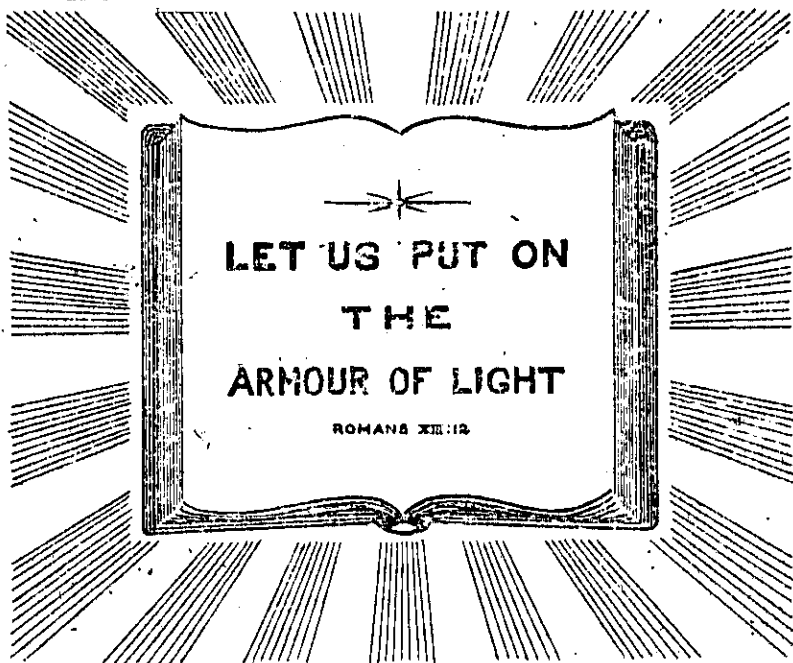


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# THE ARMOUR OF LIGHT



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

EDITED AND PUBLISHED BY ROBERT M. MURDO  
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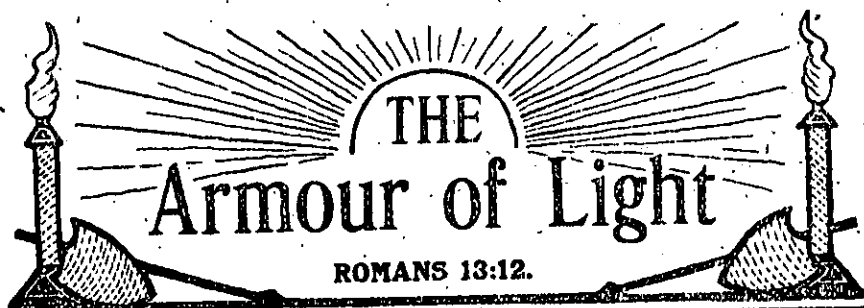
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## Items of Interest.

### UNITED STATES.

**New York and District:** March 12, 7:30 P. M. Monthly Bible Lecture at 113 **Fulton Street, Manhattan**, by George Douglas of Flushing. Subject: "The Supernatural in the Natural."—March 11. Chas. W. Ross begins a week of meetings at Gospel Hall, 852 Elizabeth Avenue, **Elizabeth**. He expects to remain in New York District several weeks.—**James Slip Mission** (James Slip and South Street): Plans are maturing to open every night in the week instead of only Sunday and Wednesday as heretofore. It is hoped that workers will volunteer to be responsible for stated evenings; Wednesday and Thursday have already been arranged for. There is need also of men's clothes and shoes. Address, Ralph E. Lewis, 1 Liberty Street, Manhattan.—K. Rosendale has visited **Tenafly**, Palisades Park, Jersey City, Brooklyn, Kearney. Visits Maplewood, March 16. As soon as possible will leave with his family for evangelistic work in Holland.—H. N. Wadham (Tenafly, N. J., or 36 Wall Street, New York), will gladly supply free, upon request, additional copies of leaflet, "When the Hour Was Come," or of another with a similar theme: "The Added Note."—John James conducts Bible Readings Friday evenings at 8 o'clock in the Meeting Room at **Orange** and 7th Streets, **Newark, N. J.**—February 22-25. **Richmond Hill Conference**. Largest attendance yet attained. Dr. Martin, William Matthews, W. Beveridge, W. H. Hunter, S. McEwan, John Ferguson, Thomas Baird, and John Dickson spoke.—February 22. **Jersey City Heights Conference**. Large attendance and spiritual ministry by John Hill, Robert Esler, James George Hill, John James, William Jelley and John M. Carnie.—February 25. W. Beveridge began two weeks' gospel meetings at the Gospel Hall, 53 East 125th Street.—February 25. John Ferguson began a week's gospel meetings in the Gospel Hall, at **West 134th Street**.—March 2. Miss Jennie Watson (Tenafly, N. J.), left for ten days' visit to Buffalo, Toronto, and neighboring places. She expects to leave for Africa early in April.—March 1. William Dunning at Nassau, Bahamas, with Asa Moore, planned to go 150 miles by sail boat to Long Island for three weeks; then back to Nassau, returning to New York about April 1st. January 28-February 8, at Nassau, good attendance and some encouragement. February 9-16 at Palmetto Point, Eleuthera, crowded out of Hall; used Wesleyan Church; great blessing, 40 professions. February 16-20, Savannah Sound, four meetings with no apparent blessing. February 21-26, Tarpun Bay. Had crowded hall. Many standing outside; numbers saved. Now at Long Island.—March 3. L. A. Steen (436 63rd Street, Brooklyn), conducted a special meeting at the Norwegian Christian Home for the Aged, at 1250 67th Street, Brooklyn, of which he is General Secretary. Thomas Baird also spoke. Mr. Steen now has free access to several sailors' institutions along the waterfronts and busies himself in personal work, tract distributions, open air work, etc.—March 4. Monthly meeting at **Chadwick Avenue Meeting House**; good attendance. John James



