



# 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

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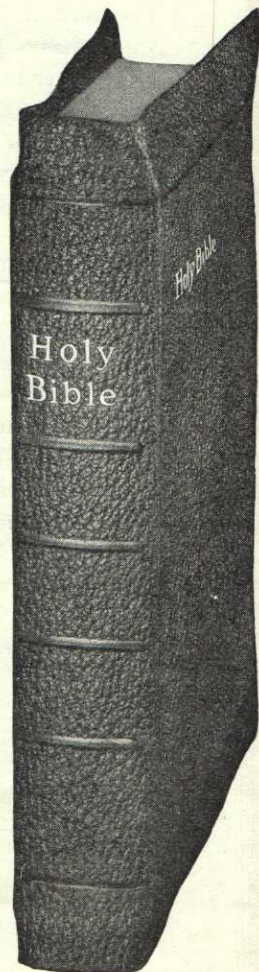
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# Grace

By J. N. DARBY

Grace deals with all men upon one common ground, that of being sinners; it levels their moral condition, and comes only to those who have need of it (Luke 5: 31,32). This, man cannot bear; what he is always seeking to do is to make a difference between righteousness and unrighteousness in man, so that himself may have a certain character before others. Slighting God's righteousness, and magnifying our own, always go together.

On the other hand, there is sometimes the thought, that grace implies God's passing by sin. But no; quite the contrary! Grace supposes sin to be so horribly bad a thing, that God cannot tolerate it. Were it in the power of man, after being unrighteous and evil, to patch up his ways, and mend himself so as to stand before God, there would be no need of grace. The very fact of Jehovah's being gracious, shows sin to be so evil a thing, that, man being a sinner, his state is utterly ruined and hopeless, and nothing but free grace will do for him—can meet his need.

The triumph of grace is seen in this, that when man's enmity had cast out Jesus from the earth, God's love brought in salvation by that very act—came in to atone for the sins of those who had rejected Him. In the view of the fullest development of man's sin, faith sees the fullest manifestation of God's grace. Where does faith see the greatest depth of man's sin and hatred of God? In the cross; and at the same glance it sees the greatest extent of God's triumphant love and mercy to man. The spear of the soldier, which pierced the side of Jesus, only brought out that which spoke of forgiveness.

I have got away from grace, if I have the slightest doubt or hesitation about God's love. I shall then be saying, "I am unhappy, because I am not what I should like to be;" but that is not what the question is. The real question is, whether God is what we should like Him to be—whether Jesus is all that we could wish. If the consciousness of what we are, of what we

find in ourselves, has any other effect than, while it humbles us, to increase our adoration of what God is, we are off the ground of pure grace. Faith never makes what is in my heart its object, but God's revelation of Himself in grace. If we stop halfway and see nothing but the law, it will just discover to us our condemnation, and prove us to be "without strength." If God allows us enough to show us our true state, there is just where grace meets us.

## The Grace of God Is So Unlimited,

so full, so perfect, that if we get for a moment out of the presence of God, we cannot have the true consciousness of it; we have no strength to apprehend it; and if we attempt to learn it out of His presence, we shall only turn it to licentiousness.

If we look at the simple fact of what grace is, it has no limit, no bounds. Be we what we may (and we cannot be worse than we are), in spite of all that, what God is towards us is love. Neither our joy nor our peace is dependent upon what we are to God, but on what He is to us; and this is grace.

Grace supposes all the sin and evil that is in us, and is the blessed revelation that through Jesus all the sin and evil has been put away. A single sin is more horrible to God than a thousand sins, nay, than all the sins in the world, are to us. And yet, with the fullest consciousness of what we are, all that God is pleased to be toward us is love. At the same time we must remember that the object and necessary effect of grace is to bring our souls into communion with God; to sanctify us by bringing us really to know God and to love Him. Therefore, the knowledge of grace is the true source of sanctification.

A man may see sin to be a deadly thing, and he may see that nothing which defiles can enter into the presence of God: his conscience may be brought to a true conviction of sin; yet this is not "tasting that Jehovah is gracious." It is a very good thing to be brought even to that, for I am then tasting that Jehovah is right-

eous; but then I must not stop there: sin without grace would put me in a hopeless state. I cannot say that God ought to be gracious; but I can say, if ignorant of His grace, that He ought to cast me, as a sinner, away from His presence, because He is righteous. Thus we see that we learn what God is to us, not by our own thoughts, but by what He has revealed Himself to be; and this is "the God of all grace." The moment I understand that I am a sinful man, and yet that it was because Jehovah knew the full extent of my sin, and what

its hatefulness was, that He came to me, I understand what grace is. Faith makes me see that God is greater than my sin: it is not that my sin is greater than God. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." As soon as I believe Jesus to be the Son of God, I see that God has come to me because I was a sinner, and could not go to Him. This is grace.

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Footnote—We are indebted to Mr. Harvey Miller of Chicago for sending us this article.—J. F. S.

## Belshazzar's Feast

By J. G. BELLETT

*(Continued from Last Issue)*

**(Extracted)**

And what, I ask, is the effort to deck out the world to enjoy it and to boast of it while Jesus is rejected by its citizens? Is it not a thing in kindred spirit with this? The rejection of Christ is forgotten, yea despised, for that is gloried in which continues the word, "We will not have this man to reign over us." Is not this somewhat of taking of the choice vessels of God's house in the very day of their captivity to make merry with them?

The present moment may surely thus remind us of Belshazzar's feast. Gods of gold and of silver, of brass and iron and of wood are praised. The resources and capabilities of the world are displayed, thoughtless of its rejection of Christ. And are any of the captivity at the king's feast? Israel was captive, together with the vessels of the temple. Would any of them be so thoughtless as to make merry with the king who was despising the spoils of that house? Would any of the servants of the rejected nobleman take part with the citizens in setting forth the wonders of their blood-stained land? (See Luke 11.)

The mind turns with these thoughts to the present moment. It cannot refuse to give itself in some sort and in some measure to the subject of the "Great Exhibition."

The Lord of old scattered the nations. (See Gen. 11.) This was judgment on a

bold attempt of theirs, when they were of one speech and one language, to make themselves independent of God. And has He reversed that judgment? There is, indeed, an appointed time when it will be reversed. Jerusalem shall be a center, and Shiloh a gathering object. The nations will flock to Zion there to see the king in His beauty. And none of them there, we may say, shall appear before the Lord empty. The tributes of all the lands shall beautify the place of God's sanctuary. The fruits of Midian and of Ephah shall be there, and incense from Sheba, the flocks of Kedar and the rams of Nebaioth, the glory of Lebanon, the forces of the Gentiles, all shall flock there like doves to their windows, and kings shall minister there. Gold, too, shall be for brass, silver for iron, brass for wood, and iron for stones. All shall be for glory and beauty in the earth then. But this is still future. This is for the "world to come," after the Redeemer has come out of Zion, and turned away ungodliness from Jacob. (See Isa. 59 and Rom. 11.)

The reversing of the judgment of scattering at Babel is left for the kingdom of God at Jerusalem. He that scattered must gather. He is Lord of the nations. "The powers that be are ordained of God." It is His pleasure that they should be scattered nations still, for one universal monarchy is appointed of God for Jesus only—as it is

written, "Every knee shall confess that Jesus Christ is Lord to the glory of God the Father." "His dominion shall be from sea to sea, and from the river to the ends of the earth."

The name of Jesus was, indeed, proposed as a gathering object in the day of Pentecost. Tongues were then cloven, as they had been at Babel. But it was to reunite what had been severed. But this proposal, like every other on God's part to man, was disappointed. The hard, unbelieving heart did this. And what is man now proposing? He who refused God's proposal to gather to Jesus in the power and presence of the Holy Ghost, is proposing to gather to himself. He will exalt himself, as at Babel. He will be independent of God. He will be like the Most High. The beast will issue his decrees on pain of death; his mark will be received on the forehead, and all the world will wonder after him (Rev. 13). This is in the prospect of the world's history. He who will not let Christ be exalted will surely seek to exalt himself. And such an one is man.

Isaiah, anticipating in the Spirit the last days, warns the people of God against saying "a confederacy" in common with the world around them, (chap. 8), and I ask myself and others, Do we in deed and in faith receive these notices from the prophets? Do we judge that man will thus exalt himself and confederate—thus gathering around himself? And, if we treat these warnings of the character of the last days as divine, can we doubt from all we see and hear that man has already begun to practise his hand in kindred attempts and efforts which shall issue in all this?

The world, according to the Scriptures of God, is a lost and judged thing. It is incapable of recovery. The word of God does not, in a single passage of it, warrant the thought that it can be advanced or cultivated for God. He has judged it, though in grace the judgment tarries, and the longsuffering of God is salvation. But the world, as a system, is past all hope of recovery till the judgment be executed. But confederacy is an attempt to fix the world in its present condition, to settle it, though it be in departure from God and

in enmity against Christ. This was the thought of Babel of old.

### **Separation of His Own Out of the World Is God's Way Now.**

And this separation is the deepest and most thorough judgment that could be passed upon the world. This is a more complete judgment of it than by the waters of the flood, or by the plagues of Egypt, or by the sword of Joshua. The withdrawal or separation of all that God owns bespeaks final thoughts about the world, and not merely the purifying of it from present corruptions, as by the waters of Noah, in order to put it on a fresh trial. The trial of it is over, the judgment of it is pronounced, and the delay is but for the salvation of the elect. The attitude of the church, that is separation from the earth, and heavenly calling, tells us of the full moral condemnation of the course of things here. And thus the church judges the world. Her position and calling does so.

The servants of the departed nobleman very well knew that the country of the "citizens" has very great resources and very great capabilities, and they know that in due season such will be both used and displayed. But they cannot allow this thought while that country is as it is now—stained with the blood of their rejected Master. The cry, "We will not have this man to reign over us," is ever in their ears. And with that cry from the land can they, in company with the citizens who raised it and still keep it up (for the character of the world, as we have seen from scripture, is unalterably fixed), be occupied in investigating and producing the treasures of their country and the skill of its people, and glory in the thought of the common advancement?

They cannot, when alive to the character of the place where they are, and awake, as they ever should be, to the cry which followed the rejected Jesus as He left it—they cannot. The cup of the Lord's indignation is to go round the nations, and they must drink it. An awful reverse this will be from Belshazzar passing the wine among his courtiers and concubines in the cups of the Lord's house. And solemn it is

in those nations feasting and praising the gods of gold, and of silver, of iron, of brass and of wood, while such a handwriting is on the wall against them. If not on the walls of the palace it is in the books of the prophets. (Psa.75; Jer.25.)

## Was Peter Ever in Rome?

By ALEXANDER HAMILTON

The above question is one of grave importance, and of very great interest to the Roman Catholic Church. If it is found to be a fact, that Peter never entered the city of Rome, then he never was Pope. If this is true, then the bottom falls out of the whole system of Roman Catholicism. In the writings of the Pseudo Clementine of the second century is propounded a theory that Peter was the first Pope of Rome for 25 years, but without one word of authentic proof, either from reliable history or Scriptural authority; so that Peter's primacy rests on the testimony of this false and heretical teacher, which, when examined by *inspired Scripture*, is found to be a tissue of falsehoods. His primacy rests on a very sandy foundation, and not on the "Rock" *ensitue*. Here are *ten inspired facts* from Scripture:

1. After the martyrdom of Stephen, we find Peter preaching in Judea. Acts 8. 34-35 A.D.

2. Again Peter is found preaching in the house of Cornelius. Acts 10. 41-42 A.D.

3. Next we find Peter imprisoned by Herod. Acts 12. 44-45 A.D.

4. Again we find Peter in Jerusalem, with Paul and Barnabas, at the Council regarding Circumcision; it was agreed by this council that Paul and Barnabas should go to the Gentiles, and Peter, James and John to the circumcision, therefore Peter's ministry was not to Rome but eastward to the Jews. Acts 15:7. 52-53 A.D.

5. We next find Peter in Antioch, where Paul "withstood him to the face" because he was to be blamed. Gal.2:7-21. 52-53 A.D. Note Peter's movements were eastwards towards Babylon and provinces, where his first converts resided (Acts 2), not Rome-wards. About this date the Emperor of

Rome had ordered "all Jews to depart from Rome." Acts 18:2. 51-52 A.D.

