



Light and Liberty

A Monthly Magazine Devoted to the Word of God and to the Work of the Lord.

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

Volume 2

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"Creation," a special article for students attending high schools and colleges appears on page 21. Elder brethren should see that this article is well distributed. Extra copies at 12 for \$1.00.

A picture of John W. Stevenson appears on page 29. Friends desiring extra copies of this month's issue may secure same.

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Light and Liberty

A Monthly Magazine Devoted to
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Notes From the Publisher

A number of new and improved features
will be noted with this, the first issue of our
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and Publisher to make improvements from
time to time to thus give the children of God
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Publisher

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The Light and Liberty to Missionaries

It is the desire of the Editors to send this paper to Mis-
sionaries who are out on "Faith lines." We will value the fel-
lowship of individuals and assemblies.

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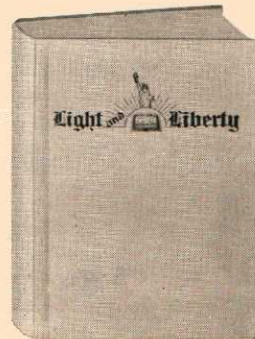
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Special New Year Messages

WALTER SCOTT

W. E. VINE, M. A.

W. HOSTE, B. A.

"Together"

1 Thess. 4:16, 17

It has been suggested to the aged writer to send a message to his many friends, and fellow saints in America. It is a joy to do so.

A wide circulation of our writings, and much personal intercourse has endeared the saints to us and created heart-longings to be together in the "Land of fadeless day." No night! No cloud! No tear *there*.

Christian fellowship on earth is unspeakably precious. But alas! it is oft-times marred and broken by ecclesiastical differences. In the light of the imperishable and absolute unity of all saints in one body, in one great love, and in one glory, surely church differences (unless of a fundamental character) may well be consigned to the grave and never know a resurrection.

What a magnificent outlook lies before us!

1. Together with *Him* in the Air, 1 Thess. 4:17.
2. Together with *Him* in Paradise, Luke 23:43.
3. Together with *Him* in Heaven, Eph. 2:6.
4. Together with *Him* in Glory, John 17:22.
5. Together with *Him* in Marriage, Eph. 5:25-27.
6. Together with *Him* in the Kingdom, Rev. 20:6.
7. Together with *Him* in Love, John 17:26.
8. Together with *Him* in Joy, Luke 15:11-32.

The saints of this dispensation (now drawing to a close) are to form the bride and wife of the Lamb, and to be *that* through eternal ages. Is this the crowning blessing of the coming day?—His bride in eternal *love*. His wife in eternal *relationship*.

"Caught Up Together."

No more separation of saint from saint. "Together" with all the redeemed of past times. "Together in holy, happy fellowship with Abraham, David, Isaiah

and a host too numerous to mention. What delightful converse we may have with Moses, with Elijah, and with others of ancient fame. Then we shall surely greet with joy such beloved men we have known and loved on earth as Darby, Stuart, Muller, Grant, Bellett, etc.

"Caught Up in the Clouds,"

the clouds of heaven will come down to receive the saints and convey them into the air—the appointed meeting place with Christ—the Lord Himself. What a sight to angels and men! What a sight! The world will witness the clouds but not the glorified saints: compare with Acts 1:9. What secret power will gather up the saints into the air is not disclosed. Christ will see to that. The air—half way between heaven and earth. It is the Lord Himself who conducts us from the air into the splendors and glories of heaven. For this meeting in the air Christ has waited for 2,000 years. What a meeting! What rapturous joy to look upon the face of Jesus Christ. But *His* joy will be greater than ours.

Several years after the meeting in the air, we shall take part in the grandest procession ever witnessed. The Lord Himself will once again descend from heaven to set up His kingdom on earth. The countless angels of God, the church glorified and saints of all ages take their part in that sight of all sights. In that day of universal gladness may the writer be allowed to cast his crown before the throne and Himself at the feet of his adorable Lord!

What is our message to every loved saint who may read this paper? *Make Christ your present and eternal joy.*

Fare ye well, beloved American saints, till the shadows pass and the day breaks.

WALTER SCOTT.

"Unto Him"

"Unto Him!" What chords vibrate in our hearts as this message sounds out its note at the beginning of another year! What reminders it gives us of the grace and mercy of God in Christ! What kindlings of renewed devotion to Him who loved us and gave Himself for us, whose

we are, and whose love constrains us to present ourselves to Him, body, soul and spirit, a "living sacrifice," and to go forth "unto Him without the camp, bearing His reproach!"

"Unto Him" is the dominant note ringing out in the 5th chapter of the second Epistle to the Corinthians. *Firstly*, the apostle has been speaking of what awaits us when we pass hence, the blessedness of being "at home with the Lord," and the "eternal weight of glory" which is to be our portion. He draws attention to the fact that we are to be "made manifest before the Judgment-Seat of Christ," when each one will "receive the things done in the body, according to what he hath done, whether it be good or bad." In view of all this he says, "We make it our aim, whether at home or absent, to be well-pleasing unto Him" (verse 9, R. V.).

Secondly, apprehending these things, under the realization of the fear of the Lord, and seeking to persuade men, we are already, in our present service and testimony "made manifest unto God." That was the witness which the apostle could give of himself and his fellow-workers, without boastfulness and without fear of contradiction. What a life of joy and power may be ours if, being well-pleasing to God, we have a consciousness, under His all-searching eye, of being approved by Him.

Thirdly, even if, he says, they are looked upon as being "beside themselves" it is "unto God" (verse 13). Their manner and method were not designed to appeal to the natural mind. Like their Master before them, they were misunderstood and misrepresented, the objects of calumny and ridicule. To those who gloried in appearance and not in heart, they were like men who had lost their reason. But living as they did in the enjoyment of the Lord's presence, and impelled by the single ambition to be "well-pleasing unto Him," the criticisms and slanders of men were of no account to them.

Fourthly, and here the apostle presses home the fact that by reason of the Cross of Christ and under the impulse of His love, a life "unto Him" should characterize all who have been delivered from spiritual death. "He died for all, that they which live should no longer live unto

themselves, but unto Him who for their sakes died and rose again" (verse 15). He not only died for our sakes but rose again for our sakes, verities which are to determine our inward motives and our outward manner of life. We are "not our own," we are "bought with a price." We are the possession of Him who redeemed us. We are "called to be Jesus Christ's" (Rom. 1:6, R. V.).

Fifthly, in a threefold message concerning reconciliation we are taken back to the very heart of God and the designs of His mercy. (1) "All things are of God, who reconciled us to Himself through Christ." (2) This unspeakable mercy has involved a ministry of reconciliation on our part: "God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses, and has committed to us the word of reconciliation." (3) He sends us forth therefore as "ambassadors of Christ," to beseech men to be reconciled to God, and that because of the tremendous fact that "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him."

May this high and holy relationship, the attitude of heart and life expressed in these simple yet profoundly important words "unto Him," be apprehended constantly by us throughout the year which lies before us. Thus all we have and all we are will be placed at His disposal.

W. E. VINE, M. A.

Pray Without Ceasing

(1 THESS. 5:17)

As the need is unceasing, so should be the prayer, and God's answers will be unceasing too. Most thinking persons are agreed that we live in days of unusual stress. The world is out of joint in a sense unknown in the memory of man. Wherever we turn, whether in the political, economic, or ecclesiastical spheres, great changes are taking place.

The pillars of the world's confidence are trembling; old values are crumbling and old morals are degrading; and the worst is that something in the air seems to say that these are only "the beginning of sorrows," the rumbling before the real storm. *All this may be partly accounted for as the aftermath of the Great War, but there is a considerable residuum, which

cannot be so easily disposed of: something mysterious, which the most astute politicians of the day seem helpless to explain. At the close of the war one of these men (The Right Honorable Lloyd George, M. P.), perhaps the cleverest of them all, was eloquent in his promises: "war was to end war," the world was to become a "fit home for heroes" and above all be "made safe for democracy," whatever that may exactly mean.

Since, however, the same statesman has struck a different note: "Can you tell me," he asks, "where humanity is going? It is being hurtled forward by some dynamic force. Where will it drop? I do not know, I am baffled."

The Bible student could inform him. The world is travelling with express speed to judgment, via the Great Tribulation. We are living in closing days. God's purposes are ripening fast; Satan's plans are unfolding. He is about to make his greatest bid for world dominion. Not improbably the present general financial crisis will force the nations to pool their resources; but where will the financial genius be found to disentangle the present *imbroglio* and set the world once more on its feet. I believe the man will be forthcoming in the person of Satan's Man—the Man of Sin, who will reign for the usurper, until He comes whose right it is (the Son of Man in power and great glory) and to Him God will give the diadem (Ezek. 21:27). In the meanwhile what can the righteous do? Can such a tide be stemmed? "All things are possible to God" and "all things are possible to him that believeth."

God's purposes, though sure, are not fatalistic; they are like everything else, under His control as to the when and how of their fulfillment. Even now He is granting to the World, in answer I am convinced, to the prayers of His people, a small respite and maybe revival of prosperity.

Archimedes, we remember, boasts that had he a lever long enough, and a fulcrum strong enough, he could move the world. God has given us a lever long enough to reach His throne, and a fulcrum strong enough to bear the weight of that lever.

* As I write, (Nov. 10, 1931) I see in the papers as a heading of the Prime Minister's speech, "Danger of World Collapse."

"That power is prayer, which soars on high,—through Jesus to the throne;" "And moves the hand which move the world,—to bring deliverance down."

Let us then "pray then without ceasing," ever relying on the fulcrum—the Name of the Lord Jesus and "let us ask in faith nothing wavering." What shall we pray for?

(1) *That God may glorify His Name* (John 12:28).

"Hallowed be Thy Name, Thy kingdom come, Thy will be done." Lower than that we come short of the Divine standard.

(2) *For ourselves and belongings* (Phil. 14:6).

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God." Omitting one ingredient, we shall lose the incomprehensible peace of God.

(3) *"For all saints"* (Eph. 6:18).

Fewer than that, we grieve the Spirit Who indwells the One Body.

(4) *"And for me"* (Eph. 6:19).

Knowingly deleting one true servant of Christ at home or abroad from that "Me," we fail to honor Him who sent him.

(5) *"For the peace of Jerusalem"* (Psalm 122:6).

Neglecting that, we forfeit the prosperity promised to those who love her.

(6) *For labourers to be sent into His harvest* (Matt. 9:38).

Failing this, we disobey the Lord of the harvest.

(7) *"For all men"* (1 Tim. 2:1).

Short of that, we place a limit on the love of God, the value of the atoning blood of Christ, the activities of the Spirit and the needs of all men.

(8) *"For Kings and for all that are in authority"* (1 Tim. 2:2).

We shall miss our true role in relation to government, and also lose the quietness and peace that good rule entails.

(9) *For all who may despitefully use us and persecute us* (Matt. 5:44).

Failing this, we shall not be worthy sons of our heavenly Father.

Out of divers others, these are some subjects for our unceasing prayers. But let not our prayers be in a spirit of dread or panic. Christ is on the throne. "The

Most Important

By HAROLD P. BARKER

If the question were put to our Christian readers: "What, of all things, is the most important for us as the servants and disciples of Christ?" what should we say? The defense of the fundamental doctrines of the Bible? The maintenance of a correct ecclesiastical position?