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## EDITORIAL NOTES

### Words That Cheer.

We are glad to have many letters telling of help received through the Armour of Light. If we had not some encouragement in this way it would be hard to continue.

Our readers can easily understand that as the paper has no advertisements, the price charged can never pay for the labor entailed in getting it out. It would be a great pleasure to all who help in this service if the circulation could be doubled. Most of our readers have some friend who might be helped by the paper, so when paying for your own subscription think of another, and send us their address with a dollar.

### A Helping Hand.

Many of our readers are familiar with the story of our brother, William McPherson, who has neither hands nor eyes, and who reads the Bible with his tongue. He is now at Kansas City, Mo., staying in the home of Mr. C. J. Baker, having gone there for the purpose of getting fitted with a special artificial hand. According to reports received, he is greatly encouraged with it and it is likely to be a real help to him. Our brother gave his testimony and preached the word in the Gospel Hall, at Kansas City, moving the hearts of the people with his marvellous story of God's love and mercy to him.

**"Wizards That Peep and Mutter."**

Such is the name which Isaiah gives to men who, in his time, were enquiring at the dead on behalf of the living. They are also called necromancers, charmers, diviners, soothsayers, and such as have a familiar spirit, but in every case they are named to be judged and condemned as not fit to live. "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones; their blood shall be upon them." —Leviticus 20:27.

**Seducing Spirits.**

The New Testament scriptures declare that in the latter times of this age "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons."—1 Tim. 4:1.

Modern spiritualism is **spiritism**, and **spiritism** is a traffic carried on with demons. Under the name of "psychic research," many have been seduced into believing that they can communicate with the spirits of departed friends and receive messages from them.

**Amazing Credulity.**

Faith is the disposition to believe what is true upon sufficient evidence. Credulity is "aptness to believe without sufficient evidence." One would naturally conclude that a credulous person would be an ignorant person, and that with education and enlightenment credulity would disappear. Generally speaking this is the case, but when it comes to matters relating to religion and spiritual things, many highly educated people are ready to believe any "old wives' fables" without a shred of proof.

**A Glaring Example.**

A most glaring example of highly educated credulity is seen in the case of Sir Oliver Lodge, who has published to the world his testimony regarding what he believes to be messages received from his dead son. These messages have been communicated through a "medium" and the great scientist has received the mutterings of this woman as evidence that his son is now living in another world, a description of which is given in the silly talk of this tool of deceit.

The sure Word of God has carried tens of thousands of the noblest and best of this world through the dark days of bereavement and sorrow, and multitudes have faced, triumphantly, a thousand deaths in one, in the assurance of faith, when the infernal in-

genuity of men and demons was exhausted in inventing some new method of prolonged torture. The Son of God, who passed through death, has brought life and immortality to light through the Gospel, and made known in the clearest terms by the Spirit through the Word, that all who die in faith are "with Christ," and "far better," "in Paradise," waiting to be "clothed upon," when "mortality shall be swallowed up of life." But all this array of scriptural truth is as nothing to the great man who prefers to sit enveloped in the mental fumes which rise from the pit and listen to the vapory ravings of a **medium**.

#### **Sir Oliver's Book.**

Judging from the large two-page quotations, given in the Chicago "Examiner," there is very little new or original about the book. It contains the usual stock phrases about "spheres," "planes," "projection," the "astral," and such like, which are commonly found in the writings of spiritualists. Along with this there is much which can only be called "literary garbage," containing nothing but death-breeding germs of infidelity and profanity. When our Lord Jesus Christ was on earth he once drew aside the veil and revealed to men in this life the state and condition of those who had passed away through death. How different is the description given by Him who was God as well as man, and who knew all things. The stern facts of sin, death and judgment are set forth in terms which no one can misunderstand. "The rich man also died and was buried; and in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his fingers in water and cool my tongue; for I am tormented in this flame."—Luke 16:23, 24. The idea of the spirits of men rising from one plane to another after death is not found in the scriptures. The hades of the present is the prison of the lost, and the lake of fire is their future and eternal abode. The spirits of the saved are now with Christ in Paradise, and when He comes to the air their bodies shall be raised, and all the redeemed shall share in the glory which belongs to Christ.

