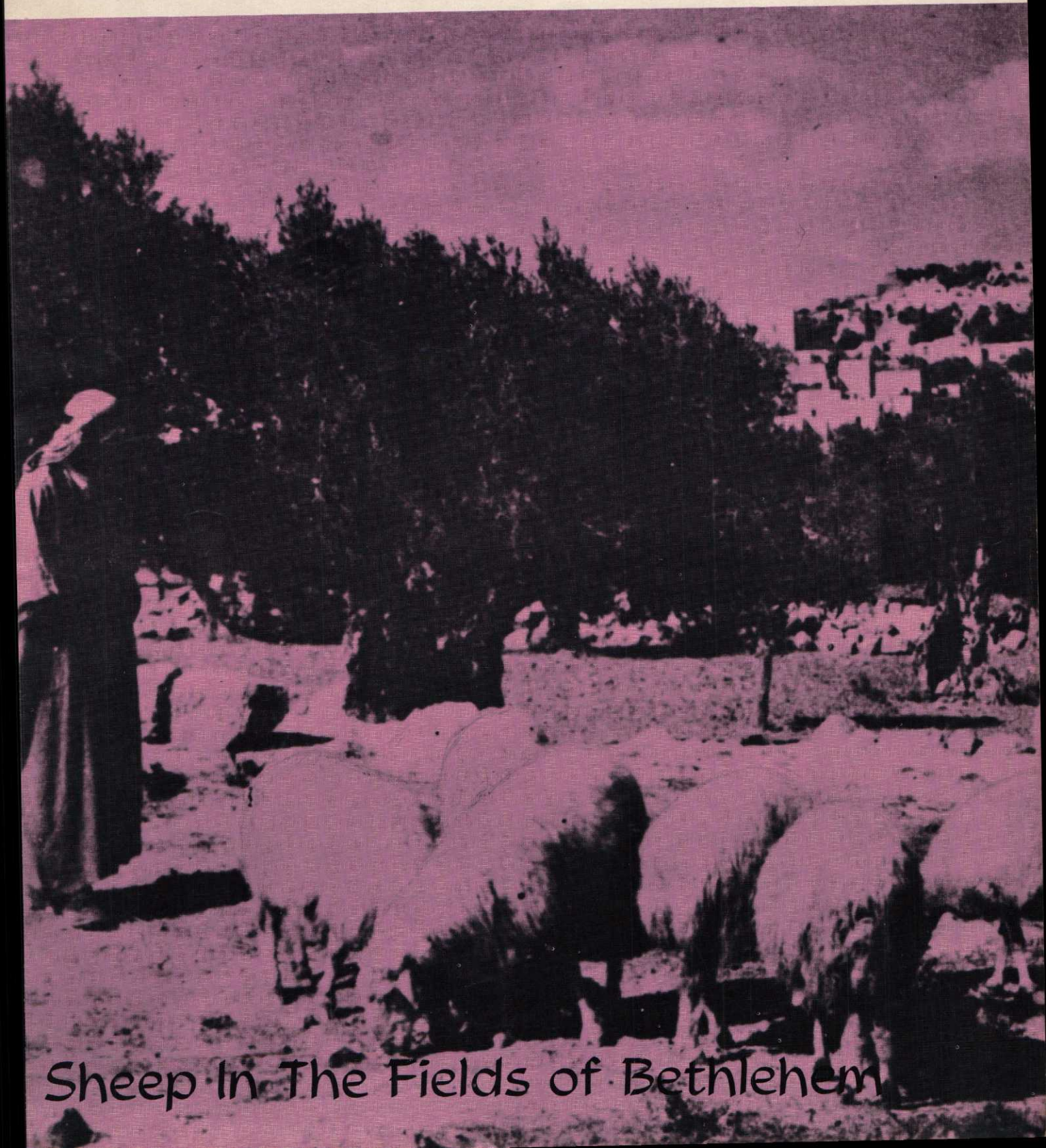


# Light Liberty

DECEMBER, 1966



Sheep In The Fields of Bethlehem



# “Light and Liberty” Combines With “Food For the Flock”

It is with regret that we announce our decision to discontinue the publication of *Light and Liberty*. This magazine has been a blessing through the years, the credit for which goes to its present editor, Lloyd Walterick. We are sure that at the Judgment seat of Christ, Walterick as well as those who have contributed so faithfully will receive a rich reward. We trust that the Lord's people will understand that this decision was reached only because we were unable to carry the financial burden any longer.

The organization of *Food for the Flock* has agreed to combine their magazine with *Light and Liberty* with the January 1967 issue. They are assuming the present liability on all unfulfilled subscriptions. Any duplicate subscriptions will be extended. Walterick Publishers will not be connected with the combined magazine. We sincerely hope however that the Lord's people will support them with their prayers and subscriptions.

With Christian Greetings  
WALTERICK PUBLISHERS

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## Please Note!

The Christian Workers Fellowship Fund, under the direction of Lloyd Walterick, will continue. Fellowship sent to this Fund will be distributed to the Lord's Servants and His work as formerly. Monies sent through this Fund are deductible for income purposes. Address is the same—Box 348, Fort Dodge, Iowa 40401.

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### LIGHT AND LIBERTY

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

LLOYD WALTERICK, EDITOR

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# Current Events

TOM M. OLSON  
1402 Karesh Ave., Pomona, Calif. 91767

## Britain's Red Dean Died

The former Dean of Canterbury, Hewlett Johnson, passed away at the age of 92. He was one of the most controversial figures ever produced by the Church of England.

He swore under oath in 1954 that he was not a member of the Communist party. But during the Spanish Civil War he said: "I saw red, and you can call me Red."

Dr. Johnson believed that God had given him a special platform from which to preach the goodness and beauty of Communism. He even believed that Stalin was a good and great man. He said repeatedly that men had a better chance of the good life under Communism than in the West.

One wonders how the Dean of Canterbury could make himself believe that Christians could live "a quiet and peaceable life *in all godliness* and honesty" (1 Tim. 2:2), in a godless, Christless and Bibleless country better than they can in a country where religious freedom prevails!

\* \* \* \* \*

## Drugs Are Problems To Evangelicals

LSD and other consciousness-expanding drugs are beginning to present problems to evangelicals far beyond the obvious difficulties usually associated with drug addiction. But this new type of drug is only one of a number of factors that are undermining a distinction of crucial importance to Christians: the difference between conversion and rejection of Christ—of being saved or lost.

The reality of any work of God in the life of a believer is now questioned in a new way, not by denial but by the alleged ability of a series of drugs to produce spiritual experiences.

We are now assured that by these chemical means it is possible to produce religious experiences more vivid and profound than has been possible by traditional means—repentance and faith.

In quite another area the physiological, yoga exercises claim to produce a finer type of "Christian" character than the usual means of Bible study, prayer, witness and service. At the same time, a new interest in mysticism—Hindu, Moslem, agnostic, or existential—claims to provide an intimate fellowship with God as an immediate experience, quite apart from any Christianity.

The result of these trends is to obscure the exclusive demand of Scriptures that one must be born again. It is increasingly difficult to speak of a unique

work of God in the soul of man or to communicate meaningfully of the necessity of being "in Christ." The experience of becoming a Christian, we are assured, is now only one possibility among many for attaining a spiritual experience—and not one too attractive at that.

—Sunday School Times, Nov. 5, 1966

\* \* \* \* \*

## Britain Must Decide On Market Membership

In a speech which concluded the four-day annual convention of the opposition party, at Blackpool, England, Conservative leader, Edward Heath, said: "The British government must decide now to join the European Common Market, or risk permanent exclusion.

4,000 members cheered him as he added: "Unless a decision is taken in principle for this country, unless a solemn declaration of intent is made, then finally when the community reaches to full stage of development, it may be too late for any British government to take that step. . . . Europe will not wait forever."

The Lord will not "wait forever" either. The rapture of the true Church may occur at any time (1 Cor. 15:51-58); after which all prophecies relating to world conditions shall be fulfilled, including those relating to what has often been called, "The United States of Europe."