We are persuaded that he who is instructed in the mind of God, will reply: "to love." It is our Lord's command, emphatically repeated. And in Colossians we are bidden *above all* to put on love.

In the Galatian churches the fall had been terrible. They had fallen *from grace*, turning aside to listen to teachers of law. But at Ephesus the fall had been far worse. They had fallen *from love*, and unless they repented and returned to the love that they had lost, they would no longer be tolerated by the Lord as His witnesses (Rev. 2:4, 5).

The American Standard Version shows us that the opening word of Col. 1:5 has the force of "because of." It was *because* of the operation of the heavenly hope in the hearts of the Colossian saints that they abounded in *love to all saints*. When the hope is dimmed and our gaze is lowered from heaven to things of earth, our love wanes. It is always so.

Our spiritual stature is measured neither by our knowledge nor our activity, but by the wholeheartedness with which we *love*. Love is the very nature of God.

It is Easier to be Dispensational, like Peter in John 13:36. The Lord had been giving His "New commandment" that our love to one another is to be like

PRAY WITHOUT CEASING, *Cont.* Lord reigneth." He has the situation perfectly in hand; nothing can happen without His permission, or travel beyond His control. Our prayers should rather be based on rejoicing, according to the preceding words "Rejoice evermore" and issue in thanksgiving, according to the words following. "In everything give thanks." May then these words be a motto for us for the coming year. "PRAY WITHOUT CEASING."

By W. HOSTE, B. A.
Editor Believer's Magazine

His to us. This was to be the hall-mark of true discipleship. Peter changes the subject and begins to talk about the approaching departure of Christ, and enquires whether He was going.

It is Easier to be Ecclesiastical and live in 1 Cor. 12 and 14, leaving the intervening chapter out of account. Indeed some Christians, going through 1 Cor. in their weekly Bible study, when they came to chapter 13, said: "This chapter speaks for itself, so let us go on to chapter 14. Alas! How true it is that the chapter of love is often the "skipped chapter!"

It is Easier to be Emotional, like the brethren exhorted in 1 John 3:18, loving in word and tongue, but not in reality. Love proves itself in a wonderfully practical way!

We may not rebuke a brother unless we love him. Love alone gives us title to reprove. "As many as I love," says the Lord, "I rebuke and chasten" (Rev. 3:19). It was because He loved them to the end that He washed His disciples' feet. If we love our brethren with an endless love like this, we may be trusted with a ministry among them that shall "wash their feet."

Shall we once again read this great love chapter (1 Cor. 13) and notice its three divisions?

(1) The

Contrasts

between love and all else:—eloquence, prophecy, knowledge, faith, liberality, martyrdom (verses 1-3).

(2) The

Characteristics

of love. Let us read them over in present day English, according to a well known translation: (verses 4-7).

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

(3) The

Continuance

of love. Other things will perish; love survives. Much that is valuable and important having served its day, will disappear; love continues to all eternity.

In China lately, a devoted servant of Christ was driven from his field of labor by bandits and anti-Christian forces. Losing all that he possessed, he had to leave behind the dearly loved believers whom he had won, by prayer, labor and many tears, from the ranks of heathendom. He had loved them, taught them, lived with them, suffered for them and with them, watched for their souls and carried them on his heart. Now he was separated from them, gone to the homeland while they were left to face human wolves who hated them.

He wrote them a letter, the whole tenor of which was that they should be to one another what he had been to them, and above all that they should love one another with a love that should be the joy and strength of all of them. How like his Master was this dear man! The Lord, going away, earnestly desired that His disciples should be to one another, in love and lowly service, what He had been to them. Above all He bids them, again and again, to *love* one another.

Then am I not right in calling this the *most important thing of all*? Is it not more important than mere orthodoxy? Than correct ecclesiastical views? Than gift in ministry? Than activity in service?

"*Love is the fulfilling of the law*" (Rom. 13:10), and now, without *demanding* it, God works by His Spirit to *produce* this fulfilment in us (Rom. 8:4).

Let us measure ourselves by His standard. He who *loves* is great in God's sight; he who has every other quality but is deficient in this is small in His sight, almost to the point of invisibility.

The Holy Ghost

By H. H. SNELL

"Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto God." (Acts 5:3, 4).

At a Bible-reading, some time ago, the question was asked, "Where is the Devil?" Some one immediately replied, "In hell;" and when another question was asked, "Where is the Holy Ghost?" the answer

given was, "In heaven." Now it need scarcely be said that neither of these answers were correct. The fact is that persons, even Christians, are so accustomed to speak of spiritual things without considering what the real truth is as revealed by God in His word, that the most unscriptural and extraordinary notions are widely circulated in Christendom which are not only wrong, but sometimes dead against the truth of God. As to Satan, he is not yet shut up, but he will be. Instead of being under confinement, he is "going to and fro in the earth;" he is not omnipresent, "but walking up and down in it." Peter says, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Yes, he is still "the accuser of our brethren," "which deceiveth the whole world," and "the wolf which catcheth . . . and scattereth the sheep." And as to the Holy Spirit, though He be a divine Person and therefore everywhere present, yet nothing is more clearly revealed in scripture than that he came down and took up His abode in God's people on earth, on the day of Pentecost, to abide with us forever. And the more we search the scriptures on the subject, the more we shall be assured that the gift of the Holy Ghost consequent upon an accomplished redemption is the characteristic truth of Christianity.

Is it any wonder that it should be so perverted and denied by our subtle adversary? Is it not most distressing to hear of some denying that He is God; of others praying that He may be sent down; others pleading for a greater measure of the Spirit, a fresh baptism, and a pentecostal blessing? All these points, and many more concerning the Godhead, personality, indwelling, and operations of the Holy Ghost, we hope briefly to consider; but we are assured that most of the other errors arise from not knowing Him as a divine Person, co-equal with the Father and the Son.

In the text at the head of this paper He is distinctly and unmistakably called *God*, and a Person capable of being lied to. Hence He is sometimes called "the Spirit of God;" He has then *Eternal* attributes, for He is "the eternal Spirit." Before the earth and the heavens were formed, the Spirit of God moved upon the face of the chaotic waters; and we are told that

"by his Spirit he hath garnished the heavens" (Job 26:13). Who could be truthfully said to be "eternal" but "the high and holy one which inhabiteth eternity?"

Is not *Eternal* one of the attributes of Godhead? In true harmony with Godhead qualities, and co-equal with, and acting together with the Father and the Son, He is called "the Spirit of truth, which proceedeth from the Father," and also "the Spirit of His Son" (John 15:26; Gal. 4:6). Besides, the Spirit is so constantly called "Holy," which is a term emphatically applied to God. "I am holy."

Again, we read in Peter concerning the Old Testament scriptures that "holy men of God spake as they were moved by the *Holy Ghost*." Paul also declared, "Well spake the *Holy Ghost* by Esaias the prophet," and yet we are told that it was "the Lord God of Israel who spake by the mouth of His holy prophets;" and Isaiah in this same scripture says it was the Lord (Adonahy, Lord is plurality of persons) who gave him the word to say (2 Peter 1; Acts 28:25; Luke 1:68; and Isa. 6:8, 9). Is it possible to have clearer testimony to the Godhead of the Holy Ghost?

We read too of

His Omnipresence,

"whither shall I go from thy Spirit; or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell (hades), behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139:7-10). His omnipresence is further shown by His dwelling in every child of God all over the earth, and giving to each, in every part of the globe, access unto the Father through the Son. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father." "For through Him we both (believing Jews and Gentiles) have access by one Spirit unto the Father" (Gal. 4:6; Eph. 2:18).

His Omniscience

is also clearly set forth in scripture where we are told that "he searcheth *all things*, yea, the deep things of God" (1 Cor. 2:10). Who but a divine Person could search the deep things of God? Again,

who would be competent to teach *all things*, unless he knew all things?

His Omnipotence

is constantly witnessed in raising sinners, dead in trespasses and sins, into spiritual life; as it will be by-and-by, when "he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:2, 11). Who but One who is Almighty could take of the things of Christ and show to every child of God, and help and minister the truth by every gifted servant of the Lord continually? Who but one of Godhead qualities could be said to abide with us *forever*, to guide into *all* the truth, bring *all* things to our remembrance whatsoever Jesus had said? And of whom could it be said but of One acting in conjunction with the Father and the Son? "All things that the Father hath are mine; therefore said I, that he shall take of mine and shall show it unto you" (John 14, 16).

Sovereign Actings

are further characteristics of "the only wise God," who acts according to the good pleasure of His will. It was the Holy Ghost who said, "Separate me Barnabas and Saul for the work whereunto I have called them So they being sent forth by the Holy Ghost departed." Again, "They were forbidden of the Holy Ghost to preach the word in Asia They assayed to go into Bithynia; but the Spirit suffered them not." And further in relation to certain spiritual gifts, they are distributed by the Spirit's sovereignty. To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit" "But now hath God set the members everyone of them in the body as it hath pleased him." (See Acts 13:2, 3; 16:6, 7; 1 Cor. 12:8-18).

We trust that enough scripture testimony has been brought forward to show the Godhead of the Holy Spirit; so that we can easily understand why those who had connected themselves with God's assembly and had said what was false, were spoken of as having lied not to men but to God. Ere this the Holy Ghost had come down and the assembly was the habitation of God through the Spirit.

(To be continued)

The Praise of His Glory

Three Times Mentioned

By G. M. J. LEAR, Argentina

We have this phrase, "the praise of His glory," in slightly different forms, in Ephesians chapter 1, verses 6, 12, and 14, and it is indeed a remarkable expression; while its threefold mention calls special attention to it. In the nature of things no mere creature could use such language: it would be empty bombast. "It is not good to eat much honey; so for men to search their own glory is not glory" (Prov. 25:27). Man has nothing which he has not received; he is a weak, finite, dependent being; so that before God he has nothing in himself of which to glory.

But with the Creator it is altogether different. He is the one Being Who is glorious in Himself, Who owes nothing to anyone, and Who is perfectly self-sufficient. He is the only one Who, without wrong, and with absolute right, can seek His Own glory. We have a faint picture of it in Esther 1:3, 4, where an earthly monarch tries to show forth his glory and excite the praise of his people; but that is all as nothing in comparison with the exceeding, supreme and unique glory that belongs to the Sovereign of the universe; "For as much as there is none like unto Thee, O Lord; Thou art great, and Thy name is great in might. Who would not fear Thee, O King of nations? for to Thee doth it appertain" (Jer. 10:6, 7). Moreover, He has bound up His grace with His glory, so that the more grace He displays, the more is the glory of His name enhanced. But let us now see how He accomplishes this, as we examine the verses before us.

I. "Having predestinated us unto the adoption of children by Jesus Christ to himself . . . to the praise of the glory of His grace, wherein he hath made us accepted in the beloved" (Eph. 1:5, 6). Predestination is "according to the good pleasure of His will;" the church is formed according to "the mystery of His will;" the future inheritance to be enjoyed is "after the counsel of His will." Where is man in all this? Nowhere! What an unspeakable privilege is that of the believer! Blessed in Christ, chosen in Christ, predestinated through Christ and accepted in

Christ! Yes; but it is not the word Christ that is used in this last instance, it is *Beloved*. This shows us that the prayer of our Lord in John 17:26 has received its answer: "That the love wherewith thou hast loved me may be in them."

"So dear, so very dear to God,

Dearer I cannot be;

For in the person of His Son

I am as dear as He."