Today, every scriptural truth is assailed by the enemy, but final victory is sure for all who trust the Lord. It is only "a little while, when He that shall come will come, and will not tarry."

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

By R. McMURDO

**GENESIS 45.**

"And there stood no man with him while Joseph made himself known unto his brethren."

The ways of Gōd with men are varied, but the end in view is always that they may be brought to know Him, whom to know is life everlasting. In the providence of God, Joseph's brethren were led by a way that they knew not. The scenes with which this chapter opens reveal, in a grand climax, the matchless wisdom and wondrous grace of Him whose overruling hand had brought them at last to where they could receive their greatest blessing and enter upon a new experience which to them must have been as the days of heaven upon earth."

The central figure—the chief person here—is Joseph. For years the fire of love for his own had burned in his heart, but circumstances had made it impossible for him to shew that love, or even to speak of it to others. Every event of his life had been filled with prophetic meaning, and he carried in his bosom a secret which acted as a guiding star, directing his course through the broken waters of suffering and loss to the fair haven of blessing, honor, and glory. At last the long looked for day had come. His brethren stood before him; he could refrain himself no longer. "And he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren."

**Typical Teaching.**

A very slight acquaintance with the revealed purposes of God is sufficient to enable us to see in all the events of this chapter a typical display of the coming revelation of Christ to the sons of Jacob, His brethren, according to the flesh. The guilt of rejecting and crucifying their own Messiah rests upon the Jews to this day. Unknown to them, He has been exalted to the place of power on the throne of glory. The forces of the universe are all in His hands, and when the seven years of famine shall begin to come upon the earth He will provide the needed supply to keep them alive. Oppression and want shall yet bring the remnant of the guilty race to their knees and cause them to confess their sin. At last their eyes shall be opened to see that He whom they crucified was their own Mes-

siah. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son."—Zech. 12:10.

The forgiving love of Joseph toward those who had dealt so hardly with him is surpassed by the love of Christ as he draws to Himself those who are unworthy of his love, saying, "I will heal their backslidings, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him."—Hosea 14:4-8.

### Lofty Heights.

The lofty heights to which Joseph ascends in the interpretation of the circumstances through which he had been brought are so full of grace, and so Christ-like that, as we read the words, we are constrained to say that a greater than Joseph is here. "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. \* \* \* And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." Not a word was said concerning the great wrong which they had done to him; it was all what God would do for them.

"Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee."

These words are excelled only by the words of our Lord Jesus Christ, who said to his own, "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."—John 14:23.

### The Homeward Journey.

What a marvelous change had been wrought in the lives of these men who started off on the homeward journey. In one hour the burden of guilt, which had lain upon their hearts for years, was removed. Their whole outlook was changed. A new prospect filled

their vision, and Joseph was now the center of all their plans. Already, they had the earnest of coming blessings. "Joseph gave them wagons according to the commandment of Pharaoh, and provision for the way. Asses laden with the good things of Egypt, corn and bread and meat for their father."

Can we not see in this a picture of what takes place very often in the conversion of a sinner? The sweet assurance of sins forgiven, the joy of reconciliation, the bright hope of future glory, are all mirrored forth in this matchless tale of love and grace.

It is interesting to read the effect the news had upon Jacob. Joseph's instruction was that they were to tell their father of all his glory in Egypt, and of all that they had seen. So we read, "And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, And told him saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted for he believed them not." Jacob's unbelief did not alter the truth of the message which he heard, but it did him no good as long as he remained in unbelief. The blessed news of sins forgiven, and free salvation with eternal glory, are proclaimed from heaven in the Gospel, but so long as the message is not believed men and women receive no benefit.

"And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived: And Israel said, It is enough."

The sight of the wagons was a kind of proof which Jacob could not withstand. Unbelief was driven from his heart. "Joseph, my son, is yet alive. I will go and see him before I die." From this point onward until he gave his farewell blessing to his sons and "yielded up the ghost," Jacob lived in unclouded peace. Had he only known that God was all the time causing all things to work together for good for him he would have been spared much anxiety. The eighth chapter of Romans had not been written then, and the light of revelation had scarcely begun to shine. It is different today. The love of God has been manifested in the fullest manner, the whole counsel of God for His people has been told out, and now we know that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."



# TEACHER TRAINING

by T. B. Stephenson

## The Teacher and His Text Book.

The bible is the Sunday School teacher's text book. No amount of learning along other lines will make up for lack of a working knowledge of the bible. A working knowledge of the bible means more than memorizing. It is a great advantage to be able to quote bible texts from a memory well stored with the word of God, but being able to recite scripture verses and chapters is in itself no guarantee of a knowledge of the book. I recall a case in point. A friend of mine had a wonderful memory, when a girl she received a prize for reciting the whole book of Psalms, and yet she knew very little indeed of the bible, the reason being, she had not studied the bible in any orderly way with any definite object or purpose in view. The following are a few suggestions as to Bible study:

**First:** The teacher should study the bible for his own spiritual life; 1 Tim. 4:11-16. It is to be noted that in this scripture the word translated "Doctrine" in the A. V. is translated "Teaching" in the R. V. See also 2 Tim. 3:14-17.

