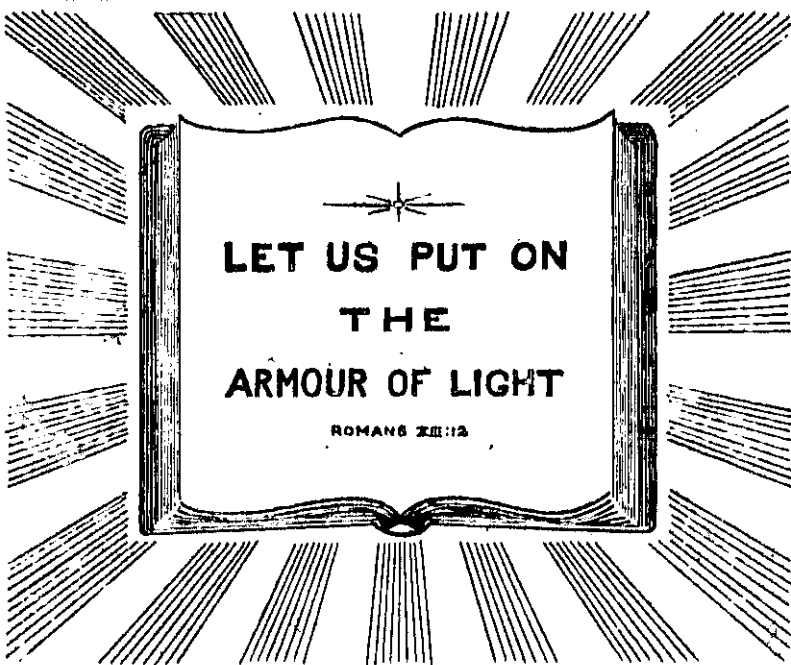


THE ARMOUR OF LIGHT



LET US PUT ON
THE
ARMOUR OF LIGHT

ROMANS XIII:12

**A MONTHLY MAGAZINE FOR
THE FURTHERANCE OF CHRIST-
IAN FELLOWSHIP AND TESTIMONY**

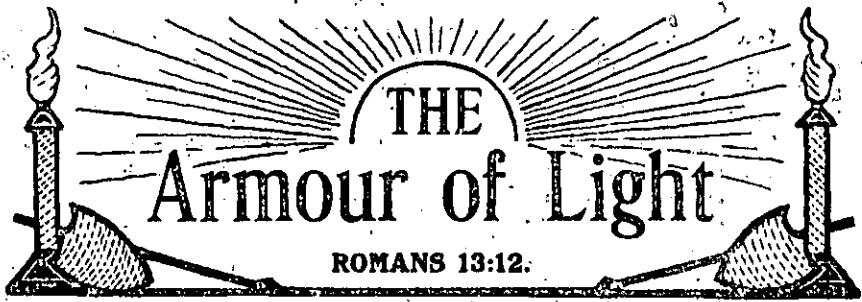
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Items of Interest.

UNITED STATES

New York and District: W. H. Giebel, who expects to return with his wife to China early in 1917, preached at Union Hill, Tenafly and Palisades Park, and has the following appointments: December 10, East Orange; December 12, Brooklyn; December 13 and 14, Paterson; December 15, Tenafly; December 17, Maplewood.—**Charles A. Agard** arrived with letter of commendation from the assembly at 16th and Holmes streets, Kansas City, Mo. For years he has fellowshiped and labored in the gospel with the colored brethren in their meeting at 1222 East 19th street, that city.—**William Dunning** returned from a visit to Newburgh, where there were large audiences; Schenectady, where there were definite conversions, and Worcester, where he preached to good numbers in farm houses and school buildings.—**Annual Reunion** at Judson Memorial, Washington Square South, Manhattan. About 700 enjoyed hearty fellowship and helpful ministry. C. I. Scofield, L. S. Chafer, J. G. Hill, Wm. Dunning, A. A. Hewstone spoke.—**David Williams** commenced series of meetings at Freeport, L. I.—**A. A. Hewstone** and wife sail from New York on their way to the Soudan, leaving on the American Line S. S. St. Louis.—**December 11, Monthly Bible Lecture** at 113 Fulton street, Manhattan, under the auspices of "The Conveners." Speaker, George E. Guile of Athens, Tenn.; Subject, "The Spirit of the World and the Spirit of God."—**Summit, N. J.:** T. Baird and Richard Hill have assisted Henry W. Frost and Dr. Khum in gospel work in the Overlook hospital with much encouragement.—**T. Baird** recently had meetings at Kearney and Freeport, with interest.—**William Fetler** of Russia had one week's meeting at residence of Mrs. Fitch, Passaic.—**J. G. Hill** recently had meetings in Germantown, Pa., baptized four; later meetings in Rutherford and Freeport.—Women's work in the Brooklyn city prison has been definitely committed to Mrs. Arthur Mower, of Jersey City.—**Newton, N. J.:** Edward Grier Dillon, formerly of Summit, has found an open door, preaching to packed halls and chapels. Has been renting a mission hall for Sunday evening preaching. Has now found a suitable hall in a good location, but needs seats and other equipment. Will greatly value fellowship of Christians in these expenses. No assembly nearby; many interested and waiting for further instruction.—**Dec. 31:** Maplewood Assembly plans meeting for fellowship and prayer, following the regular gospel preaching and lasting till midnight. Fellowship of Christians in neighboring meetings especially desired.—**Jan. 3, 1917:** William Dunning starts on an extended visit to the Bahamas, taking with him Asa Moore of Englewood.—**Buffalo, N. Y.:** Mr. A. Ainslie has been conducting a course of Sunday evening meetings in Assembly hall, where interest and numbers are good. He goes to Blasdell, N. Y., for the Sundays in December. The assembly there is growing. Mr. R. McMurdo had three nights



Volume IV.

