

# THE ARMOUR OF LIGHT



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

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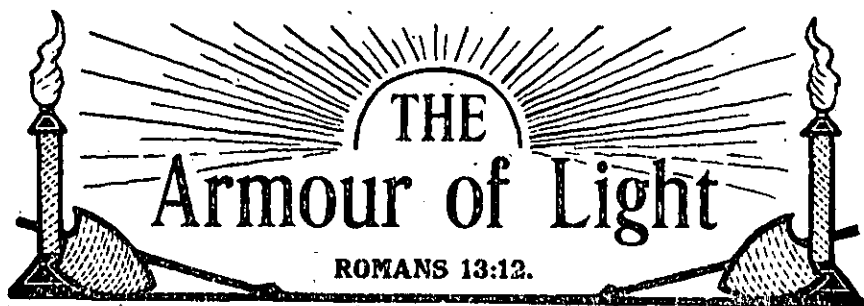
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## Items of Interest. UNITED STATES

**SPECIAL NOTICE:** On account of this number having been printed early the article on **Teacher Training** was not received in time but will appear in next issue.

**New York and district:** February 5, 7:30 P. M. Fulton street monthly bible lecture under auspices of "The Conveners," by Thomas Baird. Subject, "God's Program for the Jews, the Gentile, and the Church of God." **Note that for February only this address will be on the first Monday in the month instead of the second Monday as usual.**—**Bahamas:** William Dunning of Yorkers and Asa Moore of Englewood left New York January 16, remained at Newport News, visiting and holding meetings till January 22; after stopping at Richmond, Va., and Pleasantville, Fla., and reached Nassau January 26. Address care of J. Bertram, Box 193, Nassau, Bahamas.—**Holland:** Mr. K. Rosendal (391 North 8th Street) hopes to leave shortly for gospel work in Holland. Fellowship in the expenses of this work may be sent to him direct, to Wm. Hein, 102 North 9th Street, Paterson, or to R. W. Owens, 32 West 9th Street, New York.— January 15: **Missionary Rally** at 113 Fulton street, Manhattan. Afternoon session attended by about 100. Miss Mower of Jersey City presided. Miss **Watson** of Tenally, who plans to go to Central Africa, and Miss **Robertson** of Rutherford, for many years a missionary in China, spoke of their work. Evening session attended by about 250. Opening address made by **Thos. Baird**. **Ed Fairbairn** of Buffalo spoke on Proverbs xii:21, and embodied in his address a striking passage from a letter from John Mitchell of Spain. **William H. Ciche** of Thompson, Conn., who plans soon to return to China, spoke of the need of China and told the story of the conversion at Amoy of a captain in the Chinese navy, who became a missionary to his own people. **Arthur R. Hornby** of England, for ten years in Central Africa, spoke of work in the Loyale district. January 18, at Chadwick Avenue Meeting House, Newark, E. Baird baptized eight young people from Maplewood and one adult. An unusually happy solemn service. January 21, William Jelley began meetings at the Gospel Hall, 50 West 34th street, which still continue with very large audiences and evidence of the Lord's blessing. February 1, 8:00 P. M. E. Baird begins a series of four successive Thursday evening addresses on the Holy Spirit, in the Gospel Meeting House, Chadwick Avenue and Bigelow street, **Newark, N. J.**—C. W. Ross of Kansas City, Mo., expects to arrive in New York district next week. Will consider openings for series of meetings. Address care of J. M. Canine, 171 Clarkson street, Brooklyn, N. Y. John James conducts a series of readings on the Epistle to the Hebrews Tuesday evenings at **Palisades Park**, Gospel Hall.—**James Slip Mission:** (James Slip and South street) reports encouragement especially in the Sunday school at 3:30 P. M. Gospel meetings Sundays and Wednesdays at 7:30 P. M. Best work could be done if Mission were open every night. Workers needed. Suggestion: Volunteers from five assemblies, each accepting responsibility for one night, would supply a needy field in the midst of us. Address: R. E. Lewis, 1 Liberty street.—**Children's Temple**, 224 East Kenney street, Newark; prayers are asked for blessing on gospel meetings for adults on Tuesday evenings at 8 o'clock. James Wilson (67 M. Wheeler street) speaks. February 6. A. R. Hornby from Kosombo, Central Africa, has been visiting assemblies. Richard Hill, 793 Third street, Brooklyn, had series of meetings in Philadelphia.—**Chicago, Ill:** **Austin**



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## EDITORIAL NOTES

### A Text for the Times.

"I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority." (1 Tim. 2:1, 2.)

The Christian is by virtue of the new birth a citizen of heaven having possessions there which are incorruptible and eternal. Our Lord Jesus Christ who is the firstborn among many brethren has already taken possession of the inheritance for all the redeemed family, and we are commanded to set our affection on things above and not on things on the earth. In the meantime we are here in the interests of our heavenly calling, "that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior. Who will have all men to be saved and come to a knowledge of the truth."

