in his vain efforts to overthrow the truth. Therefore the Lord did not leave them silenced, but sought to lead them back to the Scripture, if so be they might own its divine authority, and through its testimony be led to believe in Him, and so be saved. For while both these sects professed allegiance to Moses' writings, in reality they were more opposed to the testimony of Christ in Scripture, than they were to each other. But it required the presence and activity of divine Light and Love in Jesus to arouse the enmity in their breasts, causing them to sink their differences in doctrine in their antagonism to Himself.

Having silenced these foes, the Lord turned to the Pharisees, who held themselves as "orthodox," and asked them: "What think ye of the Christ? Whose son is He?" Their answer, while apparently right as far as it went, was wholly wrong. "They say unto Him, (the son) of David." The Lord, Who alone reads all that is in man's heart, showed from their own Scriptures that their belief as to the Messiah was entirely lacking as to its most vital part; and this being so, that part which seemed to be according to truth was so affected as to lose its significance. Had they been humble in spirit, the Pharisees might have here discovered that they were as "heterodox" in regard to the Person of the Messiah as the Sadducees were as to

the truth of the resurrection (vs. 41-46).

In putting before them this two-fold question, in regard to the most vital hope of the nation, the Lord gave opportunity to the Pharisees to bow, not alone to His own teaching, but also to the truth confessed by David, when he said in Spirit: "Jehovah said unto my Lord, Sit on my right hand, until I make thine enemies thy footstool" (Psa. 110:1).

The Lord knew well that the fatal lack in the creed of the Pharisees was the result of placing a faith in the "traditions of the elders" which should have been accorded only to the Scriptures. For the effect of putting these traditions on equal authority with the Word of God was to "set aside" the latter that the former might be honored (Matt. 15:3-6). They believed that the "Messiah" was the son of David because the *elders* said so. Their faith rested in the "wisdom of men," rather than in that which God had spoken.

But what of the confession of David, who sang of his Messiah in the strains taught him by the "Chief Musician"? The Psalmist speaks out clearly and unmistakably here when he exclaims: "JEHOVAH said unto my ADONAY, Sit on My right hand, until I make Thine enemies Thy footstool." And the Lord asks the question as to this: "If David then call Him Lord, how is He his Son?" Every Jew knew that the One spoken of by David was the "Messiah," but how could He sit at Jehovah's right hand when none can share that place but Jehovah's "Fellow"? Would they dare to say that this One called to sit on the throne of God was *but a creature* out of the loins of David? Yet this is where their traditions had led them!

And though unconscious of it, they, who regarded themselves as the successors of Moses, were guilty of the blasphemy which they sought afterwards to charge upon the Lord Jesus Christ. They had taken up stones to cast at Him, when He had declared to them that "I and My Father are One" (John 10:33). In response to this, the Lord said to them: "Many good works have I showed you from My Father. For which of those works do ye

stone Me? The Jews answered Him saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, *makest thyself God.*"

But here the Lord makes it plain that it was *they*, not He, who were making a man to be God. For they could not deny that David's "Lord" was the Messiah (*i.e.*, the Christ) nor that He was destined to sit upon God's right hand. But when the Lord asks them who this Christ is, they declare that he is but a man—"the son of David"! In their blindness they could not discern the true glory of their great "King of glory."

And to go further—for we must follow this to its logical end—they were making David, and even the Spirit Who inspired David in this very Song, to be also guilty of the same blasphemy! For if their tradition was true, and the "Christ" was but the "son of David," the Psalmist *lied* in his testimony concerning Him; for David confessed Him to be "equal with God" in that he declared that God had called to Him to share His throne with Him! Nay, they even made God Himself (both Jehovah and His Spirit) share in this lie! For here is Jehovah acknowledging Messiah as having the right to sit at His right hand, and the Holy Spirit speaking these things through the Psalmist's lips! What did the Pharisees have to say to all this? Alas, the sequel proves that they repented not, to give to Him the glory which the Father and the Spirit joined to give, and which David himself confessed as the language of his own heart.

This incident, and the record of it, is of great value to us today, and to all the people of God. By rejecting the truth here declared as to the Person of the Christ, the Pharisees put themselves in the place of the "*enemies*" who are about to be put beneath the feet of the "Messiah" in the day of His power. Meanwhile, He waits on His Father's throne in patient grace, if so be that those who have not yet bowed before Him, might find mercy in so doing. But the practical value to us of all this ought not to be overlooked by us. The same danger exists today as was found in

that day, of exalting tradition (unconsciously perhaps), to the setting aside, in effect, the Word of God itself. It is quite probable that the "traditions of the elders," of which the incident here cited was one, came in at first as intending to illustrate or elucidate Scripture. But the danger of this, into which the Pharisees had fallen, is a warning to us, lest we too fall in the same way.

Let us not think we are beyond the danger of such a thing. We know the amazing extent to which Rome has set aside Scripture in favor of *her* traditions, nor has Protestantism been innocent of the same error—although the latter's error has been in even larger measure that of the Sadducees, who were rather marked by a spirit of denial, or taking away from the Word of God; whereas the Pharisees "added" thereto. But we have seen that they were both in fatal error, when it came to that which was vital to the faith of God's elect.

It is not intended that it is necessarily in matters pertaining to the Person of the Lord, or concerning His death and resurrection, or other vital issues, in which we may go astray. But there are many other plain teachings of Scripture which may be affected by too little heed to them, and too great heed to what men have taught, who though godly, are not inspired as is Scripture. We surely ought to give honor to any ministry, oral or written, in which Christ is exalted and the Word of God given its supreme place in the conscience. But when that limit is passed, and the words of men, who never intended that their ministry should become a substitute for Scripture are made such, it is then we falsify it, and virtually take sides with those who "make the Word of God of none effect through their traditions."

It would be an easy thing to give specific instances when this has been done. But that is not the purpose of this paper, which is rather to call attention to basic reasons (or one of them) why the Lord was rejected by the leaders of His day. Had these leaders truly valued the Scriptures in their hands, and of which they

were, as we have seen, the zealous guardians, these very Writings, as the Lord pointed out to them, would have led them to own His claims over them as the One sent by the Father. We have seen too that in their zeal to press *one side* of the truth, viz., the Davidic Sonship of the Messiah, they completely lost sight of that which was far greater, and without which, that which they held as truth had no value. For it is evident that the one grows out of the other. That is to say David's Son must first of all be his "Lord." Or to employ another phrase of Scripture, Christ declares Himself to be "*the Root and the Offspring of David.*"

As the "Scriptures" were "written for our learning," may we by His grace find in them our safeguard from these two pitfalls of neglecting the Word in order to exalt tradition, and of pressing some particular truth of Scripture, perhaps of lesser importance, to the disparagement of some far greater truth. May we be able to keep things in proper balance, and to "rightly divide the Word of truth." And in all questions having to do with our relations toward God, toward one another, and toward the world, may we not make our decisions by that which man has spoken but by what God has caused to be written in His Word.

Christ--His Labor--His Wages

By A. J. McKELLAR, Berry Creek

"Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work (*wages*, YOUNG'S TRANS.) with my God!" Isaiah 49: 4.

The life of our Lord, lived in humiliation, would certainly appear to be summed up in these lines, penned by the prophet Isaiah: a life lived, strength spent, and man rewarding such lavish giving with a Cross. Surely even from the human standpoint, the service rendered merited something better than this.

It is saddening to note the early ac-

count in each Gospel of man's determination to seek the life of the Life-giver. In Matthew, chapter two, Herod seeks the life of the young Child. He would brook no rival.

In Mark, chapter three, they go about to destroy the One who healed the withered hand.

In Luke, chapter four, they would cast Him down from the brow of the hill, being filled with wrath because of His words.

In John, chapter five, the Jews sought to kill Him, because He said that God was His Father, making Himself equal with God.

Summed up briefly, the Servant in Mark's Gospel is plotted against "*for what He did*"; the Son of Man in Luke's Gospel they move against "*for what he said*"; and the Son of God in John's Gospel they seek to slay on account "*of what He was*" (John 5: 18).

What He did, what He said, what He was all aroused the heart enmity of mankind. All seemed to represent "strength spent in vain." Calvary tells the whole story of the recompense man made for all this outpouring of Divine Love.

He had made the lame to walk, and for a reward man nailed His "beautiful feet" to a cross. What a fee!

He had healed the withered hand—His hands are transfixed to a cruel tree, by way of compensation. Hands that dispensed only blessing are thus rewarded. Oh man! cruel man! How great our guilt!

His beginning of miracles provided wine for water, and suggested that man's *weary way* was to be made a *cheery way*. His return meted out by man is vinegar mingled with gall. He refused the gall at His lips, but better still refused to let any such thing enter His soul. Grace not gall was poured from His lips even on Calvary's Cross. What a fountain of Grace! "Father forgive them for they know not what they do." "Verily I say unto thee, today shalt thou be with Me in Paradise." "It is finished." What an overflow of sovereign Grace to match the overflow of bitterness and gall.

A characteristic word from the lips of

Christ was "Come," "Come and see," "Come unto me," "Come, for all things are now ready."

How fierce man's response, "Away with Him, away with Him." Away from justice, away from their city, away from the earth. His Come, Come, is all in vain.

He came to crown man with His goodness, to bestow a crown of life. Man weaves a crown of thorns to pierce His brow, and where "Majestic sweetness sits enthroned" man leaves the fruit of his own curse. God's reward is all in happy contrast to what man offers Christ.

Streets of gold are not too good for those beautiful feet. In those hands once so torn God has placed a scepter, and all authority in heaven and on earth is His by God's appointment. A brow once crowned with thorns is crowned with glory, and not a saint on earth but would join with God in crowning Christ.

"Yet surely my judgment is with the Lord and my work (wages) with my God."

That Name—so often profaned and despised today—God declares to be ABOVE every name, and happy the one so in fellowship with God as to seek the honor of that PEERLESS NAME.

Christ--His Emotions

By FREDK. A. TATFORD, Editor "The Harvester"

Any study of the characteristic differences of the second of the synoptic gospels fails if it does not take account of two facts: (1) the extreme brevity of Mark, and (2) the apparent lack of emotion on the part of the center Figure. While these facts are of considerable importance, they are both capable of easy explanation. The purpose of Mark is to present a picture of the Servant of God. No superfluous or extraneous detail is included in the record of a servant's doings. Nor is a chronicler expected to narrate the feelings and inward emotions of a servant.

In Luke's description of the Perfect Man, the whole gamut of human emotions appropriately finds a place. He had compassion on the widow of Nain; He marvelled at the faith of the centurion; tears

poured down His cheeks as He lamented over Jerusalem; His sympathies flowed out without hindrance.

In Mark, He is portrayed as comparatively impassive and almost placid. Yet, below the superficial calm, all the sorrows of life flooded His soul and ever welled up within Him, and, in scattered passages, there are bare indications of the heartfelt emotions which were pent up within. This is specially evidenced in the five occasions in the gospel when the actual words our Lord used are recorded.

1. Talitha Cumi.

The first of these is the Syriac phrase "*Talitha cumi*" (little lamb arise) found in Mark 5:41. As He entered the house of Jairus, He ejected the paid mourners and, entering the death chamber of the little child, He beheld the effect of sin. Stirred to the very depths by an unutterable emotion, He gave vent to that short peremptory cry, the spirit was re-called into the body and the child arose from a bed of death to sit down at meat with her parents. Life had been restored.