6. When Paul wrote his epistle to the Church in Rome he sent "greetings" to thirty or forty Christians, but no mention is made of Peter being there. When Priscilla and Aquila came from Rome, though "the church met in their house" in Rome, they never mention Peter. Why? Because he was not there. Rom.16:1-15. 60-61 A.D.

7. When Paul wrote his last letter to Timothy from the Roman prison shortly before his martyrdom, he says "*only Luke* is with me" (2 Tim.4:10,11). If Peter had been Bishop or Pope in Rome, why no mention of him by Paul? At that time there were no Jewish Christians in Rome, as Claudius had cleared all Jews out (and Peter's ministry was to them), hence no necessity for Peter there. 65-66 A.D.

8. When Paul was a prisoner in Rome "he dwelt two whole years in his own hired house." If Peter had been there would he not have visited Paul like the other Christians? But there is not a hint that such a person as Peter was in Rome. Acts 28:30,31. 62-63 A.D.

9. When Paul wrote from his prison in Rome to Philemon regarding Onesimus he mentions certain brethren (Phil.23) but not a word about Peter. Acts 28:30,31. 63-64 A.D.

10. Lastly we have Peter's own recorded statement by the Holy Spirit in 1 Peter 5:13,14, writing from Babylon to the Churches of the Asiatic provinces. Compare Acts 2 with 1 Peter 1:1. Here is Peter's explanation of where he was during the closing years of his ministry. Peter was over 2,000 miles distant from Paul! 60-61 A.D.

Paul was called to preach to the Gentiles, Peter to the Jews, who were scattered in great numbers over the provinces right around Babylon, many of whom were converted through Peter on the day of Pentecost. Acts 2. What more natural than that he should "feed" these sheep and lambs as his Lord had bidden him? John 21:15-17.

The Heretic Clementine taught that Babylon was Rome. Why should the Holy Ghost write Babylon if He meant Rome?

The fact is Babylon means Babylon in Scripture, and Rome means Rome; Jerusalem, Jerusalem; and Corinth, Corinth.

Could there be better proof adduced than that from Holy Writ? Could a fact be established more conclusively about Peter's movements than what has been set out above? It is evident that Peter never set foot in Rome. We defy Pope or Cardinal to contradict it. Can the reader set aside God's blessed Word and accept tradition instead? Where, then, is their boasted confidence in Peter's Primacy? Where is the "Rock" they have rested on for ages? Gone forever! We ask our beloved countrymen not to rest on Rome's Popes or Cardinals, Priests or Clergymen, but on the atoning work of the Lord Jesus. He died for sinners, and He welcomes freely "all who come unto God by Him."

May this be the experience of my beloved reader, whether Catholic or Protestant.

## Why Christ Must Return: Because of His Promises

By W. E. TOCHER, Belfast

We read about "exceeding great and precious promises." Where are they? In the Grand old Book! We are told, "Seek and ye shall find." Like the gems of earth but infinitely more precious than any glittering stones, they are scattered and well worth seeking. When you find them, fear not, if you are a child of God, to make them your own. They are your real treasures.

Perhaps you are one who has lost confidence in promises, because you have had so many given to you by man, which were as quickly broken as they were made, so that, the mention of promises fails to arouse your interest.

These now put before you are not such as those which have disappointed you; they are true, for they come from One who is more than man, even the Son of God.

The night of betrayal had come; the dark shadow of our sins had already appeared upon the edge of the "Sun of Right-

eousness." While He sat in the upper room with His disciples, the chill of a dreadful crisis had fallen upon their spirits. They had just heard that one of their number was to betray Him. Then Peter had been told that he would deny his Lord, that all the talk about laying down his life for his Master was but vanity. Undoubtedly such searching truths had troubled them, and a gloom had come over their hearts. Hopes had been high. Only a few days back they had been in the triumphal procession, palm branches and cloaks had strewn the way, Hosannas to the King of Israel had sounded in their ears. Glad were their hearts on the way to Jerusalem, but now they are in "the city of the great king," sitting at table with Him, and, strange to say, He had made their hearts sad. Truth is sure to trouble those who are not in line with Him.

His love for them was not diminished by the knowledge of their coming failures. He only brought them down to lift them up. Like oil upon the troubled waters, fell the gracious words, "Let not your heart be troubled; ye believe in God, believe also in Me." In the past, you have believed in the unseen Father, presently, I also shall pass into invisibility, but will be as real as my Father, and as near to you—believe then, in Me.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself." Here, we surely have a precious promise, that after he would go away he would "COME AGAIN." He said, "These things have I spoken unto you, being yet present with you. Ye have heard how I said unto you, I go away, and COME AGAIN UNTO YOU."

Corresponding with these promises is the word in the last chapter of John. "Peter seeing him, (John) saith to Jesus, 'Lord, what shall this man do?' Jesus saith unto him, 'If I will that he tarry till I COME, what is that to thee? Follow thou me.'" That the Lord Jesus "says what He means and means what He says," is recognized by all who truly know Him. This fact stands out in bold relief,

**The Lord Jesus means to COME BACK.** So sure as the promises of His first advent were fulfilled to the letter, in God's time, every one coming to pass, so surely, shall the plain promise of the Bridegroom be fulfilled.

The reason why anyone can doubt the personal return of the Lord Jesus Christ, is a mystery, especially when He has promised to return. Can it be that you have never noticed these promises, or is it that you do not want Him to return, and so you deny the fact? Believer in Jesus, beware of those who have no love for the Lord, and, who then explain away the Word "which cannot be broken." When you meet Mr. "Smooth-it-away" in the pulpit, he is a dangerous person to listen to. "Take heed *what ye hear.*" The words of the Lord, spoken on earth, are weighty; how much more so they must be if He should speak from Heaven! This He has done, for the glorified Lord, who appeared to John on the Isle of Patmos, awakened him to alertness and attention when He spake with a "voice like a trumpet," saying twice over in the last chapter, "Behold I come quickly." Then, to clinch it, to scatter any lingering doubt and to leave no excuse for unbelief, He concluded the "Revelation" by saying, "SURELY, I come quickly."

On the day of Pentecost, when the Lord Jesus sent the Holy Spirit, the promise, "I will come again" was not fulfilled. The Lord Jesus Christ clearly distinguished His own Person from that of the Spirit, when He said, "I will pray the Father, and He shall give you another Comforter." "Another Comforter," does not mean the same Comforter—Christ was going Home—another was to come and take His place.

When Paul was on the horns of a dilemma, saying, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better," the exodus from frail mortality, was not Christ *coming* for him, but a departing to be with Christ. If the falling asleep of Lazarus is an illustration of believers now falling asleep, then it was not the Lord coming for his departing spirit, for *angels* carried him to the abode of bliss. Four days after

this the Lord *came*. What a picture of the COMING ONE! He then raised the sleeper and changed the sorrowing members of the household of Faith from tearful ones to triumphant ones. Thus, and much more will the Lord Jesus Christ do for "His own" when He *comes again*.

"Abraham staggered not at the promise of God through unbelief." Nature, past experiences, reason, circumstances, feelings, were all against his believing a son was to come, but we can almost hear him saying, "EL SHADDAI," the Almighty, who cannot lie, has promised that a son shall come. *I will believe Him*, no matter what seems against the fulfilment! Thus, Abraham glorified God. Now Abraham intensely desired, loved the thought, eagerly wished for, the promised One to come, in fact, was disappointed that he did not come within a year. God did not forget the promise, although He kept His friend waiting for many years. At last, in His good time, Isaac came. What joy came to those who loved his appearing! Strictly speaking, while Abraham looked for a shadow of the first Advent, let us emulate his longing and looking for the SON from Heaven. "For yet a little while and He that shall COME will come and will not tarry."

#### Sincerity and the Young

The young have no respect for compromises; and they discern with a quick eye the worthlessness of petty restrictions and paltry insincerities. But they respect truth and goodness. They cannot have much regard for a faith which *in theory* mortifies the flesh and crucifies the world, but which *in practice* glorifies both, by bowing to the public opinion of the circle in which its possessor may desire to move, and by estimating fellow-creatures not according to their virtue, their integrity, or their nobleness of character, but according to their rank, their wealth, or their culture.

They cannot understand, at least so long as their minds are unsophisticated, how it is possible to *live above* the world, and yet make *success in it*, the prime object of existence; to be *dead to it*, and yet to be as keenly alive as others to all the objects of its ambition.



# The Believer's New Life

By WILLIAM FERGUSON, Detroit

## Romans 6

In the first chapter of Romans we have brought before us in a very striking way the corruption of the Gentiles or the nations; in the second chapter the hypocrisy of those who have a name to live and who are yet dead, is exposed; and in chapter three we have God's indictment of the whole human race, v.23 telling us that "all have sinned and come short of the glory of God." In chapters four and five the question of justification is taken up and it is made plain that faith in Christ alone, in His finished work and shed blood, is the only basis on which God can justify those who have been previously proven guilty and subject to the judgment of God.

The matter of justification being settled, we are introduced in chapter six to certain characteristics of the new life to which the believer is called and a few expressions are used, perhaps a little obscure on the surface, which bring out very forcible what it really means to be a Christian, a follower of the Lord Jesus Christ. In a day of profession (not seldom without any reality) it is well to look for the fruits which must surely be seen in those who are "born from above." The following are a few of the expressions used and a few of the truths connected with them which may be helpful to some:

### Dead to Sin—v. 2

In what respect is the believer dead to sin? In view of the erroneous teaching on this subject so common today, it is well to enquire as to the meaning intended here. The believer is not dead to sin in the sense of being freed from *its presence*. If we say we have no sin (*i.e.*, the root of sin) we deceive ourselves, (1 John 1:8). If we say that we have *not sinned* (*i.e.*, the fruit) we make Him a liar (1 John 1:10). These words were written to children of God, not to the unsaved. The believer is "dead to sin" as far as its power and dominion over him is concerned, as we will see a little farther on. He is also "dead to sin" in that he need have "no conscience of

sins." He need not have sin upon his conscience at all. God has made full provision for the sins of His people. Many there are who allow sin to remain upon their conscience, and thereby suffer many days and nights, perhaps months, of sorrow and anguish; the smile of God's face is gone; they have no seasons of communion with Him which previously had cheered and comforted them; the reason of it all being that they do not betake themselves to Himself (our Great High Priest) and by a heartfelt confession of their sins obtain that grace and mercy which proceeds from His throne. "If we confess our sins, He is faithful and just to forgive us our sins" (1 John 1:9). An illustration of this is seen in the case of David who spent many weary weeks and months out of fellowship with God, with his sin lying hard upon his conscience, and at last the confession is wrung from his lips which, had it taken place before, would have eased him of his heavy load "Against Thee, Thee only, have I sinned and done this evil in Thy sight" (Psa.51:4). How often many of His own today make the same mistake, forgetting that such is the provision that God has made for His own in the priestly work of the Lord Jesus at His right hand that it is unnecessary for us to remain out of fellowship with Himself with sin upon our conscience for any length of time, but by real confession before Him we may prove the reality of the words "dead to sin."

### Baptized Into Jesus Christ—v. 3

Here we have the believer's identification with Christ. The moment one believes on Him to the saving of his soul he is linked up with Him, and one aspect of this linking up is that we are baptized "into His death." It is a real thing to be a Christian. It means that we are done with the old life and the things pertaining to it. Any lack of this in professing Christians at this or any other time cannot do away with the simple truth that the believer in Christ has been baptized "into His death." That which follows in verse 4 is the show-

ing forth of this fact in a very striking way.

#### **Buried with Him by Baptism Into Death—v. 4**

Believer's baptism is brought before us in this portion in all its simplicity and reality. It is a burial. Anything which falls short of being a burial is not scriptural baptism for believers. As the believer goes down into the waters of baptism and is raised up out of that watery grave (it is indeed a grave), he shows forth that he has a desire to obey his Lord and Master, and that henceforth he desires to walk in "newness of life." To have fellowship with any of the "unfruitful works of darkness" (Eph.5:11), to go into any unequal yoke (2 Cor.6:14) or to go in with the world, religiously, politically or socially, is to deny what one professed when the water closed over him in baptism. Coming up out of it signifies a desire to live a new life, a life well-pleasing to God and in accordance with His Word. This life will never be to the liking of the world; will never be understood by the world; will always bring more or less reproach, depending upon the degree in which we walk with Christ; but it is that which God looks for and is pleased with, and it will have its reward in a future day.