For many years Christians living in the United States have enjoyed the unspeakable blessings of peace, but just now a great crisis in the European conflict has suddenly brought this nation face to face with the possibility of war. In the light of the above text it is the bounden duty of all Christians to pray for the President, and for all the ministers of state, that wisdom may be given them to fulfil in a righteous manner the solemn duties laid upon them.

**Authority, Not Power**

The President takes a lofty stand when he says, "Perhaps I am the only person in high authority amongst all the people of the world who is at liberty to speak and hold nothing back." Official authority can be conferred by the vote of the people, but as water can only rise to its own level so the authority conferred by the people can be no greater than what governs the conduct of their own lives. Over twenty years ago the following appeared in the New York Times: "Burglaries, robberies, assassinations, the recklessness of human life, drunkenness, infanticides, prostitution, and the general corruption of young and old, male and female, have become alarming. Among women left to provide for themselves, especially the young, the criminals, and the debauchees are the worst. The sources of crime in our public playhouses, gilded saloons, private resorts of pleasure, and places of amusement, the lax morals of our social life, and the example of many prominent in our community, are making a Sodom and Gomorrah of the land." From what has appeared in the daily papers during the last few months it is evident that things have not improved, even in a country which already enjoys the benefits of a "Government, by the consent of the governed." "Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." (Isa. 26:10.)

**Regeneration Needed.**

Outward conditions do not change the heart as the above text from Isaiah proves. Sin has brought a curse for which there is no cure except Christ. The following quotation from an address by Mr. Alex. Stewart of Glasgow, given in "The Witness," is a true testimony as to the condition of the nations:

"The nations do not desire, and do not look for the advent of our Lord Jesus Christ. The civilized among them dream of a future era of peace and prosperity upon the earth, to be brought about by merely human agencies and endeavors. They do not believe in that inherent sinfulness of man which makes the realization of their anticipations by such means impossible, nor do they believe in the want of power in man to realize his own aspirations. The present war which has revealed many things, has demonstrated that the heart of man is not changed from what it was, and that pride, selfishness, ambition, and everything else that makes lasting peace impossible

dwell there. Past history and present events teach the same lesson. Prophecy shows that what lies before the nations is not peace, but the judgment of God, which must fall upon them on account of their iniquities, and since nations, as such, have no existence beyond the grave, that judgment must take place on earth and in time, not in eternity. It will be a judgment of the quick, of the 'living nations.' (Matt. 25:32), who shall be in existence when it comes to be executed. But it will not be a judgment of extermination, there will be 'those that are left' (Zech. 14:16), and it will be succeeded by a period of blessing which shall extend over all the earth. The Lord will establish His throne in Jerusalem, and then, as Isaiah foretells, 'Many people will go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem.' (Isa. 2:3.)"

#### "Concerning the Nature of Jesus."

The great mystery of "God manifest in the flesh," is so far beyond the comprehension of our finite minds that in speaking of the person of the Lord Jesus Christ we need to keep strictly to scriptural language lest we fall into the error of using terms which convey wrong ideas concerning Him, who while He became man, never ceased to be God. Under the above heading the editor of a popular religious weekly paper gives the following: "When the perfect Son of God became Man He 'emptied Himself,' as Paul says; that is, He put off all the attributes of His divinity, and accepted all the limitations which our nature imposes on us, except in this; that He was capable of receiving the Holy Spirit in unlimited measure and therefore capable of a closer fellowship with God and obtaining from God without restraint all the wisdom and power that He needed for every situation in which He found Himself placed and for every act which He felt called upon to perform." To say that Christ put off all the attributes of Divinity is not only unscriptural but absurd in the extreme. If He put off all the attributes of divinity, in what did His divinity consist? Divinity without attributes is impossible. Eternity is an attribute of Divinity. How could Christ put off the attribute of His eternal existence? All the attributes of Divinity are equal, eternal, and essential. Christ was "God manifest in the flesh." (1 Tim. 3:16.) Not God "emptied of the attributes of divinity but, Christ, who is over all, God blessed for ever." (Rom. 9:5.)

### The Temptation of Christ.

On this subject the same writer says: "If Jesus had not had to fight against temptation just as we must fight, He could not have won any victory on our behalf. A man would not deserve any credit for being perfectly sinless if he never needed to exercise any will power in resisting temptation which comes to every man." James says, "Every man is tempted when he is drawn away of his own lust and enticed." (Chapter 1:14.) Now it is evident that the Lord Jesus Christ was never tempted in this way. He was never drawn away of His own lust and enticed. He said: "The prince of this world cometh and hath nothing in me." (John 14:30.) When we quote the words, "In all points tempted like as we are," we must not forget that the Holy Spirit adds, "Yet without sin." (Heb. 4:15.) The fact that Christ was "without sin" made it impossible for Him ever to fight against temptation just as we must fight. The suggestions of the tempter never stirred one lustful desire in the bosom of our blessed Lord, therefore no 'will power' was ever exercised in resisting temptation as we may need to resist the rising of impure desire within us. Christ was sinless and infallible, and therefore He was proof against all the attacks of the enemy. As the last Adam, the second man, the Lord from heaven, He is the unfallen and infallible Head of a new race whose eternal security rests not in creature obedience but in the redemption work of Him "who is the blessed and only Potentate, the king of kings, and lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." (1 Tim. 6:15, 16.)