**Second:** The teacher should study the bible to meet the needs of his pupils. Eph. 4:11-13. "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ.

Bible study should be systematic. Five methods are suggested:

**First: The narrative method.** The narrative is the method of the bible. The gospels precede the epistles, etc.

**Second: The topical method.** This is a very helpful method. After becoming familiar with the different narratives the teacher can readily discern the proper topic to which the narrative applies. A good reference bible and concordance are most necessary for this method. The Scofield reference bible is well arranged for topical bible study.

**Third: The biographical method.** Make a study of the lives of the leading characters of the bible; Abraham suggests Faith and separation unto God. Moses suggests characteristics of leadership. Joseph suggests fidelity and forgiveness. Daniel suggests fidelity.

In like manner the other characters may be studied.

**Fourth: By books.** Each of the 66 books of the bible has its own peculiar meaning.

**Fifth: Word study method.** This is perhaps the most advanced method of study and only the most learned in philology can progress far in this method. Yet we can all profit by some use of it. We have all heard some rather amusing sermons born of this method in the hands of the unskilful.

Each and all of these methods, to be effective, should be prosecuted:

Diligently; John 5:39.

Prayerfully; Psa. 119:18.

Thoughtfully; Psa. 119:97-100

Reverently; 2 Tim. 2:15.

"To do God's work we must have God's power,  
To have God's power we must know God's will.  
To know God's will we must study God's word."

—Mott.

## NOTES ON PHILIPPIANS

By A. N. O'BRIEN

CHAPTER 3:1-8.

The Apostle had urged the saints to be of one mind, 2:2. He dreaded the mingling of strife and vainglory with their motives, 2:3. Lowliness, such as was exhibited in the earthly path of Christ Jesus, would deliver them from this danger. Murmurings and disputings were to be avoided, 2:14. In chapter 3, he gives them the proper object for the Christian. He is to "rejoice in the Lord," v. 1. The chapter is introduced by the word "finally." Our eternal, and therefore final, joy, will be in Him. To rejoice in Him now is to experience on earth heaven's eternal joy. To repeat His exhortations was "not greivous" or irksome, to Paul, and it was "safe" for the saints, for it put them on their guard.

The Apostle knew Judaism in all its evil effects. It threw the Christian back into that which destroyed his liberty and joy. To embrace it was to "fall from grace," Gal. 5:4. Its teachers he denounces in scathing terms. He calls them "dogs," to be avoided, v. 2. The watchmen of Israel are thus characterized in Isa. 56:10-12. They were "blind," "dumb," "greedy" and ignorant. How much worse these leaders who would bring the church under the galling

yoke of Judaism! The result of their work is to make saints "bite and devour one another," Gal. 5:15. Legalism does not promote love. He calls them also "evil workers," or workers of evil. Their work brought in trouble among God's people. Its results were evil, not good. The last expression he uses to describe them heaps scorn upon their circumcision of Gentile converts. He calls it "circumcision," or **mutilation**. In Galatians he resists their doctrine exhaustively. See Gal. 2:5-14; 5:2, 6:12, and 6:12-15. In Philippians he merely warns against the teachers of the error.

The true circumcision is contrasted, in v. 3, with the mutilation of v. 2. Circumcision is of the heart, if real, Rom. 2:28, 29. But an outward act could not change the inward man. Only the power of grace could transform man. The marks of true circumcision (that is, of true Christianity) are threefold.

**First:** They "worship God by the Spirit," or, as the R. V. translates it, "worship by the Spirit of God." A worship consisting of forms and ceremonies, of washings and sprinklings, has passed away. If it remains anywhere, it is contrary to the mind of God. Praise, to be acceptable, must be **spontaneous**. The Holy Ghost is the power for worship. Litanies belong to Judaism, and hinder spiritual approach to God. No form of prayer was ever promulgated after the descent of the Holy Ghost. Christians gathered in the name of the Lord Jesus Christ, owning the guidance of the Holy Ghost, can be led by the Spirit in true worship. But even there restlessness may hinder waiting for His guidance. Stirring one's self up to "do something," is not true worship. Restless Saints greatly hinder our worship meetings, and shut out those who might lead us in true praise. The priest was not to gird himself "with anything that causeth sweat." Ezekiel 44:18. No effort of **nature** can come in here without spoiling the worship.

**Secondly:** The true circumcision rejoices in Christ Jesus. This source of joy is **changeless**: HE is always the same. In Him dwells "all the fullness of the Godhead bodily," Col. 2:9. Circumstances change, meetings lose their freshness, individuals grow cold, but He is the unchanging One. He is our Saviour, our food, our drink, our light, our hope, our all. He is suited to the needs of our hearts, and He is able to fill them to the exclusion of all beside. "Rejoice in the Lord always."