January, 1917

Number 1

EDITORIAL NOTES

The Fourth Year

With this copy of The Armour of Light we begin our fourth year in this service. Circumstances have arisen which made a change necessary. The cost of material has doubled within the last year, and, as it did not seem wise to increase the price, we have made the change to regular magazine size in order to reduce the cost of production. With the pages larger, the reading matter will still be about the same. We have also sought to make the paper more attractive in appearance, so we trust that it will commend itself in this new form and win its way into a still larger circle of readers.

Our Purpose the Same.

As we began, so we desire to continue: to give such ministry as may help to strengthen the hands of those who are seeking to maintain a collective testimony which gives a practical expression of the truth of the unity of the Body of Christ, by receiving all Christians who are not scripturally disqualified. The great central truths of Christianity need continually to be announced, as it is against these that the enemy wages a ceaseless warfare. There are many lonely and sorrowing saints who need to be cheered and comforted: such, we trust, shall not be forgotten as the paper goes out month by month.

"Till the Day Dawn"

As we stand on the threshold of a new year, and look out upon the world of humanity, the vision is filled with an array of events, so distressing in character, and overwhelming in magnitude, as never before met the gaze of mankind. The accumulated forces, which ages of scientific research have placed at the disposal of men, are turned into weapons of death by means of which kingdoms and nations are hurled to destruction, leaving behind widows and orphans with the halt and blind to wail in despair amid the charred remains of their ruined homes with little to look forward to but poverty and the grave.

A Dark Place.

As the dawn of a new year sheds its light upon the battle fields of Europe it reveals no signs of an end to the great world war. Confident of victory, the greater powers are each preparing for the terrible sacrifice of human life which must yet be made in the struggle for the mastery. Every true Christian knows, or may know, that over this field of bloody contest the unseen hand of an overruling Providence holds sway. "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge. He putteth down one, and setteth up another." Ps. 75:6,7. Although this is so, no human eye can penetrate the dark veil of mystery which God has cast over His providential dealings with men and nations. "He giveth no account of any of his matters." In attempting to trace the ways of God in the region of human strife and woe many a soul has missed the mark and landed in despair.

Another Conflict.

While spiritual forces are weakened, Romanism is making gains in high places. Under the title, "The Menace of Rome," the London Christian, speaking of what is taking place within the "National Church," says: "Instead of the ministry of the Gospel, we see attempts to establish the mass, to inculcate sacramental confession, and Absolution as a necessity of Christian life, to encourage prayers for the dead, especially for those who have fallen in action, and the Invocation of saints. The erection of wayside Calvaries as War shrines, the processions of vested priests and nuns, the widespread distribution of literature much of which bears the stamp of its origin, are all part of a campaign which we contend is one of great menace to

our country. The story of Papal dominance in these islands is one which makes every honest man tremble at the mere thought of its re-establishment. It has already worked harm enough, and it is surely high time that we should wake out of sleep and stand to arms. The work of Cromwell needs to be done again. But his successors will only do it in the mighty energy of the spirit of truth and holiness." As the scarlet clad woman, Rome will yet dominate the federated states of Europe, but not until the true church, the pure bride, has been translated to heaven. And then only for a short space. "And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire" (Rev. 17:16).

A Green Spot in a Great City

The Chicago Conference, held at Thanksgiving time, proved to be a season of spiritual blessing and refreshment to very many. The place of meeting in Oak Park was new, commodious, and suitable. The attendance this year was larger than ever. Nearly five hundred partook of the Lord's Supper together and the Christian fellowship expressed in this ordinance was freely enjoyed in happy intercourse during the meetings. The word was ministered with a measure of freshness and spiritual power to large audiences. Distinctive teaching regarding the scriptural principles which have made such a conference possible was kept well to the front, with the ministry of Christ in the various aspects of His person and work. The crowning blessing of all was seen in the number who confessed Christ as Saviour. These were mostly young people, the children of believing parents, and among them some who have long been prayed for. The bonds of Christian love between fellow saints and local assemblies have been strengthened and the purpose to continue in this testimony has been renewed. Meals were served free to all by a band of willing helpers and all visitors from a distance were well taken care of. Over all we can truly say, "This is the Lord's doing, it is marvelous in our eyes." The names of those who took part in ministry will be found among the notes.