\* \* \* \* \*

## The 'King of the World' Appears in Jerusalem

In 1954 a man by the name of Homer A. Tomlinson proclaimed himself "King of the World," outside a tobacco barn in Greenville, Tenn.

Since then he has visited many countries. At present he is in Jerusalem. He says he is a bishop of a branch of the Church of God in New York. He crowned himself "King of the World" in the lobby of the Imperial Hotel in Jerusalem.

Wearing a crown of golden aluminum, and sitting on a wicker throne, he took over the rule of the world, and declared an end to disease and war!

He staged his coronation in the presence of 12 disciples who accompanied him from the United States, and three hotel employees, and three bearded priests from Jordan's Greek Orthodox Church, and a couple from the American Express Co., and several newsmen.

Under the proposed rule of the new King, all nations are called upon to render to him ten per cent of their annual incomes. Countries failing to comply will get no more rainfall. He is 75. He has invited the United Nations to move to Jerusalem.



"This is for real," he cried, as he put on a regal-looking red robe. "This is the coming of the Kingdom of God on earth," he added.

Did this "King of the world" fail to read Revelation 19 in his Bible? The King of kings, and Lord of lords is to descend from the opened heavens, as the Rider on a white horse. He will wear many crowns. The armies which are in heaven will follow Him.

And there are other very important features which reveal this self-styled "King of the World" to be an imposter.

According to the word of the Lord, there will be deceivers right up to the time of His return as King (John 5:43; Matt. 24:24, 25).

\* \* \* \* \*

### Ireland Has Teen Clubs Too

In Dublin alone there are over 20 long-haired, beat-happy Teen Clubs. They operate mostly in hidden places, like cellars and basements.

It is difficult for strangers to get into their parties, for the Clubs operate on a membership basis. Members claim they only engage in clean fun; but the police are alarmed at the reports of drugs being handed out in cigarets, in coffee, as pills, and in loaded drinks.

The Roman Catholic Church is amazed at reports of immorality and looseness in the running of the clubs. Club owners are telling the police and the Roman Catholic Church and the parents of the teenagers, that it would be "a crying shame to do anything to hurt the clubs!" In other words, let them live as they please, die in their sins and perish!

Oh! for someone to give them the Gospel of Christ; that some—if not all of them—might believe and be saved and adorn the doctrine of God our Savior in all things (Titus 2:10)!

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### TAKE THE HELM

A stormy sea and a sleeping Master. Luke 8:22-25; Mark 4:35-41

Take the "Helm," O my Master,  
Thou the "Pilot" of my soul;  
All around seems but disaster,  
Known to thee, each reef and shoal.

We have sailed for years together,  
On a wild and troubled sea;  
But in calm, or stormy weather,  
Thou dear Lord, my "Pilot" be.

Sailing on through way uncertain,  
Dashing waves, and rigging torn;  
But with Jesus in our vessel,  
We can smile upon the storm.

Then take "Hope," O weary seaman,  
For the night must pass away;  
Soon the morning "Star" appearing,  
"Herald" of the coming day.

At the "Helm," stands the Master,  
Through a dark and lonely night.  
Though we reach the port tomorrow,  
We must stand on watch tonight.

Oh, what joy to meet with loved ones  
Who have passed this way before;  
Then with Jesus in the glory,  
Safe with Him, for evermore.

—T. R. WILSON

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### Thoughts on The Living God

*Conscience* deeply and really witnesses that God is, and that He is both rewarder and judge. He is the Holy, the True, and the Eternal.

*Creation* attests His power and God-head. How great, wonderful, and awesome He is! What purposes and providences He displays!

*Revelation* speaks is mind. The Scriptures set forth His plan, His will, His compassion, His wrath.

*Christ Jesus* declared Him fully as God revealed in humanity. We read what He did and said. He atoned for sin. We obey Him; we worship Him.

*Resurrection* showed Him conqueror over death and over Satan. "He is alive" at the right hand of Majesty and will come again.

---

*Rebirth* is the Spirit of God giving us life and working in us mightily. We have communion with the living One and with His own people, "the assembly."

*Sinfulness* of man proves the active power of the evil one—and this is in accordance with the Scriptures.

*Faith and Freedom.* He has faithfully supplied our needs and has been true to His word of promised care. He has been with us always. We have freedom to please Him; freedom to do good, and not to fear what man can do to us!

—BEN TUININGA

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Life is built a day at a time. And the Scriptures keep this constantly in view in their promises. So, Christian, tired and somewhat disheartened, take not only life, but the Lord, a day at a time. Let the lifetime you deal with be just for today, with its birth when you wake. And for today you possess nothing less than the whole Christ of God.

—HANDLEY G. C. MOULE

LIGHT AND LIBERTY



# THE RESPONSIBILITIES OF ELDERS

JOHN W. BRAMHALL

**T**HE Spirit of God writes through His servant Paul, "The word is faithful: if any one aspires to exercise oversight, he desires a good work" (I Tim. 3:1—JND-Trans.) Two facts are here emphasized in relation to the work of an overseer:

1—It is the Spirit of God Who creates in the heart of an elder the intense desire for caring for the Lord's beloved people. His great motive for the work must be *LOVE*. Love, first for the great Shepherd Himself, and second, love for His sheep. No man will perform this ministry to the glory of God and the true blessing of His people, unless he has affection for the Lord and for the Lord's sheep. This same fact is clearly indicated in the Saviour's words to Peter in John 21:15-17.

2—The Spirit of God also is emphatic in declaring that the responsibility of an elder is a *WORK*, not an office or a position. He especially indicates that it is to be "A GOOD WORK." What then is this work; or in other words, what are the actual responsibilities of an elder as set forth in the Word of God? Let us consider.

## The Scriptural Descriptions of the Responsibilities:

A—There is an all-inclusive word that covers all phases of the work: it is the word "*SHEPHERDING*." Christ Himself is the great Shepherd of His flock we know, according to I Peter 5:4 and John 10:16; but the elders, or overseers, are *under-shepherds*. In subjection to His authority they are to fulfill their ministry as His provided shepherds for the sheep. "Shepherd the flock of God" was the admonition of Peter in I Peter 5:2. "Shepherd the assembly of God" was the exhortation of Paul in Acts 20:28. "Feed my lambs; shepherd my sheep; feed my sheep" was the command of the Lord Himself to His under-shepherd Peter in John 21:15-17. This word involves the complete administration of the elder; he is to supervise, tend, feed, and with the heart of a true shepherd, tenderly minister to all the needs of the flock.

B—There are other words that elucidate the varied phases of an elder's work and when properly performed, will be for the glory of the Lord and the welfare of His people in the faithful ministry of an overseer. They are as follows:

1—*WATCHING* in the interest of souls is one important task:—"For they watch over your souls as they that shall give account" is written in Heb. 13:17. Adversaries are supernatural and persistent, the forces of Satan in the present day being greater than ever! "Be vigilant, *WATCH*. Your adversary the devil as a

roaring lion walks about seeking whom he may devour," the Spirit wrote thru Peter—I Peter 5:8. Paul's words of warning in Acts 20:29-31 and 2 Cor. 11:13-15 are similarly emphatic in this regard. The Lord Himself warns of the danger when hirelings take advantage of the flock—John 10:12. There are many stragglers and straying sheep; they are in danger of being overtaken by the enemy; there are many spiritually, sick and feeble saints. Shepherds are to be guards for the protection of the flock, diligently watching over the sheep—for "the end of all things is at hand; be ye therefore sober, and *watch unto prayer*"—I Peter 4:7.

2—*LEADING THE FLOCK* is another responsibility allotted to the overseer of the sheep; for they "take the lead among you in the Lord, and admonish you" wrote Paul to the saints of Thessalonica—I Thess. 5:12. The Greek word "proistemi"—literally means "to stand before" according to Vine's Dictionary. The same word is found in I Tim. 5:17, where it reads—"Let the elders who take the lead among the saints" etc. It is also found in Rom. 12:8, indicating *HOW* the leading is to be done—"He that leads, with *diligence*." He is not to be a driver of the Lord's people but a leader! As an example, concerning which Peter writes—"not as lording it over your possessions, but being models for the flock"—I Peter 5:3—JNDTrans. "Remember your *LEADERS*" is exhorted in Heb. 13:7. The character of the elder in leadership is to be such that the Spirit of God can point him out to the saints and say—"whose faith follow."