### A Progressive Town.

Logansport, Ind., takes the lead in putting into practice the broad church views of the fatherhood of God and the brotherhood of man. In the second week of January, a union communion service was held in the Broadway M. E. church where, to quote from a local paper, "Baptists, Presbyterians, Universalists, Methodists and the whole list of Protestant churches of the city met on a common level, bowed at the same altar, partook of the same sacred emblems, mingled and communed as members of one household worshipping at the altar of the same God." It is possible to conceive that Baptists, Methodists and Presbyterians could meet together and have fellowship on the common ground of Christianity, but when "Universalists"

are included it proves that the Baptists, Presbyterians and Methodists of that city have no longer a regard for the claims of the Lord Jesus Christ. The doctrine of universal salvation is unscriptural and antichristian, and those who hold and teach it have no claim to be recognized as Christians. The call of God to His own is clear: "Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing and I will receive you. And will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." (2 Cor. 6:17, 18.)

#### Called Home.

Many of our readers are familiar with the initials J. R. C., as the writings of Mr. John R. Caldwell of Glasgow, Scotland, have long had a world wide circulation. For thirty-eight years he was the editor of "The Witness," a paper commenced in 1870 by the late Donald Ross, and now edited by Mr. Henry Pickering. It was the privilege of the writer to enjoy, for a quarter of a century, the Christian friendship and goodly counsel of this able spirit-taught minister of the Word.

Being a prominent business man as chief partner of the firm of Caldwell, Young & Co., silk manufacturers, he had many employees and much to attend to, but whether in the office at business, or on the platform ministering the Word, he was first and last a Christian gentleman, serving the Lord as a good steward of the manifold grace of God. Though blessed with much of this world's goods and possessing qualities which would easily have secured for him a place of honor among the great of the earth, he cast in his lot with believers, gathering simply in the name of the Lord Jesus. His loyalty to the truth in this respect was wholehearted and unwavering. Over twenty years ago, when many of the assemblies in Great Britain were divided by teachers who held and taught exclusive principles, Mr. Caldwell stood out firmly against such and was instrumental in helping many Christians to see the unscripturalness of a fellowship which excluded Christians who were not scripturally disqualified. He took a keen interest in assembly affairs on this side of the Atlantic and as long as he was able he continued to strengthen the hands of those who have sought to maintain a testimony to the oneness of the body of Christ by receiving Christians as such according to the scriptural principles set forth in Mr. Caldwell's own book entitled, "Because Ye Belong to Christ." The brief notice we have received states that

Mr. John R. Caldwell died on the 14th of January. He was seventy-six years of age and is survived by his wife, one son, and five daughters. A fuller account will be given by Mr. Pickering in "The Witness," to be had from the publishing office, Bothwell Circus, Glasgow, Scotland.

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## **GLEAMS of LIGHT from the BOOK of GENESIS**

**By R. McMURDO**

### **Chapter Forty-four**

When Pharaoh made Joseph ruler over all his house he said unto his servants, "Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph: For as much as God hath shewed thee all this, there is none so discreet and wise as thou art." As we read through this forty-fourth chapter and learn how skilfully Joseph dealt with his brethren in order to bring out and lay bare the inner workings of their hearts, we have a display of that wisdom and discretion with which God had endowed him.

Joseph knew what he would do. He was in the mind and purpose of God for his brethren and all his dealings with them were preparatory to the revelation of himself. They were an elect family, chosen by God as the instruments through which the way would be prepared for the advent into this world of his own beloved Son.

They were ignorant of the meaning of the startling events which surrounded them as they moved forward in the path along which God was leading them, but every act and incident, every surprise and mystery was carefully planned by Him who knew the end from the beginning. As we turn to the New Testament we learn that "all things work together for good to them that love God, to them who are the called according to his purpose." This knowledge invests the circumstances of our life with a new meaning and gives importance to the ordinary events of everyday life. Joseph's brethren started on their homeward journey with a light heart. Everything had prospered beyond their highest thoughts. They must have been elated over the release of Simeon, and the favors bestowed upon Benjamin, and the honor of making merry with the great Egyptian ruler. God had something better than this in store for them, but before they could receive their greatest blessing the mask must be torn from their hearts and their long buried secret confessed.