The Open Heavens

At no time in the history of God's dealings with men was there ever such a demand made upon faith as during this present age. For nearly two thousand years heaven has been closed; no voice has been heard and no sign has been given. It is true that moral miracles

have been wrought by the mighty power of the gospel; degraded men and women have been transformed into truth-loving, spirit-filled, children of God and dark places of the earth which were the habitations of cruelty have been transformed into centers of holy activity from which has flowed life-giving streams of love and truth; fired with zeal, in love to Christ and perishing souls, men and women have performed tasks which to sense and reason seem impossible, but all this manifestation of spiritual power belongs to the realm of faith and cannot be classed with the experience of those who witnessed the mighty works of power wrought by Christ and his inspired Apostles. Today no voice is heard, no miracle is wrought, Heaven is closed.

"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man" (John 1:51). These words spoken by Christ to Nethanael are prophetic and await their fulfillment in the glad day when the Son of Man shall set up His kingdom here upon earth. Then the distance shall be removed and communication established between the heavenly city, the New Jerusalem, and the earthly, which is the city of the Great King. Then Jacob's dream will become a reality and the need of the earth shall be met by the inexhaustible supply of heaven.

"Behold I see the heavens opened and the Son of Man standing on the right hand of God" (Acts 7:56).

These words are historical, they are the inspired record of the marvelous experience of the first martyr for the faith of the Gospel. They have also a dispensational significance as, no doubt, the stoning of Stephen was an outrage upon the testimony of the Holy Spirit which sealed the doom of the guilty nation and made their judgment a necessity. It was some time before the blow fell and God in mercy called out a remnant according to the election of grace. But the conversion of Saul of Tarsus and the sending of the Gospel to the Gentiles, with the revelation of the mystery of the church, was God's answer to the mad act of the sinful nation.

"After this I looked, and behold a door was opened in heaven" (Rev. 4:1).

These words stand at the opening of a new section of the great prophetic book of the New Testament. At the close of chapter three we have the last inspired message concerning the church on earth. All the events recorded in the book of Revelation from the beginning of chapter four are future, therefore they are full of interest to every Christian. "The Observations of an Octogenarian" may be

interesting, but such gives neither strength nor inspiration. "Forgetting those things which are behind and reaching forth unto those things which are before," says the Apostle, "I press toward the mark for the prize of the high calling of God in Christ Jesus." The history of the past is marred by failure. There were times when the testimony of the church seemed lost amid the rubbish of popish ceremonies, or quenched by the fires of persecution, but God has never left Himself without a witness, and today there are thousands who are eagerly longing for the appearing of the Bright and Morning Star. With the fulfillment of the prophetic vision, given in the fourth chapter of Revelation, the history of the church on earth will close and the whole company of the Redeemed will pass in triumph through "the opened heavens" to take their place with Christ in glory.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True and in righteousness he doth judge and make war" (Rev. 19:11).

A period of seven years lies between the events recorded in the opening of the fourth chapter of Revelation and what takes place when heaven shall be opened and the Lord Jesus Christ comes forth with the armies of heaven following him. That seven years will be the last term of godless Gentile domination, then the golden-headed clay-footed Colossus will fall at last and the stone cut out without hands shall become a great mountain and fill the whole earth. No human mind can conceive what scenes of heavenly splendor will fill the enlightened vision of the saints in glory as they pass from the judgment seat of Christ to the Marriage of the Lamb. The capacity of one may differ from another, but all shall be perfect in holiness and therefore perfectly happy. A careless life down here must of necessity cause loss in respect to reward, and the place of honor in the coming kingdom will be determined by faithfulness to Christ and His claims in this the day of His rejection, but the very least in the great company of the redeemed will be eternally safe in the presence of Him who suffered unto death for them on the cross. As we enter the unknown path at the opening of this, another year, so full of dark forebodings, of sore trouble for the nations of earth, we have the assurance that He, who is perfect in wisdom, goodness and power is over all and He has said to every one of His own, "I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

Gleams of Light from the Book of Genesis

By R. McMurdo.

Chapter Forty-two

"Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us from thence; that we may live and, not die."

The last look we got at Jacob was at the close of chapter thirty-seven; there he is seen as a comfortless mourner. A number of years had come and gone, but the dark shadow of bereavement still rested upon him. To Jacob, Joseph was dead, and Benjamin was now the special object of his affection. Prolonged grief will paralyze the vital forces of the strongest of men, and diminish their interest in the welfare of others, so that the mourner becomes self-centered and barren of sympathy. Necessity may become the means of blessing. It was so in Jacob's case. The famine brought the whole family face to face with starvation and roused Jacob once more to activity in the interests of his household. Little did Jacob know that when he sent his sons down to Egypt he was starting a train of circumstances which in the end was destined to bring him and his a season of unbounded blessing.

A Dispensational View

The events recorded at the opening of this chapter may have some dispensational significance for Jacob's posterity. It was when the seven years of famine began to come that Joseph's brethren were forced into his presence to seek help and succor from him. So it may be when the seven years of tribulation begin to come that many of the descendants of Jacob will be compelled to seek help from Him whom they hated and put from them when He came like Joseph as the One sent from the Father to seek after their welfare.