**Thirdly:** The true circumcision has "no confidence in the flesh." That aspect of the flesh which might inspire confidence is the re-

ligious aspect; for be it known that the flesh is intensely religious. It delights in forms and ceremonies. Anything that man can do to merit heaven pleases the flesh. Baptism, fastings, rituals, pilgrimages, asceticism, monkery and nunnery all appeal to it. Imposing buildings, subdued lights, beautiful music, vestments, processions, an ancient and venerable litany, feed it. Simplicity of worship it counts sacrilege, and it scorns the man who goes to God without confession or mediation, save the **One**. (1 Tim. 2:5).

The Apostle illustrates what he means by the flesh, in verses 4-6. He was "circumcised the eighth day;" an Israelite by birth (not a proselyte), "of the tribe of Benjamin;" "a Hebrew of the Hebrews" (not like Timothy whose father was a Greek. Acts 16:1). Moreover he was a Pharisee and therefore orthodox. As to zeal he persecuted the Church. All this he calls the flesh, in which he had a right to have confidence, if ever man had such a right. No Jew ever surpassed him in legal righteousness. He was blameless along those lines. Such a character would be counted a great asset in our days, yet Paul turns from it all. He considers it **loss**, on account of Christ. He had met Christ, on the Damascus road; had seen His glory. The excellency of that knowledge had eclipsed everything in which he might have gloried as a Jew. It was "but dung," in comparison. He abandoned **with loathing** all his own religious standing and merit. Antecedents, circumcision, doctrinal correctness as a Pharisee, zeal, righteousness of his own—all was abandoned, to be occupied with Christ, to have "Christ as his gain," v. 8. Loss and gain are still before his mind, but he has obtained the true riches, for he has seen Christ. The excellency of this knowledge has eclipsed everything of earth.

**As Christians of the twentieth century we are born amid the wealth of knowledge and experience which has been accumulating for ages. We have facilities for acquiring an acquaintance with the Scriptures such as never were enjoyed at any other period of the Church's history. And opportunities are available for carrying into practice the teaching of the epistles: more to-day than at any time.**

## UNTILL THE MORNING

By John McCallum.

Among the many mornings mentioned in the Scriptures there are three that stand out more prominent than others. Two of them are past and one is yet to come, which may be near at hand.

**FIRST**, there was the morning of creation, when God said, "Let there be light, and there was light; and God saw the light that it was good." "And God made two great lights: the greater light to rule the day, and the lesser light to rule the night; he made the stars also." (Gen. 1:3-16.) What God did remains to this day. Thousands of years have rolled past but the great light givers abide where God placed them at the beginning. The morning of that day was not marred by sin; all was good in the sight of God, "who worketh all things after the counsel of His own will." In this way His glory and His handiwork have been declared.

**SECOND**, the morning of resurrection. "When the God of peace brought again from the dead our Lord Jesus, the Great Shepherd of the sheep." (Héb. 13:20.) "Very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun." (Mark 16:2.) It has often been said that the sun (Son) rose in a two-fold sense that morning. One rose in the east and the other from Joseph's new tomb, where loving hands had laid Him. The resurrection of Christ from among the dead brought peace and joy to His troubled disciples, and fear and dismay to His enemies. God was glorified and the Lord Jesus Christ was "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." The blessings procured by His resurrection are the portion of all His people who are upon earth with those who have gone before.

**THIRD**, the morning of the Lord's second coming. The Church is passing through the dark night of Christ's rejection in this present evil age. "Dark, dark, has been the midnight; the day dawn is at hand." The darkest hour is just before the morning, so we may expect Him at any moment. He said, "I will come again." This promise is like a light from heaven. It has brought cheer and comfort to many bereaved and sorrowing saints in the past, and it is doing the same today. Although we are still in the night time, there are blessings which belong to the children of God to be enjoyed now,

"Until the daybreak and the shadows flee away." In Exodus 12:22 we see Israel under the shelter of the blood of the Lamb, "until the morning." It was a dark night in Egypt; death and judgment were over all in the land, but the Israelites had light in their dwellings; salvation was their portion through the blood. This is true of the feeblest child of God today. Our safety is in the precious blood of Christ. They were to eat the lamb roast with fire. This was God's provision for them. So, today, the God of all grace has given His people a whole Christ, that they may be sustained in service and testimony here on earth.

In the Song of Songs (Ch. 4:6) we hear the bride saying, "Until the daybreak and the shadows flee away I will get me to the mountain of myrrh, and to the hill of frankincense." Myrrh is said by the late T. N. to signify "Sanctified affliction," reminding us of Him who was stricken, smitten of God and afflicted. Frankincense reminds us of the purity and acceptability of Him who was Holy, harmless, undefiled and separate from sinners, and made higher than the heavens. The myrrh speaks of Calvary with its burden of woe, and frankincense of the throne and its glory. There is enough here to fill the heart and mind until the day dawn.