2. Eph-phatha.

Later, in the region of Decapolis, a deaf and stammering man stood before our Lord. The very infirmities of the man were a potent reminder of the ravages of sin and He sighed as He touched him and looked up to heaven. The realization of the awful extent of sin again swept over His soul, wringing that sigh from His bosom. Then came the sudden Chaldee command, "*Eph-phatha*" (be opened), and hearing and speech were restored to the man (Mark 7:34).

3. Hosanna.

From that village near Olivet, He rode into Jerusalem on the back of an unbroken colt, with crowds strewing branches before Him, and crying, "*Hosanna*" (the Hebrew word for "save now")—salvation has come (Mark 11:9, 10). The crowd had virtually accepted Him as Messiah and Savior, and His joy-filled heart listened to the cry from the Psalm of old. Did no wave of rejoicing sweep over Him at that moment?

4. **Abba.**

In that tragic garden of Gethsemane, His sorrowing heart poured out its woe to a God above, and, in that agony of soul, He cried out "Abba" (Father), the Aramaic word (Mk. 14:36). The Father alone could appreciate that deep well of emotion so reticently hidden from view.

5. **Eloi, Eloi, Lama Sabacthani.**

There came that culminating moment on the Cross, when that Perfect Servant, as He emerged from the darkness, uttered the Hebrew words of Psalm 22: "My God, My God, why didst Thou forsake Me?" (Mark 15:34). In all the mental agony and moral suffering, the pent-up emotion burst its bounds and overwhelming sorrow poured itself out in His plaint.

Much might be written of each incident, but space forbids. Is there not, however, a moral (as well as chronological) order in the words as recorded? The first story is a reminder of the life given at our first contact with Jesus Christ. In the open ears of the man of Decapolis the Christian sees the picture of that fellowship and communion into which he has been brought; while the loosened tongue aptly indicates the need for testimony.

The mob at Jerusalem set forth vividly the acknowledgement of the lordship of Christ, while our Lord's cry in Gethsemane pointedly suggests the parental care and love of God to His own. That sad cry from the Cross again raises the heart-searching question of the Christian's relations with his Lord and the possibility of forsaking Him.

Extract

And now, dear Christian reader, we would affectionately ask, whether the Person of Christ, or His work, most engages your attention? Do His personal excellences and worth so fill our souls, that we have been constrained to live unto Him? We believe that no part of divine truth needs more pressing on the consciences of believers at this time, than personal intercourse and occupation with Christ Himself; for then we shall surely be constrained to yield ourselves and all we have

to Him. There is such a disposition in the present day to hold the highest doctrines of divine grace with a low and worldly walk, that stripping ourselves for the honor and glory of our precious Savior has, we fear, but little place, even to what it had some years ago. Was it not the excellency of the knowledge of Christ Jesus our Lord which enabled the apostle Paul to strip himself of all he had ever prized and gloried in? It is this surely that our Lord demands. Did He not knock at the Laodicean church, and show Himself ready to sup with any who would open the door to Him? Happy are they who are thus taken up with Christ Himself. Such become knit to Him, drawn out in love to Him, strip themselves for Him, and, looking up, say, Come, Lord Jesus!—H.H.S.

Christ or Me

By the late T. BAIRD

There lived in days long since of old
A man who said with faith most bold,
"For to me to live is Christ."
And every word he said he meant;
With true, sincere, and pure intent;
Nor could he be enticed.

But in our busy Modern days
The man of nature boldly says,
"To me to live is me."
For selfishness has laid its hand
Upon the people of our land,
As all may plainly see.

And so the conflict carries on
Twixt *Christ* and *me* still waxing strong;
Who shall the triumph win?
God hath decreed that Christ shall reign
And universal plaudits gain—
ME BEFORE CHRIST IS SIN.

Christ Knocking at the Door (Rev.3:20)

The Wonder of the

P	erson	'T
	osition	Stand
	atience	Knock
	lea	Any man
	rovision	'Sup'

—H. K. Downie.

Christ In The Place of Supremacy

By JAMES R. ELLIOTT, Chicago

In 1 Corinthians 15 we read:

"And so it is written, The first man, Adam, was made a living soul; the last Adam (was made) a quickening spirit" (v.45).

"The first man is of the earth, earthy; the second man is the Lord from (out of) heaven" (v.47).

Adam was the first man, because there was none before him; Christ is the second Man, because there are but two. When I say there are but two men, it will be obvious that I speak representatively.

Again, the first man is called "Adam." In Genesis 5: 1, 2, we read:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them, and called their name Adam, in the day when they were created."

Observe, God called *their* name Adam. "Adam" speaks of headship. Adam is the head of the whole human race, and this he became after he sinned, and was driven out of Eden.

Christ is called "the *last* Adam," because there is none after Him. He, too, is the head of a race. This He became after He accomplished the work of redemption, and was raised from among the dead.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit" (John 12:24).

Union with Christ in incarnation there could not be. He must die. Until He died He was alone. But He *has* died, and, in consequence, He is no longer alone, as witness His words to Mary Magdalene after He arose from the dead:

"Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God and your God" (John 20:17).

Under these two men—Adam and Christ—are, therefore, ranged all other men. Every soul of man is, by nature, under the headship of Adam, the first man; while those who are "Christ's" (1 Cor. 3: 23) are under His headship as the last Adam. In this connection let us turn to the epistle to the Romans (chapter five):

"Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (v. 12).

"For if by one man's offence (or, the offence of the one) death reigned by (the) one" (v. 17).

"Therefore, as by the offence of one (or, by one offence) judgment came upon all men to condemnation" (v. 18).

"For as by one man's disobedience (the) many were made sinners" (v. 19).

In this part of the epistle, which begins at verse twelve of chapter five, the Apostle treats of "sin," as, previously, he had dealt with "sins." It is important to see that the first question God addressed to man in the garden of Eden, after he had sinned, was, "Adam, where art thou?" This has to do with man's state. Man is a sinner in nature; he is revolted from God in the very seat of his being. It follows that he is a sinner in practice. Sin is the root; sins are the fruit.

Here also He speaks of two headships—those of Adam and Christ. By His disobedience Adam constituted his race sinners. "For, as by one man's disobedience, many were made sinners" (Rom. 5:19). The whole human race sinned and died in its head. Likewise the race of which the last Adam is the head partakes of the results of His one act of obedience on the Cross.

"Even so, by the righteousness of One, the free gift came upon all men unto justification of life" (Rom. 5:18).

"So, by the obedience of One (the) many shall be made righteous" (v. 19).

Further, we are told in verse fourteen of this chapter that Adam was "the figure of Him that was to come." So that, though Adam was the first man in point of time, Christ was the man of God's purpose. He was in the mind of God from before all worlds. God purposed to have a heavenly family before Him, suited to Himself, in whom He could find His joy and delight. Men, not angels, were the objects of His good pleasure, and Christ was the pattern to whom that family was to be conformed (Rom. 8: 28-30; Eph. 1: 3-5).

It has often been remarked that re-

demption was no after-thought on the part of God. Adam was placed at the head of the first creation in Eden—a scene of delights—surrounded by everything which was capable of ministering to his happiness. His environment was perfectly suited to his state. He fell, notwithstanding. It is solemnly instructive to trace his history in the Word of God. In innocency, he fell; from Adam to Moses, during which there was no law but man was left to himself, he was lawless; under law he was a transgressor. When Christ came into this world in the fulness of grace and truth, man spat in His face, and heaped upon Him every indignity of which the heart of man was capable. And what indignity, one might ask in passing, is the heart of man not capable of when it is a question of God or of His Christ? Finally, man nailed that blessed One to a Cross of shame. Calvary's Cross is the end of man's trial. Man is no longer under probation.

"Now is the judgment of this world; now shall the prince of this world be cast out."

"And I, if I be lifted up from the earth, will draw all (men) unto Me" (John 12:31, 32).

The judgment of this world was assured when it crucified Christ. If, in patient grace, God delays the execution of the judgment, we are told:

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

and we

"Account that the longsuffering of our Lord is salvation" (2 Peter 3:15).

(To be Continued)

The Man In The Midst

By E. K. BAILEY, Washington

It has ever been God's purpose to draw His people together in companies. This is plainly seen in the three great national feasts of Jehovah. Individualism was merged into collectivism for these great days. His heart's desire is for unity. Eternity witnesses to the truth of a divine unity in the triune Godhead.

In no wise would God lessen the responsibility of the individual testimony,

but would seek to strengthen such by community fellowship. In no age have His people had greater privileges than in this age of grace. It is the purpose of the Trinity to weld into an unbroken unity every individual saint. Alas, His purposes are practically frustrated by enemies: the flesh, the devil, and the world.

In this article the writer would like to look at collectivism under four heads.

First, the

Prophecy.

In Gen. 49 Jacob is reaching the end of a rather checkered career. He is pronouncing his judgments and benedictions upon his twelve sons. To Judah he says, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be" (v.10). In many ways this is the most remarkable prophecy in the Old Testament. At this time Israel knows not a king. The prophetic utterance is that when the kingdom is set up Judah will hold kingly rights alone of all the tribes of Israel. Looking down to the end of the age of law, after Israel had dwelt centuries under Gentile dominion, the truth is proclaimed that Judah still holds title-right to the throne of David. The genealogy of Matthew leads us to Joseph and Jesus and settles beyond dispute the fact that the rightful heir to the throne of David proves from his genealogy that He and He alone has right to reign upon the throne of his father, David.

The title given Him here is one of peculiar beauty. Shiloh means Peace-Bringer. At His birth the angels proclaimed peace. At His cross He purchased peace. In the gospel He proffers peace, but in the reigning day the world will practice peace.

Unto Him shall the gathering of the people be. Undoubtedly in the coming kingdom the whole world will own His sway and will gloriously profit by His benign reign, but even now this prophecy is being practically fulfilled, in that "Unto Him shall the gathering of the people be."

In 1 Samuel 22:1-2 we have the

Picture.

David, the chosen of God, is by the na-

tion rejected and is hounded like a hare by the king. He has made his weary way to the cave Adullam in isolation. But when his brethren heard about it, and all his father's house, they went down hither to him. This was but the forerunner of a motley crowd indeed. For all that were in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him. And he became their leader.

Is this not a beautiful picture of our Lord's rejection? He has left on record that "He must suffer many things and be rejected of this generation." The hold Adullam is called the "glory of Israel" (Micah 1:15). Where is our Lord Jesus Christ today? Outside the camp. Are we in debt? Verily we owe Him all we have and are. It is a small thing for His own to suffer with Him in these dark days of His rejection. Are we distressed? Verily in His presence this dissolves into the peace that passeth understanding. Are we discontented? Then in this glorious place we will know the rest of soul from the storm-tossed scene of a godless world.

It is a Scriptural fact that "If we suffer with Him we shall also reign with Him." David's men afterwards shared in his kingly glory. The crowning day is coming bye and bye. He will come again in His glory, and in that day we shall share in that glory.

In Matthew 18:20 we have the

Practice.

One of the great official acts of the Holy Spirit is to gather His own to the name and person of the Lord Jesus Christ. In the pristine days of the church this was an acknowledged fact, but with the onward march of the world, the churchly character of the early chapters of Acts has become corrupted by rents and schisms. Nevertheless the truth of God remains unshaken that where "two or three are gathered TOGETHER unto My name, there am I in the midst of them."