Little did those guilty men think, when they went down to Egypt, that their great sin would be brought before them in such a startling manner. Sin on the conscience may lie dormant for years, until some circumstance provides the suited occasion when it will spring like a beast of prey from its lair and strike terror to the heart of the sinner. A few questions asked in the presence of Joseph laid bare to his brethren the startling fact that judgment for their past

sin was hanging over them, and when they were shut up in the prison for a few days they began to confess their guilt to one another, saying, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them saying, Spake I not unto you saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required." Can we not see in this a hint of how it shall be when men are brought into the presence of the One whose pleadings they have disregarded and whose love they have abused? Sins long forgotten will stand out before their awakened conscience like an army of accusers crying for vengeance against them.

The Wisdom of Joseph

In the behavior of Joseph we see a striking example of self-control which, no doubt, was the fruit of the trial and suffering through which he had passed. How easy it would have been for Joseph to declare himself to his brethren and to send for Jacob his father at once. If he had allowed his natural affection to control his actions, most likely that is what he would have done, but he had been long enough in the school of God to learn to leave room for Him to work out His plans and purposes in His own way and time.

To his brethren he appeared severe, and spoke roughly, but in his heart he yearned over them and turned from them and wept. They had sinned, and they must be left to feel the burden of their guilt and to learn in the presence of God how great was the wrong which they had inflicted upon the innocent one.

The guilt of crucifying Christ with wicked hands is charged upon the Jews, and to this day the sentence which they pronounced upon themselves and their children is falling with terrible severity. They are a hated people, finding no rest for the sole of their foot. But the eye of the Lord is upon them. He has not cast them off forever. The day of their awakening may be very near, when they shall confess their sin in the presence of their Messiah.

The Time of Awakening

"And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold it was in his sack's mouth. And he said unto his brethren. My money is restored; and their heart failed them, and they were afraid, saying one to another, What is this that God hath done to us?" They had left their brother

Simeon bound as a pledge that they would return, and now on the way home they were followed by further mysterious tokens that God was dealing with them. Under ordinary circumstances the homeward journey would have been filled with joyous hopes, but now all was changed and the future was dark with the dread of coming judgment.

As they rehearsed the story to their father, the outlook darkened, and the chapter closes upon a scene of gloom. Jacob was disconsolate, saying, "Ye have ye bereaved of my children; Joseph is not, and Simeon is not and ye will take Benjamin away; all these things are against me." As we look beneath the outer circumstances recorded in this chapter we can read the proof that apart altogether from what is written by God in the books which shall be opened at the judgment throne, there is a distinct impression made upon the memory by every conscious act, so that nothing is really forgotten, it only needs the suited conditions when all that has been done throughout the life of the individual will stand out before the awakened soul to speak for righteousness and for God. How blessed to know that God has put away the sins of all who accept Christ in such a manner that they can never be brought up again. "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). "I even I am He that blotteth out thy transgressions for mine own sake and will not remember thy sins" (Isa. 43:25).

SUGGESTIONS ON TEACHER TRAINING

By T. B. Stephenson

The writer is firmly convinced that teaching is of most vital importance among the people of God, and this conviction has led him to give special attention thereto, especially in connection with Sunday-school work. In Daniel 12:3 we have the following: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." The word translated "wise" is translated "teachers" in the margin. The two important thoughts in this text are those of teaching and turning to righteousness. These expressions lead us to a very correct definition of teaching: A definition used in general among teacher training classes, viz: "Teaching is causing to know and inciting to do," corresponding to the words of the Master Teacher, who, after teaching and instructing his disciples in his own incomparable way, said, "If ye know these things happy are ye if ye do them" (Jno. 13:17).

Effective teaching is for the purpose of turning to righteousness. The reward being in the heavens and everlasting. Since the work of teaching is of such great importance as suggested by the reward promised, it certainly becomes us to strive for excellence in that which God has given such an important place.

One of the first qualities the teacher should possess is to **know for himself**, as suggested in (1 Tim. 4:11-16), especially (verse 13), "Give attendance to reading," and (1 Tim. 3:15), "That thou mayest know how thou oughtest to behave in the house of God, which is the Church of the Living God, the pillar and ground of the truth." After the same manner we find the apostle Paul, to whom it was given to teach the Gentiles (1 Tim. 2:7), instructing the elders in the church at Ephesus; after calling their attention to his example, he proceeds to charge them concerning others. (Acts 20:28), "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." In this connection the admonition of (1 Tim. 6:20), is in point, also (2 Tim. 1:13-14; 2 Tim. 2:1-2; 23-24). In (verse 15), of the second chapter we have the oft quoted words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." In (chapter 3:16, 17), we have the declaration concerning all scripture and the admonition of (Gal. 6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things."

It is ever the purpose of the Spirit led teacher, to point his pupils to Christ and instruct them in the things of God. In Bahnhof Strasse, the principal street of the large and beautiful city of Zurich, Switzerland, may be seen a remarkable statue representing Henry Pestalozzi, the great child teacher of Switzerland; on the pedestal beside him is represented a boy in tattered clothes, but with goodly form and noble brow, looking, not on the teacher, but upward in the direction the great Pestalozzi is pointing. So the Sunday-school teacher is training his pupils not to himself but to his Lord.