### The Discovery.

"And the cup was found in Benjamin's sack." It is remarkable that no word of blame was spoken against Benjamin. "They rent their clothes, and laded every man his ass and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there; and they fell before him on the ground." The scene described in the remaining part of this chapter is matchless. Human genius never produced anything like this. Here we have unaffected art, and unstudied rhetoric of the highest order. Judah is the spokesman and while he believed that Benjamin was guilty, it is evident that he felt the burden of a greater crime upon his own conscience. "And Judah said, What shall we say unto my Lord? What shall we speak? Or how shall we clear ourselves. God hath found out the iniquity of thy servants: behold we are my lord's servants, both we, and he also with whom the cup is found."

The memory of Jacob's great sorrow at the sight of Joseph's bloodstained garment was no doubt fresh in the mind of Judah. It was this that gave such force and tenderness to his pleading on behalf of Benjamin. He himself would rather remain and die in bondage than see a repetition of such sore grief. Perhaps he felt that if he could suffer for the wrong that Benjamin had done, it might in some way atone for the injustice done to Joseph. It is thus that the awakened, but unenlightened conscience works in the natural man. Many a one whose mind is burdened with the remembrance of some wrong done to one who is no longer on earth has sought to atone for his sin and silence his conscience by some act of self-sacrifice. It is in this very sphere that a corrupt priesthood has found an opportunity for the unholy money making traffic carried on so successfully by the church of Rome. It is hard for man to come down to where he can receive the benefits of free grace and this was just the reason why Joseph's brethren had to undergo such a searching experience in order to prepare them for the extraordinary blessings which God, through Joseph, was waiting to bestow.

### The Part That Told.

It is evident from what Judah says to Joseph that the grief of Jacob over the loss of Joseph was still as fresh as ever. Passing years had deepened rather than healed the wound. But strange as it may seem this was the very thing which, like the key of promise in the bosom of Christian, opened the way from distress and despair into

the wealthy place of forgiveness and glory. "And thy servant, my father, said unto us, Ye know that my wife bare me two sons. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore, when I come to thy servant my father and the lad be not with us; seeing that his life is bound up in the lad's life; It shall come to pass when he seeth that the lad is not with us, that he will die and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave."

Mathew Henry says: "How prudently Judah suppressed all mention of the crime that was charged upon Benjamin. Had he said anything by way of acknowledgment of it, he would have reflected on Benjamin's honesty, and seemed too forward to suspect that; had he said anything by way of denial of it, he would have reflected on Joseph's justice, and the sentence he had passed; therefore he wholly waives that head, and appeals to Joseph's pity.

"Judah's faithful adherence to Benjamin now in his distress, was recompensed long after by the constant adherence of the tribe of Benjamin to the tribe of Judah, when all the other ten deserted it. How fitly does the apostle, when he is discoursing of the mediation of Christ, observe, that 'our Lord sprang out of Judah.'" (Heb. 7:14.)

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## COMFORT IN SORROW

By R. McMURDO

Peace with God is the most desirable thing in this world. It follows wherever the penalty of sin is removed. "Being justified by faith we have peace with God." Poverty, pain, and grief cannot annul this blessed result of the redemption work of our Lord Jesus Christ. "Who made peace by the blood of His cross." Clouds of distress may darken the outlook and hide from our view the result of the grand triumphant work accomplished by Christ. But peace with God remains the same, the Christ can never die." Peace with God will lighten the heaviest burden, soothe the greatest sorrow of our life. It is the first blessing which the gospel brings and when trouble comes upon us and death draws near it remains with us as an anchor of the soul both sure and steadfast. "The cross it standeth fast, Halleluia."

### The Peace of God.

Language fails to describe this part of the blessing which the gospel brings. His wisdom is perfect: His understanding is infinite: His power is almighty: His throne is eternally secure. All His attributes are equal and they are all summed up in the words, "God is Love." Sorrow, suffering and death are like the angles of the spectrum upon which the rays of Divine love fall to be broken up into comfort, consolation and hope, with all their varieties of ministry which dispel the fear of death and the gloom of the darkest day. The character of God is a sure ground of confidence for the believer in the hour of death. He who is "only good" must of necessity do good. The conduct of Christ is a true interpretation of what God will do for those who trust in Him. In His last hours before He suffered, He was thinking of His own and comforting their hearts with the assurance of His changeless love. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

### The Final Victory.

It is to the resurrection we must look for complete victory. The Christian is the only one who speaks of that great event. The men of the world who know not God never use the word. The resurrection of the body of the believer is guaranteed by the word of God, by the resurrection of Christ, by the testimony of the Holy Spirit. Death was Satan's domain, but Christ has conquered there and brought life and immortality to light through the gospel. The fact that Christ has risen from the dead and is now in heaven with a perfect human body is one of the most wonderful and most comforting truths of revelation. Glorified humanity is the crown of creation and redemption. Divinity with all its attributes of infinite greatness has found in humanity a means of display suited to the wisdom, power and love of Father, Son and Holy Spirit. This great mystery is far beyond our comprehension, but it is clearly revealed in the scriptures: "O, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out." (Rom. 11:33.)