The One in Whom divine love is concentrated is the measure of our acceptance before God. Surely this is immeasurable.

We gaze back into eternity and we see the Divine will at work, predestinating us to arrive at such intimacy with God as mankind could never have dreamed of. Thus the first time this expression is used it puts us in relation to

God The Father

and looks back to the remote *past*.

II. "In Whom also we have obtained an inheritance . . . that we should be to the praise of His glory, who first trusted in Christ. In Whom ye also trusted" (Eph. 1:12, 13). Undoubtedly the Revised rendering of the first phrase is to be preferred here: "In Whom also we were made an heritage." It corresponds with the Apostle's prayer in verse 18, "the riches of the glory of his inheritance in the saints." Those that "trusted in Christ," both Jews and Gentiles, are linked together here: they form a possession for God in this world; they are His peculiar people: "This people have I formed for myself; they shall show forth my praise." They are here "to the praise of His glory." Just as the richness, variety and productiveness of his dominions is the glory of a king, so the fruitfulness and activity of the believers is to bring honor to our Sovereign Lord. "Herein is my Father glorified, that ye bear much fruit." "That they may see your good works and glorify your Father which is in heaven." We are thus to be always and easily distinguished from the world, just as the oasis is distinguished from the desert, and as the harvest field is different from the waste land surrounding it.

We look about us today and we see

men feverishly seeking their own glory, but in the midst of this scene there is a company of those whose hearts God has touched, who are here for their Master and have as their object the bringing of glory to the Father's name. The Lord "taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him" (Ps. 147:10, 11). Or, in other words, all man's might and prowess for his own ends are nothing to God, but as he looks down and sees those whose hearts are set on being well pleasing to Him, in them He takes delight. And at the root of their being here for Him, is seen the fact that they have believed in His Son, they have "trusted in Christ," for this must form the foundation of anything acceptable to God (see John 5:23).

We see, then, that the second time the expression is used, it puts us in relation to

God The Son

and has special reference to *the present*.

III. "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, *unto the praise of his glory*" (Eph. 1:13, 14). What a wonderful view this opens up before us! We have been thinking of God's inheritance in His Own, but this mentions the inheritance towards which we are hastening, and into the possession of which we are soon to enter. We have the earnest, or pledge, even now. Just as the paying down of a sum of money makes a contract binding, so God has deigned to give us a guarantee of those things which He holds in store for those that love Him. The Holy Spirit is here presented not only as a seal of proprietorship, but as a bond for the fulfilment of divine promises. The words "redemption of the purchased possession" bring before our minds the great day of Israel's jubilee, when possessions sold were restored and liberties forfeited were regained. It was a great time of general rejoicing, a figure of the "time of the restitution of all things." The mighty Kinsman-Redeemer is going to restore the properties lost by those whom He is not ashamed to call brethren. We already have the sign mark, as being the property of the Lord of heaven and earth, we are "sealed *unto the day of redemption*." Then all things lost shall be found, all wrongs shall be righted, all defects reme-

died, all weakness made strong, all enemies vanquished, all separation ended, all dishonor wiped out and all glory displayed. "Things which have not entered into the heart of man are those which God has prepared for them that love Him." Then shall be revealed "the liberty of the glory of the sons of God." It is a day when creation itself shall be delivered from the bondage of corruption, when every whit of it shall utter His glory, when grievous groans shall give place to perpetual praise, when the Dead Sea of sin's curse shall dry up and instead thereof shall flow the "river of water of life;" when Satan's throne shall be flung down once for all and the kingdom of our Lord and His Christ shall make its beneficent sway felt universally forever and ever. Blessed redemption day! Blessed jubilee! Blessed liberty!

Thus, the third time our expression is used we find it puts us in relation with

God The Holy Spirit

and looks forward to *the future*, which is painted for us with such glorious colors.

As we review, therefore, the teaching of these passages as a whole, we observe that, whether referring to our relation with *Father, Son or Holy Ghost*; whether with regard to *Past, Present or Prospect*; or whether in respect of His *Purposes, People or Possessions*: all, all originates with Himself; it commences, continues and culminates in God; and therefore all has been, is and forever will be *To the Praise of the Glory of His Grace*.

The Power of Prayer

Prayer is the most potential and the most neglected of all the forces at the control of the disciple. It is like electricity, at once the great illuminator, messenger, motive power, and therapeutic. It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life.—Dr. A. T. Pierson.

"The honors and rewards with which God will distinguish private lives utterly unknown on earth will, I think, be one of the surprises of heaven. We know nothing of Enoch's three hundred years of private life except this—that he has *this testimony, that he pleased God*: but it is enough."

Bullingerism or Ultra-Dispensationalism Examined

By W. HOSTE, B. A.

(PART 2)

Whether Dr. Bullinger was what is known as orthodox, or as annihilationists used to claim, one of themselves, or a universalist is difficult to determine, for he never as far as I know came out into the open or declared unequivocally what he was. That he was at heart an annihilationist seems more consistent with his theory of soul-extinction, as developed in his treatise "The Rich Man and Lazarus"* and with his definition of Gehenna, Hades, Eternal, etc., in his Companion Bible† and Critical Lexicon. It was this latter that won him his honorary Lambeth doctor's degree.

He might however have been a universalist, for a considerable and militant section of his followers in the U. S. A. are "Universalist" in all but name, and so far are in conflict, I understand, with the followers of Dr. Bullinger's dispensationalism in the British Isles and also with a certain sect of these latter in the States. The American "Bullingerites" repudiate the name of "Universalist." It is usual they complain, "to couple us with Universalists, in order to prejudice the saints against us," thus imputing deliberate bad faith to their opponents, who profess to be "earnestly contending for the faith." These friends apparently want to escape the stigma of the name of "Universalist," while teaching that which cannot be distinguished from it.

They teach "universal reconciliation:" "We believe God," they write, "when He says that through the blood of the Cross of His Son, He will reconcile the all to Himself." What the Scripture does say is "It pleased the Father . . . having made peace through the blood of His cross, by Him to reconcile all things unto Himself: by Him whether things in earth or things in heaven" (Col. 1:20). This is interpreted as meaning that "the *All*, created through God's Son, is the same 'All' which He will reconcile . . . we cannot help believing God on this point and urge all to consider what God has said."

Then why slur over the limiting

phrases? It is as though a promise specifically made to England and Scotland, was interpreted by someone interested, as including Germans as well.

It is surely significant that here and in Ephesians 1:10 where the effects of the work of Christ in reconciliation (which is voluntary) are described, we only read of the "things in earth and the things in heaven," but when it is a question of subduing all to the authority of Christ (which is obligatory), then and then only are "things under the earth‡ (i. e. infernal beings—the wicked lost) mentioned.

These will never be reconciled, but will be subdued by force. Could anyone pretend that the terrible categories of wicked persons in Rev. 21:8, "the fearful, and unbelieving, and murderers," etc., who are said to have their part in the lake that burneth with fire and brimstone, are "in an unconscious slumber" or are "reconciled to God," though it is certain they were all created by Christ (John 1:3). It must be very compromising to the more orthodox wing of the Bullingerite party to be linked up with such doctrinal vagaries and our sympathy is so far with them.

In order to escape from the finality of the word "eternal" in Matt. 25:46, the finality of either verdict is denied. But what of the words, "Depart ye cursed into everlasting fire prepared for the devil and his angels," are they not final? Oh no, they only describe the place prepared for the devil and his angels during the millennial age. But during that age the devil will not be there at all, being shut up in a quite distinct place, the bottomless pit, so that if that fire last only a thousand years, those for whom it was intended will never be there. It is mere dog-greek, worthy of a self taught scholar, to pretend that idiomatic phrases like the Greek words representing "forever," "forever and forever," etc., can be translated literally "to the age; to the ages," "to the ages of the ages,"

* Replied to by the present writer in his booklet, "The Intermediate State."

† Which some of these teachers laud as "incomparable, invaluable and illuminating," but if it contains error on eschatological truth its character is vitiated.

‡ This is a distinct phrase from that used in Rev. 5:13, which means subterraneous.

meaning respectively "to the age" (i. e. to the thousand years), to the ages (i. e. to two or more thousand years), "to the ages of the ages" (i. e. to other periods made up of periods of thousand years). Words are only counters and their meaning can alone be determined by their usage. When an Anglo-Saxon can differentiate the English phrases, then we may try and do so in the Greek.

In Hebrews 9:17 the word "forever" is in its simplest form, as these scholars would translate "for the age," but is used here as the explanatory equivalent of "endless" in the previous verse, and in Luke 1:33, the same phrase is used by Gabriel of the reign of the Christ and immediately, so as to leave no doubt of his meaning, he adds the assurance, "And of His Kingdom there shall be no end." If these phrases do not one or all represent in their general usage "endlessness" then there is no such thought in the Greek language.

When we read in 1 Cor. 15:26 that "the last enemy that shall be *destroyed* is death," the verb is that already used in verse 24 of the "putting down of all rule and all authority and power" (*Katargeo*). This verb never means "annihilate" and much less "reconciled," but "rendered powerless or inoperative." And what is described here does not take place "ages of ages" after the millennium, but immediately, at the Great White Throne Judgment.

The second death is not "a sleep," nor "oblivion," nor is it cessation of existence, but separation of existence—eternal separation from God.

Is it not a hideous abuse of language to describe "the lake of fire and brimstone which is the second death" as a temporary place of oblivion, until death is abolished and all are made alive in Christ at the close of the eons? Yet this is the exact language of these teachers. They do but follow Dr. Bullinger in confusing "existence" with life and "death" with extinction of being. One reference to the verse here misapplied "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22) may be permitted. This is interpreted as meaning "as in Adam all *died*, even so in Christ shall all be made alive," in the sense of universal salvation or reconciliation. I believe such an inter-

pretation can only be held by a violation of the context.

We may notice (1) that only *physical* death and resurrection are in view throughout the chapter, (2) that *only believers* (i. e. those who belong to Christ) are in view in the passage, for how could Christ be the first-fruits of the wicked dead (vs. 20, 23)? (3) that the words are not "As in Adam all *died*" in the sense of the fall (*aorist apethanon*) but die or are dying (*apothneskousi*); the meaning being that as in their physical connection with Adam all believers are passing away in physical death, so in Christ will all be made alive physically, i. e. raised from the dead. (4) I think it is clear from the usage of the verb to be made alive (*Zoopoieo*) that it is never applied to the raising of the wicked dead, for they are still called dead after being raised. "I saw the dead small and great stand before God" (Rev. 20:12). It is clear that the verse has not the remotest connection with the universal reconciliation that these teachers advocate. We must now leave this eschatological side of their teaching. I think that what we have seen will serve to show that they have but slender claims to pose as accurate or reliable exponents of the truth of God. I shall hope in the ensuing papers to touch on their ultra-dispensational theories.

(To be continued)

Practical Lessons From The Book of Revelation

By T. BAIRD

Philadelphia

The Lord stands forth before the church of Philadelphia as the *Holy One* and the *True*.

He announces Himself as the possessor of the key of David.

He declares Himself as the *opener* of doors.

And as the great *Shutter* of doors.

He knows their works.

He admits that they possess a *little* strength.

That they had *kept* His Word.

And had never *denied* His name.

And now He proclaims a very wonderful thing. False Jews will fall down before the Christian church. And they

will be compelled to know that Christ loved the Christians.

And now He commends them for keeping the Word of His patience, and promises that He will keep them from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.