Gathered together. What a phrase! What great truths wrapped in a small bundle! Well would it be if modern professed servants of Christ recognized this

grand truth: the Holy Ghost seeking to gather together that the liberty of His presence and headship might be enjoyed. Where the Spirit of the Lord is, there is liberty. Gathered together makes me tremendously responsible for the recognition of others, and after all this is one of the key words of our faith (Phil. 2:3, 4). Assembly testimony is no mean responsibility. What solemn words apply to such in 1 Cor. 3:16, 17. Is the truth of the unity of the saints gathered by the Holy Spirit to the person of Christ being handled lightly these days? One hears the word "division" falling lightly from the lips of some. Mere personalities are being used to divide the saints one from another. Woe to the man that advocates division apart from very real Scriptural reasons. The Holy Spirit does not build the house of the local assembly merely as a passing thing, but that it might in reality be an epitome of the unity found in the Godhead. It is His work. What God has joined together let not man rend asunder, should be heeded today. Christ is a *Divisionist* when it comes to saint and sinner, but is a *Welder* when it comes to the unity of His own.

In 2 Thess. 2:1 we have the

Perfection

of gathering.

The night is well on toward the day, but as the night lengthens, the darkness deepens. Nevertheless the bright and morning star will soon herald a bright day for this groaning world. While we "Wait for His Son from heaven" it is with the holy anticipation that He may come at any moment. And then "Our gathering together unto Him." The power that leads us across the desert to the divine meeting place "in the air" is the blessed power extended toward saints to gather them together into the unity of assembly testimony, that they together might form a green spot in the desert for our Lord Jesus Christ.

If the aged servant of Abraham could lead to the heart and home of Isaac his Rebecca, surely the great servant of God — the Holy Spirit — will yet present us faultless to the Bridegroom in the clouds.

Let us not forget that there are personal responsibilities resting upon each saint to practice the Word of God. "Not forsaking the assembling (gathering) of ourselves together, as the manner of some is, but . . . SO MUCH THE MORE, as ye see the day approaching" (Heb. 10: 25).

The Holy Spirit as gatherer is the divine side. Our yielding to His leading is our side. May it be our happy lot to go on to the perfect day, realizing in some large measure, "We are builded together for an habitation of God through the Spirit" (Eph. 2: 21, 22).

Some Wonderful Facts Concerning Christ

By S. LAVERY

1. He who was "brought forth" (Prov. 8: 24, 25) "came forth" (John 16: 28) from the Father and "went forth" to Calvary (John 19: 17).

2. He who "made all things" (John 1: 3) in creation was "made flesh" to provide salvation (John 1: 14).

3. He who "made man" was "made in the likeness of man" (Phil. 2: 7).

4. He who was "the Creator of the angels" was made a little lower than the angels for the suffering of death" (Heb. 2: 7).

5. He who "made the law" "was made under the law" (Gal. 4: 4).

6. He who was "clothed with honor and majesty" (Psa. 104: 1) was "wrapped in swaddling clothes" (Luke 2: 12).

7. He who is the "Father of eternity" (Isa. 9: 6, R.V. MARG.) became an "infant of days."

8. He who came "a Babe" (Luke 2: 12) will come "a King" (Rev. 19: 16).

9. He who came "in weakness" (Luke 2: 7) will come "in power" (Rev. 19: 15).

10. He who is "the wisdom of God" (1 Cor. 1: 24) grew "in wisdom and stature" (Luke 2: 52).

11. He who "upholds all things by the word of His power" (Heb. 1: 3) was "upheld in the arms of Mary, and of Simeon" (Luke 2: 27, 28).

12. He of whom it is stated "Behold

your God" (Isa. 40: 9) is the One of whom it is stated "Behold the Man" (John 19: 5).

13. He who "spake as never man spake" (John 7: 46) and who rode upon an ass "whereon yet never man sat" (Luke 19: 30) was buried in "a new sepulchre wherein was never man yet laid" (John 19: 41).

14. He who "sendeth the springs into the valleys, which run among the hills," and which "give drink to every beast of the field," and where "the wild asses quench their thirst" yea, He that "watereth the hills from His chambers" (Psa. 104: 10, 11, 13) said "I thirst" (John 19: 28).

15. He whose eyes are "as a flame of fire" (Rev. 1: 14) "wept" (John 11: 37).

16. He who "measured the waters in the hollow of His hand" (Isa. 40: 12) "poured water into a basin" (John 13: 5).

17. He who was "girded with power" (Psa. 65: 6) "took a towel and girded Himself" (John 13: 4, 5).

18. He before whom every knee shall bow (Phil. 2: 10) bowed His knees, and washed His disciples feet (John 13: 5, 12).

19. He of whom it is written "Ten thousand times ten thousand stood before Him" (Dan. 7: 10) "stood before the governor" (Matt. 27: 1).

20. He who "knew no sin" (2 Cor. 5: 21), "did no sin" (1 Pet. 2: 22), "was without sin" (Heb. 4: 15), and in whom "was no sin" (1 John 3: 5) "bore our sins in His own body on the tree" (1 Pet. 2: 24).

21. He who was the earth-rejected One (John 19: 5, 6) is now the Heaven-accepted One (Acts 3: 21).

22. He who was "crowned with thorns" (Matt. 27: 29) is now "crowned with glory and honor" (Heb. 2: 9).

23. He who was "on the tree" (1 Pet. 2: 24) is now "on the throne" (Heb. 12: 2).

24. He who was the Victim is now victorious.

25. He who was slain (Rev. 5: 9) has returned to heaven again (John 16: 28).

26. He who was "lifted up" (John 8: 2) and who "offered up" Himself (Heb. 7: 27) was "received up into heaven and sat on the right hand of God" (Mark 16: 19).

27. He who "appeared to put away sin" (Heb. 9: 26) "now appears in the presence of God for us" (Heb. 9: 24).

28. He who came to die (Rom. 5: 6, 8) will come to reign (2 Tim. 2: 12).

29. He who said "I go" also said "I will come again" (John 14: 3).

30. He who "came down" from Heaven (John 6: 42) and has now "sat down on the right hand of the Majesty on high" (Heb. 1: 3) will "put down" "all rule and all authority and power" (1 Cor. 15: 24).

How Do We Speak About Our Lord?

By RODERICK McKECHNIE, Scotland

To those of the Lord's people who seek to observe the ordinances in the original and divinely communicated way, 1 Corinthians 11: 17-34 is perhaps the best known and most read passage in the New Testament. Yet in this passage how often is the place given to Christ as Lord overlooked? The great principle governing the doctrine and the practice of the Lord's supper is not the leading of the Spirit, but the Lordship of Christ. Eight times in these verses does the title "Lord" occur, and never is Christ referred to without it.

This point requires to be emphasized, because it is evident that there is much lack on the part of the Lord's people as to giving Christ the honor and reverence to which He, as Lord, is entitled, both in speaking to Him and speaking about Him.

The first person to address Christ as Lord was the leper in Luke 5: 12, and it will be noted that immediately after he used the title "Lord" his request was granted. Blind Bartimaeus (Luke 18: 38) first appealed to Christ familiarly as "Jesus, thou Son of David," but his request was not granted until he acknowledged Christ as Lord (v. 41). The Syrophenician woman (Mark 7: 25-29) and the thief on the cross (Luke 23: 42) also illustrate this point, because they too got wonderful answers to their faith when they acknowledged His Lordship.

This makes it abundantly plain that

Christ delights to be accorded the title "Lord," which is rightly His alone. In Matthew's accounts of the blind men (20: 30-34) and of the Syrophenician woman (15: 21-28) Christ is first addressed as "Lord, thou Son of David"; yet this evidently was not pleasing to Him, probably because it contained a form of familiarity entirely out of place on the part of the creature towards the Creator, of the sinner or the saint towards his Savior. But when these petitioners came to acknowledge Him as Lord alone, He gave them all they asked.

It may be urged in reply that the name Jesus is the sweetest name ever heard, that it sums up all we are and have and ever hope to be, and that we cannot make too much of it. Yes, the name is precious; precious to God and precious to us and we all rejoice in its worth and power, but its very preciousness warns us that we *must use it with care and reverence*. We all seek to treat those over us in family life, in business life, and in social life with respect and we address them in a becoming and not a familiar way. And in some instances in such cases a personal name may, in a certain sense, mean everything to us. Yet shall we neglect this simple and elementary rule in spiritual things, especially in addressing Him Who is King of kings and Lord of lords?

The late Sir Robert Anderson in his book "The Lord from Heaven" illustrates this same point by a reference to the biography of the late Prince Consort, which had attracted much attention some time before he wrote. In that biography the Prince is referred to in a familiar way and is called by his family name, but that was because the writer was an equal in rank. If a commoner had written the book, the Prince would have been referred to by title and treated with the respect due to his station in life. In the New Testament the Lord is generally referred to by His personal name Jesus, but this is proof that the author of the New Testament, the Spirit of God Himself, is equal in rank to the One of whom He wrote. But may we, who before Him are but commoners or

less, when speaking to Him or of Him, be like those of old to whom He delighted to listen and to bless and call Him "Lord."

"The Lord Sitteth King Forever"

Psa. 29:10

When storm-clouds gather dark o'erhead,
When life's long road seems drear and lone,
When surging waves roll "mountain high,"
Fear not, GOD sitteth on the Throne.

When rugged steeps confront thy gaze,
When shadows lengthen, night winds moan,
When footsteps weary, heart grows faint,
Fear not, GOD sitteth on the Throne.

When nameless fears thy soul surround,
When earthly friends have failed and gone,
When all seems lost and faith is weak,
Fear not, GOD still is on the Throne.

When nations rise in threat'ning strife
And men 'neath heavy burdens groan,
When kingdoms of *this* world shall fall,
GOD sitteth King upon His Throne.

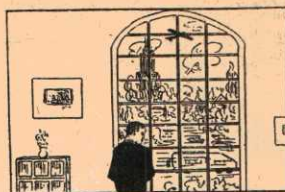
He lives and reigns in yonder heights,
Though earth just now His claims disown;
His sovereign hand still holds the reins;
GOD sits "forever" on the Throne.

So, fearful heart, be not dismayed,
And think not thou art left alone,
For nought can harm thy trusting soul,
Since GOD thy *Father's* on the Throne.

Christ soon is coming back again,
To call from this doomed world His own;
Then in a moment "changed" and "raised,"
We'll sit with Him upon His Throne.

Shall reign with Him, Who on the Cross
For sin and guilt did once atone;
Who passed by angels, "tasted death,"
Now crowned with Glory on the Throne!

—M. E. RAE, *Portland.*



The Office Window

By
JAMES F. SPINK

"Our Lord Jesus Christ"

It affords us great pleasure to put out this special number which deals with the Person of Christ, for unto us who believe "He is precious." Christ is both God and Man. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "And the Word was made flesh and dwelt among us" (John 1:14). God He ever was in the ages past; God He was when here on earth as Man; God He ever will be in the ages to come. He became Man at His incarnation; but in becoming Man, He did not cease to be God. His Deity is set forth all through the Scriptures; He is represented as performing works possible only to Deity. The attributes of God ascribed to Him are omniscience, omnipotence, omni-presence, infinite wisdom, immaculate purity, unbounded goodness, and unchanging truth.

He is "the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him: And He is before all things, and by Him all things consist. And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell" (Col. 1:15-19).

Bishop Nicholson says, "This is one of the greatest passages in the New Testament and as a Christological statement it has scarcely an equal, certainly no superior." The denial of the Deity of Christ has caused much of the present drift and apostasy in the religious systems today.

The Coming of Christ and Prophetic Events

Our ears are captivated and our hearts charmed as we listen to the voice of the Lord Jesus through His Word: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright

and morning star" (Rev. 22: 16). He pauses and we read, "The Spirit and the bride say, Come." Here is the glad response of His Bride, taught by the Spirit. Her response is to her Bridegroom's testimony *in the churches, not in the synagogues*, for it is the Church, not Israel, who is the Bride. The Bride has the Spirit before the coming of Christ (Israel has not), and she says to her coming Bridegroom, "Come."