### The Crown of All.

"Behold I shew you a mystery; We shall not all sleep." This is

the most triumphant word ever uttered by human lips. Paul was on the battlefield; he saw the ranks of the faithful being thinned, as one and another of his fellow workers fell asleep, but for him there was no defeat; he puts the silver trumpet of gospel truth to his lips and utters this victorious blast of divine revelation. "We shall not all sleep." Death has had a long reign and many have fallen, but that "We" unites all the redeemed in one to share together the honor of the final victory, when, the dead in Christ shall be raised and the living saints shall be changed. "We shall not all sleep, but we shall all be changed." When the last battle of some great campaign is fought and the victors enter the territory of the vanquished in triumph, those who have fallen in the early battles can have no actual share in the final honors. The country for which they fought may honor their names, and raise monuments to their memory, but no human power can call them back to stand in the ranks with those who take the last trench and celebrate their victory with colors flying. But when the last enemy is destroyed and death is swallowed up in victory not one of the redeemed of the Lord shall be missing. "We shall all be changed." We are living now amid events which are fraught with great significance to every Christian. The dark waves of apostasy are rolling in upon christendom. True believers are being forced outside the defiled camp of Christian profession. The great world powers are being shaken as never before and the extraordinary activity of satanic forces gives unmistakable evidence that man's day is drawing to a close and that the coming of the Lord draweth nigh. So the words of the great Apostle take on a new meaning as we look with enlightened eyes upon the events which mark the approaching end of this age and we say with the assurance of faith and hope, "We shall not all sleep." "Even so, come, Lord Jesus."

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#### 1st John.

The five-fold object in writing.

To show "that eternal life."—Ch. 1:2.

That their joy might be full—1:4.

That they sin not—2:1.

That they be not led astray—2:16.

That they might know they have eternal life—5:13.

—George Frazer.

## NOTES ON PHILIPPIANS

By A. N. O'BRIEN

### Chapter 2:14-30.

In our last study we saw the lowliness of Christ. He made Himself of no reputation. Saints are urged to avoid "murmurings and disputings," verse 14; to be "blameless and harmless," verse 15; "children of God, without rebuke." How marked the contrast between such and the world around them? That world is "crooked and perverse," compare Deut. 32:5, as to Israel, after the flesh. By very contrast the Christians would be a rebuke, and a light as well. Their lives would rebuke the world, for they were "without rebuke" themselves. How good it is when Christians thus glorify God.

But they not only gave light by their blameless walk—they were "holding forth the word of life," verse 16. Thus the work of the Apostle was multiplied. **Hearers** became **heralds**. This is ever God's way. Such converts rejoiced the heart of Paul. He had "not run in vain, nor labored in vain," when he visited Philippi, their faith was a "sacrifice and service (ministration)." It went up to God as an offering. God was pleased with the devotedness of their faith. Paul would be the libation poured upon it—the drink offering, as it were. Their faith was the main thing in Paul's eyes. He considered himself as privileged to pour out his life (perhaps in martyrdom) as a libation upon the devotedness of their faith. Thus together they would become an offering to God, and have mutual joy, verses 17 and 18.

He hoped soon to send Timothy, for the Apostle desired to know their state and to have comfort, as he heard how they got on, verse 19. Few, if any, showed the devotedness of Timothy. All sought their own, verse 21. The things of Jesus Christ were given the secondary place, even by Christians. How sad to see the tide of declension setting in, even in the early days; yet this becomes the occasion of instructions and warnings of immense value to us. Timothy, however, had labored with Paul in the gospel, "as a son with the father," verse 22. **He** had been faithful. As soon as Paul saw the result of his hearing before Caesar, he would send Timothy. How touching the reference to the prison and the tribunal. But hope revived, and Paul, too; expected to see them soon, verse 24.

Meantime, while Paul was waiting for trial, Epaphroditus was sent back to them, bearing this letter. He was a faithful man. Paul calls him "my brother and companion in labor and fellow soldier," verse 25. This was true praise, not flattery. He had, besides this, become their messenger,—the one who ministered to Paul's need. He had been the bearer of the gifts of the Philippians to Paul; had traveled a long and dangerous journey, carrying their bounty. In that journey sickness, which almost resulted in his death, had overtaken him, verse 27. When Epaphroditus learned that the Philippians had heard of his sickness, he was sorry, verse 26. He was sent back now, with special care, verse 28. He was to be received as an honored servant, verse 29, "Because for the work of Christ he was nigh unto death," verse 30. They had lacked a way to get their bounty to Paul. Epaphroditus supplied that lack, at the peril of his life. The Philippians gave of their goods; Epaphroditus carried their gift over land and sea to Paul, and then returned with this wonderful letter to the Philippians. The results were, joy to Paul in the prison, and joy to the Christians at Philippi. We profit by all this. The church of God is richer for all time because of this letter.