3—*RULING, or GOVERNING* the flock is a serious ministry entrusted to elders. Three times in the authorized version, Heb. 13:7, 17 and 24, the expression is used in relation to the elders, saying—"them that have *the rule* over you." The original word—"hegeomai"—literally means "to have authority over; a governor! leading as respects influence; controlling in counsel, of the overseers or leaders of Christian churches." Quotations from Thayer's Greek Lexicon. However, it must be remembered that it is a delegated authority; for though the word means "to preside and to rule," yet it must not be performed as "lords" or "despots" over the flock of God, but as previously stated in I Peter 5:3, being patterns for the saints. Lest one fail to understand this fact, the priceless words of the Great Shepherd Himself in Mark 10:42-45 must be remembered and be our safe guide:—"Jesus called them to Him and saith unto them, ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be among you; but



whosoever will be great among you, shall be your minister; and whosoever of you shall be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

4—*STEERING* the assembly is a unique word found in I Cor. 12:28—where the Spirit of God in orderly arrangement lists the varied gifts set in the local Body for profit and edification. The word listed is "governments"—but in the original text is one different than our preceding reference. It is the word "kubernesis" which denotes "steering." It is used in Acts 27:11 and Rev. 18:17 in reference to a helmsman, or ship-master, one who steers or pilots a vessel.

Metaphorically the word is used in I Cor. 12:28 of those who act as guides in a local church or assembly. Elders are to pilot the assembly spiritually, through their ministry and work, always seeking to steer clear of the dangerous "rocks" that would wreck the testimony. The margin of the Revised Version renders this word as meaning—"wise counsels;" another Revised Version renders it "administration." Appropriately, the words of Solomon come to mind in Prov. 11:14—"Where no wise guidance is, the people falleth; but in the multitude of counselors there is safety."—R.V.

It is, in this connection, significant that the list of gifts attributed to the Spirit of God's power in the local assembly as recorded in I Cor. 12:8-11, is headed by these words—"to one is given by the Spirit, *THE WORD OF WISDOM*." An elder must be wise, the gift of wisdom being his from the Lord; for without this he will be unable to perform the work of carefully steering the testimony and keep it from breaking apart on the shoals of spiritual danger through which it travels. How great is the need of wise brethren today to safely guide the remnant testimony of the assembly amidst the present perils. The wise man has written an appropriate text in Proverbs 1:5, saying—"He that is wise will hear, and will increase learning; and the intelligent will gain wise counsel."—JNDTrans.

5—*LABOURING*, meaning "to toil" on behalf of the saints, is a word also used to describe the function of elders. The words of I Thess. 5:12 indicate that it is a wearying work—"But we beg you, brethren, to know those who *labour* among you, and take the lead among you in the Lord, and to regard them exceedingly in love on account of their *WORK*"—JNDTrans.

The extent of such labour in caring for the flock, is not mere attendance at the assembly discussions, but actually working *AMONG* the saints, always serving in the spirit of humility—I Peter 5:5. "Labouring in word and teaching" among the saints is referred to by Paul in I Tim. 5:17 as he refers to those elders who are worthy of double honour.

To diligently labour among the saints can best be explained by the words of the blessed Apostle Paul

when he closed his farewell address to the elders of Ephesus—"I have coveted the silver or gold or clothing of no one. Yourselves know that these hands have ministered to my wants, and to those who were with me. I have shewed you all things, that thus labouring we ought to come in aid to the weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive"—Acts 20:33-35—JNDTrans. His unceasing labour, "night and day," for the space of three years in Ephesus, is an incomparable example of faithful work among the saints of God, ministering to all their spiritual needs and to the extent of helping them in material ways, when needful. Neither was the sacrificial labour of love done without the shedding of many tears as he thus faithfully admonished the people of God night and day. It is a wearying work; it is a tearful work, but in love to the Lord Jesus and in love for His sheep, it is a worthy work!

6—*STEWARDSHIP* is the last descriptive word to be used in considering what is the responsibility of an elder. In Titus 1:7 it is written—"For the overseer must be free of all charge (against him) as God's steward"—JNDTrans. This indicates the discharging of a stewardship as part of the work to be done by the elder. The words of Paul are timely, in I Cor. 4:1, 2, where we read—"Let a man so account of us as servants of Christ, and stewards of the mysteries of God. Here, further, it is sought in stewards, that a man be found faithful."

What divine honour and responsibility is entrusted to a godly elder: "Stewards of the mysteries of God"—ever to be seeking with faithfulness to bring the divine treasures of revelation to the hearts and consciences of God's people. God has entrusted the elders with a responsible charge in His household and in due season they must render an account to Him. Worthy are the words of our Lord as spoken by Him in this connection, saying—"Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."—Luke 12:42-43.

We must acknowledge that from the above mentioned functions of elders, it is clear that their duties are then primarily connected with the spiritual welfare of the saints, temporal things being of a secondary matter to them, if at all to be their work. Yet it would not complete our consideration of this brief presentation on this important subject, if we do not also mention in closing—

7—*THE COMPENSATION OF ELDERS*—The work of an elder may often be a thankless one indeed for the greater part, but the Scriptures generously promise great reward for those who fulfill this work in faithfulness to the Lord and His people. For our en-  
(continued on page 226)



# Radio Messages on the Gospel of John

J. M. DAVIES

## HEART TROUBLE

(Chapter 14 Number 16)

UNLESS we seek to put ourselves into the position of the eleven on that night we will not be able to appreciate their perplexity or understand their difficulties. They had learned and were convinced that Jesus was the long promised Messiah, sent from God, and had high hopes that He would redeem Israel, thereby ushering in the golden age of prophecy. Their minds were so occupied with this that they were seemingly incapable of apprehending the Lord's words regarding the betrayal and crucifixion. They could not harmonize His words concerning His departure to the Father with their expectation of the inauguration of the long promised kingdom. Of this the late J. G. Bellet said: "They had already been drawn from the apostate nation, as God's remnant, accepting Jesus as Messiah come from God. But they still had to know Him as the Son come from the Father. He had been showing them the Father, and was now about to return to the Father, and would come again to take them to the Father. Thomas betrays his ignorance of the Lord's departure, and Philip his unacquaintedness with the Father, while Judas (not Iscariot) wondered at any glory but the manifested glory of the Messiah, for this was Israel's hope."

In these unique chapters we have the essence of the teaching later revealed and developed in the epistles. In ch. 14 we have priestly exhortation to faith; in ch. 15 prophetic instruction regarding love; and in ch. 16 princely consolation and incentive to hope, based on the words of the Lord as *the* overcomer. (16:33). Instructions were given by Moses as recorded in Deut. 20 that when Israel would draw nigh to battle, the priest was to speak to the people and say: "O Israel, ye approach this day into battle against your enemies. Let not your heart faint, fear not. . . ." And with the conflict of Golgotha in full view and the battle set in array, the Lord in priestly capacity said to His own: "let not your heart be troubled, neither let it be afraid. . . . Be of good cheer, I have overcome the world. . . ."

Space would fail to tell of all the heart conditions referred to in the scriptures. There is the hard and weak heart; the obstinate and willing heart; the single and the divided; the stout and the trembling, the proud and the humble; the merry heart that doeth good as a medicine, and the sorrowful heart; and there is the good and honest heart which all should covet. The Lord's ministry is not so much a cure for heart trouble as a preventive, a prophylactic. It was special-ly so to the eleven disciples on that night. The future

looked very uncertain. They were filled with dark forebodings. To allay their fears and calm the storm that was raging in their breasts, and Lord unfolded to them the benefits which would accrue to them in consequence to His departure. It would usher in a new period, with new features which would be in marked contrast to Judaism. They would have free access to the Father, through Him as "the way, the truth and the life."