#### **Our Old Man Is (Was) Crucified with Him—v. 6**

Here we have reference to the fact that the old nature was put in the place of death at the moment of conversion—when the death of Christ became of benefit to the believer in Him. It is our responsibility to keep the "old nature" in the place of death. In Col.3:5 we are told to "mortify (put to death) therefore your members which are upon the earth." There has to be a continual battle in this respect. Paul found it so and in 1 Cor.9:27 he says "I keep under (or buffet) my body and bring it into subjection." Who is there of those who walk closest to Himself that would be willing to say that this was not a fight in which they had to engage daily, or hourly, or momentarily? Even in the most holy moments, in His own presence, perhaps waiting upon Him in prayer, such are sometimes beset with thoughts and doubt-

ings which can only proceed from the "old nature" within. One good way in which to "mortify" or put to death or keep in the place of death is to "starve." If we would feed more upon God's Word, meditate upon it, give ourselves wholly to it, be much in His own presence, and make His Word the man of our counsel, we would, indeed, be able to prove what it is really to have "our old man crucified with Him."

*(To be Concluded)*

## **Monday Morning**

By GUY H. KING

Why is it that Monday is so different from other days? It certainly is different, as every reader will agree. We all of us have had, at times, that curious "Monday-ish" feeling; but who ever felt "Tuesday-ish"?

Even the Church seems to have recognized this strange distinction, for from early times every day in the week has been adopted for some special remembrance—except Monday. We have Shrove Tuesday, Ash Wednesday, Maundy Thursday, Good Friday, Holy Saturday—but no Monday. There was once a special Monday, but its celebration has long since disappeared. It was the Monday before Lent, when the churches were decorated in penitential blue, and the day was called "Blue Monday." We have had many "blue" Mondays. To be Monday-ish is a recognized unpleasant state which sometimes almost amounts to an illness.

English history, too, records a dark and dreadful day during the siege of Paris, when hundreds of soldiers died from cold or starvation; they named it "Black Monday." So Monday has a rather doubtful reputation; it is the black sheep in the family of seven.

There is doubtless good psychological reason for all this. For the Christian, perhaps, the explanation is to be found (figuratively) in the fact expressed in the words, "They came down from the mountain." Peter, James and John had gone up on to a mountain with the Lord Jesus. There, in His presence, they had had a wonderful experience; they had seen a vi-

sion of Him in (to them) new glory; and they had heard a voice—God's message about Him.

That mountain is Sunday — when we leave the things of the world behind us, when in a very near and real sense we enjoy His presence, and when we get our Vision and our Voice. At the end of a certain Sunday, when he had had a specially happy time, a Christian schoolboy said: "I wish every day was Sunday." Peter said the same sort of thing about that mountain. "It is good for us to be here: let us make three tabernacles." But *not* every day is Sunday; the Valley awaits us; "they came down from the mountain"—and that is Monday morning.

#### **There is DANGER in Monday Morning.**

This is specially true if Sunday has been a good day—because temptation follows so often upon special blessing. It was so with our Lord, and it has been the experience of many of us who have found the day after the close of a mission, or the day after conversion, to be a very trying one. Sometimes we have been so surprised at the strength of Satan's attacks coming so soon after the blessing that we have been taken off our guard and have fallen.

And, moreover, there is the danger of reaction. Some of us are ruled so much by what we call our "feelings," and because the happy feelings of Sunday night give place to rather gloomy feelings on Monday morning we are deceived into supposing that Sunday's blessing, or the Mission blessing, or the conversion blessing, was unreal.

Yes, there certainly is very real danger in Monday morning. "Then cometh the Devil," and Monday is one of his busiest days. But that is only one side of the matter, for:

#### **There is VALUE in Monday Morning.**

It is a great test of the reality of the blessing. It brings us down from the mountain to the ordinary level of everyday life, where we spend most of our time, and where we have to face the usual round of daily duties and difficulties: and the blessing of the mountain is of little practical value unless it can stand the strain of the

dead-level. Some people keep their religion for Sunday use only, and at the end of the day put it carefully away with their Sunday clothes. But what is the good of a religion like that? We want a blessing that can come down to the average life of every day; and if Sunday's blessing is real (and we ourselves are real) it will stand us in good stead during the week.

And, after all, instead of rather dreading Monday morning, we ought really to welcome it, for it is a great opportunity to "work out" Sunday's blessing. We are to be "doers of the word, and not hearers only."

A little chap has gone to bed, and presently father comes home from the city, and when he goes upstairs to kiss his little man "good-night," he pulls out of his pocket a lovely new toy. Oh, how delighted the little fellow is—he is so excited that he can hardly go to sleep, and he hopes very much that the morning will hurry up and come so that he can see "how it goes."

Your Sunday blessing is no new toy, but it is a very wonderful possession, and you ought to long for Monday morning, so that you can see in ordinary life how wonderfully "it works."

Besides, there is a great service awaiting us on Monday morning. Down there in the Valley is many a counterpart of the lunatic boy—men and women with sore hearts and in desperate need whom we can help with the message of the mountain. And perhaps this is the place to remind ourselves that:

#### **There is STRENGTH for Monday Morning.**

We shall need strength if we are to realize the value and overcome the danger of the day, so it is very cheering to read God's unbreakable promise: "As thy days, so shall thy strength be." Those days include Mondays, and whatever the morning's special needs and opportunities, there is always sufficient strength to meet them. "Then cometh the devil" we saw was true of this day, but so is "Then came Jesus," and it is because *He* comes that strength is available. If I will turn my back upon "feelings"—whatever they may happen to be—and just rely upon Him, I shall find

the needed strength step by step. That is why no weekday should be a *weak* day—not even Monday.

So “they came down from the mountain”: but *who* came down? Peter and James and John? Yes; but Jesus came down with them. That is the strength for Monday morning.

## Gems of Truth from the Revised Version

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

### “Brighten Up”

“O spare me that I may brighten up, before I go hence and be no more,” Psa.39:13 (R.V., MARG.).

What a strange prayer for recovery from sickness is this! Laid aside by a serious illness, David had time to review his past life. As he lay thinking, he was convinced that he had not lived as cheerful a life as he might and ought to have done. Convicted of the sin of gloominess, he desired to live a little longer in order that he might make amends for the past. And so he prayed, “O spare me *that I may brighten up*, before I go hence and be no more.”

Of course, undue stress must not be placed upon a radiant countenance. Appearances are not everything. Some of the best and holiest of men have habitually borne sober and serious looks, and some men of the world are naturally gay and light-hearted. Yet, without doubt, a beaming countenance is of great value. For one thing, it makes a direct appeal to the world. A French anarchist was won for Christ by Dr. McAll. But not by anything he said. “It was his face” confessed the man. The lovely Christian countenance of the man of God did what clever arguments could never have accomplished. A young girl casually met Frances Ridley Havergal at a railway station. But the passing sight of that glowing countenance made an indelible impression, and years afterwards she said: “I am so glad that I saw, just once, THAT GOD-SATISFIED FACE.”

*A beaming countenance is a gift from*

God. He is “The health of my countenance” (Psa.43:5). He is the author of a healthy countenance. How does He bestow it? (1) *Sometimes He brightens us up by restoration of physical health.* “How is he today?” “Oh, *much brighter*” we say. The consciousness of regaining health and strength has a wonderful effect upon the countenance. But this is not the possession only of the physically restored. Miss Havergal, with the “God-satisfied face” was an invalid. Certainly the restoration of *spiritual* health always leads to a healthy look. (2) *He gives it by cleansing and cheering the heart* (Prov.15:3). Someone has said that “When sin is in the heart it jumps out upon the face.” True. The face is the index to the life. But the reverse is equally true—when grace is in the heart it, too, jumps out upon the face. (3) *He gives it to those who look to Him.* “They looked unto Him and were radiant” is the American rendering in R.V. of Psa. 34:5. Old Dr. Johnson declared that it was worth a thousand pounds a year to be able to look on the bright side of things. When a man looks to the Lord he is looking on the bright side of things. Look and live is the first message to the soul; live looking is the second.

*“Would you like to know the sweetness  
Of the secret of the Lord?  
Go and hide beneath His shadow—  
This shall then be your reward:  
And whene’er you leave the silence  
Of that happy meeting-place,  
You will bear the shining image  
Of the Master in your face.”*

## Giving

By WILLIAM ROBERTSON, Philadelphia

(Continued from Last Issue)

All who give willingly will also  
**Give Bountifully.**

Concerning the children of Israel we read that in their giving “they brought more than enough for the service of the work, which the Lord commanded to make” (Ex. 36:5, and so Moses had to “restrain the people from bringing, for the stuff they

had was sufficient for all the work, and *too much*" (vs.6,7).

May we imitate the example of God's ancient people in the grace of giving and in doing so fulfill Paul's injunction: "He that giveth, let him do it with *simplicity*" (i.e., with liberality, Rom.12:8 marg.). Thus we will prove that it is "more blessed to give, than to receive."

Here it might be well to say, however, that it is not how much we give, but rather what *it costs* us to give, that pleases the Lord. What precious encouragement is given to the poorest of the saints in these words by Paul, "It is accepted according to *that a man hath*, and not according to *that he hath not*" (2 Cor.8:12). As our Lord sat over against the treasury He saw "the rich casting their gifts" therein; He saw too "a certain poor widow casting in thither *two mites*" (Luke 21:1, 2), and what does *He* say of such an one?—"Verily, I say unto you that this poor widow hath *cast in more* than they all: for all these have of their *abundance* cast in unto the offerings of God: but she of her penury hath cast in *all the living that she had*" (vs.1-4).

Dear fellow saint, your gifts may be very small because of your poverty, but to Him "by Whom actions are weighed," they are of the *highest* value, and in a coming day He will show *His* deep appreciation of your gifts, because of what you had to *deny yourself of*, in order that you might be able to give.

Turning to 1 Cor.16:1,2 we learn three things in connection with

#### Collective Giving.

"Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God had prospered him, that there be no gatherings (i.e., collections) when I come."

This was evidently a special collection for poor saints, and was to be taken upon "the first day of the week" when the saints were gathered together. The *individual* responsibility of each brother and sister to give, is suggested by these words,

"let *every one* of you." Each saint should feel his responsibility to give and not to leave the burden upon a few. Then we have *systematic* giving suggested by the words, "lay by Him in store." The Lord's portion should be systematically laid away from our weekly earnings and this implies an exercise before Him as to the amount given, before we come together. Thirdly, we have *proportionate* giving clearly implied in what follows: "as God hath prospered him." With many it is simply a question of giving a stated amount each week, nothing more, nothing less, even though the Lord may have *prospered* them one week more than another. Our giving should be commensurate with our earnings, otherwise it falls short of the divine command as given by Paul.

Let us now consider what the apostle has to say about

#### Discriminate Giving.

In 1 Tim. 5 two kinds of widows are brought before us. There is the widow who has "children and nephews" (i.e., grandchildren), and the widow who is "a widow indeed," because "desolate" having no relatives to support her. The "children" of the former are charged to "show piety at home" and requite their mother, or their grandmother as the case might be, so that "the church be not charged" (v.16), but concerning the latter, the saints are exhorted to "honor" such an one, because she "continueth in supplication and prayers night and day" (v.5) that God may supply her temporal needs.

From this we learn some have a special *claim* upon the saints, that their need might be met, while others really have no claim whatever, so that discretion is needed to discriminate as to who should and who should not be supported.

Even in giving to those who devote their entire time to preaching or teaching, wisdom is needed in the right distribution of the money given by the assembly for the work of the Lord. The man who goes from assembly to assembly, and these generally the largest assemblies, has not the same exercise that God may supply his need, as the *pioneer* preacher

who is continually breaking up new ground, sometimes in out of the way places. The latter should be particularly remembered, especially if he is a *married* man having a wife and children to support. In any case a *single man* does not need the same support as one who has a wife. Therefore, there is need, again we repeat, to use the Lord's money committed to us in a careful and judicious way.