#### The Old Rock Stands.

I have stood upon the north coast, lifting itself with imperial grandeur from the foundations of the earth, and watched the swellings of the sea, as with long, majestic and apparently resistless sweep, they hurled themselves, with all their prodigious energy against the pulseless bosom of the giant buttressed rocks, and up! up!! up!! they climbed, until their strength was well nigh gone, and then shaking themselves into hoariness, fall backward into their own watery depths. And so, the surgings of infidel hate, with hellish and most malignant fury, have for centuries, hurled themselves against this book.—The Rock of the Eternal Ages!—only and always to be hurled backward into their own dark and damning depths. But the Old Rock Still Stands! Thrones have fallen. Dynasties have perished. Empires have disappeared in the strife of nations. Wars and tumults; famine and pestilence; earthquake and storm; hatred and death, have characterized the passing years. But the Book still lives! Destroy the Bible? One might as well talk of puny man blotting the sun out of the sky! Indeed, might as well talk of annihilating God Himself, for, is it not the Eternal Logos?

—L. W. Munhall.

## Notes on the Epistle of James

Analytically Considered

By Geo. B. Edwards

### Chapter I.—(I). Temptation Encountered, verses 2-4).

- (1). "My brethren." The common and comprehensive name of all the children of God, begotten of Him. The Lord Jesus owned such as HIS brethren, and James does the same. (John 20:17; Heb. 2:11, 12.) Not "My Jewish brethren," nor "My Gentile brethren." Not, "My Baptist brethren," nor "My Methodist brethren." Not, "My Plymouth brethren," but just, "My brethren." And then, "My BELOVED brethren." (1:16; 2:5.)  
Where, then, BELOVED brethren, does our fellowship with one another begin, and where does it end? Do we love one another SIMPLY AS brethren? (1 Pet. 3:8.)
- (2). "Count it all joy." The mind or judgment of the believer is "led out," as governed by faith. We count it all joy by BELIEVING. And this believing rests upon KNOWLEDGE.  
The ungodly also "count it pleasure," while they go on in "rioting," which means, "luxurious living" or "expenditure." But their "accounting" is done "IGNORANTLY in UNBELIEF."
- (3). "When ye fall into divers temptations." The many trials that come upon the Christian, from without, are the same as Christ endured. (Heb. 4:15.) The cross was His GREAT temptation, which He endured, counting it all joy. (Heb. 12:2.) He greatly rejoiced in God's salvation, though for a season, like ourselves, He was in heaviness through manifold trials. (1 Peter 1:5, 6.)
- (4). "Knowing this, that the trying of your faith worketh patience." Here, then, is the blessed KNOWLEDGE that sustains us. It is God's way of upholding us. It is the "way of escape" though the trial. Truly, we can joy in tribulations, the pressure that tries our faith,

KNOWING that such afflictions work patience. (Rom. 5:3.)

But there is something even more precious than the trial of our faith working patience FOR OURSELVES. We are given to know that there will be praise and honor and glory FOR HIM, as well as from Him, in that day, because of such trial. (1 Peter 1:7.)

- (5). "But let patience have her perfect work." In our attitude of passiveness the perfect work is wrought in us, as the Refiner sits and watches for His own reflection, as we pass through the furnace of affliction. In the early days there was the "fiery trial" of persecution, which we are not called upon to endure today. (1 Peter 4:12.) But, if God gives faith, He will surely TRY it. For this is God's normal way of developing perfection in us. And what He desires to see developed in us is PATIENCE. "The patience of Job" (5:2) was a delight to God. He is "the God of patience," and to be patient, is to be like Him. (Rom. 15:5.) So Christ said to Philadelphia, "Thou hast kept the word of MY PATIENCE." (Rev. 3:8, 10.)
- (6). "That ye may be perfect and entire." If we would be perfect, as James treats perfection, patience must have her perfect work with us. And for this, there must be **perfect subjection of our wills to God**. And when this is accomplished, we are the finished product of what a saint ought to be. We are "perfect and entire," that is, "whole in every part."
- (7). "Wanting nothing." How many a saint is left in this world, almost seemingly useless, that God may work IN THEM this wonderful work of perfection. Think of all that Job DID, before God put him into the furnace; and then think of what Job WAS, after he was "brought forth as gold." To start with, he was a perfect man, and at the end he was a perfect man. Which kind of perfection did God delight in most? "We count them HAPPY that ENDURE." Happy Job, "wanting nothing," but having everything to pray down upon his misguided friends.



**THE BIBLE:** Bible Study  
Affects the Life

By Alex. B. Miller

## Study of Bible Necessary

The Bible is God's Book. As such it commands our reverence and demands our most careful study.