"The glory of Christ shines brightest when the glory of self is dim,
And you have the most compelled me when the most you have
pointed to Him.

You have moved me, you have swayed me, I have hung on your
every word,

Till I fain would rise and follow, not you, not you, but your Lord."

Notes on Philippians Chapter 1:20-30.

By A. N. O'Brien

Daily salvation, that is deliverance from evil, is of great importance. So, often we find ourselves chafing about the wrongs we suffer. Resentment rises up in our bosoms. Perhaps retaliation characterizes our actions. If so we do not experience the salvation spoken of in verse 19. The Apostle was in the power of this salvation and he expected it to continue in his experience. His "earnest expectation and hope" was that he should continue in peace of heart and in a godly walk, so that he should not be ashamed in anything. He glances back on a life of devotedness; a life in which he had glorified God. He says "as always." Perhaps no other follower of Christ could have truthfully said such a thing. When we look back on our paths since the Lord saved us, we hang our heads in shame. How seldom has Christ been honored by our walk? The Apostle says, "As always, so now also, Christ shall be magnified in my body." This was his "earnest expectation" and his "hope." His heart desired such a result, and his faith expected it. Whether he lived or died made little difference to him. His desire was that Christ should be magnified in his body. If he lived, Christ was his object. If he died, that would be gain, for it would bring him into the immediate presence of the One he loved. Thus, whether he lived or died, Christ was his object.

Verse 22 seems obscure. What does Paul mean by "This is the fruit of my labor"? The fruit of toil is something accomplished. We do not toil aimlessly. When the object before us is attained we are satisfied. Again the recompense of toil is wages. In either case it is something valuable attained. The meaning, then, of verse 22, may be stated thus: If I live in the flesh this is worth while, for I shall toil on for Christ and accomplish the object before my heart." Yet he hardly knows how to choose between life and death. He is "in a strait," pressed by both desires; to live and to serve in the work of the Lord, or to die and thus to be with Him. The latter would be "very much better" (verse 23), but to live and to care for the saints was agreeable to him, and "more needful" for them. Thus, without mentioning Caesar, or his judgment upon his prisoner, Paul decides the matter out of court, and decides it by his knowledge of the need of the saints. His faith makes him independent of the Roman tribunal even when in its power.

Faith looks above the storms of earth: Its eye is upon God, and it often knows beforehand how God will control even courts of law. Paul saw that a visit from him would further the joy and faith of the Philippians, so (verse 26) he evidently expects to pay them this visit. Though the word of God is silent about such a visit, one would be inclined to believe that it took place. God does not arouse faith to disappoint it.

The Apostle desired that the lives of these Christians might "be as becometh the gospel of Christ" (verse 27). There are two Greek words translated "conversation," in our Bibles. The one used here is rightly translated "manner of life" in the Revised Version. The other word, used in Phil. 3:20, is translated citizenship in R. V.

The Apostle desired to hear that they were standing fast "in one spirit, with one mind striving together for the faith of the gospel" (verse 27). The gospel was (and still is) in conflict with the powers of darkness. The happy Christian enters into this conflict; the backslider avoids it, and by his life hinders it.

There were also "adversaries" (verse 28). These were not backsliders, but the persecuting enemies. They tried to terrify Christians, but evidently failed to frighten these saints. When they failed to terrify, they spoke of the saints as given over to perdition. This would point to Jewish persecutors, who thought martyrs to be abandoned by God. So, later, the Romish inquisitors attributed the fortitude of the martyrs to being forsaken by God. The sufferer, however, knows that he is supported, not forsaken. Here again we have the word salvation used of present succor: the characteristic use of the word in this epistle. Compare 1:19 and 2:12. Suffering for Christ is spoken of as a gift (verse 29). Faith and persecution for Christ's sake are gifts. We should not grieve, then, over active opposition. It is a gift from God to us, and needful for our blessing. It furthers the gospel also. Paul, in the Philippian jail, is an example of this truth. Both his stripes and his imprisonment had been used of God to advocate the cause of the gospel in their very city. Christ is hated in this scene. If we believe in Him and are saved through Him, why are we not glad "to suffer for His sake"? This was the conflict they saw in Paul, while he was in Philippi. It was still his conflict in Rome. They, too, had the same conflict in themselves. Christians must suffer in this world and the more devoted they are, the more persecution they will experience. Compare John 16:33. "In the world ye shall have tribulation."

THE BIBLE ITS ORIGIN, HISTORY, AND TEACHINGS

By Alex. B. Miller, B. D.

Reader, pick up your Bible; turn to the title page. What do you read? "The Holy Bible; containing the Old and New Testaments, translated out of the original tongues: and with the former translations diligently compared and revised, by His Majesty's special command." Now turn over the page. What do you read? "To the Most High and Mighty Prince, James, by the Grace of God, King of Great Britain, France and Ireland, etc. The translators of the Bible wish Grace, Mercy and Peace through Jesus Christ Our Lord." Then follows an address to the king.