In closing we would briefly point out the

#### Results of Giving.

We read: "He that soweth sparingly, shall reap also sparingly: and he that soweth bountifully shall reap also bountifully" (2 Cor.9:6). Again we read: "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov.3:9). Our Lord tells us: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the *true riches*? And if ye have not been faithful in that which is *another man's* (i.e., our Lord), who shall give you that which is *your own*?" (i.e., the precious truths of God, see Luke 16: 11, 12). "Charge them," says the Apostle, "that are rich in this world . . . that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves, a good foundation *against the time to come*, that they may lay hold on eternal life" (1 Tim.6: 17,18).

May we rise, beloved fellow-saints, to our responsibility—yea rather, to our holy privilege of giving, what really God has given us, and thus prove that He will be no man's debtor.

"Bring ye all the tithes into the store house, that there may be meat in mine house. And *prove Me* herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal.3: 10).

Exaggerated truth is always error, and leads to the denial of the real truth, and ceases necessarily to be experimental, for what is not true cannot be true in me . . .

## A Study of the Epistle to the Galatians

By JOHN BLOORE, Jersey City

(Continued from Last Issue)

### The Doctrine of Christian Position and Life

This is now developed in a series of balancing and contrastive statements which are of fundamental importance to the truth of the gospel and to the liberty found in Christ.

At the conference, Peter had said: "We believe that we (Jews) shall be saved through the grace of the Lord Jesus, in like manner as they (Gentiles)." What it means to be saved in this manner is the Apostle's argument both against Peter on this occasion, and against the error of the Judaizers. Paul also says: "We being Jews by nature, and not sinners of the Gentiles"—that is relatively speaking, not that they (Jews) were not as much sinners morally, but conceding their great place of privilege and religious purity as compared to the Gentiles afar off as to privilege and immersed in demonized religion, even *we*, says the apostle, "knowing that a man is not justified by works of law, but through faith of Jesus Christ, we also believed on Christ." This enforces justification by faith *alone*, as the following words in the verse demonstrate.

But let us indicate the contrast, yet alternate balancing of these statements thus:

Knowing that a man is not justified by (*ek*) works of law, but through (*dia*) faith of Jesus Christ, we also believed on (*eis*) Christ Jesus that we might be justified by (*ek*) faith of Christ and not by (*ek*) works of law, for not any flesh shall be justified by (*ek*) works of law.

First, Paul states an acknowledged truth. Justification can only be through faith of Jesus Christ, that is, faith must be the instrumental means of realization (the import of the Greek preposition *dia*) and it must have as its object Jesus Christ. The different prepositions used suggest shades of meaning by way of both contrast

and balance. *Ek* is causal in its force, so, what is caused by or comes out of the things spoken of. Therefore out of works of law justification can never proceed, but it does come out of that character of faith here spoken of—faith of Christ, He the object of trust as the One who alone makes it possible. That is enforced by the pivotal statement of the passage—“believed on Christ Jesus.” *Eis* suggests direction, motion toward, so they had turned toward Him instead of the law for justification, it suggests a going away from the one out of the works of which it could not be reached to Him who as the object of the faith made it (such faith) that out of which justification is realized. This is what Christ’s grace has accomplished, it is of the very essence of the gospel.

This then establishes the fundamental Christian principle. The next group of statements is designed to show what a return to law must mean for those who adopt that principle. We may set them out thus:

Now if seeking to be justified in (*en*) Christ, we ourselves were found sinners, is then Christ minister of sin? For if what I then threw down, these things again I build I constitute myself a transgressor.

Again the change of preposition is of interest. It indicates the element or sphere in which we are as justified through and by faith. Note then the developing thought in these statements:

“Justified through faith,” as defining the only instrument to that end on our part.

That what this involves is believing “on Christ”—that is the direction in which faith moves, never toward someone or something else.

“That we might be justified by faith of Christ,” as defining that *such* faith is causal of justification, that only out of it can such a result proceed, thus shutting out works of law.

And that thus we are “justified in Christ,” that is its element or sphere, and that determines the measure of our justification. Thus what is true of Him becomes true of those who believe on Him, whose

faith is the faith of Christ. Marvelous position!

If then Peter had sought this position in doing which he had abandoned law and its works, threw it down so to speak, but was now returning to that system, he but proved himself a transgressor. Was then Christ on whose account he had abandoned law a minister of sin? Such dissimulation implied as much. Viewed in either way such action bore the stamp of transgression. From the standpoint of the truth of the gospel it was unrighteous walk; it was to be found a sinner in having abandoned law if it was again taken up and followed.

If this exposed the serious bearing of the Judaistic teaching, Paul now turns to develop what it means to be “justified in Christ,” thus:

- (a) For I through the law died to the law,
- (b) That I might live to God.
- (a) I have been crucified with Christ,
- (b) But I live, no longer I, but Christ lives in me.

These statements complement one another: a-a, b-b. The way in which I have died to the law is through it being vindicated in its judgment upon me, its sentence being executed upon Christ on the Cross who thus took my place. Viewing that transaction by faith I apply it to myself and say, “I have been crucified with Christ”—I am seen identified with Him there. Thus I died out of the domain of law through its curse having been carried out in Christ bearing the full penalty as my substitute. Through “Christ’s grace” thus shown, and now having “believed on Christ,” I am out of the range of law altogether. But then this is that I might live unto God. This must of necessity be an order of life beyond the sphere of law, and death as well. The way I thus live is defined in the companion statement—“Christ lives in me.” This at once involves resurrection. He who was crucified has been made alive again, and as the living One now lives in those who believe on Him. This is really by the Spirit who is received consequent upon faith in Christ—the subject of the next and later chapters.

So to be justified in Christ means on

the one hand to be free from law since all its claims have been satisfied in the crucifixion of Christ with whom I now stand identified by faith, and on the other to know that it is as having Christ for my life that I now live unto God. I have no other life, judicially my life as a sinner ended through the law having its sentence executed upon me at the cross in the person of my Substitute.

Some might call this merely theoretical. Certainly it is a matter of position to be accepted by faith, but it leads to what is eminently practical as we may learn from the apostle's reference to the life now lived in the flesh, that is, lived in this body amid the circumstances and relationships incident to it. Has law and its works any relation to it? No! "I live in (*en*) faith"—that is the element or atmosphere, as the preposition implies, in which the present mode of Christian life subsists. And it is that faith which is of the Son of God. Such is its character, its object, for participation in life is with that Person. In this from Paul's side we come within the range of John's teaching, for to thus live in faith must mean to abide in the Son and walk even as He walked. It is to breathe the atmosphere in which that blessed Person is known as the source and sustainer of all. It is the sphere of divine, infinite affection proved in a way which faith claims in a deeply touching personal and individual relation, so that to live in faith is to live within the circle of the Son's surpassing love. Here the warmth and wealth of divine relationship such as our sonship implies (a truth later developed) enwraps the judicial truth of our position as "justified in Christ." What could be more blessed, more heavenly in character! May the Spirit lead us into these riches of "Christ's grace."

## Some Key Words to the Epistle to the Hebrews

By RUSSELL ELLIOTT

### Perfect — Perfected

These words are amongst the most prominent words of the epistle, and certainly amongst the most important. They

refer (a) to Christ's present position and office: (b) to His finished work: and (c) to the believer.

### 1. As to Our Lord Himself

He has been made "perfect through sufferings" (v.10). This does not apply to His Person or to His character, but to His present position and office. Our Lord was made a little lower than the angels for the suffering of death, but He is now crowned with glory and honor. In contra-distinction to Adam who began at the top, the Lord Jesus Christ, the Second Man, went to the lowest point possible in enduring the cross, but has now been exalted to the highest. In Person and character He was always perfect; though we are told "He increased in wisdom and stature (or age), and in favor with God and man." But everything was in season and perfect in its time and place, just as the bud is in its season as perfect as the full blown flower.

But as regards office and Priesthood our Lord qualified for this. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." He "was in all points tempted (tried) like as we are, sin apart." Thus He can be touched with the feelings of our infirmities.

His sufferings were of various kinds. He hungered: He was weary: He knew what physical pain meant: and He suffered in sympathy, as when He wept at the grave of Lazarus.

But He is now beyond all this. He has entered into His glory, and thus has become the Leader of our salvation. He is competent and qualified to save us not only from our sins, but in all our infirmities and under all necessities.

*"Touched with a sympathy within  
He knows our feeble frame:  
He knows what sorest trials mean,  
For He has felt the same."*

His perfected state in glory, where no want or woe or weariness can ever be felt again, is the pattern of what our condition will be when as the many sons God is bringing to glory, we are as perfect as He is.

The word "perfect" in this connection



appears again in chapter 5:9. "Being made perfect, He became the author of eternal salvation unto all them that obey Him." Here, again, it is connected with what He suffered. "Though He were a Son, yet learned He obedience by the things which He suffered." He had never been in the place of obedience before. Others had obeyed Him. That path of obedience is to be ours. He learned obedience: we are to "obey Him." If we do, He will never fail us. His strength will be ours on the road, and we shall reach the same goal. The Son is "perfected for evermore" (chap.7:28, see margin).

## 2. As to His Work and Its Effect

In chap.7:19 we read: "The law made nothing perfect;" and in chap.10:1 it is affirmed that the sacrifices of old "could not make the comers thereunto perfect." In contrast with this, we are told (v.14) that "By one offering He hath perfected for ever them that are sanctified." Wherein lies the difference?

The offerings under the law were not perfect. "It is not possible that the blood of bulls and of goats should take away sins." God could find no pleasure in such sacrifices. They had no value in themselves, they had no moral worth, and consequently they were insufficient. The proof of this lies in the fact that they were "offered year by year continually." Had they taken away sins then they would have ceased to be offered. The priests work was never done. There was a "remembrance again made of sins every year."

But Christ needed to offer Himself only once. He could say, "Lo, I come to do Thy will, O God." That is, God found in Him all He wanted. All that He was personally and morally gave infinite value to His sacrifice. All His love, His devotedness, and His obedience ascended to God as a sweet savor, and that at the moment of severest pressure under the judgment of God. And so we read that "through the eternal Spirit He offered Himself without spot to God."

Such an offering never needs to be repeated, and Christ has taken His seat at the right hand of God in proof of it; and the Holy Ghost bears witness to it. The

offering being perfect, the believer is "*perfected* for ever." That is, God sees us in relation to a perfect offering. It is not, of course, that we are perfect in ourselves. The sanctification referred to in vs. 10 and 14 does not refer to an inward sanctification nor to that which is progressive, but to an outward setting apart. We are set apart in relation to the accomplished will of God in the death of Christ.

## 3. The Believer Perfected Forever and Made Perfect

In chapter 10 we read of the believer that he is perfected for ever by one offering. But in chapter 13 we have the statement, "Now the God of peace . . . *make* you perfect." The question might arise, Why do we need to be made perfect, if we are already said to be "perfected for ever"? The difficulty is solved when we see that the passages quoted refer to two entirely different aspects of the subject. We are perfected forever in relation to a perfect work, once accomplished and which never needs to be repeated. In regard to ourselves and our practical life we need to be made perfect. The first has to do with a work God has done outside of us—the work of the Cross. The other to a work inside—the work of the Holy Spirit. There is no contradiction therefore between perfected forever *by one offering*, and "Make you perfect in every good work to do His will, *working in you* that which is well pleasing in His sight" (Heb.13:20,21). This is continuous, the other is completed.

There must be a work within to correspond with the work without. If, as to position, we are perfected forever, because Christ did the will of God in dying for us; then that must be our standard, and nothing less than the will of God must be our object.

"*Perfect* in every good work to do His will." The last four words have their place and importance, for the supreme thing to seek is not merely to do what is good, but to do His will. It is not sufficient to ask whether a work is a "good work." God asks of some what He does not ask of others; and He appoints to each the kind of work He gives each one to do. We cannot

seek anything higher than to do His will, and anything short of this will not suffice. Our Lord Himself could place His own mission to this world on no higher plane than this: "Lo, I come to do Thy will O God." And what gave to His death its value was that it was doing God's will. And as regards ourselves, the same thing is required, only in the particular form which applies to us. Only thus will our life be "well pleasing in His sight."