"Study" is a relative word; that is, it means a certain thing to a certain person, and still another thing to another person. What some would call study might be properly regarded by others as child's-play. Thus we all like to think we are students of the Bible; and doubtless we are to some extent. Candidly and kindly the writer wants to say that we take more credit to ourselves than we deserve as students of the Word.

**What is Meant by Study?**

At meetings for ministry of the Word very properly exhortations are given that Christians should study the word. It may seem a strange procedure, but let us raise the questions: What is study, in general? What is study of the Bible, in particular? Study is the careful, and systematic effort of the mind to acquire knowledge. Knowledge is ONE end in view; but there are other things that should be kept in view as well as knowledge. Along with knowledge, and even more important, is the harmonious, healthful growth of all the faculties. The habit of thinking the thoroughness of thought, the depth of thought, and the clearness of thought, that habit of mental action that grows strong by use; in short, the development of proper mental habits, is of more importance than acquiring knowledge. So much for study in general. The application of the above to the study of the Word is patent. By all means read the Bible! (Parenthetically we remark; There is not enough Bible study.) Get the facts of the Bible down to a fine point. Learn each and every book thoroughly. Make use of every help that is a real help in the study of the Word. Note, however, the other side. If you make the gathering of Biblical knowledge your sole and chief end; and because of your proficiency therein you are reckoned a Bible student, please take note you are missing the real thing. What then is the main thing in Bible study if it is not the accumulation of knowledge? Here it is: The harmonious and healthful development of all our spiritual faculties; the development of an all around spirituality as a result of mental knowledge of God's Word. Doubtless the reader shares the feelings of the writer in view of this definition; for the mere mental mastery of

the Bible is (to some at least) not so difficult, but what about our spirituality? The main difficulty is to get what knowledge we have (or at least imagine we have) to work toward the all around, harmonious development of Christian character.

#### Knowledge Without Spirituality.

To cite scripture to prove our point would be easy. Notice this: "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but love buildeth up (edifieth) and if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God the same is known of him." (1 Cor. 8:1-3.) "We all have knowledge," says the Apostle. But after all what is the effect of knowledge? It puffs up, whereas love builds up. Our knowledge at best is but partial. Hence none have reason for boasting. After all, the main point is not that we know certain things, but rather, that God knows us.

The Corinthians had "all knowledge." (1 Cor. 1:5.) Probably they had good reason for thankfulness because of their gifts and knowledge. Of what practical use was their knowledge? Evidently it had failed in its main purpose, viz., the development in a most practical way of sound Christian character. There seems to be this thought underlying much of the argument of 1 Corinthians. Your knowledge is of a vain-glorious kind, chiefly headiness, for it has not led to proper Christian conduct. The Apostle asks frequently. "Do ye not know?" see 1 Cor. 6:1, 2, 3, 9, 15 and 19. Their boasted knowledge had not saved them from immorality, nor from going to law with one another, nor from many other harmful things. They had heard the gospel, and through it had been saved; but Paul found it necessary to go over in detail the very elements of the gospel, (1 Cor. 15:1-4.) In this chapter he makes the appeal—"Awake to righteousness, and sin not; for some have not the knowledge of God." (1 Cor. 15:34.) Paul desired them to awaken to the fact that righteousness of life was necessary. Whatever knowledge some had it was not the knowledge of God, i. e., it had not had its proper effect—the formation of a strong spiritual character.

#### Practical Questions.

The limit of this article is reached, although the theme is by no means exhausted. In conclusion, let a few practical questions suffice.

1. Do you really know your Bible, or do you only think you know it.
2. Has your knowledge developed your spirituality?
3. Do you manifest in your life that you have studied the Book?

Gospel Hall: Mr. R. McMurdo has been giving a series of addresses to Christians, which have been much appreciated. Mr. Fred Leach of Detroit paid a visit here and spoke to young Christians especially. He also preached the gospel at Taffin Street Gospel Hall. Young people's meetings, Bible classes, and Missionary Study classes are well attended at the various halls in the city. St. Louis, Mo.: "Believers" meeting to the name of the Lord, on the south side, have moved to 2107 S. Jefferson Ave. The Jefferson Ave. car line (which is crossed by all other lines running east or west) passes the door. Meetings on Lord's Day, breaking of bread at 11:00 A. M.; Gospel meeting at 8:00 P. M.; Bible reading, Tuesday at 8:00 P. M.; Prayer meeting, Friday at 8:00 P. M.; Address, communication, letter to D. O. Macleod, 1722 N. Euclid Ave., or E. R. Allen, 1833A California Ave. Mr. A. D. Miller reports good meetings in connection with the North End Assembly. After due consideration he has decided to make St. Louis his home. There is a wide field of service in St. Louis and our brother will have the hearty fellowship of the assemblies there.

## CANADA

Toronto, Ont.: Margaretta Hall: It is purposed to hold three days meetings from April 6th, Good Friday, to Sunday Bible Hall part closes later.