In Psalm 30:5 we read, "His anger endureth but for a moment. In His favor is life; weeping may endure for a night but joy cometh in the morning." Weeping is connected with the night, joy with the morning. The Lord Jesus said to His disciples, "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice and your joy no man taketh from you." (Jno. 16:22.) "And she lay at his feet until the morning and she rose up before one could know another." (Ruth 3:14).

"Bride of the Lamb, there is for thee

One only safe retreat;

Where Jesus is, thy heart should be;

Thy home at His dear feet."

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In kindling thought and glowing words,  
 Until my very heart o'erflows,  
 Oh, fill me with thy fullness Lord,  
 Thy love to tell thy praise to show.

## Notes on the Epistle of James

Analytically Considered.

By Geo. B. Edwards

### Chapter I.—(2). Wisdom Acquired. (vs. 5-8).

- (1). "If any of you lack wisdom." To be able to endure under the severest provocation, that God may purify us in the fire, as the watchful Refiner, or, to lie still in His hand, that He may mold and shape us after His own liking, on the wheel, as the skilful Potter; yet, there may be a lack with us which only His wisdom can supply. If the grace of complete submission to His will has been bestowed upon us, then we may the MORE feel the need of the gift of such wisdom. Indeed, it would seem that the need of this had been anticipated by James, for us all, that we might lack in nothing, whether in the soul's moral development before God, or in our path through this world.
- (2). "Let him ask of God, who giveth to all men liberally, and upbraideth not." According to the "present truth," (2 Pet. 1:12), God has come out in grace, in all the plentitude of His mercy and goodness, to bless man with His own gifts. And He is the free-hearted, unrepachable Giver. Very many of His gifts are bestowed unsolicited, but He delights in giving to those who ASK HIM. Therefore, the prayer that really obtains is something more than "the soul's sincere desire." There must be also the soul's sincere REQUEST.
- (3). "And it shall be given him." How enabling and encouraging is this statement. Jesus had Himself said, "Ask and ye SHALL receive." And James simply reaffirms the teaching of His Master.
- (4). "But let him ask in faith, nothing wavering." If we have need of patience, if we have need of wisdom, how great is the need of faith, primarily. For he that comes to God MUST have this. (Heb. XI:6). Even the little faith to accredit what He is, a Rewarder of them that diligently seek Him. Not here, of those who diligently offer sacrifices, or, of those who diligently keep His law, but, (and, oh, how gracious for the poor, far off Gentile), a rewarder of them who only SEEK HIM diligently. We have here, then, at the beginning, what is emphasized at the end of the epistle, the prayer of FAITH. (5:15). And this, we believe, embraces, not only that God is ABLE to do what we ask of Him, but also that He WILL do it. (Mark XI:23, 24). It is com-

paratively easy to believe the former, but for the latter, we must have in our souls a very real sense of God as a giver. (v.5).

- (5). "For he that wavereth is like a wave of the sea driven with the wind and tossed." It is this wavering, or doubting, the element of unbelief in us that persists in clinging to us, that constitutes us weak in character. God cannot "look to" us, in confidence, as He did to an Elijah, or to a John the Baptist. And may we say, to the Apostles in general, and to James in particular? We need to be well settled and well established like the rock, and not driven about like the wave.
- (6). "For let not that man think that he shall receive anything of the Lord." It is good for us to be brought face to face with such a plain, decisive statement. Our faith opens our way to God, our wavering closes His way to us. We are **SAVED** by the power of God through faith, we are **KEPT** by the power of God through faith, and we are **ENDOWED**, (with His gifts), and on our journey through this world, by the same power and the same faith.
- (7). "A double-minded man is unstable in all his ways." Even in the world, such a man could hardly gain a place of prominence or honor, and how much less in the kingdom of God. It is hardly a question here of having a saving faith in God's way for salvation, but having stability in **OUR** ways for God. The "double-minded (two-souled) man" really needs to have his heart purified by faith. (See 4:8). He is acted upon too much by the world and circumstances.

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## THE SALVATION OF THE LORD

By Henry Law

Salvation is a roll written by Jehovah's pen. It is the decree of Divine councils; the fruit of omniscient mind; the first born of unmeasured love; the perfection of eternal thought; the strength of omnipotence. It is the fabric, which every attribute of God erected, with concurring hand; in which every stone is brought by mercy, and shaped by wisdom, and laid by grace; in which there is no defect, no blemish, no decay. It is the soul-built temple, which will rise and shine in growing splendor through the ages. Salvation is the work for which Jesus was born at Bethlehem, and lived on earth, and died on Calvary, and descended into the grave, and burst the bonds of death, and mounted to heaven, and sits on the right hand of God.



For this He trod the lowest vale of shame and grief. For this He drank the deepest cup of wrath and torment. For this He grappled with all the powers of darkness. For this He reigns and prays on high. It is the work for which the Spirit seeks on earth, and knocks at the barred entrance of the sinner's heart. For this He assails the fortress of self love, and reveals the perils of sin, and wrestles with with ignorance and vain excuses. For this He strives until the arms of rebellion fall, and the contrite soul flees to the cross, and embraces Jesus, and shelters in the sure refuge of His wounds.