Again in verse 20, the promise is repeated, "Surely I come quickly." This is met with the response, "Even so, come, Lord Jesus." I believe that we are on the very threshold of our Lord's return. The tremendous happenings in the world and the prominence given to the covenant people indicate that "the coming of the Lord draweth nigh." What more suited than that the Prophetic Scriptures, dealing with these events, should be taken up and expounded, so that the people of God should be fully established regarding them? We read in the epistle to the Thessalonians, "But ye, brethren, are not in darkness, that that day should overtake you as a thief," but how can this be, if they are not instructed in these things? We consider that this is a most important and practical line of ministry for the present day and we hope to give greater prominence to this theme. We feel that there is much of a sameness in many of the magazines today and that a wider range of subjects would be a great improvement.

Work Among the Assemblies

While remembering the need of the Pioneers, let us not forget the many faithful workers who are laboring among the assemblies. Many of these have given up good prospects and good positions in order that they might serve the Lord's people. There is a *great need* for gifted men, able to preach and to teach, to constantly move among the assemblies and give them a helping hand. The "hit and run" preacher who spends but a night or two in the assemblies is of little use and many of the saints feel that their time and their money is wasted in encouraging this type, for the assemblies do not derive any benefit from

such an intermittent ministry. A week or two, or even more, spent by the Lord's servant in an assembly generally yields fruit in the lives of the saints, and often the testimony is strengthened by some getting saved.

If the assemblies on this continent were left to themselves without help from ministering brethren, some of them would soon die out, for in many of them there is but little gift and the numbers are few. Where you find assemblies that have no special meetings, you will generally find the same company year after year with no additions.

There is a danger of us becoming lopsided and we need to remember that many who are fitted for pioneer work would be absolutely useless in ministering to the saints in the assemblies. On the other hand, some gifted men who labor in the assemblies would be useless in new fields, for they would not be able to adapt themselves to the people or to the conditions.

I have a letter on my desk from a well-known pioneer worker whom God has used to establish assemblies, and in it he says, "I believe a pioneer succeeds best if he stays in his own field while doors are open." That is true; what is needed by all of the Lord's servants is "stickability," whether they labor in the foreign field, pioneer fields, or in the assemblies. God calls different men to different work and it is not for us to say what another man's field of service is. Each servant has different sacrifices to make and I think it is often lost sight of that the man who works among the assemblies and keeps at it all the time has to sacrifice not only his home but also the companionship of his faithful wife and family. This sacrifice belongs especially to those who have the care of the assembly work upon their heart, for many of the others have their wives with them. We salute the wives of the evangelists and ministering brethren who have to spend many lonely months and who have to be mother and father to the children. You, my sister, will not be forgotten at the Judgment Seat of Christ, for your sacrifice will bring its own reward.

January, 1935

John Bloore deals with "*The Coming of the Lord Jesus Christ for the Church*" and this will run in three issues. Like the writer he does not believe that the Church will pass through the Great Tribulation. James Waugh deals with "*The Church and the Tribulation*" and proves from the Scriptures that the saints are caught up before this time of sorrow begins. James Scott, a prophetic teacher, deals with "*The Kingdom of God*" and shows the fallacy of the claims of the Anglo-Israelites, who claim that the "Kingdom of God" was transferred to them when it was taken from the Jews. David Brinkman contributes a rather unusual article on "*The Towel*" and John Duff writes an article entitled "*Homeward Bound*" which will be very helpful to the "shut-ins" and the aged. With the regular features this issue will be full of good things.

Notes on Second Corinthians

By A. N. O'BRIEN, Duluth

Chapter Thirteen

There is no break between chapters twelve and thirteen. In 12:21 Paul speaks of an intended visit; in 13:1 we learn that it is a third visit. In 12:21 he speaks of sin unrepented of; in 13:1 of the solemn trial, and of witnesses. In v.2 he seems to be stern, "If I come again, I will not spare." He sends this message "to them which heretofore have sinned, and to all other." He wished to reach all consciences, and to rouse the saints from their lax morals to which he refers in 12:21.

They seemed to doubt his authority, or at least to "seek a proof of Christ speaking" in him, v.3. Their salvation was through his powerful ministry of Christ; Him Who "was crucified through weakness," but Who lived, in resurrection, "by the power of God," v.4. The death of Christ seemed to be defeat; His own disciples so regarded it, Luke 24:21. It seemed that all their hopes had been buried in His tomb. No doubt the Jews and Satan so regarded it too. But when He

rose all such thoughts were dispelled among His own, and consternation reigned among His enemies. See what frantic efforts the Jews put forth to discount His return from the grave, Matt. 28:11-15. The Apostle could afford to be "weak in Him," so as to "live with Him by the power of God" toward the Corinthian believers.

So, if they questioned Paul's place and power, they had but to "examine" themselves. If they were "in the faith," they were the fruit of his labors. If they were Christians, he had been used in their salvation. Jesus Christ was in them, unless they were reprobates, which they would not be prepared to admit, for a moment. Nor did he believe that they would class him as a reprobate, v.6. In any case his exercise for them was that they might "do no evil," not that he might be commended, but that they might "do that which is honest," even if he be classed as a reprobate, v.7. He could "do nothing against the truth," he lived to do right, to live out the truth, v.8. He was glad to be weak, if they were strong. He wished (prayed for, J.N.D.) their perfecting, v.9. What unselfishness is displayed in his love for them! He wrote, while absent, that he might not need to use severity, when present. He had apostolic power, given by the Lord, but he preferred to use it for edification, rather than for destruction, v.10.

He closes his letter with a loving farewell. He wished that they might be perfected and encouraged, united and at peace with each other. Then "the God of love and peace" would be with them, v.11. They were to salute one another with a holy kiss," v.12. He sent the salutations of all the saints with him (v.13) and closes with a blessed benediction, v.14.

Four Women

There are four representative women mentioned in "The Revelation." Jezebel, the papal system (2). The woman and queen—Israel the mother of the Lord (12). The harlot—the apostate religious system (17). The New Jerusalem or Bride of the Lamb (21). These are systems, not actual persons.

—Walter Scott.

The Bible Students Page

By W. E. VINE, M.A.

Notes on Colossians

In the ninth verse of the second chapter the Apostle, while providing a reason for his exhortations and warnings given in the preceding verses, returns to his subject of the mystery of God in the relationship of Christ to His Body, the Church. Verse 9 is thus to be connected not only with verse 8, but with verse 2, and again with verses 18 and 27 of the first chapter, in which the subject of the mystery is introduced.

In verse 9 it was pointed out that the good pleasure of the Divine Counsels determined that in Christ all the fulness should dwell; it is now specifically stated that in Him dwelleth all the fulness of the Godhead "bodily." This, with what follows, sets forth the doctrine "after Christ" (see the end of verse 8), in condemnation of the blasphemous Gnostic error which taught that Christ was one of a number of creatures.

Verse 9 lays down two facts concerning Christ:

(1) All the plenitude of the Godhead, that is, the totality of the Divine nature, attributes and powers, dwells in Him.

(2) This totality dwells in Him corporeally.

The former of these declares His unoriginated, essential Deity; the latter points to the glory and grace of His Incarnation.

The word rendered "dwelleth" is in the original, a strengthened form of the simple verb "to dwell." This stronger form signifies to have a fixed, unalterable abode. We must notice, too, that the Apostle does not say that in Him dwelleth all the fulness of the Godhead in a body, for that might suggest that the Divine attributes were limited to a certain locality, which is contrary to what the Lord Jesus teaches about Himself, and to the fact of His possession of the attributes of Deity.

But the subject of the passage is not

simply the Person of Christ, it is also that of His relation to His saints. Accordingly we are told at once that "in Him" we are "made full." The A. V. rendering "complete" is unsatisfactory, in that it does not indicate the fact that the word "made full" is the verbal form of the word "fulness" in the preceding verse. The order of the original is "we are in Him having been made full." The fulness which we enjoy by Divine grace is distinct from the fulness which is essentially His and yet it is based upon it. Cp. John 1:16; Eph. 1:23; 3:19 and 4:13. Eph. 1:23 shows that the fulness is, in different senses, reciprocal. On the one hand what is granted to us has its source in Him. On the other hand, believers, in their corporate capacity as His Body, are His fulness, a fulness in which He fills all things in all the members.

There are four facts mentioned in verses 9 to 13 in regard to the Lord Jesus:

(1) The fulness of the Godhead dwells in Him bodily.

(2) The saints are filled up in Him.

(3) He is the Head of all principality and power.

(4) Believers are identified with Him spiritually in death, burial, resurrection, and life.

The reference to principalities and powers recalls what was said concerning them in 1:16. There Christ is spoken of as their Creator; here as their Head. This expresses that He is their sovereign Lord, in absolute control of all their energies. The reason for the mention of them just here would seem to be to present the glory of Christ and the honor due to Him in contrast to the false teaching which put angelic beings on a level with the Lord and transferred to them the worship due to Him.

We must adjust ourselves to the Book in order to understand it. Never try to adjust the Book to yourself.

—George H. McCandless.

Notes on First Samuel

By PETER PELL, JR., Grand Rapids

1 Samuel 14

2. Faith Does Not Look at Circumstances, vs. 1-6

*"As true as God's own Word is true
Nor earth nor hell with all their crew
Against us shall prevail.
A jest and byword are they grown;
God is with us; we are His own.
Our victory cannot fail."*

The position of the Philistines is a strong one. The precipitous rocks to be scaled might well frighten the most daring adventurer; and with the enemy above in vast numbers, nothing seemed more foolhardy. Certain disaster is a foregone conclusion to sight. But faith loses sight of the difficulties for God fills the eye. Bozes and Seneh are between them and the foe. The one on the sunny side, the other in the shade. Bozes meaning "shining" and Seneh "the thorn" the symbol of the curse. "Israel was indeed in the shadow of God's judgment, as, on this account also, their enemies were in prosperity; and such things have been difficulties in the path of many a Jonathan from that day to this." But faith surmounts every difficulty by ruling everything out of the picture but God.

3. Faith Counts on the Power and Presence of God, v. 6

*"Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own."*

Faith is the tiny hand of trust placed in the big hand of omnipotence. Thus it is the channel for the working of the mighty power of God. Faith knows that the arm of God is not shortened, it doubts not His ability. It will not rest elsewhere for though it has no confidence in the flesh it has unbounded confidence in God. The flesh trusts in human power, plans, and prudence; faith with only a single sword counts God quite enough—God can with

one sword smite a host, when that sword is placed in His hand. "There is no restraint to the Lord to save by many or by few," v. 6. What matters how feeble the instrument since it is the hand of God that gains the victory. The one essential for faith is "the Lord." Strong, simple trust in Jehovah's power is the secret of Jonathan's success.

And faith responds to faith. How lovely the picture of the nameless youth at Jonathan's side. What a cheer to Jonathan his words are: "Do all that is in thine heart, turn thee, behold I am with thee according to thy heart," v. 7.

4. Faith Waits for the Leading of God, vs. 8-10

*"Afresh today I put my hand in Thine,
With childlike trust would all to Thee
resign;
Just lead me where Thou wilt and guide
me still,
Fulfilling in me all Thy blessed will."*

Jonathan waits to be sure he is in the path of God's will, for faith though bold is not boastful; though courageous is not hasty. Faith may be called to go forward in the power of God, or simply to stand firm and hold a position for God. Jonathan is ready for either; "we will stand still in our place" he says (v.9) or if the Lord direct otherwise, "then we will go up" (v. 10). In either case, he must be assured that he is in the line of the divine will, for only the path in which He guides leads to victory.