We would do well to follow the advice of a speaker at the recent Chicago Conference, who exhorted us to become acquainted with God's past dealings with His saints, so as to have some idea of the links between God and His people.

Now we know that the Bible did not drop from the sky, bound in black sealskin or alaska, with yapped edges, and red under gold edges. How did we get our Bible in its present form? What are the links that bind us to God's Word from the time of its original utterance by holy men of God up to the period it was put into that form in which we now possess it? A very partial reply is found in the title page of our Bibles, and in the address to King James that follows; but the details need to be supplied to complete the chain by which the Bible was handed down from God to man.

All Scripture is Inspired by God

See 2 Tim. 3:16. No more expressive word could be used than the word we have here, "theopneustos," which affirms that all scripture is "God-breathed." Thus the scriptures proceed directly from God, even as a man's breath proceeds from him. Breath stands for life, vitality, the essence and evidence of beings. The Holy Scriptures thus come from God; in fact they are the very breathings of God, the revelation of Himself to men, as well as the best proof of His existence.

The Scriptures Cannot be Broken

See John 10:35. The word for "broken" is "luthenai," from luo: 1, to unbind; 2, to set at liberty; 3, to pronounce binding as a law, as Matt. 18:18; 4, to disobey, or nullify the word of God, as here in John 10:35, also 7:23; 5, to destroy, and 6, to dismiss. Scripture is one organic whole, bound together, by God, and hence to be considered

as authoritative. To disobey, or to nullify, or to destroy; or to purely dismiss the Scriptures as not of Divine origin is sin of the most heinous kind.

Divine Revelations Were Preserved in Writing

Out of many scriptures on this subject please note the following:

1. "Write this for a memorial in a [better as in margin of Revised Version—the] book" (Exod. 17:14). 2. "Moses wrote all the words of Jehovah" (Exod. 24:4). Evidently he wrote the words in "the book of the covenant," because we read a few verses further on, "And he took the book of the covenant, and read in the audience of the people; and they said: All that Jehovah hath spoken will we do, and be obedient, and Moses took the blood, and sprinkled it on the people and said, Behold the blood of the covenant Jehovah hath made with you concerning all these words" (Exod. 24:7, 8). The Divine Revelation from the earliest date was considered binding on the people; and as a token of obedience to all the words of the book the people were sprinkled with blood, and solemnly covenanted to carry out every requirement of the book.

This passage is partially quoted in 1 Peter 1:2: "Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus." In this verse we find the trinity, but in this order: 1. Father. 2. The Spirit. 3. The Lord Jesus. We are considered as elected according to God's fore-knowledge, through the sanctification or setting apart by the Spirit, unto (that is with a view to) two things, (a) obedience, (b) and sprinkling of the blood of Jesus. Thus we are set apart not only to salvation but also to obedience of Christ. Putting Exodus 24: 7, 8, and 1 Peter 1:2 together, we have a complete picture. 1. The people were to obey the words of the book. 2. Our salvation is the work of the Father, Son and Holy Spirit, and we are under subjection to the Lord Jesus. Thus there is a two-fold obedience: (a) obeying the Book because it is a divine revelation; (b) obeying the Christ of whom the Book speaks, after salvation is known.

Reader, pick up your Bible again. Answer these questions: 1. Do you firmly believe that the Book you hold in your hand is Divine in its origin? 2. Do you consider its teachings binding upon you? 3. Do you know experimentally "the sprinkling of the blood of Jesus"? 4. Do you seek to live in obedience to that One who died and rose again for you? May your heart be exercised by these fundamental questions.

THE CONSCIENCE OF MAN

By Eleanor Van Winkle

The conscience of man is that faculty of the soul which judges good and evil. It has been called the "eye of the mind," and is the power of psychic discernment as the eye is the power of physical vision. But all history declares and every day life confirms that it alone is not competent to guide man. Like the physical eye, it cannot see in the dark, like the physical eye, it is subject to affections that impair, and sometimes annul its usefulness; with this important difference; the physical eye cannot suffer a serious impairment of its functions without the knowledge of its possessor; whereas the conscience may be so perverted as to call evil good, and good evil, while its unhappy possessor walks in darkness, knowing not. And when this is the case havoc is wrought indeed, for "wilful error is limited by the will," but what limit is there to that of which we are unconscious? Take the notable example of Saul of Tarsus persecuting the church of God. "I thought I ought to do many things contrary to the name of Jesus," he said, "which thing also I did" (Acts 26:9). There was conscience; but its possessor was walking in darkness and knew it not until the day he went to Damascus and saw a light, and heard from heaven. He had a good conscience, he said (Acts 23:1), but a good conscience is not enough. It must bow to Him who is light, and be guided by the book called a lamp and a light. For the word has authority as well as light. It tests the truth of conscience by giving light, but it speaks with the authority of God. I do not believe in the conscientiousness of a man who pleads his conscience against the word of God.