Salvation is the first message which mercy uttered to a ruined world. It is the end of prophecy—the purport of every precept—the beauty of every promise—the truth of every sacrifice—the substance of every rite—the song of every inspired lip—the longing desire of every renewed heart—the beacon which guides through the voyage of life—the haven to which the tides of grace convey—the end of faith, the full light of hope, the home of love.

Salvation! It is the absence of this blessing which builds the prison-house of hell, which kindles the never quenched fires—which forges the eternal chains—which wraps the dreary regions in one mantle of blackness—which gives keenness to the undying worm—which blows up the smoke of torment—which gives the bitterness of despair to the hopeless wail.

Better not to have been born, unless you are saved. Life is a curse, death is the abyss of misery, without this joy. To what profit would it be, to hold the sceptre of kingdoms, to call the whole race of men our vassals, to look around on all the world as our own possession, to see in every creature only an instrument of our indulgence, to revel in every ease and luxury, to drink the fullest cup of pleasures, to sit on the highest throne of honor, to be carressed by all the affection, and to be extolled by all the adulation of man, unless you are saved? All these things, if they could be multiplied beyond our powers to calculate, and piled beyond our faculties to grasp, and stretched to time which we could not count, would be as nothing, and less than nothing—would be only the mockery of splendid woe—without salvation. Gain this, and all, and more than all, is gained. Lose this, and no words can express, no thought conceive, the amount of wretchedness which is the endless doom.

#### Where the Treasure is Found

Do you ask, But where is this treasure, so surpassing all treasures, to be found? It is all in Jesus Christ. He is full, and perfect, and

eternal salvation. Hear the voice from heaven: "Thou shalt call His name Jesus, for He shall save His people from their sins." Hear the lips, which were touched by the living coal: "Believe on the Lord Jesus Christ, and thou shalt be saved." Hear the testimony of the Spirit: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Here is truth—unerring truth—divine truth—high as heaven—clear as light—sure as God. Sophistry cannot perplex it. Falsehood cannot deny it. Salvation is in Jesus Christ.

Does any eager soul exclaim, Tell me, further, wherein salvation's blessedness consists? It is a blessed rescue, to change ceaseless wailings into endless praise; the blackness of darkness into the glories of brightness, beyond the sun in his strength; the woeful dungeons of the lost into the palace of Jehovah; the chains of misery into palms of triumph; the beds of flame into the throne of glory! Salvation effects this. Is it a glorious work, to turn hatred into love; cursing into adoration; every fiendish passion into one flow of holy peace; and to exalt the poor sinner from being the comrade of devils into partnership with the saints in light? Salvation speaks and this is done. But this is not all. The saved are robed in celestial robes, the redeemed have a right to pass the gates of life. They are free to the citizenship of heaven. They are privileged to advance to the very throne of God. No seat is too high, no honors too vast for those who shine in this garment of salvation. But the believer needs more than a key, to unlock the heavenly gates. He must bring more than outward decoration. There must be an inward fitness, or joy would not be joy. There must be a nature congenial to the nature which prevails. The atmosphere above is all holiness. There is but one pulse of perfect love in that abode. To an unrighteous man, this home would be a dismal solitude. He of God is made to us sanctification as well as redemption. His pure robe decks only those whom His spirit purifies. It is the hand of a new raiment. "The king's daughter is all glorious within," as well as arrayed in "wrought gold." All who present the plea of Christ's righteousness exhibit conformity to His likeness, and bring heart-longings for His immediate presence. Such is the great salvation. It is great because willed, provided, accepted by a great God, even the Father: because wrought out and finished by a great God, even Jesus: because applied by a great God, even the Spirit. It averts great woe: bestows great grace, and blesses a great multitude.

spoke. Also Thomas Baird spoke on "Immanence of the Lord's Coming."

—March 4. J. G. Hill (51 Queen Anne Road, Ridgefield Park), began a week of meetings at Kearney; then goes to Freeport and to Philadelphia for several meetings. During the past month preached at 125th Street, **Yonkers, Kearney, Brooklyn**.—March 5. Miss Robertson and Miss Underwood addressed a sisters' meeting at Gospel Hall, 53 East 125th Street, on their work among the Chinese in China and in New York and vicinity.—F. C. Jennings (331 East 7th Street, Plainfield, N. J.), expects to remain for a few weeks longer at **Bradentown, Florida**, (Post Office Box No. 232). His health has been benefitted.—John M. Carnie has visited, among other places, Tenafly, Brooklyn, Elizabeth, Palisades Park, Maplewood, Sandy Hook. Has removed to 20 Mount Avenue, P. O. Box 71, Freeport, Long Island.