The self-confident contemptible taunt of the enemy is the sign to Jonathan that God has delivered them up. Their mocking voices are to him the voice of God. We notice He makes no provision for retreat and neither may we. Let us "stand fast in one spirit with one mind striving together for the faith of the gospel." We too have our heaven given sign; "in nothing terrified by our adversaries; which is to them an evident token of perdition, but to you of salvation and that of God" (Phil. 1:27,28).

The Pioneer Preachers Page

Conducted by T. B. GILBERT, 2227 East First St., Tucson, Ariz.

The State of Kentucky

In the early days Kentucky was known as the land of milk and honey. It is now called the blue grass state. It covers an area of nearly 41,000 square miles. Enough corn and other cereals are raised for its own use but its main sale-crop is tobacco. It has 32,000 square miles of agricultural land, one-third of which, even today after a century of civilization, will grow two crops a season without fertilizer. It has about 8,000 square miles of inferior lands. Its mild winter climate, splendid pasturage the year around, and abundant water, particularly in the Blue Ridge region, makes the state naturally adapted for stock-raising. The Kentucky thoroughbred horses are its chief pride. It is one of the largest coal-producing states and in various parts petroleum, natural gas, and other minerals are found. Limestone underlies the whole state.

Its Population

The population of Kentucky numbers 2,614,589. The largest cities are: Louisville, 307,745; Covington, 65,252; Lexington, 45,736; Paducah, 33,541; Newport, 29,744; Ashland, 29,074; Frankfort (capital), 11,626. It has hundreds of busy factories employing tens of thousands. It has also a number of large colleges and other educational institutions. Blacks and whites attend separate public schools. Most of the progress and the educational centers are in the central and western parts of the state.

The mountain belt in the east is another story, just as in most of the southern states through which the Appalachians run. These mountaineers number twenty-five per cent of the state's population. They are cut off from civilization and largely forgotten except for their feuds, moonshining, or lawless resistance of the officers of the law. There is a high percentage of illiteracy among them. Their names signify they are largely of English

and Scotch decent. In their speech they use many words which have been obsolete elsewhere since Shakespeare's time.

We do not know of any assemblies patterned after the New Testament order gathered in any of the larger cities of this state. We are pleased however to give you the following accounts of pioneer effort.

From Thos. H. Lacy

"Five years ago we started into the mountains of Kentucky for the first time in a gospel car. The natives then were suspicious of us, accusing us of being government men (revenue officers). One of the reasons for this was that they had never seen a preacher that did not take up a collection. We conduct our meetings in school houses and the people will walk miles, many of them carrying babies, over the mountain trails to attend them.

"This past summer they told me that until we went into that country they had never heard of salvation by grace. But now their lives as well as their words testify that the Lord has claimed many as His own. At North Fork there is now a small assembly, not yet breaking bread regularly, where there are several that love and study their Bibles faithfully. Three years ago this was known as one of the bad spots of the state, that is, there was more white mule (corn whiskey) made and sold and more shooting affairs than in the average place. The gospel makes a vast change not only in individual lives but also in localities. One night this summer our meeting was broken up by a shooting affair outside the school. One man was killed and the other lost his arm. I feel sure that if the saints knew of conditions that prevail so near home and realized that the gospel is the only remedy, there would be more earnest prayer for the work and the workers in these needy parts."

Your co-worker in Christ our Hope,
Thos. H. Lacey,
(Home address) 24 Cove Rd., London, Can.

From Karl J. Pfaff

"The work in the mountains of Kentucky continues with evidence of much blessing. Frequent visits have been made to those parts where the Lord has blessed in previous efforts.

"There are many opportunities for the preaching of the gospel, and in most cases an open ear for the Word. At present meetings are being held in one of the rural schools, about five miles from the highway. Attendance is very good. The school is usually filled to capacity. We are looking to Him for blessing upon the Word, trusting that souls will be reached and saved. The prayers of the saints are much valued on behalf of the work in this needy field." Yours in our soon-coming Lord,

Karl J. Pfaff, Bowen, Ky.

From Harry E. Persing

"Enroute to Tennessee we stopped at Bowen, Ky., where Bros. Lacey and Pfaff have been laboring and a fine work of His grace has begun. From there we came to Camp Taylor, Ky., where we have stopped, as it seemed good to spend some time here with a little gathering which is earnestly seeking to make known the wonders of His grace. We are holding meetings three nights a week with some interest and blessing. We intend to continue our labors at least another month here, D.V., before going on to Tennessee. The states of Kentucky and Tennessee are very needy states where very little pure gospel is preached."

Your brother in Christ,

Harry E. Persing.

Brother Persing and his son hope to return to Murfreesboro, Tenn., soon. These brethren in the mountains need our prayers and support.

"How long is it since your assembly sent a collection to a pioneer or a missionary?"

Pioneer Preachers Fund

The following amounts have been received by L. G. Walterick, Treas., with thanks in His name:

Mrs. L. M.....	\$25.00
Mrs. E. F. M.....	1.00
Missionary Class, Iowa.....	1.00
Prayer Circle, Minn.....	1.00

ADDITIONAL LIST OF WORKERS

- John Reid, c/o W. W. Reid, 1049 Granville St., Vancouver, B. C.
- T. W. Carroll, 1558 Shasta Ave., San Jose, Calif.
- R. F. Elliott, 7272 S. E. Thorburn St., Portland, Oregon.
- Henry E. Persing, c/o C. B. Cramer, Camp Taylor, Ky.
- Karl J. Pfaff, 2505 Burns St., S. E., Washington, D. C.
- Thos. H. Lacey, 24 Cove Rd., London, Ont., Canada, Sask., Can.
- Sam Hamilton, R. 2., Box 222, La Crosse, Wis.
- W. Warke, 7213 Merrill Ave., Chicago, Ill.
- Archie Stewart, Detroit, Mich.

CURRENT EVENTS

By TOM M. OLSON, California

Russia Can't Change Nature

Russia may be able to change customs and forms of government, but she is utterly unable to change human nature.

William Henry Chamberlin, a Moscow correspondent of an American paper, relates in an article in Current History that up to 1932 the Soviet schoolroom suggested a joyous bedlam. Teachers had little or no authority; discipline was conspicuously non-existent, and a succession of experimental innovations reduced instruction to chaos. But now the authority of the teacher has been restored, marks and examinations, once despised as "bourgeois," are again in vogue; group methods of learning lessons, once favored as a form of training for a collective society, are frowned upon because it is considered necessary to test the individual capacities of each pupil.

The whole tendency of the Soviet Union now is not to diminish material inequality, but to increase it by insisting that the more skilled and industrious worker in any field should receive more than his fellows.

Stalin devoted some of his sharpest denunciation at the last party congress to those Communists who practice, favor or condone "uravnilovka" which is best translated as "equalization" or "leveling."

All this is a far cry from the leveling tendencies of 1929 and 1930. Then the liquidation of private traders in the towns and of kulaks in the villages was inter-

preted by many Communists as the first step toward a society where everyone would eat approximately the same amount of food and would be clothed in much the same way.

Now an important position in Russia carries with it a comfortable apartment, the use of an automobile, the right to eat in a good restaurant at a nominal charge, admission to the best rest homes and sanatoria, a private car for travel on the railroads and other advantages!

Russia, as all other nations, is as helpless to change human nature as is the Ethiopian to change his skin and the leopard his spots.

Church Issues Red Resolutions

According to the National Republic, a National Council of Congregational and Christian Churches held recently at Oberlin, Ohio, adopted a series of resolutions, the purposes of which are to destroy the private ownership of property, to inaugurate a thoroughly planned and organized social economy, to control production to measured demand, and to eliminate all profit in business, under the assumption that such acts would eliminate all unemployment and poverty.

A planned economy presupposes an infinite intelligence. No such intelligence is visible in Russia, Germany, Italy, Turkey—nor even on the part of the Brain Trust of the U.S.A.

Russia made the same resolutions over fifteen years ago and she has conspicuously failed to produce "a thoroughly planned and organized social economy." The Modern Church will meet with even less success than has Russia.

When the Lord Jesus Christ returns personally, and reigns in infinite wisdom and power, the world will enjoy "a thoroughly planned and organized social economy"—but not until then.

Anglo-Catholicism and Priesthood

Although Rome rejects the tradition, the Anglo-Catholics, of whom Bishop Manning of New York is an outstanding leader, maintain that the Apostolic Succession has come down in unbroken line, and that

an Episcopalian minister is as truly ordained as a Roman Catholic priest.

"The Episcopal Church," said the Bishop of New York, "holds the Catholic doctrine of the priesthood, as shown by the fact that a priest of the Roman Catholic Church, or of the Eastern Orthodox Churches, who comes into the ministry of the Anglican Communion, is not reordained, whereas a minister of any Protestant Communion, if he enters the ministry of the Episcopal Church or of the Anglican Communion, must be ordained to the priesthood through the laying on of hands by a Bishop."

It is singular that the learned Bishop doesn't hold the Apostle's doctrine of the priesthood of all believers, instead of the "Catholic doctrine of the priesthood." If interested in Apostolic authority, why not hear and heed the inspired words of the Apostle Peter? He says to believers (as such): "Ye also, as lively stones, are built up a spiritual house, *an holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2: 5).

Professor Einstein's Religious Feeling

"Though only twelve men in the world are popularly supposed to understand Einstein's theory of relativity" says Time, "The world now regards him as the successor of Galileo and Newton."

In 1921 he won the Nobel Prize for Physics. In his latest book, "The World As I See It," Prof. Einstein, in describing his religious feeling, says it "takes the form of a rapturous amazement at the harmony of natural law, which reveals *an intelligence of such superiority* that compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection."

Now what will some of the lesser lights in the scientific world who have been denying the existence of a superior Intelligence behind the universe, say to the recognized successor of Galileo and Newton?

Regardless of what they may say or do, the fact remains that no one can successfully disprove the sublime statement with which the Bible opens: "In the beginning,

God created the heavens and the earth."

A Turn in History of Humanity

Guglielmo Marconi, inventor of the wireless, in his presidential message to the 23rd annual meeting of the Italian Association for the Advancement of Science, said that humanity cannot renounce the machine "without walking backward along the march of civilization."

"It is discipline of the machine we must obtain," he asserted, "so it will serve men and not take away from them the joy of work."

"Only organized scientific research is in a position to produce this admirable result. It is my profound conviction it must strive to develop agriculture to create new

industries and new motives of work.

"We are at a turn in the history of humanity. A thousand indications show that economic relationships are changing.

"Whatever will be the economic layout that we are approaching, it is certain it will be profoundly different from that which regulated the life of men at the time when we were born."

How true it is that "we are at a turn in the history of humanity"! And how true too that there are "a thousand indications" of a change!

"Oh! what a change" for the believer—to be caught up to "meet the Lord in the air"! And what a change the Great Tribulation will be to the worldlings!

The Young Believer's Department

Conducted by HAROLD M. HARPER, Dublin, Pa.

Apostolic Advice to a Young Man

By H. K. DOWNIE

"Stir up the gift that is in thee," 2 Tim. 1: 6.

1. Don't Neglect Your Gift.

The Lord who has ascended on high, has not only led captivity captive but has also given gifts unto men. In His all-seeing wisdom He has not given all the gifts to one man neither has He left any without some gift. The one talented man is just as responsible to use his talent as the five talented man is to use his many talents. Therefore don't allow your gift to lie dormant. Stir it up into a flame by proper use. Strengthen and develop it by constant and wise exercise. Thus it will grow beyond all expectation and earn for you a cheering "well done" from a soon coming Lord and Master.