There would be no need for any priestly intermediaries. The Holy Spirit would come and indwell them. Thereby they would no longer be under the law, as under "tutors and governors." They would receive the adoption of sons, and would be set free from bondage to the weak and beggarly elements. (Gal. 4) The teaching given in the epistle to the Galatians synchronizes with that given by the Lord on that night. The Spirit would teach them all things, complementing the teaching already given in the Old Testament, thus providing His people with a complete revelation. Liberty of access to the Father, and liberty of sonship with the living oracles promised. These were to be as the three prongs of an anchor to hold them in the coming hurricane with its center in the crucifixion.

In this message we will consider the exceeding great and precious promises made by the Lord on the night to His little band of followers.

### The promised home.

"I go to prepare a place for you." This was His purpose in going. Just as the ark went before the nation in the wilderness to seek a place of rest (Num. 10:33), the Lord was going to be our forerunner. This promise is not to be interpreted in any materialistic sense as if the Lord is now engaged in some building program. His presence with the Father is what has prepared the place, and gives us a title to be there. "In my Father's house are many mansions." Earlier He had referred to the temple as His Father's house. So the Father's house above, like the temple of Solomon, is to have dwelling places for the heavenly priestly family. (I Kings 6:5).

### The promised return.

"If I go, I will come again, (or I am coming again) and receive you unto Myself, that where I am, there ye may be also." This is the first direct reference by our Lord to His coming *for* His own. It is later taught clearly by the apostle Paul. In Romans 8 he treats of the redemption of the body; in I Cor. 15 of the resurrection of the dead and the transformation of the living; and in I Thess. 4, he tells of the rapture, of being caught up to meet the Lord in the air. Peter warns us that in the last days there will be scorners



who will ask: "Where is the promise of His coming?" And he reminds us that the Lord is not slack concerning His promise, and that we are to account His long-suffering as salvation. The conspiracy of silence on the part of some individuals and periodicals is a serious evidence of this departure.

#### **The promised Paraclete.**

"If I go, I will send the Comforter." Four times this word is repeated in these chapters, and once in I John 2, where it is translated "Advocate." There it refers to the Lord Jesus, our representative with the Father. The word means one who is called to one's side to give help. In classical usage it is used for an advocate for the defence. He is one who strengthens on the one hand and defends on the other. Thus the believer has two advocates, one with the Father, Jesus Christ, the righteous, to defend his cause against the accuser; one here, the Holy Spirit to strengthen and defend him, and also to advocate the cause of Christ with us. This coming of the Holy Spirit would be, as already stated, the token of sonship enabling us to cry Abba, Father. He leads us directly into the presence chamber through Him who is the way, the new and living way. They would not be left in an orphaned state such as characterized the nation as referred to by Jeremiah in his lamentations. "We are orphans and fatherless." (5:3).

He would not only abide with them permanently, but would indwell them. He would bring everything to their remembrance which they had heard from the Lord, and would teach them all things. The coming of the Holy Spirit to be "in them" was a new development in the unfolding of the purposes of God. It was not only to be true in the experience of the apostles, but of all true believers, so the apostle states categorically that "if any man have not the Spirit of Christ, he is none of His." Being made the recipients of the Spirit is the seal and the earnest of all that is yet to come. He is the firstfruits, a word which was used as a technical term for the birth certificate of a free person in the language of the common people, the koine as it is referred to.

#### **The promise of life.**

"Because I live, ye shall live also." His resurrection was as sure as the dawn. These words reveal the vital union between the Lord and His disciples. It is more fully expanded for us in the epistles of Paul, as in Romans 6-8; and Colossians 2-3. Gal. 2:20 and other portions. It is one of the most important notes of New Testament doctrine. It is basic to all Christian experience.

#### **The promised presence.**

"I will come to you." (v. 18). "My Father will love him, and we will come unto him and make Our abode with him." This incidentally is the same word as that rendered mansions in v. 2. The believer's

body is the Spirit's mansion!! The Lord's physical absence would not rob them of His spiritual presence, but rather make it possible in a universal and deeper sense.

#### **The pledged peace.**

"Peace I leave with you." "My peace I give unto you." Such was His legacy. This word is immediately followed by a repetition of the exhortation; "Let not your heart be troubled." This peace is to rule or to umpire in our hearts. (Col. 3:15). It is to be the arbitration in matters of doubt.

We do well to take note of the fact that each of the questions asked by the disciples on that night is prefaced by the title "Lord." There was no undue familiarity, or any sentimentality. They did not address Him as Jesus, nor did they use such expressions as dear Jesus, or dear Lord. Just as honey, a natural sweetness, was not to be used in connection with sacrifices, so all sentimental terms of endearment should not be used when addressing the Lord.

Editor's Note—This being the last issue of *Light and Liberty* we are skipping over chapters 15 to 19, and herewith publish chapters 20 and 21, as the final message of John's Gospel written by Bro. Davies.

### **THE POST RESURRECTION APPEARANCES (Chapters 20 and 21)**

#### **Number 21**

**T**HE resurrection of Christ, whether viewed historically or doctrinally, is basically fundamental to the Christian faith. Without it, preaching the gospel is just a waste of time peddling a fiction. It would be completely barren of results. Faith in it would be of no value. It would be comparable to a person seeking to cash a repudiated and obsolete currency note, or presenting a counterfeit note at the bank. If Christ is not risen the promise of salvation through faith in Him would be empty of any value. It would be vain. (1 Cor. 15:3). Consequently it would be powerless to produce any fruit. It would not be a life-giving message. (1 Cor. 15:14). And it would be a meaningless superstition (1 Cor. 15:7). But we rest assured that it is not a myth, but a miracle. If it had not been a fact, the enemies could easily have counter-acted the report by simply producing the body of Jesus. Pilate had said to the Jews: "Make it as sure as ye can." The Roman seal and the guard of soldiers were sufficient protection against any human interference. Hence the resurrection was the emphatic note in the preaching of the apostles. It is woven inextricably into the very warp and woof of Christian doctrine by the New Testament writers.

It is instructive to compare the records given by the four. No description of the actual resurrection is given. There is no attempt at any make-believe story. The variations in the accounts show that there was no collusion. The disciples did not anticipate or expect



such an event even though the Lord had specifically spoken to them about it. They were hesitant to believe it when it was related to them. Thomas insisted that he would not believe it unless he was provided with evidence which could not be gainsaid or denied. He would have to see and feel the wounds before he would believe the report!! No individual report was accepted. His appearances were to the disciples only, to individuals and to them collectively. It was because "He showed Himself alive by many infallible proofs," by unmistakable evidence that they believed.

For His own special purpose John selects four of the Lord's manifestations, one to Mary, and three to the disciples. These are preceded by a record of a visit to the tomb by Mary, Peter and John, and the verification by Peter and John of the facts. They were with three signs.

1. *The sepulchre was open.* The stone had been lifted out of its groove and rolled away. The Roman seal had therefore been broken and the soldiers had left. They had fled! These were facts of serious consequences.

2. *The tomb was empty.* Stooping down and looking in both Mary and John saw that the body was not there. Mary's words indicate that she thought someone had taken the body away. The fact that the body was not there was to her an awesome discovery. Like the two on the way to Emmaus she feared that someone had desecrated the tomb. To Peter and John it was a fact of tremendous importance.

3. *The grave clothes were still there.* And they were unwrapped. The yards of linen used when wrapping the body were still in their folds, but flattened by the weight of the hundred pounds of ointment brought by Nicodemus. The head-napkin likewise was still in its folds, as it had been wrapped about His head. Clearly there had been no vandalism, or hurried departure, as when a thief leaves a burgled house. Peter carefully beheld the linen clothes lie, but John saw and understood. He apprehended the significance of what he had seen, and he believed. To Peter all seemed a mystery, for up until then "they knew not the scripture that He must rise from the dead." To John it was the dawn of an assured faith that the Lord had risen from the dead.