"We trust we have a good conscience" (Heb. 13:8), wrote the Apostle when asking for the prayers of the Hebrew saints. And when he wrote "good," he used, not the ordinary word for good, "agathos," but a word that means "beauty" as well as goodness: "Kaloś" beautiful and pleasing. How blessed to have a conscience like that! In Titus 1:15 we read of a "defiled conscience," the conscience of the defiled and unbelieving, to whom nothing is pure, but both mind and conscience defiled. In Hebrews 9:14, we read of a purged conscience. Here, the apostle used a medical term "katharizo," which means to cleanse. The same word in another form, "katharizo," we find in 1 Timothy 3:9 and 2 Timothy 1:3. A pure conscience, one that is clear or clean. In Heb. 10:22 we read of an evil conscience,

in 1 Timothy 4:2 we find a seared conscience, one branded as with a hot iron. In chapter eight of 1st Corinthians we find a good deal about a weak conscience; and again the apostle used a medical term. This time it is "asthenes," a word translated in other places, "sick," "impotent," "without strength," and "feeble." Let us read this chapter; there are only thirteen verses. The subject is, "the eating of those things that are offered in sacrifice unto idols" (verse 4). It seems there were in that day, brethren who were, as yet, not entirely free from the thrall of the idolatry out of which they had but lately come. Idols were everywhere, and the sinister belief in them cast its dark shadow across the minds of the weak. The flesh that had been offered in sacrifice to idols was often sold in open market, with nothing to distinguish it from other meat: To the intelligent Christian it was all the same; the idol was nothing and the meat of sacrifice was neither good nor evil. He could sit down in the very temple of the idol and eat a dinner of flesh, because he had knowledge and liberty. The truth had made him free. But the Holy Spirit had a warning for him; he was to consider his weak brother and act in grace. If a brother without knowledge were to see him who had knowledge eating in an idol's temple, he might do the same thing himself because he was weak. Example would have more power over him than conscience, because his conscience was weak. Thus his weak conscience would become defiled. So St. Paul would have eaten no meat while the world endured, if it had hurt the conscience of a weak brother, though the weak brother were the wrong.

This chapter has sometimes been taken to prove that whatever I think is wrong my brother must abstain from; that if a thing offends my conscience my brother must not do it. But it is a totally false thing to make conscience a law. "A law is a thing imposed upon a person, whereas the essence of conscience is, that I discern between good and evil in myself, and that becomes a law to me." Law is imposed by a law-giver, not by a weak brother. This chapter is not addressed to him at all. It is an appeal to those who have knowledge, in behalf of one who is in the wrong, who follows others to his own defilement. The eating of meat is neither good nor evil in itself, but I am to walk charitably. Thus I see the important principle that what I renounce for my weak brother's sake, must be in itself neither good nor evil. If it is intrinsically good, I should not renounce it. If it be intrinsically evil, I must renounce it for my own sake, not for my brother's, that I may not sin against God. I cannot give up

murder, theft and covetousness for my brother's sake, nor lying, gambling and swearing; for these are sins; but I can give up the use of my piano, bicycle and camera for my brother's sake, or the eating of meat or the drinking of wine, for these are neither good nor evil. Intemperate eating of meat is gluttony, and that is evil. Intemperate drinking of wine is drunkenness, and that is evil.

A Soldier's Lament

After a concert given for the entertainment of a number of soldiers, one of them was asked to propose the vote of thanks. He arose and said:—"We are very grateful for the amusement afforded to us to-night; and we appreciate all the musical talent brought for our enjoyment. But we are off to the front to-morrow; and I do not know how to die—I am not prepared to meet God; I only wish there had been something for our souls."

Whenever we propose to change our situation in life, by establishing some new relations, or by entering into some new business, it becomes, first of all, a most important religious duty, to lay all our thoughts and plans before our Heavenly Father for his approbation. Otherwise it is possible, and even probable, that we shall be found running the immense risk of moving in our own wisdom and out of God's wisdom, in our own order and out of God's order, for our own ends and out of God's ends.

It is good to take up and to bear the cross, whatever it may be, which God sees fit to impose. But it is not good and not safe to make crosses of our own; and, by an act of our own choice, to impose upon ourselves burdens which God does not require, and does not authorize. Such a course always implies either a faith too weak or a will too strong; either a fear to trust God's way, or a desire to have our own way.

The more we are disunited from the unnecessary and tangling alliances of this life, the more fully and freely will our minds be directed to the life which is to come. The more we are separated from that which is temporal, the more closely shall we be allied to that which is eternal; the more we are disunited from the creatures, the more we shall be united to the Creator.