2. Don't Be A Coward.

"Be not thou ashamed of the testimony of our Lord" (2 Tim. 1: 8).

Men deny the Bible. Courage is needed to defend it. Men condemn Christ. Courage is needed to confess Him. The foundations of the faith are being assailed alike by open enemies and avowed friends. If

you would be loyal to Christ and true to the fundamentals of the faith, you must not be timid, but brave with a quiet unassuming courage that knows no fear. The Gospel of Christ is still the power of God unto salvation to every one that believeth. Don't be ashamed of it.

3. Don't Let Go the Truth.

"Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus. That good thing that was committed unto thee keep by the Holy Ghost which dwelleth in thee" (2 Tim. 1: 13, 14).

Many have let go the truth. It has now no power over their lives and no place on their lips. Be not thou like unto them. Tighten your hold upon the truth. As Eleazer fought with the Philistines until his hand clave to his sword, so fight thou against the enemies of truth. "Hold fast that which thou hast that no man take thy crown." You have received it in faith and love. Continue in the same, speaking the truth in love without rancor or bitterness. Remember that the only power for this is an indwelling Holy Spirit whom you have received.

4. Don't Be Weak.

"Be strong in the grace that is in Christ Jesus" (2 Tim. 2:1).

Strength is needed to endure hardness as a good soldier of Jesus Christ (2:3). Strength is needed to overcome the wicked one. Therefore be strong.

"Strengthen thyself" (1 Kings 20:22).

"Strengthen thy brethren" (Luke 22:32).

"Strengthen the things that remain" (Rev. 3:2).

Be strong in the grace that is in Christ Jesus. Let grace be thy strong point.

5. Don't Compromise in Your Preaching—Preach Christ (2:8).

Christ raised from the dead is God's answer to the insistent claims of Divine justice. Christ raised from the dead is the seal of a finished work, and the act of a satisfied God. Christ raised from the dead is God's provision for the sinner. Evangelists! this is the doctrine for you. Remember it!

6. Don't Argue.

"But foolish and unlearned questions avoid knowing that they do gender strifes" (2 Tim. 2:23).

Avoid the merely controversial as you would a plague. Strenuously suppress the desire to appear clever in the eyes of your audience by scoring off the persistent interrupter. Ignore the interrupter if possible; if not treat him courteously. Let the positive note dominate your preaching. Present the truth rather than attack error. Remember the town clerk of Ephesus' testimony to the preaching of Paul (Acts 19:37) and follow him, as he also followed Christ.

7. Don't Be Lazy.

"Do the work of an evangelist" (ch. 4:5).

Covet the spirit rather than the title of an evangelist. The work is hard and tough; it is laborer's work, but it is a happy work. Do it and you will find it so. Spend and be spent for your Lord and Master. Work while it is called day for the night cometh when no man can work.

Above all things—"Study to show thyself approved unto God, a workman that

needeth not to be ashamed, rightly dividing the word of truth" (2:15).

Always try to please God and not men. It is a fact that it is quite impossible to please all men; but it is also true that it is possible to please God. Enoch did so, why not we?

Names of Satan

The names Satan, *adversary*, and Devil, *accuser*, occur in the Scriptures, the former about 42 times, and the latter about 50 times; they are also found in conjunction in such passages as Matt. 4:10, 11; Rev. 20:2. It seems to us preposterous to deny the *personality* of Satan, who is a spiritual being, and the leader of the fallen hosts of spiritual beings.

—Walter Scott.

PRAYER REQUESTS

Remember in prayer E. D. Monroe of Buffalo, N. Y. He is in poor health and recovery is slow.

Prayer is requested for a brother that he may be saved.

Pray for a sister suffering from heart trouble.

Pray for a nephew that he may trust Christ.

B. M. Nottage sends following prayer requests:

1. For Jesse McGruder and the work at Pilgrims Tabernacle, Detroit.

2. For a used car much needed in the work in Detroit.

3. For the work in River Rouge, Bethany Hall and Grace Tabernacle, the new meeting on Detroit's west side.

Please pray for a poor widow lady who is in poor health, also for the salvation of her only son. Matt. 7:7.

Please continue to pray for Mrs. T. B. Gilbert.

A mother desires prayer for her son who is unsaved, and causing her much anxiety.

Please pray for a child of one of the Lord's servants who has a complaint that is causing much anxiety. Pray that the Lord will give the child complete restoration to health.

A mother desires prayer that God will save her two sons.

Prayer is requested for a sister that she may enjoy happy fellowship with the Lord. Isaiah 26:3.

Please pray earnestly for a young Christian that she may be kept by the power of God from the world, the flesh, and the devil.

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

Kansas City, Mo.—The annual conference will be held here in the Gospel Hall, 2814 Troost Avenue on the following dates: Beginning with a prayer meeting on the evening of Saturday, December 22nd, the meetings will go on for three days following with the usual three sessions each day. Entertainment for strangers as in former years. Further information may be had by writing to J. A. Telfer, 1000 E. 30th Street.

Centerville, Iowa—Annual conference will be held (D.V.) starting with prayer meeting Saturday evening, Dec. 29th and continuing through January 1st. Address communications to W. E. Holland.

Houston, Texas—The conference held on Oct. 26th to 28th was good and some of the ministry was very searching. The burden of the ministry was borne by C. W. Ross, A. N. O'Brien, John Watt, and J. F. Spink. Other preachers who took part were Arthur Rodgers, David Horn, John Horn, D. Lawrence, Robt. Thompson, W. Grierson, and E. Dresch. It was good to see Mr. Ross there but he is far from strong and prayer is needed for him. James F. Spink had some good meetings before the conference when two professed to be saved. Others were exercised.

Knox, Ind.—"The fifth annual conference held here Oct. 13th and 14th was considered a great success. Christians from Chicago, Indianapolis, Fort Wayne, Logansport, South Bend, Elkhart, and elsewhere attended. W. Pell, G. Pinches, A. R. Cole, C. E. Bulander, and W. McCartney ministered the Word."

Abilene, Kans.—A three-days conference was held the last of October. Ministry by Messrs. Elliott, McKenzie and G. Gray. The last named is now working in a school house near Concordia.

"The Young People's Christian Fellowship meetings which were held last year in the Germantown Gospel Hall are being continued in the auditorium of the Central Y.M.C.A., Philadelphia—a more central location. The attendance at the first two meetings was very good despite wet weather; the speakers in September were Mr. Harold Harper, and in October Mr. Alfred Kunz. Both gave much appreciated messages. We would value the prayers of the Lord's people that we may have His guidance in all that we seek to do." A. H. Davids.

W. J. McClure sailed for Ireland on Oct. 27th. His address is c/o Mr. Tom Nesbitt, 2 Buller St., Belfast, Ireland.

R. F. Elliott has been laboring in the rural districts of the Wilamette valley in Oregon and up in the mountains, where God's Word brought

blessing to a number. Pearson Mills was working with him for a time and they hope to work together again later.

Edwin Gibbs of South Africa gave reports of his work in various assemblies in Michigan during November, and after the Chicago conference expects to visit Flint, Detroit, and other cities in the same state. He is also seeking to help the young people.

Oakland, Calif.—"We have had some interesting meetings with Eric Smith of Bolivia, and some blessing in the gospel. The Lord's people were also refreshed."

T. W. Carroll writes: "Fred Elliott and myself have been seeking to reach many of the isolated places in Arizona, New Mexico, and Texas with the glorious gospel of His grace. We are now going on our fourth week in Lubbock, Texas, having meetings every night and every morning. The interest has been such that we have felt constrained to continue. God is blessing His Word to many and there seems a real desire to know His Word better. We have taken an old tabernacle which seats about a thousand and while we have not had it full, we have had good attendances right along. Should any of the Lord's servants be passing this way they would find a welcome and should write to J. B. Rhodes, 2216 10th Avenue, Lubbock, Texas."

Kansas City, Mo.—John Watt spent a week here ministering the Word, which was enjoyed. He is now in St. Louis.

Cleveland, Ohio—George T. Pinches had two weeks meetings in Park Heights Assembly. One was saved and ministry was profitable. Our brother is now in Hartford, Conn.

Jack Charles and **James Gilbert** had good meetings in a school house near Berea, Iowa. They are now in Greenfield, Iowa; a good crowd came out to start with and blessing is expected.

Pomona, Calif.—James F. Spink had three nights ministering the Word, which was appreciated.

Miami, Fla.—"The gospel is being preached with much power by Chas. Winter, formerly a minister of the Miami Beach Baptist Church. After much exercise and waiting upon God, brother Winter and his wife sought to take their place with the Lord's people and were received into the assembly. Much blessing has resulted from the preaching of the gospel. A number saved and saints refreshed. J. C. Bertram proposes to spend some time here in December. Gospel Hall, 56 N. W. 29th St."

Glenhead, L. I.—J. C. Bertram paid a brief visit. Signs of blessing. A fine work among the

young is in progress. Our brother had good meetings with Brooklyn colored meeting.

David Brinkman writes: "At the last pitch of the tent-top there was very little visible blessing. The crowds were dispersed through the influence of a business man who is also a religious leader and who hated the gospel of the grace of God. One woman was saved and another one was restored. Others were enlightened and exercised. I am now seeking to help the assembly in Grace Chapel by ministering each night for several weeks on "The Person of Christ." These studies I have outlined and the believers are writing these in note books. Close here with all-day meeting on Nov. 18th and then commence at Maranatha Chapel where the believers have had a struggling existence this summer, but where we believe the Lord will revive His work. Hope to put in three or four weeks with them. Please pray for us."

Oliver Smith of Waterloo, Iowa, started gospel meetings in a school house near St. Ansgar, Iowa, on Nov. 5th. About eighty out the first night and interest very good. This is another new field for Bro. Smith.

Runge, Texas—An effort was made in this town recently by R. I. Thompson, two weeks meetings being held nightly in a hired store building. Interest was good. The whole place was visited with tracts and the effort is being followed up by house-to-house work.

Nordheim, Texas—The work in this small town goes on steadily. We have now hired an empty store building for Sunday school work and hope soon to have Sunday evening meetings. Thanksgiving Day we expect to have the fourth annual gathering. Ministry will be in the hands of local San Antonio brethren. Pray for blessing on saint and sinner." R. I. Thompson.

Monrovia, Calif.—James F. Spink had two weeks gospel meetings, which were well attended. Six professed to be saved.

W. H. Hunter is having good meetings in Glen Head, N. Y. Sam Kellar is in Boston, Mass.

Andrew Craig had three weeks encouraging meetings at Groton, Conn. One young man professed to be saved and the saints were cheered.

New Haven, Conn.—Andrew Craig had a week of ministry meetings with blessing.

Assembly Hall, Buffalo, N.Y.—"George Rainey had a series of meetings here, several professing to be saved. H. Lockett and N. Black from Hamilton, Ont., paid a much appreciated visit. A baptismal service was conducted on Nov. 11th. Two from Assembly Hall and four from Blasdell Assembly were baptized." A.J.S.

John Hunt writes: "S. Greer and I had meetings in a club house in Gadsden, south Arizona, and got a good hearing. We went on to Phoenix and had a week's meetings ministering the Word and visiting the sick. My brother Dr. Hunt and

I are visiting and preaching in Blythe, Calif., a pioneer field where God has given an opening through an influential man in the town, who has opened his home for the gospel and the unhindered ministry of all the Word of God."