There is another reference to this aspect of perfect in an earlier chapter. At the end of chapter 5 the writer speaks of two classes amongst God's people. Those who are babes and those who are "of full age" or "perfect" (margin). That is, of full growth. He upbraids them for being in need of milk instead of solid food—never going beyond the beginnings of the doctrine of Christ. He had many things to teach them concerning God's Son, but they were dull of hearing, and he found it hard to instruct them. Is it not much the same today? Many need to be taught "the first principles of the oracles of God." And even those who would not consider themselves ritualists often give a place and importance to forms which they do not possess in Scripture, as if agreement as to an external rite were the beginning and end of everything. This is to remain in spiritual babyhood. May we go on to perfection, remembering that the inspired writer of the epistle to the Hebrews turns the attention of his readers again and again to Christ, and exhorts them to consider Him. What glories he unfolds, beginning with chapter 1 all through! On every page "we see Jesus."

## INTERCESSION

By SAMUEL TAYLOR

Earnest prayer is requested for the young pastor of a congregation of 1500 who has taken a stand for New Testament principles and is seeking to lead the congregation on in the ways of the Lord.

Pray for workers in northern Ontario: Mr. Busby, Mr. Lennox, Mr. Palin, and Mr. Murray.

Doubtless efforts will be made to reach parts not so easily reached in winter.

Remember at the throne of grace the summer's work on the Gaspé Coast, Quebec. Mr. Wm. Belch is laboring there.

Pray for brother Tatham and his fellow-worker who are laboring in the West.

A brother and sister in Texas desire prayer that God will show them where to gather.

A brother in Wisconsin desires prayer that God will raise him up again if it is His will.

Please pray for the following tent workers:

Georgia—David Brinkman, D. Ibbottson, O. Hoffman.

Virginia—G. Hasse and E. Fesche.

Tennessee—F. M. Detweiler and H. Mackay.

North Carolina—J. Smith and McCloud.

Indiana—Bruce Gilbert.

Chicago—Harold Harper, T. B. Nottage.

Cleveland—David Lawrence.

California—James F. Spink, E. K. Bailey.

Ontario—William Hynd.

Detroit—B. M. Nottage.

Please pray for Mr. and Mrs. H. Mitchell of Kous, Egypt, who are working in the gospel along the Nile River. A new meeting has been established at Korn Garee. The Sunday School at Serhag has been crowded out and hundreds more to be brought in.

In our April issue we inserted a prayer request from one of our readers as follows: "Please pray that Mauroism may not disrupt our assemblies." The request came because of a division in one of the American Assemblies over the teachings of Mr. Mauro.

While we do not agree with Brother Mauro's teachings as to the Kingdom, nor with his criticism of the Scofield Bible, we wish to say that we have the highest respect for Mr. Mauro personally. We have no desire to do him an injustice nor to create a wrong impression. We offer this explanation, and think it would have been better to have inserted "the teachings of Mr. Mauro" in place of the word "Mauroism."

We do not believe Mr. Mauro's teachings should be a cause for division among God's people, nor do we think that his teaching is to be at all compared with that of "Buchmanism" to which reference was made on the same page, though of course, not connected with the prayer request mentioned above.

Those who know Mr. Mauro intimately know him to be a nice spirited brother, and one who loves the Lord and His Word. To set at rest many rumors that our brother has recanted his kingdom teaching, we may say that this question was raised when we were together at luncheon with Mr. Lewis Fisher at Washington, D. C., on May 24th. Mr. Mauro stated that there is no truth in the rumors. I have submitted this statement to Mr. Mauro and it meets with his entire approval.

—Managing Editor.

## The Bible Students Page

By W. E. VINE, M. A.

### Notes on Romans

#### (a) A Question and Its Answer (3:1-4).

*Chapter III. Verse 1.* **What advantage then hath the Jew?**—The argument is as follows: if circumcision is really inward and not outward, and yet God enjoined circumcision on the Jew as an outward ordinance, wherein lie the privilege and benefit of it?

**or what is the profit of circumcision?**—The former question has regard to superiority over others, the latter to personal benefit derived.

*Verse 2.* **Much every way:**—Cp. 9:4,5, where the present argument is extended.

**first of all,**—not necessarily the first in a list, but rather “principally.” One thing is mentioned, but the intimation is that others are in view.

**that they were intrusted**—not only on their own account but on behalf of others as well. Similarly the apostle speaks of being intrusted with the Gospel (1 Thess. 2:4).

**with the oracles of God.**—*logia*, lit., “utterances,” a word used by the Greeks for the prophetic utterances supposed to be given by their gods, by way of oracular response to enquiries. Here it refers not merely to the Law of Sinai but to all the written utterances of God through the instrumentality of the Jews. That God revealed His purposes in this way was due to their being brought into covenant relationship with Him through circumcision. That the Scriptures are thus spoken of is a testimony to their uniqueness, dignity and Divine origin. For a similar use of the word see Acts 7:38; Heb.5:12; 1 Pet.4:11.

*Verse 3.* **For what if some were without faith?**—The argument seems to be as follows: certainly the Jew has advantages in being entrusted with the oracles of God. Is then the fact that numbers of the Jews proved unfaithful going to invalidate the faithfulness of God, in causing Him to re-

frain from fulfilling His promises? It surely is impossible that man’s unbelief will militate against one of the attributes of God. The reply goes to show both that God’s character remains consistent and that He is free to fulfil His promises according as He pleases.

**shall their want of faith**—“Want of faith” translates the single word *apistia*; it is rendered “unbelief” in 4:20; 11:20,23.

**make of none effect**—*katargeō*. The lit. meaning of this word is “to reduce to inactivity.” It is rendered in a number of ways,—cumber (Luke 13:7), make of none effect (here and at v.31 and 4:14), be done away (6:6), discharged (7:2,6), bring to naught (1 Cor.1:28; 2:6; 6:13; 2 Thess. 2:8; Heb.2:14), done away (1 Cor.3:14; 10:1; 13:8; Gal.5:11), put away (1 Cor. 13:11), abolish (1 Cor.15:24,26; Eph.2:15; 2 Tim.1:10), passing away (2 Cor.3:7, 11, 13), disannul (Gal.3:16), severed from (Gal.5:4). The word never means “to annihilate.” Accordingly “abolish” is not altogether a satisfactory translation in any place. The general idea in the word is that of depriving a thing of the use for which it is intended. Thus it implies, not loss of being, but loss of well being.

**the faithfulness of God?**—*Pistis* may signify either “faith” or “faithfulness.” The latter is the meaning here, for the reference is to the consistency of God’s character, which is a guarantee of the fulfilment of His promises.

*Verse 4.* **God forbid:**—lit., “may it not be . . .”

**yea, let God be found true, but every man a liar;**—A person is true when his words are in perfect accordance with facts. It is impossible for God to lie, Heb.6:18, Titus 1:2, Num.23:19. He cannot deny Himself, 2 Tim.2:13. If God’s methods seem to be contradictory to man’s ideas or expectations, he has reason only to impute failure and inconsistency to himself, and to acknowledge the faithfulness of God. Here, this is involved, that a believing Jew can

claim the fulfilment of God's covenant and pledge, in spite of the fact that large numbers of His nation have turned away from God. Albeit his nation is at present in unbelief, that does not nullify the advantages of belonging to a people to whom God has committed His oracles and given His promises.

**as it is written.**—Scripture invariably vindicates the character of God, a fact which testifies to its Divine origin.

**That Thou mightest be justified in Thy words, and mightest prevail when Thou comest into judgment.**—The quotation is from the LXX of Psa.51:4. David's confession there is made, not to establish God's truth, but that God might be seen to be righteous. David's sin had the effect of vindicating the unerring character of God's dealings. David was willing to condemn himself to the utmost, that the justice of God's punishment might become evident. The words of the quotation suggest a law-court scene, in which the righteousness of the verdict of the judge compels an acknowledgment on the part of the accused. This must inevitably be the case where God is Judge. The effect of the quotation is to show that the apostle's argument is consistent with the teaching of the Old Testament. That God had given His promises to Israel did not provide a guarantee that any unrepentant Jew would escape doom.

This first section of the chapter incidentally provides a strong comfort to the believer that, in spite of all adverse circumstances, God's words will assuredly be fulfilled.

#### (b) An Objection and Its Answer (3:5-18).

**Verse 5. But if our unrighteousness—***adikia*, lit., what is out of the straight; see 1:18,29. The apostle has just been speaking of unbelief; he now expands this into the broader subject of unrighteousness, which includes both the unbelief of most of the Jews and that of man in general.

**commendeth the righteousness of God,**—God is a Judge, and as such is righteous. His righteousness is brought into greater prominence by man's unrighteousness.

The present aspect of the righteousness of God is not the same as in 1:17; there the Gospel was viewed as a revelation of the righteousness of God in showing mercy, and that is the general teaching of the Epistle on the subject. In the present passage the Gospel is not the subject; here God's righteousness is simply contrasted with man's unrighteousness, and signifies the truthfulness and fidelity of God's character, and not the Divinely appointed ground of the acceptance of believers. Since God's dealings with mankind in the matter of sin are in conformity to the principles of His Law, man is compelled to justify God.

**what shall we say? Is God unrighteous**—We might have expected the objector to say "Is God not unrighteous?" In which case the objector would look for the answer "yes." Instead of this, with a view to vindicate the character of God, the question is put in a way which demands a negative reply.

**who visiteth with wrath?**—The argument is that since man's unrighteousness only brings into greater prominence God's righteousness, how can God consistently punish men for that which makes for His glory?

**(I speak after the manner of men.)**—This does not suggest that the apostle's words were not inspired. He merely means that he is presenting a human point of view. For to argue in any way whatever, as to whether God is right or wrong, is to speak merely as a man and to give evidence of the fruitlessness of the human mind.

**Verse 6. God forbid: for then how shall God judge the world?**—The stress in this sentence is on the word "judge." In view of the objection that, since man's sin only gives evidence of the holiness of God, how is He just in punishing sin? The answer is that, were it otherwise, God would not be a Judge at all. Now it is an attribute of God that He is Judge of man's ways. That God will judge the world is an axiomatic truth with the writers of Scripture. Moreover, God is righteous. Therefore His estimation as Judge is undeniably accurate.

His acts of punishment are in every case just. Therefore the inference derived from the fact that man's sin only brings out God's righteousness, is wrong, and the ar-

gument falls to the ground. With this passage chap. 9:14-24 should be compared. In both passages Paul is vindicating the sovereignty of God.

## Notes on First Corinthians

By A. N. O'BRIEN, Duluth

### Chapter Fifteen, Verses 29-58

The expression "baptized for (or over) the dead" is probably a glance at the way the ranks of Christians were being filled, as one after another was cut down in martyrdom. Just as the ranks of an army in battle are continually filled as the soldiers are shot down, so as saints were cut off, others were ready to take their places. This interpretation falls in well with the question in v.30 "And why stand we in jeopardy every hour?" Why risk his life constantly, if there were no resurrection of the dead? Verses 29 and 30 seem to follow on after v.19; the intervening part being, in a sense, parenthetical. Paul was constantly accustoming himself to the thought of dying. He says "I die daily," v.31. His conflicts with the ungodly in Ephesus, he describes as fighting with beasts, v.32. But of what use, if the dead rise not. The worldly exhortation "let us eat and drink, for tomorrow we die," is a sensible one, if the dead rise not. All these thoughts of men are "evil communications," corrupting the manners of the saints, v.33. Some of those claiming to be believers may have been destitute of the knowledge of God, v.34. If this was so it was to the shame of the saints that their state was such that men ignorant of God could be among them, and not feel themselves out of place.

But some men must have their curiosity satisfied. They must be told how the dead are raised, and with what body they come, v.35. This is foolish—even the grain sowed passes through death, but each seed yields its own kind of grain, vs.36,37. God is over the whole matter, He "giveth it a body as it hath pleased Him," v.38. There are different kinds of flesh (v.39) and heavenly and earthly bodies, with different

glories, v.40. Sun, moon and stars differ in glory, nor have all stars the same glory, v.41.