*Mary.* She was privileged to be the first to see the Lord in resurrection. The darkness in which she had set out, but served to illustrate and aggravate her own inward and spiritual darkness. Her journey like everyone's life journey, was to end in a grave. That was the terminus! It was a place of death, even though it was a garden. She stood before it and wept as many another before and since has wept helplessly before the stroke of the mighty and cruel monarch—death. But with the self-revelation of the Lord she turned herself around, and later she turned her back on the tomb when she knew that the one who was speaking to her was the Lord. For her, "The Sun of Righteous-

ness had risen with healing in its wings" and with it the darkness had disappeared. It was dispelled. Her tears were dried, and her weeping gave place to worship, even though her apprehension was faulty. She would clasp His feet and cling to Him, not realizing that the new relationship and union with Christ was contingent upon His ascension, and exaltation.

"Some teach that the words "Touch me not, for I am not yet ascended. . ." imply that the Lord ascended immediately thereafter as the High Priest to present the blood of reconciliation in the heavenly sanctuary. But this cannot be supported by any New Testament scripture. Only one ascension is spoken of in the New Testament. Later the Lord invited the disciples to prove His corporeal reality by touching Him. The apostle John refers to this in his first epistle. (1 John 1:1). Although Mary's apprehension was deficient her devotion was not, so she is commissioned to go and tell the disciples of the new relationship. "Go, tell my brethren. . ." Hitherto He had not used this term. He had spoken of them as "my sheep" and "my servants"; "my disciples" and "my friends." Now He speaks of them as "my brethren."

This, of course does not give us the liberty to speak of Him as our elder brother! If any could have done so, James and Jude could have, but they speak of Him as Lord. So should all Christians. It is well to note that the Lord did not say "Our God and Father . . ." His relationship to the Father was unique. Based upon this new relationship Paul speaks of the "God and Father of our Lord Jesus Christ."

#### **The disciples—The first manifestation.**

That same first day of the week was ever afterwards sanctified to the disciples as the day in which He rose from the dead and appeared in their midst with the salutation "Peace be unto you." To them, it became a dominical day, an imperial day, the Lord's Day. The consternation caused in the camp of the enemies by the resurrection, increased the fear of the disciples. They were evidently confused and troubled if not alarmed, not being fully cognizant of all the facts. To them the words of the Lord "Peace be unto you" was like the stilling of the stormy waves. It may be that the disciples were meeting in the same upper room where He had said these words before His betrayal. After showing them His hands and side and feet (Luke 24:41) to convince them that He was the Lord, that He was the crucified, they rejoiced. They were assured beyond doubt that it was the Lord Himself. Then He repeated the salutation. The first and restored confidence: The second was preparatory to what was to follow. The commission is stated in similar words as in the prayer of John 17:18. Westcott draws attention to the usage of two tenses in this connection. The one refers to one specific act of His coming, His incarnation, whereas the other describes a mission which continues in its present effects. The



use of the latter in this case suggests that they were to carry on His work. What was begun by the Lord was confirmed by the apostles. (Heb. 2:3). The commission is followed by the communication of a new life. As the Lord had breathed into Adam's nostrils the breath of life, so now in resurrection He breathed on them, as symbolic of the Spirit, (Ezek. 37; John 3:8), the enduement of power which they were to receive at Pentecost. The breathing was symbolic and prophetic of that event. After that they would be enabled to authoritatively declare the forgiveness of sins to all who would believe. (Acts 10:43; 13:38). This was a collective commission and not individual, and is not to be interpreted as authorizing the granting of absolution by a priest.

### The second manifestation.

The following Lord's Day the Lord appeared in their midst again. This time Thomas was present. The time element is doubtless significant. The intervening week symbolizes the present period, the day of grace in which our lot is cast. It is to be followed by another day, when the Lord will reveal Himself to Israel. At that time they will make the confession of Thomas their own. They will then acknowledge Him as their Lord and their God, which accords to Him His absolute deity. The Lord accepted the confession of Thomas, which is equally important. The experience of Thomas should be compared with the prophecy of Zachariah chs. 12:10 and 13:6-9, where reference is made to the wounded hands and pierced side, and also to the confession of the remnant, the "third part" left after the great tribulation. The confession of Thomas is practically a quotation of these words, and the whole episode foreshadows the fulfilment of the prophecy of Zechariah.

### The third manifestation.

John 21.

This chapter is practically an appendix to the gospel and an introduction to the Book of the ACTS. The closing words of ch. 20 as to the purpose of the record would definitely suggest this. Considered as such, it illustrates the two ministries of the apostles as reported in The Acts. In it the Lord gave instruction regarding fishing and feeding sheep. Between the two we have the action parable with its wonderful instruction concerning fellowship. There was the prepared charcoal fire, and the provided meal, to which, in grace, He asked them to contribute of what they had caught!! The fishing and the feeding illustrate the two-fold ministry entrusted to the apostles, as fulfilled in their preaching and in their epistles. Doubtless the episode at the lake side with the haul of fish is also symbolic of the end of the age, the ingathering of the Gentiles, which will follow the restoration of Israel.

Simon Peter figures prominently in both sections.

He draws the net to land. He is commissioned to feed the flock, both the sheep and the lambs. The word "MY" is repeated three times. It should not be overlooked. It was not lost on Peter, for later he spoke of the flock as "The flock of God." This in the presence of the other disciples Peter is publicly restored, as it were, to the apostolic ministry. The Lord had previously appeared to him personally. (Luke 24:34). His answers to the Lord's questions show that the sifting he had passed through had chastened his spirit. He was no longer the self-confident Peter, and he accepts the words of the Lord without any demur.

The references to the ministry of John and the coming of the Lord is of special interest as it clearly establishes the imminency of that event.

The final word as to the world itself not being able to contain all that could be written may be interpreted either literally (Jo. 2:6; Mk. 22), or metaphorically (Matt. 19:11. Luke 16:10) If what is written will not convince then any further evidence would be of no avail.

As we conclude these radio messages on the gospel of John we can do no better than quote the words of the wonderful hymn of Josiah Conder. It sums up in a beautiful way the teaching of the gospel.

"Thou art the everlasting word, the Father's only Son.  
God manifestly seen and heard and heaven's beloved one.

In thee most perfectly expressed, the Father's glories shine,  
Of the full deity possessed, eternally divine.

True image of the infinite, whose essence is concealed;  
Brightness of uncreated light, the heart of God revealed.

But the high mysteries of His name, the creature's gasp transcend;  
The Father only, glorious claim, the Son can comprehend.

Yet loving thee on whom His love ineffable doth rest,  
Thy members all, in thee above, as one with thee are blessed.

Thro-out the universe of bliss, the center thou and sun,  
The eternal theme of heaven is this, to heaven's Beloved One.

Worthy, O Lamb of God art thou,  
That every knee to thee should bow."

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## Prophecy to Profit

August Van Ryn, 390 W. 56th St., Hialeah, Fla.

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### Lord's Day December 4

#### The Messiah.

The Messiah is spoken of as the "Lamb" frequently in the Old Testament; a very descriptive figure, telling of the tremendous fact that He was to be THE sacrifice acceptable to God. Away back in Gen. 22:8, in answer to Isaac's question; "where is the lamb for a burnt offering?" his father replied: "My son, God will provide Himself a lamb for a burnt offering."

Hundreds of years later, that night in Egypt when Israel became a nation; God passed over the houses



of the people because the blood of the lamb was upon the posts of the door, as later on *they* passed over the Red Sea. The one passover saved them from God's judgment; the other from man's judgment. It was the blood of the lamb that saved the firstborn. And, though there were perhaps a half million lambs killed that night (one for a household) yet God's word says they were to kill "it" in the evening, Exo. 12:5. To God there was but *one* lamb—the one John the Baptist centuries later pointed to, exclaiming: "Behold the Lamb of God which beareth away the sin of the world." (John 1:29). Isaac had asked 2000 years or so back: "Where is the lamb?", John the Baptist pointed to Jesus and said, as it were: "There He is."

And, to prove that this lamb was none other than the Christ, we but need to turn to Isaiah 53, that wonderful chapter in the very center of our Bible. Strikingly Isaiah is divided into 66 chapters, as our Bible is into 66 books. And it is divided also into two parts, exactly the same as The Bible is. The Bible is divided into 39 books of the O.T., and 27 of the new. Isaiah is divided into 39 chapters and 27 chapters. The first 39 chapters, even as the 39 books of the Old Testament deal largely with the sinful state of men; the last 27, even as the N.T. does set forth the grace of God. And, of these 27 chapters of Isaiah, from chapter 40 to 66, the 53rd. chapter is exactly in the midst, even as Christ is so often seen in Scripture in the center; once on the Cross, now on the throne. (Rev. 5:6).