J. W. Bramhall Jr. writes from Sumter, S. C.: "Have been continuing preaching the Word daily in and around Sumter. Interest in the study and preaching of the Word of God is increasing and saints are being established. Twenty attend the Bible class held early each Lord's day morning. Have distributed several thousand tracts at two circuses and county fairs, and expect to visit another fair shortly."

"J. J. Rouse spent eight days in San Francisco; numbers were small. The young man who professed to be saved during J. F. Spink's meetings is now baptized and in the meeting; his wife also was baptized and received with him. These meetings held in Sept. were the largest we have had in the hall for gospel work." L.G.M.

Elizabeth, N. J.—"L. C. Chambers of Pembroke, N. C., had three weeks study on the tabernacle at Bible Truth Hall, using his excellent model. The hall was well filled every night.

"Arthur E. Smith of Toronto is following this week speaking on the offerings as recorded in Leviticus. Meetings are well attended." J.C.M.

Chicago, Ill.—Edwin S. Gibbs, missionary from S. Africa, held a series of meetings on the Deepening of Spiritual Life in some of the Assemblies here from Nov. 6th to 13th. Meetings were as follows: in Austin, "Prayer and Preparation"; in Washington Heights, "The Christ Magnified Life"; in Irving Park, "How can I live the more Abundant Life"; in Avondale, "Is the Christ controlled Life possible today?"; again in Austin Gospel Hall on Sunday evening, the subject being, "The visit of the Queen of Sheba to Solomon." The hall was crowded. The meeting was followed by a bright testimony meeting and two souls found Christ as their Savior after the meeting. The closing meeting of the series was held also at Austin Hall, the subject being "The Life that pleases God."

The attendance at all the meetings was very good, showing an interest on the part of the Lord's people for the truths dealing with practical Christian living. It was generally felt that these meetings were most helpful to the Lord's people—may the result be that there will be "walking in newness of life" to the glory of our Lord Jesus. Our brother expects to visit Grand Rapids and Kalamazoo the last half of November.

Harold M. Harper reports three men trusting Christ as Savior during his recent meetings at Sturgis, Mich. He went to Arkona, Ont., during November for meetings.

Everett, Wash.—Alfred P. Gibbs is having good times here. Gospel Hall filled each night and some being saved.

"E. G. Dillon had six weeks meetings in Champaign, Ill., with increasing interest each week. Six young men and women were brightly converted, and much blessing to the Lord's people were the tangible results of this series. Prayer will be greatly appreciated for much help is needed here." W.F.F.

T. B. Nottage writes: "Have just ended several weeks with resultant blessing in Chicago, two nights in Cleveland, also Washington, D. C., and the Sumpter district of S. Carolina. The entire field is virgin soil, but the three first mentioned cities have been previously visited with gospel tents the past summer and small meetings are going on as the outcome of these efforts. S. Carolina has never before been so visited and blindness almost unbelievable abounds. Others might be saved, "But how can they hear without a preacher"? I expect to leave for Toronto Nov. 18th."

Detroit, Mich.—B. M. Nottage continues to see the good hand of God in this city. The work at Bethany Hall goes on with real interest; recently there was a hive-off resulting in a meeting on the west side of the city. There are about twenty-five in the new meeting, leaving fifty at Bethany. Out in River Rouge a number were reached during the tent campaign and about twenty now meet in a small hall. We look to see work of this kind spread among our people. Owing to the great need in connection with these new meetings which have begun during the past two years, our brother feels led to spend most of his time in the Detroit area. His address is 268 Eliot St.

Bro. McGruder has rented a hall seating around twelve hundred called Pilgrims Tabernacle. Between two and three hundred meet to remember the Lord each Lord's day.

Wm. M. Rae has been holding meetings in Bozeman, Montana, a new place. He found the Christians devouring the Word with a great relish. About three hundred at last meeting, one soul professed, others exercised. Our brother hopes to return sometime and is still seeking to reach out to the regions beyond, finding much joy in so doing. F. Elliott of Portland saw much blessing in Bozeman some few years ago.

On his way North from Houston conference, **A. N. O'Brien** had a week of meetings in Dallas, Texas. At Oklahoma City he had eight days of cottage meetings. At Wichita, Kansas, four busy days were spent in ministry to the saints, and in the gospel. At Osage City he found John Walden and C. O. Bradford cleaning a bakery to be used as a gospel hall, where they expect to have a month, at least, of meetings. After a day there he went on to Perry and Vinland, Kansas, ere going to the Chicago conference.

After his tent campaign in North Kansas City, last summer, **John Walden** had a long

spell of meetings in Dodson, another suburb of Kansas City, Mo. December will be spent in the new hall in Osage City, Kansas, where he may be addressed for that month.

CANADA

G. O. Benner had meetings in Powell River and Courtenay, B. C. Meetings were enjoyed and saints much helped. Our brother has not been very well, but is much improved.

Toronto, Ont., Olivet Gospel Hall—"A Widdison of England had three weeks of special gospel meetings during October, resulting in conversions. The attendance was large, necessitating securing a larger building during the whole campaign."

Mr. and Mrs. Charles Brown of Toronto, Ont., sailed from New York on Nov. 2nd for the island of Antiqua, B.W.I., where they will labor for the Lord.

Arborfield, Sask.—Our first annual conference was held here Oct. 19th to 22nd. About three hundred people were present to hear the Word of God ministered to profit by A. R. Stephenson, W. Wilson, and R. McClurkin. Two souls professed to be saved.

Baldwinton, Sask.—W. Ingram is still holding forth in school houses, farm houses, and wherever he gets an opportunity.

Orillia, Ont.—The fifty-third annual conference will be held on Dec. 30 and 31. Circulars will be issued later, but full particulars can be obtained from A. E. Potter, 144 Colborne Street, Orillia, Ont.

Campbellford, Ont.—Fred Peer is in his fifth week here. Interest is increasing and some are under conviction. Prayer will be valued.

Geo. Rainey visited Gilead and Olivet Halls, Toronto. A Widdison is having large meetings in Toronto.

Bancroft, Ont.—Geo. Rainey is having good times in the gospel. Fred Peer is still in Campbellford—his sixth week; uphill work but God is working. A good number attend the week night meetings and last Sunday there were not enough chairs to seat the people. Many are exercised. The meetings are to continue indefinitely and prayer will be greatly valued.

Bethany Hall, Hamilton, Ont.—A. Widdison of England had two weeks meetings. A few souls saved. After conference brethren Downie and Douglas had meetings in both halls.

London, Ont., Egerton St.—P. Hoogendam had a gospel campaign; a few saved and several baptized.

Niagara Falls, Ont.—W. McRory had meetings for believers; helpful ministry and interest. P. Hoogendam had a week's meetings for believers in Brantford; very helpful.

Bellville, Ont.—E. Tatham paid a short visit; ministry enjoyed.

Montreal, Que.—John Bloore is giving needed help here after visiting Toronto and Guelph.

Springbrook—Sam. Benner had several meetings with interest.

G. O. Benner expects to have a series of meetings in Ladysmith commencing Nov. 18th to be followed by one at Nanaimo, B. C. Later he hopes to secure the community hall at Qualicum Beach, Vancouver Island, for gospel work. There is no assembly in last named place. Prayer will be valued.

A. B. Miller had meetings in Gilead Hall, Toronto, Ont., during October. Then he went to McNab Street Hall, Hamilton, where meetings were well attended; there was some blessing in the gospel. Afterwards he was in Canada Street Hall, where the Lord's people were helped. He expected to be in Indiana until Thanksgiving and afterwards in his home assembly at Maplewood, Mo., and later at North End, St. Louis.

H. K. Downie had good meetings in Junction Hall, Toronto on "The Feasts of Jehovah." He expects to return to McNab Street Hall, Hamilton, for meetings.

NORTH OF IRELAND

Mr. Frank Knox, who had a most successful mission in a large tent, York Road, is now in Adams Street Gospel Hall following up the work; interest is good.

Belfast—Special help heavenward meetings have commenced in the "V. M." hall on Saturday nights; interest is splendid and hall is crowded out. Missionary conference was held in above hall during the week end from the 20th to 22nd. Very inspiring reports were given by the following missionaries: S. Hine, Czecho Slovakia; S. A. Williams, Argentina; E. H. Broadbent, Eastern Europe; James Stephen, London; and others. Practical ministry given by James Stephen which was very much appreciated. This was the best held for many years.

Special conference in **Ballyhalbert Gospel Hall**, Co. Down, Saturday, the 27th. The following speakers took part: S. Culley, T. Elwood, W. Hill, Stephen C. Thomson.

Hollywood—**Mr. Charles Clark**, a business man of the Apsley Street Assembly, is hoping to have a week of special meetings in above hall the first of November. People are coming in well since the hall has been renovated.

Bangor—**Mr. Archie Payne**, of London, is expected for the month of November. Please pray for this effort.

Mr. T. Graham, Ormeau Road, Belfast, is having special gospel meetings at present. People coming out fairly well.

MISSIONARY NOTES

Conducted by **ROY RAPSCH**

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

SOUTH AMERICA

R. Powell, Argentine: "I have just returned from Salta, the capital of this province, where I went for our annual conference. Although fewer than last year, there were, however, many believers present from several places in these two northern provinces. The ministry was of a simple nature suited to the needs of these people, and a needed emphasis was put on the present tense of salvation. The last message on each evening was evangelistic, and some confessed Christ as their Savior at the close of the meeting on Sunday night. These conferences are a real help to the people, many of whom have little opportunity of attending meetings because of living in isolated places. After the conference, Mr. Morris, of Tucuman, accompanied us here in Metan for two nights, and three or four professed to trust Christ.

"You will be interested to know that we have decided to move from here, believing it to be the will of the Lord, going down to the city of Concepcion in the province of Tucuman with the idea of developing the country work in that densely populated province in fellowship with the Morris of Tucuman. A younger worker, Mr. Taylor, hopes to come up and carry on here in Metan."

Mr. Powell's address will be MISSION EVANGELICA, CONCEPCION, PROV. DE TUCUMAN.

PALESTINE

Henry Mitchell, Egypt, writes: "We have just returned from our evangelistic tour to Palestine. We spent nearly two months there. It proved a time of blessing, and there were evidences of the work of the Holy Spirit.

"It was interesting to notice the changes that are taking place in the Holy Land. No doubt this is one of the marks of the nearing end of the 'Times of the Gentiles.' The desert has been made to blossom like a rose. The population has been increasing greatly, nearly two thousand Jews entering the land every month. Palestine has paid off all its external debts, and it has no income tax. It is the only country in the world to escape the general depression. The Jewish national home has in fact come into existence. That reminds us of the Lord's word in Matthew: 'When his branch is yet tender and putteth forth leaves, ye know summer is nigh. When ye shall see all these things, know that it is near, even at the door.' May God help us in our expectation and waiting for Him to be ever busy, working, praying, and watching until He cometh."

INDIA

Rowland Hill, Bangalore: "The school goes on splendidly. It has increased until we now have about ninety, and five of them are Brahmin children."

"In addition to the Kanarese children's meeting we have there, we also conduct a Tamil Sunday school through a Tamil-speaking young man. We now have children's work in six centers every week. One interesting group is in a village about five miles out. We have gone there often to preach, and would get a dozen or two men to listen indifferently. I made the suggestion that we have a class for their children and they were quite willing. Since then we have had about seventy children seated on the ground learning verses and hymns, and about as many men and women standing around listening. The other night they asked us to give something to themselves, the older ones, as well as to the children. Of course we were delighted."