Toronto, Ontario: Peter's Hall: We are in the midst of special meetings with our Bro. Sam Taylor which are very good and we trust will prove of eternal benefit in the salvation of souls. We have our meetings on Lord's Day, Monday, Wednesday and Friday as these are the only evenings we may have the hall. Tuesday and Thursday evenings the meetings are at Gerard Street Hall. We had two interesting missionary meetings with Bro. J. Stanley, Niagara, one with the M. S. C. and the other the B. S. Both were very instructive and helpful. Bancroft, Ont.: Brothers Jones and Calverly have taken up evangelistic work in Bancroft and district. They had a week's meeting at Bechmont with encouragement. They have commenced meetings in Bancroft and people are tuning out well. There are eight assemblies of Christians in that newly district, so our brethren have months of work before them there.

Edmonton, Alta.: Mr. J. P. Gibson writes that their conference at the New Year was a profitable time for all. Among the visitors were a number of young converts from Vermilion. Brothers May, Morton, and Jensen ministered the word. Brother Stevenson has been conducting meetings in quite a number of small towns in Alberta.

Waskatoon, Sask.: The meeting here is growing. Two were baptized lately and several others have come from other districts. There are about fifty in assembly fellowship going on happily. Alberta: Mr. E. May, a serious worker in the North West sends the following interesting report: "Brother Morton and I have labored together for about 15 years. We came to Vermilion two years ago and have labored in that district most of the time since. There are two assemblies, one at Lake View and one at Barradale, 7 miles east of Vermilion. There is also an assembly at Methlow, which we visited. Last summer we had an urgent call to come to Vermilion to preach the gospel. On to a number of Christians from Ontario have settled there. We went and had six week meetings. Some were saved and altogether we baptized about 30 there. The Christians there are scattered through the country and it is almost impossible for them to come together in the winter. As soon as the weather

permitted I intend to visit them. Brother Morrison of the same district and Calverly and may not return till April. Brother Stephenson from Edmonton has been with me since the 1st of August. The area of labor is in Canada, Edmonton and here in Vermilion. We have had a good season with the Christianities here. Brother Stevenson writes from Edmonton: "The severe cold." Our readers might remember our brother. You are carrying the Cross

ped to the people in these needy places in the Great Northwest. — **London, Ont.:** Mr. Chas. Jones conducted two week's meetings in Gospel Hall. Lord gave blessing in spite of stormy weather. The last meeting was the largest. Many testimonies were given to blessing received. Mr. John Cruck-shanks of Hamilton expects to continue on Sundays. — **Chillia, Ont.:** Mr. Chas. Jones commenced special meetings on Lord's day, February 8th. Prayers is asked for blessing upon the meetings.

### FOREIGN NEWS.

**Auckland, N. Z.:** Friends on this side will be glad to know that our brother Alfred Mace has found an open door and a very hearty reception among the assemblies in New Zealand. Writing from Auckland he says: "The three halls filled up, then Mr. Lawlaw took a hall holding 200 people which was filled also. A tent has been purchased and put at our disposal to be used in New Zealand and Australia." Let us remember our brother in prayer.

**Herbides, Scotland:** Mr. Alex. Marshall writes, "I am in my third week in this island. We have had good audiences and great interest. The assembly is very small — only four of us breaking bread the last two Sundays."

### WITH CHRIST

**A tribute to a departed Brother from Berry Creek, Alberta, Canada:**

"On the 7th of January there was a goodly concourse of people at our hall, the occasion being the funeral of our esteemed brother, Henry Sutherland, aged 51. Only about a year with us, his otherworldliness, constant cheerfulness, punctual economy of time, and, above all, calm certainty of life in Christ, secured for him a place in many hearts that may never again be filled till Jesus come. "Jehovah Birk" spoken to his wife. God's blessing invoked for his four young children — a strong man's heart shudder, then stillness, a narrow trust-bound grave and the suggestion song "Good night, Good-night." — A. M. Keffor

**A Happy Death Bed:** Mrs. F. Hettig of Detroit, Mich., fell asleep in Christ on January 8th after a lingering illness which kept her confined to the house for about six months. As she neared the end she loved to speak of resting in "the everlasting arms." Her favorite hymn was the beautiful one called "One Day," the chorus of which is:

"Living He loved me, dying He saved me  
Buried He carried my sins far away  
Rising He justified, freely forever  
One day He's coming, O glorious day."

Her patience during her illness touched everyone. On the morning of the day when she "went home," about 2 A. M., her face began to brighten, then she laughed a glad, free, joyous laugh. "Why are you laughing, dear?" asked one of her sisters. "He's there to meet me. — He's there to meet me. Oh, I am so happy, so happy. Lord Jesus take me home," and she reached up her arms like a child who wants to be taken. Then to her sister she said, "He's come, He's come. Good bye girls," and she was gone. We wait for the grand reunion for "Surely I come quickly," then "Caught up together," and "Forever with the Lord." — R. M. Lavery.