### Lord's Day December 11

The whole of Isaiah 53 sets before us the Person of the Messiah—the Christ—both His humiliation and His exaltation. Many Jewish leaders contend that Isaiah 53 refers to the nation of Israel, which is wounded for its transgressions, etc. But this simply is not possible, as we shall show. As we turn to v. 7 of this chapter we learn that Exodus 12 already had led us to believe—that *Christ* is this Lamb led to the slaughter. To prove this beyond the shadow of a doubt, read v. 10 of this famous chapter: "yet it pleased the Lord to bruise him; He hath put him to grief; *when thou shalt make His soul an offering for sin.*"

The above underlined statement could not possibly apply to the nation of Israel; it can apply to only *One Person—to God.* What sort of offering was an offering for sin? Turn to Lev. 6:25 and 29, and you'll read it there. A sin offering was "most holy." Now this could not by any possible chance refer to the nation of Israel, for this same prophet tells us they were anything but holy—read Isa. 1:5. "Most holy" cannot refer to any one but to God alone, telling thus that God became the sinoffering. We have seen already that this child that was born, this Son given, was the mighty God. It is God Himself who left the throne on high to become the sinoffering for guilty humanity;

that is what Isaiah 53:10 teaches. He is the Lamb to Whom John the Baptist pointed. He is the One, the Messiah, to whom those lambs slain on the passover night in Egypt pointed; there is no other application possible.

Here the Lamb for the sinoffering is *most holy*; in Exodus 12 He was said to be *without blemish*. Did you ever hear of a mere human without blemish or most holy? You didn't.

Every word of this wonderful 53rd. of Isaiah tells the story of His lowly birth, His humble life, the fact that He was despised and rejected of men; that eventually the Lord laid on Him our iniquity.

### Lord's Day December 18.

The chapter closes by speaking of His exaltation and triumph. But, alas, the nation of Israel could see only prophecies that spoke of His reign could only look for a King to reign in power and glory; and when Jesus came in lowliness, came to die first before He could come to reign, they failed to see this, and thus refused His grace. Yet, not only Isaiah 53, but ever so many other Old Testament scriptures foretold His humility, His sufferings and His death. Even as our Lord Himself, as He walked with the two to Emmaus said to them: "O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into His glory?" (Luke 24:25-26). And later on, in the upperroom with His disciples He said unto them: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24:46-47).

Yes, they failed to see the truth that He was to suffer before He was to reign. Man's sins had to be atoned for if he ever was to be blessed, and it is evident that the blood of animals could not atone for the sins of human beings. It required someone Himself sinless to pay for the sins of others. Every animal sacrifice in the Old Testament told the same old story that the Messiah was to come to pay the penalty of sin for His creatures. Alas, blind man could not see this, so he rejected Christ. But those who read and knew their Bibles, like the leaders of Israel, should have known of His humiliation, for their scriptures speak of it time and again. Psalm 118:22 said long ago that the builders would reject the Stone. Isaiah foretold—chapter 8:14: "And He shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Again Isaiah says—chapter 50:5-7: "The Lord God hath opened mine ear and I was not rebellious, neither turned away back. I gave My back to the smiters and my cheeks to them that plucked off the hair; I hid not My face from shame and spitting."



## Lord's Day December 25.

And not only was Christ's suffering and rejection foretold many times, but it was also illustrated in the lives of those great men, who all prefigure the Messiah, such as Joseph, Moses, David and others.

Joseph! He was sold into slavery, hated and despised. Yet the Lord saw to it that eventually he was exalted to the highest pinnacle of honor and power, even as it is with Christ our Saviour. And some day His brethren shall come to Christ and bow before Him, as they did in Joseph's case. Humiliation with Joseph; then exaltation; so with Christ.

Moses—As it is so well put in Acts 7:35: "This Moses whom they refused saying Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Even after Moses had brought them out from Egypt on their way to the promised land, they repeatedly abused him, so that on one occasion he had to say: "What shall I do unto this people; they be almost ready to stone me?"—Exo. 17:4. Though it says in Hebrews 11:25 that Moses chose to suffer *with* the people of God, the record shows he got most of his affliction *from* them.

There is *David*. How much he suffered! He was persecuted, hunted as a partridge on the mountains, living in dens and caves of the earth. Even after He assumed the reign of government many rebelled against him, and his own son drove him from the throne. All of this pictures, without a doubt, that suffering would be the portion of the coming King—the Messiah—ere He should reign in power.

And so it was. Some of those men suffered humiliation perhaps partly for their own sin and failure, but not so with the Messiah. He suffered alone for the sins of others. God finally laid on Him, on the Cross, *our* iniquity.

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## Home Workers Department

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### 1966 Workers Conference

The 29th annual Workers Conference was held at Flint, Michigan this year. It will long be remembered by those who attended as a time of fellowship and blessing. There were some differences of opinion expressed but even these were made pleasant by the love and consideration shown by those who held the differences. We saw the Scripture fulfilled which says, "How good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1).

Last year's conference, held in October 1965, was handicapped because of the sickness of two leaders—our brethren William R. Murray and Donald M. Taylor. This placed more responsibility on the local brethren at Baltimore, but they did a fine job. Donald

R. Parker came on to help and continued to be most helpful this year also. The three "Dons" on the platform, namely Taylor, Parker and Norbie, working well together. The brethren from several of the Flint area assemblies showed gracious hospitality to all who attended, receiving fine cooperation on the part of the sisters.

Each hour of the conference was well filled as various problems and puzzling questions were taken up. The morning prayer sessions prepared us for the day. Helpful ministry was given from the Book of Titus each morning by brother Peter J. Pell, and soul-stirring messages by James Boswell each evening.

The first conference was held in a home in Indiana in 1933. Since 1938 assemblies have been kind enough to invite this conference to their cities, entertaining those who have attended. The term, "workers," has come to include preachers, elders and those interested in Home fields. This was our first visit to Michigan and if the invitation has been accepted the conference will be held in Cleveland next year, for the first time in the state of Ohio.

T. B. G.

### A note from the Conference Secretary

It might be well to restate the purpose of this conference. The conference is not for the purpose of passing resolutions or legislating to local churches, in either faith or practice. The conveners believe very strongly in the autonomy of the local assembly. However, the conference has proved a blessing to individual believers as they have met together for Bible study, prayer and discussion. Meetings are largely open in character and various views are propounded. These are sifted through the Word to discover their truth.

Donald L. Norbie

### Farewell to Light & Liberty

I understand this is the last issue of *Light and Liberty* and, consequently, the Workers Page also. It was in the early 30's that James F. Spink, the editor at that time, asked the writer to take over this page. This magazine has served a good and useful purpose throughout the years. It has shunned sectarianism and has earnestly contended for the faith. Through its pages Christ has been ministered to the hearts of His people. God has used this magazine in many ways. The "Home Workers Page" has brought before the people of God the needs and doings in the home fields—fields in which only the few have an interest. However, several working among the American Indians at the present time, and perhaps others, were first exercised about the work through this page.

Brother Walterick should be commended for the good job he has done during the years that he has served as editor. His printing presses have also turned out sound gospel tracts and other Scriptural literature. His work in connection with the Gospel Perpetuating



Fund in getting out new hymn books has been greatly appreciated, as also his work on the proposed new hymn book, "Hymns of Truth and Praise."

T. B. G.

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## The Young Believers' Dept.

John Walden, 1926 Woodburn Street, Colorado Springs, Colo.