at Assembly hall, Buffalo, and gave special address at the monthly meeting for ministry held in the Y. W. C. A. hall. The hall was filled. This meeting is growing in interest and power.—**Chicago, Ill.:** The Annual Conference, held at Thanksgiving time, in the Elk's club hall, Oak Park, was better in attendance than in former years. The new hall, with its splendid equipment, proved very suitable for all purposes. Those who took part in the ministry were: Messrs. C. W. Ross, J. M. Carnie, A. N. O'Brien, R. McMurdo, Richard Hill, M. Capp, A. B. Miller, George Pinches, D. R. Charles, Charles Innes from Toronto, Ont., Dr. T. H. Bier from Brantford, Ont. and D. T. Bass from Columbus, Ohio. Mr. Richard Hill gave a special lecture on, "Relief Work Among the Armenians in Russia." Mr. A. R. Cole of Kendallville had meetings for the young people. After the conference, Mr. Richard Hill had meetings in Evanston, Highland Park, Avondale and Austin, giving account of missionary work in Russia. Mr. Carnie went to Laflin street gospel hall for meetings and also to Elgin and Sparta, Ill., on his way to the Kansas City conference. Mr. George Pinches commenced meetings at Avondale. Mr. A. N. O'Brien went to Wisconsin, where he has some special openings for the gospel. Mr. C. W. Ross, Mr. D. R. Charles and Mr. Richard Hill went to Detroit, Mich., for meetings there. Mr. Charles Innes had meetings in Austin and Elgin, then returned to Toronto. Mr. Harold Harper has been continuing the work in Irving Park, Chicago, where a number have been saved. Regular meetings are now held in a store which has been furnished as a hall. Mr. R. McMurdo had a few teaching meetings there lately.—**Indianapolis, Ind.:** Christians now meet to break bread in the home of Mr. Alex. Gibson, 2641 Southerland avenue. Visitors passing through might note this address. Mr. Gibson's business address is care of New York store.—**Omaha, Neb.:** Conference held here at Thanksgiving time. There was a good attendance from five states. Brethren Wilson, Erskine, Leonard and others, ministered the word. The saints were refreshed and several professed to accept Christ.—**Oakland, Cal.:** Annual conference was held at Thanksgiving time. The word was ministered by brethren W. J. McClure, W. Rae, J. J. Rouse, Roy Grier, Greerson, Dempsey and Rolph. Searching gospel addresses were given; many Christians spoke of being helped.—**A Faithful Worker:** Mr. A. B. Miller desires to bring before our readers the work of a brother, Louis Georgens, a bond salesman, who travels in St. Clair county, Mo. His business takes him into practically every house in St. Clair county, and he makes it a point to leave a tract in every home and also to speak of Christ and the gospel where he gets opportunity. Our brother Miller asks that any one having gospel tracts or scripture texts that they can send to this brother that they will be appreciated and placed in the hands of people eager to hear about the gospel. Tracts and scripture texts are gladly received by the poor people dwelling in the flint hills of St. Clair county. Forward tracts to Louis Georgens, Bonded Salesman, Osceola, Mo.

—**Mr. Alex. Marshall.** After finishing his mission in Sweden, has been busily engaged preaching the gospel in various parts of England. Writing from Harrogate, Yorkshire, he says: "We had 180 in on Sunday night and among them 60 soldiers. A soldier and a woman professed. I spoke at Ripon military camp one night. A good work is being done there among the soldiers." He purposes going to the north of Scotland early in January for work among the Highlanders. As many of our readers know Mr. Marshall well, we trust he may be often remembered at the throne of Grace.—**Mr. J. H. Ewen,** Missionary from South America writes from his home in England, that he is in a very poor state of health. He feels the need of the prayers of the Lord's people. His home address is 12 Cambridge Grove, Nottingham, England.

CANADA

Toronto, Ont.: Maranatha hall, Mr. G. L. Alrich conducted a series of meetings which were well attended and very helpful.—**Brantford, Ont.:** Mr. Chas. Innes spent ten days here, visiting and having meetings which were very encouraging, especially Sunday evenings.—**New Ontario:** Our brother Samuel Taylor plods on in this needy part, oftimes cast down by the abounding darkness, but daily cheered by seeing God's good hand in blessing.—**Orillia, Ont.:** Conference will be held at the New Year time as usual. Commencing with prayer meeting on Friday night, Dec. 29, and continuing Saturday, Sunday and Monday. All meetings will be held in West Street Gospel Hall, and visitors will be entertained freely. This will be the thirty-fifth annual conference held in Orillia. Let us pray that God will make it a season of great blessing.—**Belelville, Ont.:** Our brethren Richard Irving and S. W. Benner conducted a series of meetings here and visited from door to door, scattering the good seed. The saints were cheered and the unsaved heard the word.—**Gardenville, Ont.:** Meetings conducted by our brother S. W. Benner were most encouraging, several professing. Our brother hopes to return early in the year.—**Victoria, B. C.:** Mr. T. H. Maynard, after returning from India, has been doing personal work in the gospel among the people in the district where he is living. He is taking Bibles and tracts and in this way he gets into the homes. He says: "I have much joy in this service and am satisfied that it is a practical means of serving the Lord. In my visiting from house to house I come into contact with all sorts of people and can often minister comfort to sorrowful hearts. Russellites are numerous here and have increased like weeds spreading their doctrines broadcast. I do not see how we who know and love the truth can keep quiet and know that this and other pernicious errors are sweeping through the land." Remember our brother in prayer.—**Vancouver, B. C., Mount Pleasant Hall:** Gospel meetings are now being held on Sunday nights in a picture theatre down town; quite a number of unsaved are reached with the gospel in this way.