Like the grain, the body is "sown," but unlike the seed there is contrast too. "It is sown in corruption; it is raised in incorruption," v.42. No decay will ever overtake that resurrection body. Death is a judgment from God, and therefore a dishonor to man. But the body will be "raised in glory," v. 43. Death is, unless accidental, a lost battle, a sign of weakness. We read of men putting up a brave fight, but a losing one. The last trace of weakness will be gone when we are raised, for the body will be "raised in power," v.43. The present body is soul-led. The soul is that part of our being which puts us in touch with this world. The relationships and joys of this human scene are entered into by the soul. But for sin the soul and this world as God created it, would have been in perfect accord, and the body would have been the perfect vehicle of that soul. It was, and is, a soulish (if we might coin a word) body. The resurrection body will be a spiritual one, that is a body suited to the uses of the spirit, and suited to heaven. The present body is a hindrance, often, and utterly incompetent to stand the raptures which the risen man will experience. Joy sometimes kills the body, and exalted exercises exhaust it, but the new body will be able to enjoy God and heavenly delights, without need for rest, to all eternity.

"The first man, Adam, was made a living soul," v.45. Nothing is said of his spirit, in the account of creation, for the purpose was to manifest how completely he was fitted for his responsibility to the creation over which he was placed. This was the first order of things, and of man, on this

earth. When "the first man Adam" failed God brought in (not at once, but in His own time) the "last Adam." He is "a life-giving spirit," v.45. By our first birth we were linked with Adam the first. We got sin and death by him. But when we were quickened, we were linked with the last Adam. There have only been two heads, Adam and Christ. The natural (soulish) was first historically and it is first experimentally, v.46. The first man was earthy (literally, "made of dust") the second man is "the Lord from heaven," v.47. Four thousand years intervened between them, but God sees no other men. He is the second Man. We are like Adam, by nature, and still bear his image in our bodies. We have the life of the last Adam in our spirits, and will yet have it in our bodies. "We shall be like Him," 1 John 3;2.

"Flesh and blood cannot inherit the kingdom of God" (v.50) nor can "corruption inherit incorruption." But the risen Christ claimed to have "flesh and bones," Luke 24;39. Since "we shall be like Him," it is evident that we, too, will have flesh and bones. Our bodies will be real, and perfectly suited to our spiritual activities.

Death has been so completely abolished (2 Tim.1:10) that saints need not die at all. One whole generation of them will escape it entirely. This is the Mystery (secret) next told out; "We shall not all sleep," v.51. But we will not be caught up (1 Thess.4;17) as we are—"We shall all be changed." It will be done suddenly "in a moment, in the twinkling of an eye." God does not need *time* to work, He speaks and it is done. "The last trump" is a military figure—the command to move forward. It has no connection with the trumpet of the seventh angel of revelation—that is several years later, and refers to altogether different individuals. Here the dead (in Christ) are (shall be) "raised incorruptible and we shall be changed," v.52. Our bodies are corruptible—they must put on incorruption. They are mortal—they must put on immortality, v.53. Then death will be swallowed up in victory, v.54. Its sting is sin, and law aggravates sin, but "God giv-

eth us the victory, through our Lord Jesus Christ," v.56.

So we can be "steadfast, unmovable," full of activity for the Lord. We are working with the only firm which can never know loss, nor insolvency. Our "labor is not in vain in the Lord," v.58.

## "His Great Love Wherewith He Loved Us"

By WILLIAM LUFF

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Eph. 2:4-6.

If thou could'st count the diamond stars,  
And thread them on a golden cord,  
Their wealth could not reveal how great  
The love of thy Redeeming Lord.  
As countless as the stars His thoughts,  
As cheering in thy sinful night,  
As great His love and greater far  
The love that makes thy darkness light.

If thou could'st measure up the waves  
That fill the bosom of the deep,  
If thou could'st dive into the depths  
That in its silent caverns sleep,  
As deep, as boundless, and as vast,  
The ocean of redeeming love:  
Yea, deeper, broader is the sea  
Of love in which we live and move.

If thou could'st climb the mountain range  
And stand upon earth's highest peak,  
It could not represent the love  
That deigned thy rebel soul to seek.  
As pure that love as virgin snow,  
As ancient as eternal hills,  
As high, and higher, the great love  
Whose breath of life our bosom thrills.

The love of God! Can greater be?  
Can greater Lover ever love  
With greater, nobler love than He?  
Or greater love to loved ones prove?  
A love that for its haters died:  
A love death could not stay nor end.  
Love's crown adorns the crucified;  
Love makes an enemy a friend.

## The Young Believers Page

### First Steps--The Church

By F. A. TATFORD

In the construction of a system of theology by uninspired men, it was inevitable that many Scriptural terms and phrases should acquire a meaning entirely foreign to them, and the word "church" is one which has suffered in this way. Apart from Biblical teaching, the meaning now commonly conveyed by the word is an ecclesiastical building or a religious system. Nothing, however, could be further from the true definition. The church is not a humanly-constructed building but one divinely built, composed—not of bricks and mortar—but of living stones; it is not a lifeless organization, but a living organism.

The word *ekklesia*, which is translated "church," was used of any gathering or assembly, and is applied in Acts 19 to the riotous crowd at Ephesus. Derived from the Greek words *ek* (out of) and *kalein* (to call), its plain significance was a people called out, and when used in connection with divine things, it refers to those called out by God during the present dispensation.

The word is first used in its technical sense in Matt.16:18 when, upon Peter's acclamation of Him as "the Christ, the Son of the living God," our Lord declared "Upon this rock (*petra*) I will build My church." (That the foundation is Christ Himself, and not Peter, is clear from 1 Cor. 3:11; 1 Pet. 2:4-6; Acts 4:11,12, etc. Moreover, in 1 Cor.10:4 the term "rock"—*petra*—is applied to Christ by the apostle). The use of the future tense in Matt. 16:18 obviously indicates that the church was not then in existence, but that its advent was still future.

Until the death of Christ, individuals were saved by faith through the exercise by God of divine sovereignty, but those individuals remained separate and distinct entities. After the sacrifice of Calvary, however, everything was completely

changed. Christ ascended to the Father's right hand, and the Holy Spirit was sent down to gather out a company to the name of Christ. Hitherto, the divine purposes had been central in Israel, and the Gentiles had been blessed only through Israel, but now all distinctions were banished. The middle wall of partition between Jew and Gentile was broken down, and both Jew and Gentile were baptized into one body. In Eph.3 and Col.1, Paul explains that this was a mystery hidden in previous dispensations and only revealed after the resurrection of Christ. The Old Testament prophets foretold the ultimate blessing of the Gentiles through Israel, but they never contemplated that the Gentiles should be fellow-heirs with Israel, the revelation of this glorious reality being held back until after the death of Christ.

The birth of the church occurred on the day of Pentecost (Acts 2), when the Holy Spirit descended and—to change the metaphor—baptized all believers into the one body of the Christ. The church is composed of all true believers in the Lord Jesus Christ during the age from that day until the rapture of 1 Thess.4.

One of the chief features of the divine "ekklesia" is its spiritual unity. It is not merely a company of saved sinners, but a body of believers formed into one body, and the whole linked to the living Head in heaven. The unity is not, as one has said, "a similarity of sentiment but the oneness of members of the body of Christ, established by the Holy Ghost."

The ecclesiastical systems of man all find their head in a human being. The head of the Roman Catholic Church is an elected Pope; the head of the Anglican Church is the reigning monarch; the heads of the sects and denominations are presidents and chairmen; but

**The Head of the True Church Is  
Christ Himself,**

and Scripture recognizes no other.

Whilst Christ is the Head from the

viewpoint of rule and authority, He is also the Head of the mystic body, and the church is continually referred to in the epistles as that body of which He is the Head. Every true Christian is a member of that body and has a function to perform therein. No member is exactly similar to another, but each is absolutely essential to the whole. The life of the body is drawn from the Head, which also, as in the natural body, directs every thought and action. The injury or suffering of any member is felt and appreciated by the Head and shared by Him and by every other member. The head is in heaven, and although many of the members are physically upon earth, the body is also positionally in heaven, and is soon to be there in actual fact.

The church is described as the temple of God—"an holy temple . . . an habitation of God through the Spirit" (Eph.2:21,22). In past ages, God had dwelling-places upon earth in the form of the tabernacle and the temple. During the life of Christ the fulness of the Godhead abode in a Man. During this present age, the living God actually dwells in the temple of His church—a living building into which believing ones have been built as living stones.

The church is also viewed as a household "the household of faith" (Gal.6:10)—presenting to our minds the picture of a great family, living in unity and love, and having God as its Father. In no other age has there been this family relationship.

The sweetest and most intimate relationship, however, is to be found in the thought of the spiritual bride. Adam was incomplete in his loneliness till God presented him with a partner taken from his own side while he slept. Christ also went through the deep sleep of death, and God has presented to Him a partner from His own side—flesh of His flesh and bone of His bone. "Christ also loved the church and gave Himself for it," declares the apostle (Eph.5:25). All the love of the heart of Christ is centred upon the bride He has won for Himself. The church is the object of His affection, and in a coming day, is to be united to Him in mar-

riage (Rev.19) and manifested to the world with Him.

The church is the fulness or complement of Christ (Eph.1:23), and is the manifestation to the world of Christ Himself. Through the church also, God has chosen to make known His "manifold wisdom" to "the principalities and powers in the heavenlies" (Eph.3:10,11). Not only is that divinely-formed body to present Christ to the world but to every created being. The purposes of God, the glories of His beloved Son, and the ultimate blessing of man are alike manifested in the spiritual "ekklesia."

## CURRENT EVENTS

By TOM M. OLSON

### Hitlerism Foredoomed to Failure

A trained newspaper man writing from Germany's capital says: "600,000 Jews in Germany today are people without a country. Also the economic boycott on German Jews while no longer carried on with physical violence, has deprived 100,000 of a living."

According to the same writer: "All German Jews hope to leave Germany. 3000 have asked for passports that they may go to Palestine, and there have been many suicides."

It is common knowledge that Spain and Portugal "rooted out the Jews" long ago. And as the Los Angeles Times says: "World history supplies sufficient proof that no ruler or people has ever systematically persecuted the Jewish race without suffering finally a deterioration themselves that they were utterly unable to impose on their victims. From such persecutions in the middle ages the Jews emerged stronger, abler and kindlier for their sufferings. But the nations where the disability of the Jews in the early Christian era was carried to bitter extremes are found today among the retrograde and the decadent."

At the time the Lord called Abram out of Ur of the Chaldees, He said to him: "I



will make of thee a great nation . . . and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2-3).

No government has ever persecuted the Jews and prospered. Watch Germany.

### The Oxford Group Movement

Twenty-seven countries have been swept by the Oxford Group Movement. With its ideal of "Absolute Honesty, Purity, Unselfishness and Love," it numbers its admirers by the thousands.

The movement is variously called "The Oxford Group Movement," "First Century Christianity," "The Groups," or "The Fellowship." It must be exceedingly disconcerting to the leaders of the group to discover that such outstanding, fundamental, spiritual Bible teachers as: A. C. Gaebel, H. A. Ironside, L. S. Chafer, L. T. Talbot and many others are calling attention to the lamentable fact that instead of returning to First Century Christianity, the movement has simply added another ism—"Buchmanism" to our already, overburdened Christendom.

Harold T. Commons, writing in "The Christian Broadcaster" informs us that he was a member of the group for over three years and became intimately acquainted with its leaders. His testimony is: "In all the meetings of the group I have ever attended or heard about, there has never been any mention of the blood of Christ in its expiatory character."

### Mussolini Sets a Splendid Example

Dr. Frank Knight, General Secretary of the National Bible Society of Scotland, says that a friend of his informed him that before leaving Italy he had visited Mussolini and conversed with him about the new postage stamp which Mussolini had designed showing the flag of Italy bowing down to an open Bible.

This friend said to Mussolini: "I have heard it said that you have a great admiration for the New Testament." Mussolini replied: "Yes! I regard the New Testament as the best Book in the world."

Dr. Knight added that his friend said: "May I make that statement from plat-

forms in Great Britain?" Mussolini replied: "You may say wherever you go that I regard the New Testament as the best Book in the world, and that I read a chapter every day."

If Premier Mussolini can take time, when the world is in such a chaotic condition, to daily read a chapter of the Bible, surely those who are not in such a responsible political position should find time to follow his example. The patriarch, Job, could say: "I have esteemed the words of His mouth more than my necessary food" (Job 23:12).