AFRICA

W. C. Maitland, Angola: "Have been able to take meetings now for some time. Last Lord's day there were four professions of faith in Christ. It is cheering to one to see fruit to His glory, and we long to see them grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. Pray for this, please."

A. A. Hewstone, Northern Nigeria: "You will be glad to know that the Lord has been pleased to permit us to reap a little as well as to sow the seed, and now we have the joy of meeting with an average of twenty young men every Sunday morning, and every one of them is able to speak plainly and to praise the Lord for saving them. We have some grand open air meetings on Sunday afternoons, and on every day in the week we seek that at least two of the young men visit some of the surrounding villages and hold classes for teaching the people to read and then tell out the gospel and read from their Gospels and Acts. We are working on the rest of the New Testament, and hope to have it in the printer's hands by the end of the year, if the Lord will. Will you pray for this?"

CHINA

F. J. Hopkins, Nanchang: "A patient in one of the Military hospitals was, last year, an enthusiastic student in the Shanghai Bethel Bible School. At the beginning of the summer vacation he stood on the railway station platform with Bible, hymn book and other books in his hand, preaching. A man in uniform walked up to him, greeted him warmly and said: 'I also am a Christian; I am a believer in Jesus. Come along and let us have a chat together.' Before Cheo Shih Cheng realized what was happening, he found himself seated in a carriage with his new acquaintance at his side, talking away as though he was an old

friend. The next thing Shih Cheng knew was that the train had started; he himself was enlisted as a soldier, and was being drafted off to Kiangsi.

"Before many months, the division of government troops to which he belonged were defeated by the bandits, and many captives were taken. After a time the bandits, in whose ranks he then was, were in their turn defeated, and he, with others, was recaptured by the government troops and cast into prison. While undergoing the imprisonment, Shih Cheng was taken ill and sent to this hospital in Nanchang. Two weeks ago on entering a ward, our attention was attracted by a young man sitting up in his bed, and earnestly reading a well-worn, coverless Bible. As we paused at his bedside, he looked up with a radiant countenance. At once we started plying him with questions, which elicited the foregoing statement. 'But what about this Bible? Where did you get it?' we queried, for he had told us how all his books had been confiscated. 'That came in answer to prayer.' There was a triumphant note in Shih Cheng's reply. 'I felt I could not possibly go on without a Bible, so I asked the Lord to send me a copy. Shortly afterwards while we were on the march, I suddenly looked down on the road and saw an old book lying there. Quickly I stooped down, picked it up and found to my immense pleasure that it was just what I had prayed and longed for—a Bible!'

"During the short time Shih Cheng has been in the hospital he has led two or three of his fellow-patients to the Lord. Pray for him that he may be kept steadfast, immovable, always abounding in the work of the Lord."

LIGHT AND LIBERTY TO MISSIONARIES

It is the desire of the editors to send this paper to missionaries who are laboring in connection with the assemblies. We will value the fellowship of individuals and assemblies.

WITH THE LORD

Miss Emma Hutcheson of Manchester, Iowa, went to be with Christ on October 25th. During her later years she was almost blind and quite feeble. She was 77 years old. Saved in 1931 during meetings held at Manchester by Oliver Smith. She was gathered out to her blessed Lord and enjoyed the fellowship of the saints. Oliver Smith spoke to a large gathering at her funeral on the 28th.

Mrs. Wm. Crooks of Hayes Centre, Nebr., went to be with the Lord. She died at Palisade Nov. 7th; the funeral was held in the Gospel Hall. She was thirty-two years of age and was the mother of six children, five of which survive her. Eleven years before her death she received

Christ as her personal Savior and had been in the Palisade meeting ever since. She was a devoted Christian and a bright witness for Christ. Remember the husband and little ones in prayer.

Mrs. A. S. Farley of Waxahachie, Texas, went home to be with the Lord she loved so well on Oct. 23rd. She was one of the first to gather to the name of the Lord in Texas forty years ago. She was a "true mother in Israel," given to hospitality, entertaining all the Lord's servants who came to her locality. She will be much missed. Funeral services were large and were conducted by C. W. Ross and T. C. Bush.

Mrs. Elizabeth Crawford of Elgin, Ill., went to be with Christ on Oct 4th after an extended illness, at the age of eighty-five years. She suffered greatly at the last and it was her desire to go to be with the Lord Jesus Christ. She was united in marriage to John Crawford in the year 1872 and until his death their home was always open to the Lord's servants. She was identified with the testimony at Elgin for more than half a century, being one of the first in fellowship in that assembly. She bore a consistent testimony throughout the years. George Gordon of Chicago and T. L. Whittaker of Elgin spoke at the funeral parlor, and Wm. Shewan of Valparaiso spoke at the grave.

Charles H. Ohlsen of Union City, N. J., went to be "with Christ which is far better" on Oct. 26th, age eighty-one. He was in the assembly in Union City for the past eighteen years. A large number of people attended the funeral services, which were conducted by John Hill and S. G. Donnelly.

Mrs. Alexander Foster of Los Angeles, Calif., aged seventy-six years, and known to many as one who "has done what she could," passed into rest on November 4, 1934. Saved at the age of twenty-five years in Banbridge, Ireland,

she soon after identified herself with Christians gathered to His Name, and for forty-one years was connected with the assembly at Los Angeles. During her long Christian life her chief pleasure was found in ministering to the servants of the Lord, and many both on earth and in glory can testify to her unselfish efforts on their behalf. The funeral was large and representative and showed the esteem in which she was held. The services in the funeral parlor were conducted by Brethren A. Ruddock and John Blayney, and at the graveside by Br. David Waugh, closing with the hymn "Sleep on beloved." She is survived by her husband and her daughter, Mrs. Robert Hawthorne of Visalia, Calif.

Correspondent for Assembly Hall, Buffalo, N. Y., is A. J. Savers, 76 North End Avenue, Kenmore, N. Y.

Hand Painted Texts, Charts, Etc.

Any size or design to order. Special Texts painted and framed, 7 x 20, at \$1.50. Two Roads and Two Destinies Chart, new design and colors, 4 x 12 feet, \$12.00 Photo sent.

JAMES KENNEDY, Signwriter
1810 Alsace Ave., Los Angeles, Calif.

— THREE BOOKS IN ONE —

The Student's Greek Testament

With parallel references and English Translation. The pages are divided into three columns: in the first the text of the Authorized Version; in the second the Greek text (founded on the text of Nestle, combining with it the results achieved by such scholars as Alford, Tischendorf, Westcott, Hort, and Weiss); and in the third marginal references so full as to amount to almost a complete concordance of the Greek text.

Handy size (5 x 7 $\frac{1}{4}$ x $\frac{3}{4}$ inches), choicely printed on Bible paper and handsomely bound.

Considered one of the most useful Testaments in existence.

Maroon, quarter-bound calf, price 12/6 or \$3.00. Gold lettering.

A. HAMILTON, 9 & 11 Skipper St., Belfast, Ireland

Handfuls of Parched Corn No. 1

A BOOK OF NEW OUTLINES FOR TEACHERS, PREACHERS AND ALL CHRISTIAN WORKERS, By

John Watt

(With Foreword by James F. Spink, Managing Editor Light and Liberty)

A fertile store house, containing hundreds of outlines, suggestions and helps.

Especially suited to busy workers who feel the lack of time necessary to dig out for themselves suitable subjects and outlines.

Not a series of sermons to be committed to memory, but concise, pithy and substantial framework around which, with the Spirit's help, one can build a comprehensive address.

CLOTH \$1.00, PAPER 50c

Published by G. F. VALLANCE, Barkingside, Essex, England

FOR SALE BY

Light & Liberty Pub. Co., Fort Dodge, Ia.
Christian Book Room, 851 Bloor Street
Toronto, Ont., Canada
Gospel Folio Press, 817 North Ave., N. E.
Grand Rapids, Mich.

Or may be ordered from the author

MR. JOHN WATT
323 E. Lancaster Ave., Wayne, Penn.

JUST PUBLISHED

Another Arresting, Interesting, and Inspiring Book by

ARNO C. GAEBELEIN

Author of "*The Conflict of the Ages*"

WORLD PROSPECTS...

How It Is All Going to End

Companion Volume to the "Conflict" which has brought light
and blessings to many thousands

SOME OF THE CONTENTS

THE PROSPECTS OF THE JEWS—Their Coming Time of Tribulation. The Signs of its Nearness. Their Coming Glory. Is British Israel Theory according to the Bible or is it a Delusion? etc.

THE PROSPECTS OF THE GENTILES—The Origin of the Gentiles. The Times of the Gentiles. Their Political History. The Preparations for the Restoration of the Roman Empire. The Dictators Forerunners of the Great Dictator to Come. How all will end. Etc.

THE PROSPECTS OF THE TRUE CHURCH—His Imminent Coming. The Glorious Future of the Family of God.

THE PROSPECTS OF CHRISTENDOM and its ignominious end.

- - - NEARLY 200 PAGES - - -
BEAUTIFULLY BOUND WITH ARTISTIC COVERING

To bring it within the reach of all the Price has been made

ONE DOLLAR

OUR HOPE OFFICE

456 FOURTH AVENUE - - - - NEW YORK CITY

Why Not Give That Friend of Yours a Year's Subscription to LIGHT AND LIBERTY?

YES . . . and Why Not Give the Same? Gift to a Good Many Friends?

It is the kind of remembrance that is particularly well worth while, and it lasts a whole year. You know a number of friends who would be glad and thankful if they were to receive LIGHT AND LIBERTY.

When you order a subscription sent to anyone as a Holiday gift, just indicate on your order that it is intended as such, and we will gladly mail directly to the recipient a beautifully illustrated greeting card with your name written thereon.

**Light and Liberty is one of the Best Magazines for Believers—world-wide
32 Large Size Pages Each Month**

REGULAR FEATURES FOR 1935

The following features cover a wide field and supply suitable ministry for young and old, the preacher, the teacher, the Sunday school worker, and the student.

The Bible Students Page

By W. E. Vine, M.A.

Notes on First Samuel

By Peter Pell, Jr.

Notes on James

By A. N. O'Brien

Current Events

By Tom M. Olson

Young Believers Department

By Harold M. Harper

Outlines for Christian Workers

By John Watt

Pioneer Preachers Page

By T. Bruce Gilbert

The Office Window

By James F. Spink

Book Reviews

By John Bloore

The Sunday School Corner

By H. G. Lockett, M.A.

Work of the Lord in Many Lands

Missionary Notes

By Roy Rapsch

LIST OF CONTRIBUTORS FOR 1935

We have some splendid articles from the following brethren, and others are promised us, so we shall be able to present ministry of a varied and instructive character.

E. K. Bailey, Harold P. Barker, John Bloore, D. Brinkman, Cyril Brooks, James Brown, E. K. Downie, John Duff, R. Eames, J. R. Elliott, Russell Elliott, J. Ferguson, W. Ferguson, Neil Fraser, W. Grierson, W. Hill, F. J. Jesson, S. Lavery, G. M. J. Lear, Mr. McCormick, R. McKechnie, A. J. McKellar, G. MacKenzie, H. E. Marsom, A. B. Miller, John Newton, G. T. Pinches, George Rainey, John Rankin, James Scott, Samuel Stewart, F. A. Tatford, C. Ernest Tatham, W. E. Tocher, James Waugh, and H. Arthur Woolley. Poems by Miss Edith Bennett, Mrs. M. E. Rae, John Rankin, others.

**If you will send your order At Once, we will see that it is filed for
delivery at the proper time.**

**Subscription Rates: 1 copy, \$1.00 per year; 5 copies to one address \$4.50 per year;
10 copies to one address, \$8.50 per year.**

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