He speaks again of His coming, and exhorts them to hold fast so that no man may snatch the crown from off their heads.

Two or three times we are warned of losing our reward. "Let no man beguile you of your reward" Col. 2:18. "Look to yourselves that we lose not those things we have wrought" 2 John 8. "Let no man take thy crown" Rev. 3:11.

The overcomer here has a wonderful variety of recompense held out to him. (a) First he will be a *Pillar* in God's temple. (b) He will find a *permanent* place there. (c) Christ will write His Father's name upon him. (d) The name of the city of God. (e) And he will write His own new name.

Christ has a name which no man knoweth but Himself (Rev. 19:12). That name will express God's estimation and appreciation of Christ. The new name within the white stone will express to every one that receives it, Christ's estimate and appreciation of their life and service. There is also a song sung which no one can sing apart from the one hundred and forty-four thousand.

An Epistle Saturated With Joy

By ERNEST BARKER

(PART 2)

Paul realized the superlative importance of Christians being like-minded. Many times he refers to this matter in his epistles, though he is careful to emphasize the necessity of that likemindedness being "according to Christ Jesus." We are, therefore, not surprised when we read his various exhortations to the Philippians relating to this subject. He desires that they should manifest the same love; that they should be of one accord; that they should esteem each other better than themselves; *that they should have the same mind dwelling in them which was also in Christ Jesus*—the mind of genuine humility and loving obedience. To see these heavenly virtues in his fellow saints would mean

the fulfilment of the Apostle's joy. It is quite possible that when he wrote these injunctions he had before his mind the incident of Euodias and Syntyche who had foolishly allowed something to come between them, thus interrupting their fellowship with the Lord and necessarily with each other. (See Ch. 4:2).

One of the grandest sights on earth is to see a company of God's people thoroughly united. When this condition obtains it implies two things:—(1) such Christians are conspicuously happy among themselves, and (2) they impart a joy to others who are sufficiently spiritually minded to appreciate the importance of Godly unity. Thus we are able to observe the deep significance of Paul's words

"Fulfil Ye My Joy

that ye be likeminded."

Throughout Paul's life and service he ever had in view the judgment seat of Christ. Realizing all that this involved, he desired that, when that time arrived, he would be able to look back upon his previous experience with the glad knowledge that he had not lived his life in vain. And this is exactly what we see in his Philippian epistle. In addition to the exhortations to unity which we have already noticed, he includes others of equal importance. He exhorts them to work out their own salvation with fear and trembling. He exhorts them to do all things without murmurings and disputings. He exhorts them to be blameless and harmless, thereby manifesting themselves to be irreproachable children of God. He exhorts them to shine as luminaries in the midst of a spiritually dark world, at the same time holding forth the word of life. And wherefore all these apostolic injunctions? For two reasons; (1) that those believers might rejoice in the day of Christ that they had been enabled by divine grace so to live to God's glory; and (2) that Paul himself might be enabled to rejoice in that day that he had neither run in vain, nor labored in vain.

The contemplation of Paul's love and devotion to his fellow saints ought to prove an inspiration to us to follow his beautiful example. The apostle was characterized by at least three things—his entire surrender to the will of God; his unswerving loyalty to Christ; and his sacrificial labors on behalf of his fellow Christians.

He would sacrifice anything and everything if only he could help God's children to live lives worth living, and encourage them to be literally fascinated with Christ. Nor did he ever regard this as an irksome duty, but rather as a high and holy privilege. Thus with a heart overflowing with praise, he says, "Yea, and if I be poured forth upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me." Surely this teaches us that one of the most effective means of experiencing joy in our own lives is to live, not for ourselves, but for others.

The Apostle's love to these believers knew no bounds. He had an undying interest in their affairs, always desiring to know how they were progressing in the things of God. Therefore, at great sacrifice to himself, he decided to send Timothy to them in order to obtain first hand news of their welfare. Timothy, being a faithful minister of Christ, was just the man for such a mission. He would be able to lead the saints into a deeper knowledge of their Lord by instructing them in the truth, and encouraging them in the service of God. It ought not, therefore, to be difficult for us to imagine with what joy they would anticipate the visit of Paul's son in the faith, and how great would be his welcome. A further manifestation of Paul's intense love toward these Philippian believers was seen in his attitude relating to Epaphroditus, who was one of their own number, and who, at the risk of his life, had undertaken the hazardous journey from Philippi to Rome in order that he might convey a substantial gift to the beloved Apostle. The strain of that journey had brought on a sickness so serious that for some time Epaphroditus was at death's door, but God graciously raised him up to perform further acts of Christ-like love. It is interesting to observe that Paul designates him his *brother*, and companion in labor, and fellow soldier. Thus we are initiated into the true character of Epaphroditus, who was one of the most loyal servants of Christ mentioned in the Pauline epistles. Little wonder that the Apostle sent him back "the more carefully," realizing, as he did, the value of such a life. Little wonder that Paul delighted to picture the supreme joy which the Philippian believers would ex-

perience upon seeing their faithful representative once more in their midst. Little wonder that Paul exhorted them to receive him in the Lord with all gladness, and to hold all such in highest esteem, seeing that, for the work of Christ, he had brought himself nigh unto death, disregarding even his own life, that he might be enabled to supply that service of love which they had been unable to accomplish through lack of opportunity.

We might indeed thank God for such noble characters as Epaphroditus, and also rejoice in the knowledge that throughout the ages there have existed those whose service for Christ has been seen in a life of genuine sacrifice.

(To be continued)

"The Coming of the Lord Draweth Nigh,"

—JAMES 5:8.

(RUTH 3:18)

He comes, He comes, the Bridegroom comes,

He comes, without delay;
Rub slumber from thy weary eyes,
He may be here today.

He comes, He comes, for years long past,
His Bride has waited long;
Her vigil now, is nearly o'er,
And soon, the nuptial song.

He comes, He comes, O happy day,
For Him and for His Bride;
For Him to have her, all His own,
For her to reach His side.

Lift up your eyes, O waiting One,
His heart is leal, and true;
According to His precious Word,
He comes, He comes, for you.

May the year now opening, find us on
tiptoe of expectancy, for His second ad-
vent.

JOHN FRASER.

"Discord and division become no
Christian. For wolves to worry the lambs
is no wonder, but for one lamb to worry
another is unnatural and monstrous."

"Meditate upon these things; give thy-
self wholly to them, that thy profiting
may appear to all" (1 Tim. 4:15).

The Bible Students Page

By W. E. VINE, M. A.

Notes on Romans

The Theme and Analysis of the Epistle.

In the Epistle to the Romans the Apostle Paul vindicates the *righteousness of God* in His dealings with men, especially His righteousness as revealed in the Gospel, in which is revealed, as the Apostle says in his introduction, "a righteousness of God by faith unto faith" (1:17). With this in view he sets forth the character and effects of the Gospel, showing the means God has adopted by which righteousness can be reckoned to men in spite of their sinful state, and, further, by which His grace and mercy, now brought alike to Jew and Gentile individually, will yet be ministered to them nationally. The prominent teaching of the Epistle is that this plan of salvation is consistent with God's own character and attributes.

With this then before him the Apostle, after his prefatory remarks, necessarily sets forth the condition of the human race in its alienation from God, shewing the effects of the Fall and of the refusal of man to recognize and acknowledge His Creator in the revelation He has given of Himself in nature. In this part of his Epistle he vindicates the righteousness of God in visiting men with wrath because of their sin. Jew and Gentile are thus alike brought under the judgment of God.

All this, however, is only preparatory to an exhibition of the way in which the dislocated relationship between man and God can be adjusted. This has a two-fold side to it—on God's part the means provided in the vicarious death of His Son, on man's part the one thing necessary, faith. Having laid the foundation of the adjustment of the relationship between man and Himself in the death of Christ, God calls upon the sinner to respond to his mercy simply by exercising faith. Faith introduces him into a life in union with Christ, which is freely given to him on the ground of His death. This is the subject of the section of the Epistle from chapter 3:21 to the end of chapter 5.

The character and power of this new life are shown in the 6th and 8th chapters. In this connection the Apostle takes up in

the 7th chapter the subject of the Law, by way of contrast. While showing its inherent perfection he at the same time shows its inability to re-establish the lost relation between God and man, to impart eternal life and to produce righteousness in the life. It is an external force, the effect of which is to reveal the power and exceeding sinfulness of sin. In contrast to this is the internal force of the new life in Christ, which operates by the indwelling of Christ Himself through the Holy Spirit. In the next part of the Epistle, chapters 9 to 11, still "justifying the ways of God with men," he shows how the Divine dealings with the nation of Israel and the Gentile nations are consistent with God's own sovereignty and righteousness, and how salvation is to be brought to all solely on the ground of faith. In these eleven chapters the Apostle displays the sovereign grace of God in spite of the Fall and its consequences, first in the case of those who accept the Divine conditions, and then eventually in national deliverance and blessing in the coming age.

From the 12th chapter onward the Epistle is occupied with the effects of the Gospel as seen in the conduct of Christians in their various relations and duties Godward and manward. These constitute the outward expressions and manifestations of the inward life received in Christ through the Gospel.

The whole Epistle thus may be viewed under the three headings of *light, love and life*, in that order. The first part reveals God as light, in all His holiness and righteousness, and in contrast to the darkness of man's state. Then comes the revelation of God's love in Christ as exhibited at the Cross. Thirdly, as the outcome of the Divine love, we see the Divine life, into which the believer is brought through union with Christ and the effects of which are seen in his conduct.

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 (4) Postscript, 16.21-27.
 (To be continued)

INTERCESSION

By SAMUEL TAYLOR

The Editor of "Intercession" would appreciate accounts of answers to prayer received by readers of this page. Please send communications to: Samuel Taylor, Box 588, Arnprior, Ont., Canada.

Philosophy of Prayer

(4) Principles of Prayer

Prayer is governed by laws or principles. It is of the utmost importance that the person who would prevail in prayer be acquainted with these principles, and obey them. Failure to observe its conditions may result in prayer's being unanswered, as in the case of a woman of Canaan who asked "amiss" when she appealed to the Lord as "Son of David," and to whom He answered "not a word" (Matt. 15:22-23), until she addressed Him as "Lord" (vs. 25-28); or it may result in God's granting the request, but not for blessing, as in the case of Israel when "He gave them their request; but sent leanness into their soul" (Ps. 106:15).

In this chapter principles affecting The Man of Prayer, The Motive of Prayer, The Matter of Prayer, and The Manner of Prayer are pointed out.

The Man of Prayer

"The fervent supplication of the *righteous man* has much power" (Jas. 5:16, New Trans.). "The righteous man" is the person who is righteous not only judicially (see Rom. 4), but practically (see Jas. 2); the one who "doeth righteousness" (1 John 3:7). Practical righteousness is a prime requirement of prevailing

prayer. In harmony with this principle, Peter exhorts: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered" (1 Pet. 3:7 R. V.); and, the Psalmist testifies: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John 3:20-21).

Our Lord lays down a two-fold condition of prayer, bearing on the practical life, in John 15:7, "If ye abide in Me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." The first term of our Lord's dual condition involves *attachment to Him, communion with Him, and dependence on Him*; while the second involves *knowledge and obedience*. "If we abide in Him and His words abide in us, we shall have a mind in conformity with His, and so ask what we will and it shall be done unto us" (R. Elliot). Such considerations lead naturally to our next point.

Requests for Prayer

Pray for the staff of Light and Liberty.