### A "King of the Jews"

The Jews are calling a world conference for 1934 for the purpose of selecting a leader who is scheduled to become the "King of the Jews." It is rumored that this man will set up headquarters in Palestine, and Israel will become an organized nation with its own system of government. When they locate in their homeland, they will take a great portion of the gold of the world with them.

Recently, David Lawrence suggested a plan to concentrate all gold, Uncle Sam's included, in an international bank in Switzerland.

If Jews, influential in financial circles, were successful in having all gold concentrated in an international bank in Palestine, instead of Switzerland, what an added temptation it would be for the hordes of the north which will invade Palestine in the future!

With this possible heap of gold, and with the mineral wealth of the Dead Sea estimated at a trillion dollars, it is no marvel that Gog is to be asked in a future day: "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away *silver and gold*, to take away cattle and goods, to take a *great spoil*?" (Ezekiel 38:13).

Paul had never been ordained by the apostles, nor had he derived anything from them. He was what men now call a layman, yet an apostle by Jesus Christ and God the Father. To him this was enough.

—Extract.

## QUESTIONS and ANSWERS

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

*Question No. 33*—Where is it stated that the rapture is antecedent to the coming of the Son of Man?

*Answer*—The coming of the Son of Man is to the *earth*, to take possession of the kingdom, Matt.25:31-46. He will then come "with all the holy angels," and with His saints, for He will then "be glorified in (not by) His saints," and will "be admired in (not by) all them that believe," 2 Thess.1:10. Evidently His saints will then come with Him in glorified bodies. This is the meaning of 1 Thess.4:14, "Them that sleep in Jesus will God bring *with* Him." The rest of this passage tells how they get to be with Him so as to be brought to earth with the Son of Man. In order to be brought with Him they must first be caught up to where He will meet them, that is, to the air. There they will be present at the judgment seat of Christ. Then, in glorified bodies, and with the questions of rewards for service all settled, they will be ready for the manifestation of 2 Thess. 1:7-10.

—A.N.O'B.

*Question No. 35*—If the coming of the Lord, for His saints, is antecedent to the coming of the Son of Man, why is it written, "except the apostasy come first" (2 Thess.2:3)?

*Answer*—We suppose the "why it is written" is just to show and prove that both the coming of the Lord for his saints, and the apostasy, are antecedent to the coming of the Son of Man. But, while the apostasy is antecedent to the coming of the Son of Man, it must be subsequent to the coming of the Lord for his saints. How could there be the apostasy, "the falling away," while true Christians are on earth? The Lord must come first and remove them to their heavenly home, before the mass (nominal Christians) that is left behind turn against Him. As long as the salt of the earth, and the light of the world, which true believers are, are left here, utter corruption and total darkness cannot take place. The profession of Christianity will continue until Christ comes. Spewing out of his mouth is threatened to the

church in Laodicea, but no hint is given that it is actually done while a few faithful remain there. He holds himself in readiness to the end to go in and sup with those who would open the door.

Should we not distinguish between the corruption of doctrine, which we have had since the apostles' day, and the absolute denial of it? Also the difference between individual apostates scattered throughout Christendom, as we have now and always have had, and a complete universal renunciation of even the profession of Christianity. Certain foods may be adulterated to make them more palatable and easier sold, but surely that is a far different thing from renouncing them altogether. Christianity has been corrupted, and its doctrines adulterated, but it still remains the dominant religion on earth, and will continue so as long as true believers are left here with the salt of grace, and the light of His Word. The gates of hell shall not prevail against it. When, however, the true church is taken to glory, there will be nothing left here to stop the onrush of the apostasy, "the falling away." Christianity even as an empty profession will be totally abandoned, and there will be substituted for it by legal enactment, the worship of a man-god on the throne of the Caesars; one who will claim divine honors, "and all that dwell on the earth shall worship him." This is the apostasy full blown, and this can take place only after the saints have been removed from earth at Christ's coming for them.

If we wish to be scripturally exact we should say that the apostasy is antecedent to the day of the Lord, not the coming of the Son of Man. A reference to the several passages of scripture that speak of that day indicates that it is a period of time, an epoch, and not a point of time, a particular day. Before that epoch opens the apostasy must first come. Unlike this, the coming of the Son of Man is a point of time, a moment, like the suddenness of the lightning's flash, and the unexpectedness of a thief's visit in the night. The saints who will be with Him in that triumphal manifestation must have been previously translated.—*Winsor Chase*.

# 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.

## CONFERENCES

**Greenwood Hills, Pa., Bible Conference**—July 1st to July 16th. Speakers expected: H. St. John, G. MacKenzie, G. McCandless and A. P. Gibbs.

**Conference for Christian Workers**—July 19 to August 2. Full particulars from Dr. K. B. Moomaw, 3608 Norton Place, N. W., Washington, D. C.

**Waterloo, Iowa, Annual Conference**—July 2-4. Full particulars from E. G. Matthews, 206 LeLand Avenue, Waterloo.

**Bellaire, Mich.**—Three days Conference July 2-4 on State Road M 88 about four miles from Bellaire. Meetings will be held in tent. Full particulars from Will Pell, 817 North Avenue, Grand Rapids, Mich.

**Waseca, Sask.**—Annual Conference July 8-10 in Legion Hall. Full particulars from Chas. F. Broadhead, Box 54, Waseca.

**Des Moines, Iowa**—Our Conference was one of the best and was the largest ever held here. The ministry was of the highest order and those responsible for it were C. W. Ross, J. Watt, P. Pell, Jr., E. Tharp, H. Harper and others.

**John Bloore** will be ministering the Word at the Cedar Lake Conference Grounds, Indiana from July 23rd to July 30th, being invited there by the Management of the Conference Association from which full particulars can be obtained.

## CAMPS

**Cedar Lake, Ind., Girls' Camp**—July 12 to 22. **Boys' Camp**, August 9 to 19. Full particulars from John Duff, 300 So. Lombard, Oak Park, Ill.

**Greenwood Hills, Pa., Girls' Camp**—July 19 to 28. Full particulars from G. M. Landis, R. D. 2, Fayetteville, Pa.

**Pioneer Girls' Camp**—July 3 to 24th. **Boys' Camp**, July 29 to August 26th. Full particulars from J. C. Harston, B.A., 39 Strader Avenue, Toronto, Ontario.

## NEWS ITEMS

**Elim Bible Hall, Chicago**—Meetings held by T. B. Nottage were fraught with blessing and the cause of some additions to the meetings. Also had a very enjoyable visit by B. M. Nottage and others from Detroit. We were able to speak on the air and announce our meetings. Tent meetings commence on July 9th among the colored people of which there are about 234,000.

**Philomath, Ga.**—D. Ibbotson and O. Hoffman are in their third week of tent meetings with not much to encourage, but are plodding on, praying for blessing.

**Baltimore, Md.**—Bro. George MacKenzie held meetings in the Lauraville Gospel Hall, May 26 to 28; and Bro. Herbert Webber was here from June 1 to 10. A new assembly has been formed in this city in full fellowship with the Lauraville Gospel Hall. It is located on the corner of Chester and Lombard streets and has been designated, "Gospel Mission and Bible School." The correspondent of the new meeting is Mr. Henry Glock, 501 N. Streeper St.

**Richmond, Cal.**—E. K. Bailey spent a week here in the new hall, and Bro. Raust also had large children's meetings. Bro. Bailey is now preaching in his tent at Salinas. Not much encouragement at the start but interest is now increasing.

**Columbus, Ohio**—"Harold Harper has just closed three weeks' meetings at the Gospel Chapel, using the slides covering his trip to the Holy Land, which gave an opportunity for a clear presentation of the Gospel. Large numbers gathered in each night."

**Seven Mile Ford, Va.**—H. Mackay is having encouraging meetings in this place and there is every sign of blessing to follow.

**Boston, Mass.**—James Waugh is having meetings at Cliff Street; using his model of the "Tabernacle."

**Brookline, Mass.**—"James F. Spink had large meetings here. Ministry practical and profitable."

**Fort Dodge, Iowa**—Harold M. Harper began meetings here on June 4th after attending the Des Moines conference and a few nights at Omaha, Nebr. Our Bible Study Hall was crowded out on several occasions. Several have professed faith in Christ. Bro. Harper intends attending the Waterloo conference after which he will start a two months gospel campaign in Washington Heights, Chicago.

**Long Beach, Cal.**—George Raust and Wm. Sherratt have been going on nightly with Gospel meetings in the new hall at 2014 Atlantic Ave. Four high school boys and girls have professed faith in Christ—the children of saved parents.

**Williamson, Iowa**—The work of the Lord has been going forward in the Williamson territory the past year, quite a number being saved.

**Johnson City, Tenn.**—James F. Spink and I commenced tent meetings here on May 28th, after canvassing 1400 homes with tracts and circulars. The attendance has been small but to-night there is a decided increase. Our daily vacation Bible School in the mornings is very encouraging, some days over 70 children. This is a new field and prayer will be valued. Frank M. Detweiler.

**Tacoma, Washington**—W. M. Rae writes: "We have just concluded a series of three weeks meetings and feel happy to state to the readers of LIGHT AND LIBERTY that we believe there is now an open door for all saints who desire to meet in His Name. Bro. Mills and I with a few others felt happy in linking up with the dear saints who have for some years been carrying on a work for God in the south end of this city. A tabernacle was given for the Assembly to use, and a real good Sunday School work is being carried on. Correspondent, W. C. Hartt, 5616 S. Warner St., Tacoma, Wash."

**David Brinkman** writes: "I have been preaching for nearly eight weeks in my tent in Greensboro, Georgia, about 87 miles from home. Though the town was so indifferent to the Gospel, and the gatherings were so small, yet God honored His Word in the salvation of twelve precious souls; among them three men and their wives. All seemed real trophies of grace. Other men were deeply convicted. I baptized nine of the converts. I have now pitched in Crawfordville and am finding it very difficult. At Union Point, where so many were saved last fall, things are progressing toward the gathering of an assembly."

**Gospel Literature**—Those who have any gospel tracts or magazines that are not being used might kindly send same to E. K. Bailey, care of 915 York Street, Oakland, Calif., as he can use thousands in his Bible carriage work.

**Salinas, Calif.**—E. K. Bailey is now in his sixth week of tent meetings here and reports increased interest but so far no conversions. Those coming are mostly Christians.

**New York City**—A. Hasse keeps busy in and around Lake Hopatcong, N. J. Our brother has had a time of real blessing there in the Gospel. He hopes to take up work in the south again this summer. Mr. H. St. John is to give help in New York, Passaic, and White Plains this month. George Rainey has had good meetings in Providence and Holyoke.

**George Rainey** has now left for Canada where he hopes to work in the out-of-the-way places during the summer.

**John Ferguson** gave appreciated ministry in Hackensack, N. J. He commenced in Patterson on June 11th.

**Audubon, N. J.**—We have been informed that the Assembly which meets on Atlantic Avenue is now open to receive all the Lord's people who are sound in doctrine and clean in walk. Royden Saunders, 703 Prospect Avenue is correspondent.

**Des Moines, Iowa**—Peter Pell spent a week here after the conference and his ministry was most helpful.

**Detroit, Mich.**—B. M. Nottage spent eight weeks here and saw blessing among saints and sinners. Six were baptized and others are interested. Tent meetings commence July 2nd.

**Chicago, Ill.**—E. J. Tharp gave reports of his

work in the Austin Assembly. The M. S. C. Conference was well attended and ministry was profitable. T. B. Gilbert, E. J. Tharp and others took part.

**Allentown, Pa.**—We are informed that there is an assembly in this town and it is known as the Grace Gospel Chapel, 1331 Chew Street. Correspondence to Philip Garris, 975 Green Street, Allentown, Pa.

## CANADA

**J. H. Fleming** ministered the Word at all six meetings in Winnipeg during May. After attending the Des Moines, Iowa, Conference he returned home to Minneapolis.

**Kirkland Lake, Ont.**—William Murray reports that about 15 professed to be saved on the Federal Townsite near here. Blessing also seen in Kirkland Lake.