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### Dear Young Brothers and Sisters:

If your life has been committed to the Lord, He may show you that you are to live alone unto Him (1 Cor. 7:7, 8). For most of you there will come a time when you meet the one person with whom you would like to spend the rest of your days. Just how will you know? Physical attraction is not enough. A feeling that he or she fits the image of the ideal in my mind is not enough. A desire to possess that one for my own is not love. True love is unselfish and wants to do something for another. We do not "fall in love"; we grow in love. Pray daily to your Father about your desire for a loving Christian companion. Choose only devoted believers as your closest friends. Above all

### DON'T BE IN A HURRY!

We mature physically long before we mature mentally and emotionally. Psychologists now say that adolescence (the time between childhood and adulthood) lasts until the mid-twenties or even longer. Your tastes at sixteen will make you smile (with a little embarrassment) at twenty six. You need to finish your education. You need to be a youth now, so you won't revert to it when you are older—with dire results. You need to meet lots of young people, so that when you do marry you will feel sure you waited for the right one. It is one of the tragedies of our culture that so many teenagers marry simply to get away from home situations. The percentage of failures is terribly high. (If you have already entered into an early marriage, pray earnestly, daily, and together that God will keep your marriage from going on the rocks.)

### THE ENGAGEMENT

should be sealed only after you are sure that your Heavenly Father is leading this way. Engagements in Bible times could only be broken by an act similar to a divorce. They are taken all too lightly in our day. The engagement should be a time of growing together spiritually. Don't over-emphasize the physical. Undue familiarity often leads to a hurry-up marriage, and lifetime scars. Do spend time talking frankly about how your home will be set up. Avoid debt like the plague. You will enjoy your possessions more if they are acquired little by little. Read Rom. 13:8. Covetousness shows its ugly head in the high percentage of working wives (Heb. 13:5). Especially, plan your

married life to include daily reading of God's Word and prayer. Begin during your engagement to have this time together. Find some service for Christ together.

### A CHRISTIAN WEDDING

should not be a "Hollywood production," but a time to honor Christ before your acquaintances. You are founding a home in which Christ is to be the Center. It should be a sanctuary from a godless world, with Light in your dwelling (Exod. 10:23), and the Scriptures honored (Deut. 11:18-21). The Lord Jesus Christ is the pattern for the husband's love, and the Church is the pattern for the wife's subjection (Eph. 5:22-33.) Hospitality without grudging (1 Pet. 4:9) should be the rule. Many young people set up homes with no thought given to entertaining God's children in their homes. No wonder they soon grow cold toward the rest of the Family! The home is a wonderful tool to win souls to Christ. My parents won most of their neighbors with home-cooked meals and simple Bible readings.

Marriage has been likened to the meeting of two rivers. There is some turbulence, but they soon flow together. God made special provision for the first year (Deut. 24:5). Concentrate on changing your own faults rather than those of your mate. "Love covers a multitude of faults" (1 Peter 4:8, R.V.). Never expose your loved one's faults before others. This is cruel. You will need to work at this matter of love. Kind words and deeds to each other produces a deeper love than the first attraction to each other. I could wish nothing better for you than the long and satisfying partnership my wife and I have known.

Your friend,  
JOHN WALDEN

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## Plea For Week of Prayer

October 13, 1966

These days at the Workers' Conference in Flint, Michigan have been very stimulating, helpful days. Men have come from a number of states to meditate, to pray and to discuss the work of God, its joys and problems. Even in the midst of differing views there has been a spirit of brotherly love and kindness. We have come to love and to appreciate one another increasingly.

There has been great exercise of heart concerning the spiritual condition of God's people. Why are the breaking of bread meetings so often dull and lifeless, not filled with spontaneous, fervent worship? Why are we not seeing more aggressive evangelism flowing out from assemblies? When did we last see souls saved and brought into our assembly? Why are not more young men catching a vision of full-time service for God along the simple lines of faith? Are we lacking in local, spiritual leadership?



These and other matters deeply concern our hearts. May we as a company of burdened men intreat you as an assembly of believers to set aside a week for prayer, *perhaps the first week of the month of January?* As we pray together our God is able to revive our hearts and to revitalize our witness to the world.

“Brethren, pray. . . .” (I Thess. 5:25)

Donald Norbie  
Conference Secretary

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## Question Forum

Correspondence concerning questions for this page should be sent to Leslie S. Rainey, Box 1052, Lusaka, Zambia, Central Africa.

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QUESTION—“Why is the word of God likened unto a hammer? To me a hammer is a tool that enables a man to pull out nails or drive in nails into wood?”

ANSWER—The word of God is likened to a hammer in Jeremiah 23:29. As it was in the days of Jeremiah so it is today in the Land of the Bible. Many of the people make their living by hewing out stones and cutting them into various sizes. Due to the extreme heat most of the homes were made of brick or stone and Jeremiah views the crushing breaking power of the Word of God. Hearts are like cement and it is the word of God brought home to the heart in the power of the Spirit that convicts and converts, melts and moulds, breaks and shapes. How grand when we allow the word of God to break us, shape us and make us.

QUESTION—Why did Jesus choose men in the towns and in villages rather than in cities?

ANSWER—Christ was not limited to choosing men from the small out of the way places. It is true he did choose several from along the Lake or Galilean area. Often a man is at his best in the country and the life of the town or city soon corrupts. Christ called men who were trained in the art of catching fish. This type of work is not appreciated by the city dweller and demands fortitude, skill, patience, persistence and knowledge.

QUESTION—Paul wrote many books, but why didn't Christ write some books while He was on the earth?

ANSWER—The only writing Christ did was recorded by John in the story of the woman taken in adultery, (John 8:8). The short time Christ was on earth was devoted to words and deeds. The testimony of John in chapter 21:25, sums up a definite reason why Christ did not turn to writing. Today His book is the world's best seller and no other Person has been

written by so many in all the world as the Lord Jesus Christ.

QUESTION—I know that I have sins. Which is the best way to be forgiven—praying or going to a Christian friend and telling him what I have done against God?

ANSWER—There is only One that can forgive sins—it is God, (Mark 2:7). Our sins are forgiven on the basis of the death of Christ and faith in His finished work. Praying cannot forgive sins—going to a friend or a priest cannot forgive sins. Only Christ, (Acts 4:12; Acts 13:38).

QUESTION—How many ways are there to heaven?—

ANSWER—Today there are many voices in the world and also there are many Churches. However as to the way to heaven there is but one,—Christ who said I am the way—He is the footpath to God and Life Eternal, John 14:6.

QUESTION—Which is the True Church?

ANSWER—The true Church is the Church of God which Christ purchased with His own blood, (Acts 20:28). It is not made up of stones or bricks but people who have been *called out* as the word Church means and brought into fellowship with the Lord Jesus Christ. The Foundation of the Church is Christ, 1 Cor. 3:11; Its Figures are many, body, Building, bride etc.—Its Function is to witness, to worship and to work that the knowledge of God may cover the globe.

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### Who Will Receive the Crown?

At the conclusion of Andrew Bonar's first and only visit to America, they gave him a farewell meeting in New York. Several men eulogized him, and one man in closing said, “Think of the ‘crown of righteousness’ which the Lord the righteous judge shall give to Andrew Bonar in that day!” The dear man walked to the front of the platform and held up his hand toward Heaven and completed Paul's saying to Timothy: “and not to me only, but unto all them also that love His appearing.”

—*The Sunday School Times*

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**RESPONSIBILITIES OF ELDERS** (continued from page 218)  
couragement the Spirit of God has written—“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”—I Peter 5:4. There is to be a day of accounting when the Lord returns, and in that day, the elder's reward will be given.

Is it a “good work?” Will we be compensated? Most assuredly!



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## Work of the Lord in North America

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Send reports to Lloyd Walterick, Editor of Light and Liberty, Box 348, Fort Dodge, Iowa 50501. This department is made up on the 5th of each month.

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Edwin P. Meschkat, 4910—18th St. Lubbock, Texas 79416—We are moving to a more permanent address in town, shown above. We continue in various phases of the work for the Lord here, and are looking to Him presently to lead concerning a chapel site. We have been rather encouraged in some new children's classes in homes, and continue in the regular meetings of the assembly which meets in a house. Prayer is valued for wisdom and direction from the Lord in making new contacts with the gospel.