Pray that depression in business may not occasion suppression of Gospel effort.

Pray for the salvation of three young men.

Praise God for answering a request that appeared some time ago in Light and Liberty. That prayer concerned the home conditions of a certain family.

Pray that assemblies may be kept true to the Word of God.

MR. J. C. M. DAWSON, B. A., a well known ministering brother in the British Isles has been laid aside for some time with heart trouble. Please pray that it may please God to strengthen our brother so that he may serve the Lord publicly again.

Praise God for answering a prayer request published in this column.

Notes on First Corinthians

By A. N. O'BRIEN

Chapter One

When this epistle was written there had been for five or six years a thriving church at Corinth. The Apostle to the Gentiles had labored there for "a year and six months" (Acts 18:11) and "much people" had been saved and gathered together. Gospel work was begun in the synagogue and continued in the home of Crispus. Many of the Corinthians "hearing believed, and were baptized," Acts 18:4, 7, 8.

Paul includes with himself Sosthenes, who is mentioned in the history of the work in Corinth (Acts 18:17) not however as a disciple. He may have been one, or may have been converted later. The whole responsibility of the epistle, however, is assumed by Paul, and its inspiration asserted, as well, 14:37.

The epistle is addressed to "the church of God which is at Corinth." They were "Sanctified in Christ Jesus" and saints by calling, which is the meaning of the words, leaving out italicised additions to the text. Paul is a *called* apostle, they were *called* saints. Besides being written to the Corinthians, this epistle is addressed to "all that in every place call upon the name of Jesus Christ our Lord" v. 2. It is then as applicable to present day things as it was to that church, and it addresses itself to all who profess Christianity.

He wishes them "grace and peace," from God and from the Lord Jesus Christ, v. 3. His heart goes up to God in thanksgiving, not for their devotedness, but that they were "enriched by Him, in all utterance, and in all knowledge," v. 5. Great speakers were among them and well-taught men. They came behind in no gift with which God had enriched the church. They surely should have been a model church in every way. They were "waiting for the coming (appearing, or revelation) of our Lord Jesus Christ" (v. 7), Who would "confirm them to the end, blameless in the day of our Lord Jesus Christ," v. 8. "God is faithful" whatever *they* were, and by Him they had been "called unto the fellowship of His Son Jesus Christ," v. 9. Unable to praise the saints

at Corinth, the Apostle falls back upon the unchanging faithfulness of God. How different this introduction to the church at Corinth from that to saints at Rome (Rom. 1:8) or to the church at Thessalonica, or at Philippi! There he could rejoice in their faith and devotedness, but no such note of joy is seen in his address to Corinth.

At once he plunges into the difficulties which existed among them. By the Name of Our Lord Jesus Christ he besought them to seek unity of mind and of judgment, v. 10. Anything else dishonored that name.

He Dreaded Divisions

Things had not reached open rupture yet, but there were "contentions" (strifes) among them. He names his informants, for he would not take up a charge without knowing that it was true. The believers were ranging themselves around favorite teachers, whom he would not name, so he uses his own name and that of Apollos and Cephas. Some even made the name of Christ a party name, v. 12. Thus conspicuous gift was a curse instead of the blessing which it should have been, and knowledge was puffing up its possessors, as also those who admired their special preacher. How sad, yet how common this is, to this day! Was Christ divided, that they should foster divisions? Was Paul, or Apollos, or Cephas worthy of a following, or of having their names called upon the saints of God? Had they been baptized in the name of an apostle? v. 13. Personally he had baptized only very few of them, v. 14. They were baptized however, as Acts 18:8 declares, but it was done by other men, not by Paul. There is no discrediting of believer's baptism, however, in the statement that he had not baptized them. His special mission was not "to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect" v. 17. "The preaching (word, or story) of the cross is to them that perish (or, are lost) foolishness; but unto us which are saved it is the power of God," v. 18. What folly, in the eyes of men to be telling over

and over a story of the death of Christ! Yet what power that story has upon the saved among men!

God's purpose is to "destroy the wisdom of the wise," v. 19. Human wisdom is the wandering of the mind of the natural man, estranged, as it is, from God. It can never help in the pursuit of the knowledge of God. God has made it all foolishness, v. 20. In His wise plans, the world cannot know God by its wisdom (v. 21) but He saves those who believe in "the preaching," that is in the preaching of the cross. It is not "foolish preaching" but, literally "the foolishness of the preaching." Jews wish a sign, and Greeks are intoxicated with the delusion of their own wisdom, but the servants of God "preach Christ crucified." Jews stumble at it, Greeks despise it, but the *called* are saved by it, v. 23. It is to them "Christ the power of God, and the wisdom of God," v. 24. He reaches men, not through their fancied wisdom, but through their consciences. When the sense of sin is awakened in them, and conscience is lashing them, what music there is in the story of the cross! A crucified Christ is God's answer to man's guilt. His blood cleanses from all sin, 1 John 1:7.

The complete setting aside of all man's greatness was evidenced in the classes saved in Corinth. Among them were "not many wise, not many mighty, not many noble (high-born, or of royal blood)." God had chosen, in sovereign election, the foolish, the weak, the base (low-born), the despised, yea those who were nobodies to rebuke pride of wisdom, or of position, v. 28. All this "that no flesh should glory in His presence," v. 29.

All believers are not only saved, but "in Christ Jesus," v. 30. Of God, and in Christ,—what wonderful truths! Christ is made unto us wisdom from God, both righteousness and sanctification (holiness) and redemption," v. 30. We need no other wisdom; and He is our righteousness, and our holiness now, and will bring even our bodies into realized redemption at His coming. So "he that glorieth let him glory in the Lord," v. 31.

"Joab was about the most popular man in David's time, yet there is no mention of him in the list of David's worthies."

QUESTIONS and ANSWERS

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

Question No. 18—"He was buried and He rose again, according to the Scriptures," 1 Cor. 15:4. What Scriptures? Please give chapter and verse.

Question No. 17—Is it scriptural to use individual cups at the Lord's table?

One could readily and rightly answer this question with a straight "No," as the thought of individual cups is neither expressed, nor implied in the Scriptures. Nor is it implied in the hymns used at the table of the Lord. In Scripture and in our hymns it is always "cup," never "cups."

The bread and the cup should set forth the spiritual truths with which they are connected. One of these truths is *oneness*. An old hymn used fifty years ago, contained these words,

"One the body; one the bread" and "One the blessing, one the cup." Is not this one of the prominent thoughts brought before us in 1 Cor. 10:16, 17? In our estimation the individual cup does not set forth this precious truth, but is opposed to it.

But it would not be wise to stop here, for many of those who care for the flock of God are deeply exercised about the physical welfare of those under their care, as well as for their spiritual prosperity. It is a well-known fact that some diseases, are readily communicated to others by the use of a common cup. But this could be avoided without individual cups. In one case known to us a brother afflicted with T. B. thankfully partook of the cup after all others had used it. This was an individual case and could be easily dealt with. But in this state (Colorado) and in adjacent states the matter assumes larger proportions. Many throng to these parts, hoping to obtain a cure, or, at least, relief. In some assemblies, such sufferers are provided with sterilized and wrapped spoons, with which a little wine is taken from the cup and drunk.

This, we believe, prevents the communication of disease, as effectually as the individual cup, and is not opposed to the underlying spiritual truth. R. F. VARDER

The question as to the use of a plurality of cups at the Lord's Supper cannot be settled either by the opinion of the wisest men or by long established usage. The right way to arrive at an answer is (1) to ascertain from Scripture the divine thought or thoughts connected with the cup and (2) to enquire whether there is anything inconsistent therewith in the use of more cups than one by a company of Christians assembled to eat the Lord's Supper.

The teaching as to the symbolism of the cup is given us by Paul in two chapters of 1 Corinthians: (a) In chapter 11: 25 the cup is said to be "the new testament in my blood" (quoting the very words of Christ). That is, it sets before us the blessings of the new covenant based upon, or ratified by, His death. One of the principal terms of the new covenant is *the forgiveness of sins* (Jeremiah 31:33, 34), and to this the Lord refers in connection with the cup in Matthew 26:28. But the new covenant, based on the blood of Christ, is made primarily with Israel, though all its spiritual benefits are ours in Christianity.

(b) So we have, in contrast with Israel, another thing, in 1 Cor. 10:16, a communion, or a fellowship, formed in the present through the blood of Christ. There are other fellowships in the world: there is, for instance, the great fellowship of the Freemasons, a formidable rival to Christianity in that (in certain lines) it purports to purvey the same class of goods: mutual help, benevolence, friendship, etc. But the great fellowship of Christianity, a community in the world bearing the name of Christ, is based on His blood, and in partaking of the cup we signify our membership in this communion.

Thus the thought of *unity* is not connected with the cup. The loaf of bread sets forth the unity of the church. But we must detach our minds from the material symbols if we would understand their true significance. Actually thousands of loaves are used every first day of the week. Yet the truth of the "one loaf" remains. And thousands of cups are used. Yet it remains true of the church:

"One holy cup she blesses,
Partake one holy food."

We conclude, therefore, that if any

assembly of 300 use one cup, three cups, thirty cups, or three hundred cups, the vital significance of the cup is not affected in the least.

H. P. BARKER.

It is not possible to answer question No. 17 "Is it scriptural to use individual cups at the Lord's table?" by a "thus saith the Lord," for scripture does not contain direct instruction on the subject.

The writer has been a participant of the Lord's Supper for fifty years, with as few as five, as many as eight hundred, and regularly around forty. For the five there was one cup, for the eight hundred several cups, for the forty two cups. In reality the factor determining the number of cups to use was the number of participants. It would take too long to serve a great number with one cup. Then we were in a meeting with just sixteen participants, and each one had an individual cup.

Of recent years a mild agitation has arisen as to the danger of communicable diseases being carried by the common use of the communion cup. No one could positively say that such a danger is not present, but it would be difficult, if not impossible, to prove in any particular case that infection had been conveyed by its use. We remember hearing, several years ago, of a Christian physician with tuberculosis, who carried a spoon with him to the meeting, and dipped from the cup his participation, rather than touch it with his lips to endanger others. His medical knowledge and experience made him careful for others. Personally we are in favor of the use of individual cups, but would not try to force their use on an assembly where there were conscientious objectors.

Are we in danger of being over-occupied with the lesser things, and overlook the weightier matters of this sacred ordinance? Why not as well discuss whether the cup should be glass, china or silver as the number to be used. When we celebrate the Lord's Supper is it not of the "fruit of the vine," which the cup or cups contain, that our Lord said, "This is my blood shed for you?" The spiritual mind will look beyond the ordinance and its necessary utensils, whether they be one or many, to the risen Lord crowned with glory and honor, who at its institution said, "Do this in remembrance of me."

—WINSOR CHASE.

The Young Believers Page

Creation

By W. A. TROTT

In introducing this subject, I would remind you of a remark of Prof. T. H. Huxley. On one occasion he wrote:—"it is vain to discuss a supposed coincidence between Genesis and science, unless we have first settled on the one hand what Genesis says, and on the other hand, what Science says." Failure to comply with this dictum has led to conflict on both sides—has led to confusion and unnecessary conflict in interpreting the Bible record.

Conflict, or apparent conflict, arises from two factors. The first is that of a faulty exegesis of the Bible; and the second, mistaking Scientific Theory for Scientific Fact; and theologians have been too anxious in the past to interpret the Word of God in the light of the passing phases of Science that they were acquainted with.