**Vimy Ridge, Ont.**—Conference held on May 24th was good and profitable. Ministry was Christ-exalting from first to last. Brethren Busby, Lennox, Palin, Murray, Green and Johnson took part.

**William Hynd** commences tent campaign at Moira, June 25th. Pray for a rich harvest of souls.

**Punnichy, Sask.**—The small company of saints go along quietly. The correspondent is J. D. Langille, Punnichy, Sask.

**Windsor, Ont.**—The Nottage brothers gave appreciated ministry in the Turner Road Hall.

**William Wilson** writes: "I spent a month at home of recent date and had much joy in preaching the Gospel and ministering the Word. Gave two addresses on "baptism" and the "Lord's Table," some being interested in these subjects. We had the joy of baptizing seven adults, which was a nice sight in this city. I had a few meetings at Conquest and baptized a young woman there."

**McNab St., Hamilton, Ont.**—W. H. Hunter's ministry here was greatly enjoyed.

**London, Ont.**—A. G. Bentley is giving help during June in Egerton and Hamilton Road Halls.

**Brantford, Ont.**—We had a short visit from W. H. Hunter and his ministry was refreshing.

**Olivet Hall, Toronto**—S. S. Convention was large and good. P. Hoogendam, A. P. Gibbs, B. M. Nottage and T. B. Nottage took part.

**Central Hall, Toronto**—P. Hoogendam was with us over Lord's Day and W. H. Hunter is expected soon.

**Forest, Ont.**—Saints were cheered through the visit of W. H. Hunter.

**Arkona, Ont.**—Annual convention was the largest by far and one of the best. H. St. John, B. M. Nottage and T. B. Nottage ministered the Word.

**Maranatha Hall, Toronto**—Recent visiting brethren were Arthur Clarke of China, Norman

Kion of Trinidad, Stacey Wood of Australia and A. P. Gibbs. The young people's twice a month meetings encouraged the workers again this year. The speakers were very helpful to business and student young folk, and attendances were good.

A. R. Stevenson writes from Wetaskiwin, Alberta: "I have seen a few helped on in the ways of the Lord. Have baptized fourteen in the past six weeks and have also heard some confess Christ. I am finding open doors for the gospel in new places. I have not been feeling overly fit in bodily strength of late, but am still able to keep going on."

## MISSIONARY PAGE

R. W. RYCROFT and ROY RAPSCH  
Secretaries

### PORTUGUESE WEST AFRICA

H. Leonard Gammon—I am sending you particulars of our conference at "Luma-Cassai," which is just over, for it was held from April 26th to 30th. The conference is held annually. There were about 300 natives present from more distant places and the various assemblies in Chokweland. Ten missionaries were also present. Together with those from our own assembly and district it was a large crowd which demanded a platform built in a clear but shady space in the woods by which our houses and school are surrounded. The people sat on the ground or on mats or on improvised seats.

The accommodation of our native visitors was no small item in a day of "depression," but we determined to trust the Lord and earnestly prayed that there might be no lack. Two tons of manioc meal, 800 lbs. of dried fish, 100 or so pounds of salt (an important item) and two native oxen were necessary to feed the crowd.

At the Lord's Table (a memorable time) a thank offering was taken and yielded sufficient to meet the expenses and \$20 surplus as a gift to work outside Africa.

Your fellow-servant in the Gospel,

H. L. Gammon.

## BOOK REVIEWS

By SAMUEL TAYLOR

**God's Future Program**—Will the Church Escape the Tribulation? By Oswald J. Smith. Paper. 8 pp. 25 cents. Toronto: Toronto Gospel Tabernacle.

The book described here was sent by a friend from the Pacific coast with the suggestion that it be reviewed. It teaches the pre-millennial but post-tribulation return of the Lord with the con-

sequent doctrine that the Church will pass through the tribulation. The author makes the sweeping statement, "I discovered that there is not a single verse in the Bible that upholds the pre-tribulation theory . . ." p. 50. That sounds final, but it is not convincing. Nothing new is advanced to support the teaching, and what is advanced has been dealt with by others. Any who are unsettled by the "post-tribulation" theory should read "May Christ Come at Any Moment," by A. J. Pollock, 20 cents. Pollock deals with matters raised by Smith. Regarding Mr. Smith's reference to "the Greek" of 2 Thess. 2:7 (p. 57), the reader is advised to consult Kelly on "Epistles to the Thessalonians" in which is a scholarly discussion of the matter.

**Our Lord's Sonship As Revealed by Himself in the Gospel by John.** By J. Lindsay. Paper. 32 pages. Price 10 cents. May be ordered through Home Evangel Book Shop, Toronto.

The object of the booklet is to present "what witness is borne in the Gospel by John to our Lord's Eternal Sonship as voiced by Himself, and contrast it with recent denials of that truth at Barnet, and in several publications since" (p. 5).

(Consult LIGHT AND LIBERTY about the books recommended in this review).

**Buchmanism**—Booklet by Dr. Arno C. Gaebel-lein. A leading theologian in this country writing to the author said, "Your presentation of the gospel in this brochure is the finest I have read for a long time." Its testimony is much needed. Price 15c a copy. Order from Light & Liberty Pub. Co., Fort Dodge, Iowa.

**Bullingerism, or Ultra-Dispensationalism Examined,** by W. Hoste, B.A. A timely booklet exposing the teachings of Dr. Bullinger. Price 5c per copy. Order from any Bible and Book Store in the world, or from the publishers, Light & Liberty Pub. Co., Fort Dodge, Iowa.

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## WITH THE LORD

**Frederick S. Hodgson** of Crawl, Bermuda, passed into the presence of the One he loved and served so well on May 15th at the age of 78. He was converted during times of revival in 1875 through the preaching of Peter Smith, a Bermudian, who is still alive. Soon after his conversion at the age of twenty, he became identified with the first assembly founded in Bermuda on purely Scriptural lines, numbering seven persons. He maintained a consistent and godly walk throughout all the years of his life and engaged unceasingly in preaching and teaching in cottages and halls and in the open-air as long as he was physically able. He taught in Sunday Schools, and visited the sick and those in need, and his advice was sought by all classes, colors and creeds. He was a true father and shepherd among God's people, and a man of prayer and sought to bear up before the Throne, not only the saints in Bermuda, but the Lord's work and workers in every part of the world. He witnessed for his Lord wherever he went and spoke to every person he came in contact with about his soul's welfare.

Many have been saved through him, and many have been blessed through his personal ministry as well as his teaching in public. His home was open to all the saints, and many of the Lord's servants have been housed under his hospitable roof and enjoyed fellowship with him as they talked of things concerning their Savior. He was the most outstanding man among the colored Assemblies in Bermuda and respected by the whole population. He will be sadly missed on the Island where he maintained a faithful testimony to New Testament principles and practiced what he preached.

Brethren from six assemblies took part in the funeral services which were held in the Crawl Gospel Hall; crowds standing on the outside unable to get into the building. Hundreds of persons from all parts of the Island sought to show their esteem by following the cortege to the cemetery where his body was laid to rest on May 16th. He leaves a widow, four sons and two daughters, who are not only saved, but active in the Lord's work in Bermuda. Please pray for those who are bereaved. The writer visited Bermuda on three occasions and counted it a great privilege to have had fellowship with this dear old colored brother who is now at home with the Lord. May God raise up many more like him.

**James Ellerton** died suddenly on May 26th, age 65. He was for some years in the assembly at Brace-Bridge, Ont. He came to Regina some years ago. Funeral services were conducted by William Wilson.

**Mrs. Margaret J. Jervis** went to be with the Lord on May 25th. She was saved over thirty

years ago in Dickinson St. Hall, Philadelphia, and connected with that assembly until three years ago when she went to live with her sister Mrs. John McClelland, and since then has been in the Camden assembly. She adorned the gospel by a quiet and consistent life.

Our brother **Robert H. W. Bultmann** passed away on June 5th, after an illness of only a few days, during which he suffered a great deal, although he had been in failing health for some time. The funeral was very large, being attended by Christians from Monrovia and the surrounding assemblies, as well as many friends and neighbors. W. J. McClure spoke, assisted by John Rankin and A. Ruddock.

Mr. Bultman was born in Hamburg, Germany, in 1854 and came to the United States in 1881. He was born again in 1883, simply through trusting in the Lord Jesus Christ. As he sometimes said himself in telling the story of his salvation, "If salvation had only cost a nickle I couldn't have bought it, for I didn't have five cents in my pocket the night I was saved." He was with the Moody Bible Institute for some time and was for many years connected with the Avondale assembly in Chicago. He was married to Esther Ellen Arnold in 1889 and came with his wife and two sons to Monrovia in 1903, on account of the older boy's health.

While living in Chicago Bro. Bultmann was active in preaching the gospel both there and in many of the smaller towns within easy traveling distance, and at many conferences which he attended with a stock of books: as for a number of years in addition to his ordinary business he conducted a book room in Chicago. Many of the older Christians in many places throughout the middle-west will remember him, for the help ministered in those days.

As a business man Bro. Bultmann was employed in responsible positions with some of the larger mercantile and banking establishments in Chicago and after he came to California, but devoted his spare time and energy to preaching the gospel and ministering the Word to help and encourage the people of God. He had not been in active business for the past six years but gave what time and strength he could to the service of the Lord.

He leaves a wife, two sons and four grandsons. Prayer is asked that his sons and their families may trust the Redeemer that He trusted and know the salvation that was his rest and joy

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Spend your vacation in the shade of the great oaks by the lake side and enjoy the daily ministry of God's Word. Eight days of Bible teaching by John Bloore of New Jersey, July 23rd to 30th, followed by Alfred P. Gibbs, during the first week of August. Room and food as low as \$9.00 per week. Every recreational enjoyment.

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### Girl's Camp

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Further information and conference folder sent by addressing Conference Manager, Conference Grounds, Cedar Lake, Indiana.

Hand lettered Texts, Charts, etc. Any Scripture painted and beautifully framed size 7 x 20 \$1.50. "Two Roads and Two Destinies" chart, new design in colors, 4 x 12 ft. \$12.00. Photo sent James Kennedy, signwriter, 1810 Alsace Ave., Los Angeles, Cal. 12p

Signs of all kinds, Texts, Charts, Mottoes, etc. Your favorite Text painted and suitably framed, any style letter on any background, prices astonishingly low. Special on 12 x 16, complete \$1.25 up. John Bryson, 632 E. Ontario Street, Philadelphia, Pa. 1-34p

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A. Hassink's Famous Herb Capsules—Consisting of various Herb Roots and Barks powdered to a fine consistency. They are a tonic for the entire system; corrects Stomach trouble, Sluggish Liver and quickly relieves Kidney Disorders. Especially recommended for Gastric Stomach, Gall Stones, Indigestion and High Blood Pressure. Price \$1.00 per 100. A. Hassink, 9813 Ramona Boulevard, Cleveland, Ohio.

### "ISMS"

No. 1 Adventism, No. 2 Christian Science, No. 3 Millennial Dawnism (Russellism), No. 4 Spiritualism, No. 5 Unity. A booklet containing brief history of each and their Doctrines exposed by the Word of God. By W. T. McLean. This booklet—5c each, 50c per dozen, \$4.00 per 100.

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Light and Liberty Calendar		1924	
CENTRAL GOSPEL CHAPEL The Bible, Jesus The Holy Spirit The Church, His Kingdom			
JANUARY			
1	Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength: this is the first and greatest commandment.	Mat. 22:37	1924
2	Thou shalt love thy neighbor as thyself: this is the second commandment, which is like unto the first.	Mat. 22:39	1924
3	These two commandments are the whole law, and the prophets.	Mat. 22:40	1924
4	Thou shalt not kill.	Ex. 20:13	1924
5	Thou shalt not commit adultery.	Ex. 20:14	1924
6	Thou shalt not steal.	Ex. 20:15	1924
7	Thou shalt not bear false witness.	Ex. 20:16	1924
8	Thou shalt not covet.	Ex. 20:17	1924
9	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
10	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
11	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
12	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
13	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
14	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
15	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
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17	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
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26	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
27	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
28	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
29	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
30	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924
31	Thou shalt not desire thy neighbor's wife: neither shalt thou desire his ox, nor his ass, nor anything that is his.	Ex. 20:17	1924

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