T. R. McCullagh, 411 E. Logan, Guthrie, Okla. 73044—After ministering at Omaha, Conf. am having meetings at Waco, Texas, using the "Two Roads" chart. Look for blessing.

Geo. Rainey, Box 275, Sorrento, Fla. 32776—Have been ministering in Campbellford, Brantford, Belleville, Ont., and then on to meetings in Pennsylvania. Pray for blessing to both saint and sinner.

Elliot Van Ryn, 340 W. 56th St., Hialeah, Fla. 33012—While driving to Key West to take a funeral two young Cubans cut across the road in front of my car and the car was demolished. No one was badly hurt. Had the privilege of witnessing to an unsaved lady on the way to the funeral.

Geo. Baxter, Box 141, Flagstaff, Arizona—We are on the radio each day, also have Bible readings in a believer's home beside the regular meetings in the Chapel. We need prayer for the preparation of the Christmas services. This is a special time when we can reach many unsaved.

David Pollock, Allen Junction, W. Va. 25810—The retreat of young people held at Webster Springs, W. Va. was the largest with 129 in attendance, held Oct. 28-30. Don Cole of Chicago was the speaker. One professed salvation and others expressed a real desire to let God have His way in their lives. Five have recently been baptized, the result of work in the new Sunday School at Wyco, a nearby mining camp.

Miss Elsie Davey, Swan River, Man.—Most of the children in the four Sunday Schools, which I serve, show a real interest in the Word. Pray for blessing.

Henry Ramsey, 200 Western Ave., Waterloo, Iowa—The Lord has been pleased to save a number at various places during the summer. Six were

Roman Catholics. The priest and the husbands of three women have put up much resistance. We covet the prayers of God's people.

James M. McCormick, Camp Elim, Woodland Park, Colo. 80863—The camp has been closed for the winter. 15 cords of wood for the fireplace and a welder has been given. A tractor was also given for our use here which will be a big help in maintaining the camp.

### Commendation

Brethren of the Welton Chapel, Allen Junction, and brethren of Riverview Chapel, Hinton, W. Va. heartily commend Mr. and Mrs. David Pollock to the work of the Lord in West Virginia. Also the Christians of Crescent Hills Chapel, Morgantown desire to join in this happy fellowship, of work in the coal fields of southern West Virginia.

J. Philip Morgan, 118 Carolyn Terrace, Daytona Beach, Fla.—Have recently returned after ministering in Washington, D. C., New York and New Jersey. Pray that the word given may bear fruit to God's glory. Two new families are attending the Chapel. We trust that they will soon be in full fellowship.

Robert Arthur, Rt. 2, Box 1415, Tacoma, Wash. 98423—During Sept. and Oct. have ministered in Washington and Vancouver. Gave help to two young assemblies—Austin Ave. and Parkcrest, conducting meetings especially for young people.

Dan Dunnett, 1234 Dodge, Lake Geneva, Wis.—Had to cancel a number of appointments on account of severe arthritic pains. Am able to minister nearer home.

Louis Germain, 45 Lavania Ave., Swansea, Toronto 3, Ont.—Altho I am unable to leave home am sending out many French New Testaments, gospels, and thousands of French gospel tracts. May God richly bless this seed sown.

Malcolm MacJannet, 265 Plymouth Drive, Vista, Calif.—Have returned from a visit in the central part of the state, and sharing in the ministry of God's word. Was happy to see some new faces in attendance at the meetings.

John H. Spreeman, Rt. 1, Albanel, Que.—Called upon an Algerian who was delighted to receive a New Testament

and wants to know more about salvation in Christ. Am to call upon him again soon. A man from Radio Canada wants to interview me regarding messages over their station. Pray that the needed wisdom will be given for the furtherance of the gospel.

Gertrude M. Wilson of Denver, beloved wife of Lucas Wilson, passed into the presence of her Lord on September 19th at the age of 61 years. Our sister was ill for a number of months prior to her homecall, but bore a bright testimony while she waited for the Lord's will to be made manifest. At least five were saved as a direct result of her patient suffering and submission. She and her husband were given to hospitality and were the succourers of many. Even when their large home was filled with guests her gracious manner would put all at ease. She was a true servant of the church. Beside her husband, two sons and a daughter, and thirteen grandchildren survive. Kenneth Baird spoke to a very large audience at the Mortuary. David Horn spoke to a large gathering at the graveside.

James E. Schwartz, 1852 Tabitio Lane, Memphis, Tenn. 38117—Had profitable meetings in Nashville, Tenn. in October speaking on "The Living Christ" from Old Testament types.

Walter Jensen, 361 Westfield Road, Scotch Plains, N. J. 07075—After sharing ministry at the Houston, Texas conference was pleased to minister to the saints at Beaumont and New Orleans, La. then at Murfreesboro and Shelbyville, Tenn. also a week in the gospel at East Freedom, Pa.

Owen Hoffman, Box 99, Washington, Ga. 30673—Kindly note my change of address. Had excellent meetings in New Jersey the past month. While in the east my dear mother passed away. I was privileged to witness to a number of catholics as to the certainty of knowing I would be with Christ in a coming day.

John Horn, 817 S. 7th, Atchison, Kansas 66002—1966 has been a fruitful year—sinners have been saved and some obeyed the Lord in taking their place Outside the Camp.

Pray for our dear brother George Pinches, 1013 Main Street, Pella, Iowa, who has been in the hospital and now in a nursing home, since July of this year. He delights to hear from his friends altho unable to answer letters.

Riverview Chapel, Hinton, W. Va.—Woody Murphy just concluded a series of meetings (Nov. 13) during which one adult, two teenagers, and a number of children confessed Christ as Savior. This was a time of spiritual enrichment for the saints. Prayer is valued.



## Address Changes

PHOENIX. Bethel Gospel Hall, 133 W. Merrell St. David Porter, 2546 E. Belle-vief St. (276-6414) BB. 10:30, SS. & BC. 11, G. 7:30, P & BS Wd. 7:30.

INDIANAPOLIS. Bethany Chapel, 3670 N. Lealand Ave. Raymond R. Morgan 5139 E. Michigan St. (353-2401) BB. 9:30, FBH. 11, G. 7:30, P-BS Wd 7:30.

HOLLY HILL. Holly Hill (home), 419 Riverside Dr. (253-7991) J. R. Mowatt, Port Orange P. O. Fla. 32019 BB. 11, P-BS. Wd 3

NEW MARKET. Gospel Hall, 736 Davis Dr. Harold McCarthy, 1017 Srigley St. (895-2487) BB. 9:45, SS-BC 11:30, G. 7:30, P-BS. Tu. 8.

WICHITA FALLS. (home) Major and Mrs. David Silver, 38 Beaumont. Shep-pard AFB. 76311 (817-723-6037)

TORONTO. West Hill Gospel Hall, East-view Public School, Waldock St. West Hill, Stanley N. Riches, 197 Greyabbey Trail, West Hill. (282-4156) BB. 10:30, SS. 3, G. 7, P-BS. Wd. 8

MONTREAL. Cote St. Luc. Bible Chapel. Temp., Westminster School, Guelph Ave., Cote St. Luc. D. F. Rice, 53 Tugby Pl. (514-486-6829) BB. 9:30, FBH-SS. 11, M. Su. 7, P-BS. Wd. 8, Miss. Wd. 8.

FLINT. Dexter St. Gospel Chapel, 3617 Dale Ave. at Dexter Stuart W. Turfus, 515 Chalmers (235-1060) BB. 9:15, FBH-SS. 11, G. 7:30, P-BS. Th. 7:30, Miss. 2nd Th. 7:30

PHILADELPHIA. Mascher St. Gospel Hall. Temp. YWCA 174 West Allegheny Ave. Robert L. Scott, 5720 N. Front St. BB. 10, SS. 11:30, G. 7:30, P-BS. Wd. i, Except Miss. 1st Wd. 8.

CHICAGO. Avondale Gospel Hall, 2814 N. Sawyer Ave. Walter Busse, 3430 Lyn-dale St. (Sp 2-7836) BB. 9:30, FBH. 11, G. 7, P-BS. Wd. 8.

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—The Sunday School Times

# 1967

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