It may be that some of us have read the Justifications for Genesis in the Light of Science that were written fifty or more years ago. I am thinking of such writings as those of Hitchcock, Buckland, Hugh Miller, Pye Smith, and others, who, in the light of the Science of their day, interpreted Genesis 1. Well, they were over anxious; they were impatient; they could not wait, so they tried to reconcile the Scripture with the Science of their day. The Scientific conclusions then stated no longer hold, and if one seeks their interpretation from passing phases of Science, it follows that when the Science becomes out of date, your theology is gone with it.

Therefore we ought to approach this subject somewhat carefully. Very often when a Scientist is attacking the Scripture it will be found on examination that he is attacking a faulty explanation of a particular passage. First of all, we must be sure that we are rightly interpreting the record and secondly, we must be sure that the Science we are dealing with is fact, assured, verified, tested, and not mere theory.

Again we must constantly remember that in many things

Science Has Not Reached Finality.

We need not be troubled because Scientists

contradict and point out discrepancies between the Bible and Scientific belief. Let us find refuge in the fact that the Science of today will probably be on the scrap-heap tomorrow. I would remind you that even "Assured results" are not stable. For things which were long ago settled and taken to be assured, such as gravitation, is now being questioned by relativity. Furthermore, I would say, she never will reach finality; because in the last analysis she is not dealing with natural law. Behind natural law is He who "upholdeth all things by the Word of His power"—and this power cannot be analyzed in the laboratory.

Then we must remember that Genesis 1 was not written for Scientific purposes; it was not written to teach the children of Israel Science; nor to satisfy their curiosity as to how things came to be—its purpose is religious. It stands as the preface to a book which is decidedly religious, dealing principally with problems of the soul and man's relationship to God. The chapter forms the introduction to the Bible, and establishes three facts:—

(1) The relation of all things to God, and that behind all created things there lies personality.

(2) The second fact that this chapter sets before us is the relations subsisting between God and man. Here is a man on the earth in the enjoyment of life, surrounded by every form of life equally as wonderful as himself—has he no relation to the Creator? or to created things? The Bible professes to deal with these questions and to point out that there is a relation subsisting between God and man and all around.

(3) This constitutes the ground of human responsibility. At the very opening of the book, the Bible sets forth the fact that man is God's handiwork; that there is a relationship subsisting between them both—that man is in a position of responsibility to obey Him who brought him forth. This constitutes also the ground of all subsequent revelation.

Hence the persistency of attack. If one can bring to nought Genesis 1 you see what happens—human responsibility is annihilated. So Satan is very anxious to get rid of these chapters in order that

Man shall not feel his responsibility to answer to God. But let us remember this, that, although Genesis was not written to teach Science, nevertheless, if it is true, it will agree with the broad principles of assured scientific results, for God is the author of both the Book and the Universe, both of which speak of Him. So then we can bring this to the test, that when there are assured results we shall find them corresponding exactly with what we have recorded here in the book of Genesis.

Now let us try and interpret this record, for until we do this we do not understand our own case, and we must understand it thoroughly. If we are to meet an objector we must not only understand our own case, but we must understand his also.

* * * *

Now in looking briefly at Genesis 1, I want to bring before you first of all the general characteristics of the chapter, and the first fact I would have you remember is this:—

1. *The record is simple*; it is void of scientific technicalities and yet it is not unscientific. If one has endeavored to read a Scientific book of today, written by a man that is high up in technical Science, it is found very difficult to understand, and the Children of Israel would never have understood this book, if it was written in the language of 1931 Science.

2. *It is a revelation*; it is a record of revealed facts, not theories. We cannot gain knowledge of creation from any other source but revelation. Man was not there; the only source then, from which he can gain any knowledge of what happened, must be from God. This chapter is not theoretical. Do not be misled by the critical statements about theories of Hebrew Cosmogony. The Jews are only the custodians of the Word; the record was delivered to them, not spun out of their imagination.

3. *This narrative is unique*; it stands in striking contrast to other cosmogonies. The creation accounts of other nations all commence with chaos; they all commence with a watery abyss, and these accounts tell of things coming up out of the waters. Genesis 1 is in striking contrast—"In the beginning God created the heavens and the earth." When the Babylonian creation tablets are interpreted, what

account of creation do we have? Simply this, that right back in the past, the gods had a quarrel, and there was a quarrel between Tiamat and the other gods. They chose Marduk as their hero and defender, and him they sent out to fight Tiamat. He fought with Tiamat and cut the goddess in half; with one-half he made the heavens and the other half the earth. Can you see any likeness in the two accounts? These critical men of today, simply glory in the fact that Genesis came from that!!! I cannot understand their intelligence, nor their sense of values.

4. *It is progressive*, moving from matter to low forms of life, then from the low forms of life to animal life, and then to man. Progressive but *not* Evolutionary. Progress and evolution are two different things. One believes in progress and growth, but one does not believe in evolution.

5. *It is complete*. Nothing can be added, yet there is much which may be gathered to illumine what is there.

The chapter sets forth creation in all its vastness and simplicity, and its classification as it came from the hand of God. The subject dealt with in the chapter is that of three aspects of God's creatorial work:—

1. V. 1. "In the beginning God created the heavens and the earth."—Construction—Creation.

V. 2 (a) "And the earth was without form and void; and darkness was upon the face of the deep." Here you have destruction or desolation, chaos.

V. 2 to chapter 2, v. 3. (b) God's work of reconstruction or cosmos.

We have then three aspects of God's creatorial work—construction, destruction, and reconstruction, or to put it in other words, we have creation, chaos, and cosmos. This work consisted of a twofold process; His process of working is described by two words—creating and making. Creating is the bringing into existence; making is the origination of new forms, by new adaptations of things already created and existing. Two different things. One is bringing into being and the other is the using of things which are created for the purpose for which God intended them. It is interesting to observe that there are three different Hebrew words in this chapter which describe this twofold

process. You have the word "create" occurring six times which represents the Hebrew word "Bara," it means "to create" in the absolute, in the sense of bringing in something entirely new—throughout Scripture it is used only of the work of God.

We have occurring seven times, the words "make" or "made." The Hebrew word is *Asah*, translated variously; "to ordain," "to appoint" and "to set." Actually it means "to arrange" or "appoint" and always implies the use of materials which are already in existence.

For the formation of man, the Hebrew word "*Yatsah*" is used—the forming or fashioning as the potter does the clay.

Then, for those who are interested there is a point I would like to suggest concerning the literary structure of the chapter. It seems to me, in reading it through several times, that its construction is one of alternation. Commencing from verse 3 you have right throughout the chapter, a Divine command followed by an explanatory comment. i. e. v. 3 (a) The Divine command—"and God said let there be light." Now the comment thereon is "and there was light." So, right throughout the chapter the command is always "God says" and the Divine comment is brought before us by the phrase "it was so" or "and God made" or its equivalent. It is very helpful to note that as you read the chapter, the subsequent clauses throw light on the Divine command.

(To be continued)

CURRENT EVENTS

By T. BAIRD

Divers Currents

The currents of life and time are bearing us along in their turbulent course faster than most seem to realize. The near approach of 1932 is a serious reminder of that solemn fact. Every recurring year brings the saints of God nearer their home in the eternal heavens, while the same years carry the non-Christian toward the everlasting abyss of impenetrable darkness. An inventory of our future prospects would be an excellent exercise for us all. We

hear of some dying in unutterable agony, while others sleep on in a state of coma. May no such state be ours. "WHEN WE COME TO DIE MAY WE HAVE NOTHING TO DO BUT DIE."

The Lethal Cup

Again this proposal in being seriously raised by medical men. It has long been practiced upon *animals*; but *human beings* are not *beasts*. The sufferings of cancer patients may be greatly mitigated by opiates, without actually taking life.

Rome in The Rapids

All is not well in the Vatican. South America is in the throes of revolution, and Spain has declared against the tyranny of the papacy. The Pope and Mussolini have met for a patched up peace. Both of them are usurpers. Neither of them have any right to be *where* they are, or *what* they are; and now it only remains to see who is to be the "BOSS" in Italy.

A Vocabulary of 850 Words

Some years ago our ears were dinned to death with a new language entitled "Esperanto." Now it is rarely used or even heard of. It was supposed to be a universal language and to draw all mankind into the use of one common speech. It might have been useful in European countries where it could be easily taught amongst European nations, but how would it operate in India or Africa? Before education was compulsory the average working man was supposed to be able to express all his desires and feelings in 500 words. Now the number is raised to 850.

1932

Nineteen hundred and thirty-two,
We welcome you—and bid adieu
To nineteen hundred and thirty-one.
And so time cycles come and go,
Thou art the same, and ever so,
The Great Eternal One.

Throughout this coming unknown year,
We trust thee, Lord, without a fear,
Thou art the Faithful One.
We will walk humbly at thy side,
And in thy shadow will confide,
Till traveling days are done.

T. Baird



The Office Window

By
JAMES F. SPINK

The Editors, Management
and Staff join in wishing
every reader of
Light and Liberty
A Happy New Year

"The Lord shall preserve thy going
out and thy coming in from this time
forth, and even for evermore" (Psalm
121:8).

1932

A New Year now peeps above the horizon. What it will bring for each one of us, we cannot tell. Changes are sure to come, for this world is full of changes, but one thing is certain that soon we shall behold the face of Him "Whom having not seen, ye love; in whom, though now, ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." The secrets enfolded in the bosom of the new year are known to God alone and we are satisfied, for He knoweth what is best for His people. We can look up into the face of our Father, and can say; "THOU ART THE SAME," "THOU REMAINEST." "Jesus Christ the same yesterday, and today and forever" (Heb. 13:8).

The Young Believers Page

This page has been placed at the disposal of our younger brethren and sisters to help them in relation to the difficulties that they are constantly meeting in their schools, colleges, offices, and workshops.

There is no doubt that the "Modernistic" theories concerning the Bible are very popular indeed. They are abundantly reported in the press. They crop up in many religious journals. The knowledge of them is being imparted in our elementary schools, high schools, and colleges. Every young man and woman today has to face the issue concerning the Scriptures in the light of modernism.

How are we going to meet this modernist invasion? In the first place it is no use hurling invectives. We must face these problems—we must examine the position and test it at all points—and we must be fair, and we must be honest. To refuse this is to be guilty of intellectual and moral dishonesty.

We are accustomed to divorce intellect and affection; God does not. Intellect void of affection results in philosophy. Affection devoid of intelligence results in sentimentalism. We have to steer a middle course, avoiding the coldness of the one and the folly of the other.

Our first series in this department deals with the "CREATION," and Christian parents and teachers should draw attention to this page and thus help their children and scholars to rightly understand the Scriptures of Truth. Scripture is in perfect harmony with TRUE SCIENCE as affirmed in a manifesto drawn up and signed by 617 scientific men, many of them the most eminent in the world. This manifesto is now in the Bodleian Library of Oxford, England. It declares that the time will come when the two records will be seen to agree in every particular.

SIR WILLIAM DAWSON late president of the McGill University, and a leading Geologist says; "Genesis 1 does not contradict what geologists tell us about the way the strata of rock and fossil remains have been formed, but the sacred narrative confirms the geologist." Mr. Trott handles the subject in a very able manner, and all should read these articles. Mr. Alfred Gibbs will follow this series with some practical truths specially suited for young people after which the subject of "EVOLUTION" by W. A. Trott will be dealt with.

The Aim of The Sunday School

Every Sunday School teacher should read the weighty words from the pen of our esteemed brother, C. F. Hogg, in the Sunday School Corner of this issue.

"Most Important"

By Harold P. Barker contains a message that is much needed today. It would profit us all to read 1 Corinthians 13 after we have read this article.

"The Holy Spirit"

By H. H. Snell. We purpose publishing several articles on the Holy Spirit by this writer, because they contain truth that is needed for our time.

The Sunday School Corner

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

The Aim of The Sunday School

Notes of an Address by C. F. HOGG,
London, England

"The Sower went forth to sow . . .
the Sower soweth the Word."

—MARK 4:3, 14.

Now sowing is a work of faith; "Thou knowest not the work of God who doeth all . . . thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." Therefore the Gospel-sower neither observes the wind nor regards the clouds, lest, rejecting the counsel of God for the wisdom of man, he should withhold his hand (Eccl. 11:4-6).

Moreover, since the seed comes to fruitfulness only in the "honest and good heart," that, hearing the word, "accepts" and "understands" it, and since this "heart" no human eye can discern, therefore the sower "sows beside all waters," for it is God alone who gives increase (Luke 8:15; Mark 8:20; Matt. 13:23; Isa. 32:20; 1 Cor. 3:7).

Then patience must have its work perfected. "The husbandman (the farmer) waiteth for the precious fruit of the earth, being patient over it, until it receive the early and the latter rain;" then appear, "first the blade, then the ear, then the full corn in the ear" (Jas. 5:7; Mark 4:28). And because the Gospel-sower "knoweth not how the seed should spring up and grow," therefore he trusts, obeys, and waits, well aware that he cannot get ahead of God. He knows, moreover, that as the seed is God's seed, so is the harvest God's harvest, and that at "the consummation of the age," the sower shall receive his reward (Jas. 5:7; Mark 4:27, 28; Matt. 13:39; 1 Thess. 2:19).

Having considered well these laws of the "Lord of the Harvest," the Sunday School teacher will not be in a hurry to snatch here and there a handful of unripened grain. It was a lie from the first that "the King's business required haste;" it never has, it never will. "Precious fruit" is worth waiting for, premature garnering disappoints all concerned. True wisdom awaits the testimony of the years, and

looks to eternity, not to time, for the vindication of service. The fruit that abides is the fruit that counts.

The purpose of the Sunday School then is, primarily, to impart to the young a knowledge of the Bible as the record of God's revelation of Himself to men, divinely inspired and therefore the sole source of such knowledge, and the final authority by which every religious teaching must be tested. The ultimate object in view is the regeneration of the individual through faith in the Lord Jesus Christ. Let it be remembered, however, that while the necessity for regeneration may be taught, regeneration itself is always and only the work of the Spirit of God.

It is important that this order should be observed, for if the regeneration of the child is made the immediate object, the teacher may be tempted to assume that a profession of believing is necessarily a sign of "inward grace." And thus the influence of the teacher—and the same is true of parents—may produce a feeble and temporary simulation of that which only the Spirit of God can accomplish.

Two things must be kept in mind in this connection. It is no more within the power of the teacher, or parent, to produce regeneration in the tender heart of a child, than it is within any human power to produce it in a hardened sinner. This may sound obvious, but it is all too easily forgotten.

The second thing to be borne in mind is that the child (and in this respect, at least, some seem never to grow up!) naturally takes the line of least resistance. Certain insects and animals assume a protective coloring, coats that so harmonize with their surroundings that they are not conspicuous by contrast and so escape drawing attention to themselves. So under the unwisely-used influence of the parent, teacher, or class leader, children often make a profession because to do so makes it easier in the home and saves from embarrassing questions; or in a mission, the "herd instinct," the fear of being different, induces professions of conversion more or less because they are in the fashion in the little world in which the child moves.

Of course, under the circumstances

The Work of the Lord in Many Lands

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

UNITED STATES

Mr. C. F. Hogg gave appreciated ministry in the Austin Hall and Laflin Street Hall in Chicago.

David Blackburn and Frank Detweiler are preaching in school-houses near Huntington, W. Va.

A. B. Rodgers is having a week's meetings in the North End Bible Hall, St. Louis and goes on to Memphis, Tenn.

T. Baird spent the Tuesdays of November in Union City. A flourishing Assembly was established years ago with a tent operated by the late E. A. Ainslie and T. Baird. Mr. Baird also visited Rutherford, Newark, Kearney, Brooklyn, Tenafly, Ridgefield Park, Yonkers and Jersey City.

Brynmawr Conference on Thanksgiving day was well attended. Hall being filled to its utmost capacity. Brethren W. P. Douglas,

T. Baird, James Waugh, and Samuel McEwan bore the brunt of the ministry.

Central Gospel Chapel, Des Moines. James F. Spink has just had a splendid two weeks of gospel meetings. Good attendance. Saints and sinners alike were stirred and blessed. One known conversion. T. E. McC.

Waterbury Conference was very well attended. Word was ministered by Messrs. Conaway, Thorpe, Bernard, Ferguson and others. Ministry much appreciated.

Providence, R. I. Mr. J. Ferguson had some meetings in the Gospel Hall, 700 North Main Street, with blessing.

Chicago—The Annual Conference of Believers held at Thanksgiving was larger than ever, and in spite of acute depression, the offering on Lord's Day was in excess of the year before. The word was ministered by J. A. Clark, C. F. Hogg, A. N. O'Brien, James

THE AIM OF THE SUNDAY SCHOOL—Continued from Page 25

thus suggested regeneration often does take place, and many who have confessed Christ in early years have maintained that confession to the end of life. With how many, on the other hand, has the profession been as the early dew that passes with the opening of the day?

Hence another danger that may be more than merely threatening—the danger of unreal baptism following unreal profession, and of the consequent association of unregenerate persons with the Church, to its detriment and theirs, for such elements will demand to be catered to, and will lower the spiritual tone of the whole. Unregenerate youth craves entertainment, and too often religious entertainment is provided; whereas regenerate youth desires "the sincere milk of the Word that they may grow thereby unto salvation" (1 Pet. 2:2).

We can teach—communicate knowledge; we cannot regenerate—impart life. We can secure a lip confession; we cannot produce faith. We can supply a religious vocabulary; we cannot provide a spiritual experience. It is easier to manufacture hypocrites than saints. The true method in dealing with children is not that of emo-

tional appeal, but of instructing the mind in the Word of God, thereby providing the material on which the Spirit of God can work. The conventional antithesis between head and heart is false; Scripture does not countenance it, for there the heart is the seat of the intelligence and of the will, but rarely of the emotions. Hence in selecting hymns it should not be forgotten that singing is "unto God," and if it is to be well pleasing to Him or profitable to the singers, must not be with the voice only but "with the understanding also" (Col. 3:16; 1 Cor. 14:15).

The primary object of the Sunday School, then, is to impart the knowledge of the Scriptures to the young, that, in some measure, they may learn what is the "chastening and admonition of the Lord" (Eph. 6:4). The typical Sunday School lesson is provided in Ps. 34:11-22, with its appropriate beginning, "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Enthusiasm is not enough—the Sunday School teacher must have an intelligent interest in, and understanding of, the children and the Bible, the knowledge of which it is his business to impart.

F. Spink, Alfred Gibbs and Harold Harper. The ministry was varied and edifying. The Saturday afternoon session was set aside for reports of the Lord's work, when quite a number of Evangelists gave encouraging reports.

During the four days conference over One Thousand extra meals were served above the previous record. Those responsible for this important part of the conference are to be congratulated on their splendid service in handling such large crowds. J. C. P.

There is no doubt but what the Conference has outgrown the accommodation, and the conveners are looking out for larger premises to hold the "Jubilee" conference, if the Lord has not taken His people home.

Chicago—Through the courtesy of the **Moody Bible Institute**, Mr. J. A. Clark, Mr. C. F. Hogg and Mr. A. N. O'Brien were each enabled to give a message over **W M B I**. **James F. Spink and Harold Harper** preached the Gospel in the Princess Theatre during the noon hour for one week; these messages were broadcasted by the **W M B I**.

New York City. The Thanksgiving Conference was a time of profit to all. Bible Institute Auditorium filled. Brethren C. F. Jennings, Richard Hill, Thomas, and McKenzie ministered the word.

Hartford, Conn. Rowland Hill had a week of ministry which was appreciated.

Kearney, N. J.—A very happy evening was spent under the leadership of Mr. Paul Mitchell. The guests of the meeting were Mr. **John Thompson**, who has been 40 years associated with the assembly, and Mr. **David Lyon** who has been Superintendent of the Sunday School for 25 years and Mr. **Thomas Baird** who has spent 40 years in the Lord's work in many lands. Each were presented with a beautiful Telechron clock to remind them that time was ever on the wing.

James Slip Mission, New York, still pursues its happy, useful service. Some converts including Spanish believers were baptized in Palisades Park Hall on December 6th. John Ferguson spoke on "Five Baptism's."

P. Hoogandam had some interesting meetings in Rutherford with a new chart "from Egypt to Canaan." Is now at Hackensack.

Patterson, N. J., New Assembly Hall situated in Graham Avenue and Ellison Street was opened on December 6th. A large number of Christians assembled. T. Baird and Hugh McEwan gave solemn and suitable messages. Mr. McEwan continues with gospel meetings.

Fort Dodge, Iowa—David Lawrence of

Numa, Iowa, held meetings the first Sunday in our newly rented hall, November 29th. The following Thursday **James F. Spink** of Chicago began meetings which lasted for a week. Attendance was good each night. One known conversion, others deeply concerned. L. G. W.

Oakland, California—Our conference just ended was a season of blessing to all. The Lord's people were helped, comforted, and cheered and one young man professed faith in our Lord Jesus Christ. Those ministering the word were: H. P. Barker, William Hill, W. M. Rae, John Rankin, John Hunt, D. R. Charles, W. C. Arnold, H. K. Bailey. Mr. Barker stayed on for two weeks.

Providence, R. I.—Owing to the remodeling of the building which we have rented for the last 20 years the Providence Assembly have had to move from 850 Westminster street to their new location at 533 Broad street, Providence. The correspondent remains the same as before—Archibald Murdoch, 14 Sand Pond Road, Norwood, R. I.

Colorado Springs, Colorado, Bro. Varder writes—"Things are going on steadily here. Nineteen of us remembered the Lord together last Lord's day. The Lord is blessing both the public and the private testimony of His people, besides answering their prayers. Eight have professed to receive Christ since the meetings began in July.

Bro. J. A. Clarke, of Africa, was with us for three days. His ministry was much appreciated."

Brethren Nottage concluded their mission in Philadelphia with a baptismal service on December 6th when seven persons were immersed. Many others are expected to be baptized. They intend to resume service there again soon. They have opened another campaign in a new district of New York. The place of meeting is at 400 Manhattan Avenue at 117th Street. This new hall is called Rehoboth Gospel Chapel, and is to be regarded as an extension of the work in 133rd Street, New York City.

Kensington Gospel Meeting, Buffalo. "We had our first Conference on Thanksgiving day. Harold Harper and Albert Horton gave us heart-searching messages. About 225 were present. We are encouraged in our work here."

Pasadena Avenue Gospel Hall, Flint, Mich. Opening of new hall took place Saturday, November 15th, in the form of a "social" meeting for workers and friends. The following ten days the ministry of the Word was engaged

in by our brethren, Chas. Innes of Brantford, Ontario, A. N. O'Brien, and Richard Hill of New York. Ministry was rich, helpful and enjoyed by all. Meetings were very well attended. Hall seats over 200. Prayer is asked that "new hall" may be the "new-birth" place of many poor souls. Sunday school also increasing weekly, and prospects good.

D. Kirkcaldy.

Irving Park, Chicago, Ill.—"We have just concluded a series of meetings in the Irving Park Gospel Hall, Chicago, Ill., with our Bro. Harold Harper who was with us in the beginning of the work and has continued to help us from time to time. The special meetings which lasted for five weeks were preceded by much prayer and exercise of heart on the part of the saints who were longing to see souls reached and saved. One week was spent in ministering the Word to the hearts of believers, after which the gospel went forth illustrated by a large chart entitled "The Scroll of Time." The interest and attendance were sustained. At times the hall was filled to capacity. We know of twelve who trusted our Lord Jesus Christ, among them being some real trophies of grace. Six had been Roman Catholics, and one a Spiritualist who was delivered from wicked spirits. Thus were our hearts made glad to see this movement of God in our midst."

Kanorado, Kansas—On November 25th Bro. John Walden was married to Miss Frances DeBauge. Brother J. O. Brown has handed the Gospel Car over to them for pioneer work in needy fields.

CANADA

Olivet Hall, Toronto. Adam Ferguson of Chicago, John Duncan of Hamilton, and Fred Peer of Belleville gave help in the gospel during November. The young people's services held on Monday evenings were largely attended and our brethren's ministry was very helpful.

William Hynd of Hamilton has been conducting meetings at Foxmead and Warminster during the last six months. Quite a number professed faith in Christ. 29 were baptized, including one 74 years of age.

Brother T. H. Maynard has been laboring in Lake Cowichan, B. C., for fifteen months. At the beginning of that period he bought a house boat which had been used for a dance hall, and converted it into a gospel hall and a residence. Attendance has been good and interest in the gospel encouraging. He has also developed a Sunday School. **G. O. Benner** has

recently given two weeks help in gospel meetings, with good attendance and interest. The boat house is on the river and right in the middle of the town. Bro. Maynard lives in the house all alone. He only knows of one brother and his wife in the town, so this is virgin soil. It is a logging town, and very needy. He says "I would be grateful for prayerful remembrance."

W. Wilson has been at Winnipeg for the last three weeks having encouraging meetings in the following halls around this big city—Bethany, St. James, St. Vital and Ebenezer. The word has been greatly appreciated, and confessedly helpful. Also a few gospel meetings at Mill Creek, a place some 45 miles from the city, where a nice work is being carried on by the Winnipeg brethren. On returning home he will visit saints at Minnitonas, Melfort and Prince Albert.

Bro. A. B. Miller has also been holding meetings at St. Vital and Ebenezer halls in Winnipeg.

Sioux Lookout, Ont.—**Mr. Frank Dowkes** from the west held a series of meetings in the Gospel Hall, October 30th to November 19th. The attendance was good and believers profited by the ministry. The various charts used simplified the setting forth the truth and were particularly helpful to young believers.

MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH
Secretaries

AFRICA

A farewell meeting was held in Austin Gospel Hall, Chicago, Ill., on Saturday evening, December 5th, for **Mr. Adam Ferguson**, commended for the service of the Lord in Africa. **Mr. C. F. Hogg** and **Mr. Alfred P. Gibbs** gave very fitting messages for the occasion. Brother Ferguson sailed from New York on December 11th for Scotland, from where, after a visit with his parents and home folks, he will proceed to South Africa, to join our brother **Edwin S. Gibbs** at Izingolweni.

A request for prayer comes from **Mr. Gross** in Nigeria "for the raising up of native laborers from among the Igalas, as many places are desiring teachers. At one especially, quite a number of people seemed really to desire to know how to be saved."

CHINA

Miss Janet R. Wilson, of Shih-tao, writes:

"The 'No God' Society is gaining in numbers, especially among the youth of the land. Lads still in their teens confidently declare that there is no God, so 'why preach about Him', say they. This is being taught in many of the schools. The colporteurs used to find a ready sale for the Scripture portions among the school boys. Now they are forbidden to buy, and in one school about four miles from here the teacher ordered the books they had purchased, twenty in all, to be burned. The colporteur learned this when paying his next visit to that village. The boys were eager to have the Gospel tracts, but the colporteur suggested they too might be burned. 'Ah', said they, 'we'll not tell the teacher we have these'. However, this same colporteur is able to tell of another school teacher who advises the boys to buy and read the books, 'for they are good books', he says. And again, yet another, who invited the colporteur to explain the doctrine contained in the books to his pupils.

INDIA

From Godaveri District, Miss Morgan asks prayer for two high caste families who are believing in Christ, that they may be shown how to come out for Him. Without protection, their lives and those of the missionaries would be endangered.

Miss Bygrave tells us the sad tidings of the drowning of a teacher belonging to the Kollegal Orphanage. In crossing a stream two of the girls got out of their depth, and Miss Anderson, in trying to rescue them, did the same. These three were rescued, but this young woman, Michal, in seeking to help was carried down stream, and no one could get near her. Her Christian father had only lost his wife in June. Miss Bygrave is leaving in September for Canada, and her address will be 103 Eaton Avenue, Toronto.

Mr. and Mrs. Crawford J. Tilsley and daughter Joy sailed from England on December 9th, returning to India.

ADDRESSES

John Ferguson, 13573 Kentucky Avenue, Detroit, Michigan.

Mr. James Crawford, so long associated with the Assembly at Pawtucket, is now with the Assembly at 700 N. Main Street, Providence.

Foxmead Assembly, Ontario. Mr. George Orr, R. R. I., Coldwater, Ont.

Copper-Cliff, Ontario. Mr. T. Camige, Box 376, Copper Cliff, Ont.

Robt. Hoy, Poste Restante, Vichy, (Allier) France.

"WITH THE LORD"



Chicago, Illinois. Our beloved brother in Christ, John W. Stevenson, departed this life, Friday, December 4, 1931, at the age of 65 years. He was born in Keith, Scotland, and born again in Dundee, forty-six years ago. He came to the United States making Chicago his residence in the year 1888 and has been associated with the South-side Assembly, now known as 86th and Bishop Streets ever since. His departure was sudden and a severe shock to his surviving family and many friends, (being preceded in death by his beloved wife and companion two months previously). He witnessed a consistent testimony for his Lord to saint and sinner and we will greatly miss his timely word of exhortation and his stirring gospel appeal. The funeral was held in the Gospel Hall, 86th and Bishop Streets, very well attended by former business friends, with a large representation from the assemblies in the Chicago and out-lying districts. Brethren James Gilbert and Tom Pollard conducted the services in the hall, and brother, Edward Miller, spoke to a large gathering at the grave.

Concerning Our Dear Brother, Mr. John W. Stevenson

It seemed good to me having had perfect

understanding of all things from the very first to say a word in regard to the power of the love of Christ as exhibited in the young life of John W. Stevenson. I think of him in the language of Jeremiah, chapter 2, verses 2 and 3.

"I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

Israel was holiness unto the Lord, and the first fruits of His increase."

I met John W. Stevenson in my sister's home in Dundee, Scotland, January 10, 1885. During our conversation I felt after the manner of the Apostle Paul when he was writing to the Galatians, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). Desiring to see Christ formed in him I said to him, "John, are you a Christian?" He rebuffed me with this answer, "Attend to your own business and I will attend to mine." A short time later he beckoned me to go outside the house with him where we stood talking and reading the Scriptures for about two hours. We were standing under the light of the street lamp and he was reading John 3:36.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

As he was reading and pondering this Scripture, the clock in the church tower about one block away began to strike the midnight hour, when like a flash the truth of Salvation dawned upon him and he received Jesus Christ as His personal Savior.

From the very first he gave unmistakable evidence of repentance toward God and faith in our Lord Jesus Christ, so much so, that he was the conversation of all who had known him. Everything of a worldly nature had to go, all filthiness of flesh and spirit were cleansed, things that were quite lawful but not expedient to his growth in grace and knowledge of our Lord and Savior Jesus Christ were immediately disposed of. This remarkable change came to pass without any instruction from anyone with regard to his path as a Christian. He read his own Bible continually, morning, noon, and night. Altho he loved to hear others read the Bible in public and expound same it was thru his private reading of the Scripture and prayer he was getting to know God and becoming a partaker of the Divine Nature, having escaped the corruption that is in the world through lust, (2 Peter 1:4).

He at once sought the company of fellow Christians, associating with Christians gathering simply as such, in Bank Street Gospel Hall, Dundee, Scotland, where he soon became one whose praise was in the gospel.

He came to Chicago in the year 1888, and soon was found in the front ranks with those who preached the gospel in the open air, being admirably fitted for that branch of the Lord's work, and he continued on until that voice stilled in death, but like one of old, he being dead yet speaketh.

During the year 1928 he and I visited Dundee. We went to the same spot where he was saved. He took off his hat and with tears streaming down his face, he thanked God for the salvation that came to him that night and had kept him thru life. George Gordon.

Bro. Wm. K. Craig, of Garnett, Kansas went home on Wednesday evening, December 2nd. He had been sick for months, but was very happy in the Lord, and longing to go home. His sister wrote, a few hours before his death, "Most of the time he is praising the Lord, and giving to each of us precious portions of the Word of God. On Sunday and on Monday evenings he called in some of the Lord's people and spoke so sweetly to them." A widow, two sons and a sister mourn his loss, but are glad that his sufferings are over.

Miss Florence Kemp fell asleep on November 18th at the age of 26. An invalid for years, but since her salvation in 1922 she longed to go home. She was associated with the Kanorado Assembly, and brother J. O. Brown spoke to a large company of unsaved at her funeral.

Our Sister, Margaret Cloe, died November 28th, age 27, at her parents' home in Council Bluffs, Iowa. She has been an invalid with tuberculosis for ten years, most of which was spent in Phoenix, Arizona. She was saved there in August, 1929, and was in happy fellowship in the Phoenix Assembly for a year or more. Omaha Christians were greatly blessed by visiting her during the closing months of her life. At the funeral, A. B. Rodgers preached to a large company of relatives and friends.

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Landing On The New Year's Shore

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

"Jesus saith unto them, Bring of the fish which ye have now caught." (Jno. 21:9, 10).

We came to the land this morning,
The shore of a glad New Year:
But Jesus was there before us,
To welcome, and feed, and cheer:
The fire of His love was burning,
The bread and the fish were there,
The food of His own providing,
A table with heavenly fare.

He knew we were cold and weary,
He knew we had toiled all night.
And so He was there to meet us,
In the dawn of the New Year's light.
And the voice of this New Year's greeting
Was, "Tired ones, come and dine:
And strengthen your human weakness,
With food that gives strength divine."

Then speaking a word of knowledge,
He said with familiar tone,
"Now bring of the fish ye have netted,
The fish I have made your own."
Oh! blessed are they who meet Him
The first on the New Year's shore:
And blessed are they who breakfast
With Christ upon heavenly store.

Who lay at His feet successes,
The fish that their hands have caught:
The many uncounted favors,
The Master through them has wrought.
Art come to the land this morning,
The shore of another year?
The Lord will be there before you,
To welcome and feed and cheer.

WILLIAM LUFF.