—Dr. Cameron of Waterbury gave helpful series of addresses at **Richmond Hill**.—F. B. Hanle had meetings at **Providence, R. I.**—T. Baird visited Hackensack, Elizabeth, Paterson, Freeport, Kearney, Brooklyn.—April 2, Missionary Rally at 113 Fulton Street. Particulars later.—**Elmira, N. J.**—Mr. Harold Harper had three weeks of meetings here in a Baptist church. Several professed to accept Christ, and Christians were much refreshed. Following this he went to Rochester and had three weeks of meetings with what used to be his home assembly. One young man confessed Christ and a few others took their place with the meeting there. He is now at Buffalo, helping with a number of young men in Cheektowaga, who have come out of the Lutheran church. He expects to be in Ebenezer Hall, Hamilton, Ont., and other place in Canada.—**Seven Mile Ford, Va.**: Mr. A. I. Ferdon continues his missionary work in this needy district, visiting the homes, preaching in school houses, giving away tracts, dealing with individuals and helping the Christians. Remember this work in prayer.—**St. Louis, Mo.**: Bible Hall. Mr. R. McMurdo had two weeks meetings here for the ministry of the Word. There has been some reviving in the work carried on here, especially among the young. The Sunday-school attendance has greatly increased with tokens of blessing. Mr. M. Capp has commenced meetings in the new hall on the South Side, at 217 Jefferson Avenue, where the people are coming out well. Wm. Miller is expected for meetings at the North End. Mr. Ford, late of Sparta, is also conducting meetings in the city.—Last Sunday the Word was sounded out from **Kansas City** as follows: In **White's Island, Missouri**, by Brother Capp; **Hodge, Missouri**, by C. J. Baker and Peter McKnight; **Sny, Missouri**, by Brother Secor and Brother Sommerville, Jr.; **Levasy, Missouri**, by Brother Laier; **Stanley, Kansas**, by Dr. Wilson.—

—**Sny, Missouri**, is a new district in which a gospel effort is just being started by Brother Secor and Brother Sommerville. It is about 35 miles east of Kansas City on the Missouri River.—**Minneapolis, Minn.**: Mr. A. N. O'Brien has been here for a number of weeks and there has been good interest in the meetings, some having professed. One young man who was saved in the jail some weeks ago, was cleared of the charge that was against him and set free. He seems very real and has been baptized.—

## CANADA

**Toronto, Ont., Maranatha Hall:** On April 6th and 7th, meetings for prayer and ministry of the Word, at 3:30 and 7 P. M. On Lord's day, the 8th, at 11 A. M., Lord's Supper; 3 P. M., Sunday-school; 4 P. M., Ministry of Word; 7 P. M., Gospel meeting. Our Brethren, J. M. Carnie, Robert McMurdo, F. Lockett and others expected.—**Mr. Sam. Taylor** conducted meetings in Playter's Hall and Gerrard. The Lord has given blessing and the saints are encouraged.—**Orillia, Ont.:** Mr. Chas. Innes conducted two weeks of meetings in West Street Gospel Hall, in spite of wintry weather. The attendance was very encouraging and afternoon prayer meetings, with a short Bible talk were held each day in various homes of the saints. We feel this brought blessing. Five or six professed faith in Christ. Our Brother S. W. Benner gave valuable help.—**Foxmead, Ont.:** The Lord is giving blessing in Gospel and Brother Sam. Taylor's visit was owned of the Lord, by a few professing.—**Hamilton, Ont.:** Brother Harold Harper is presently conducting a meeting here to be followed by our Brother Chas. Innes.—**Bancroft, Ont.:** Brethren Jones and Calverly has been in the district for six weeks. Several have professed. They hope to return early in the Spring.—**Simcoe, Ont.;** The assembly here has been sadly depleted by the death of our Brother J. W. Lee, and six weeks later his dear wife. The assembly met in their home. A family of six daughters and two sons mourn their loss. Prayer is requested for them and for the little flock. Our Brother Chas. Innes of Toronto, conducted the funeral service on both occasions.—**Edmonton, Alta.:** Mr. A. R. Stephenson has just returned from a trip north of the Saddle Lake Indian Reserve, 60 miles north of Vagerville. The weather was cold and the roads heavy with drifts of snow. The meetings were encouraging. Some believers there to be baptized as soon as weather conditions are favorable. Good numbers are turning out to the Bible readings at Edmonton. Prayer meetings are well attended.

## FOREIGN NEWS.

**Barbadoes, West Indies.** Mr. Richard Irving, who has labored so long in Canada, is now visiting assemblies in the West Indies. When writing he says: "At present we are in the southern part of the island and have visited three meetings. Last week we had Gospel services nightly at Dayrell's Road assembly. They have a fine hall and on Sunday afternoon and evening it was crowded. The week night meetings were also well attended and real interest from the first. Every night some professed, but time will tell how many are genuine. This week we are at Stream Road Assembly and had a great day on Sunday. Mr. and Mrs. Thorpe have charge of the work here in the meantime and are much encouraged. Next week I go to the northern part of the island, where Mr. and Mrs. Nicholls have labored for about fourteen years. There are **three** assemblies as a result of their labors. We hope to have services at each place and shall value the prayers of the readers of 'The Armour of Light.'" Our brother hopes to visit the Islands of St. Vincent, Granada and Trinidad, and be a cheer to the laborers there who are endeavoring to reach the people of these islands with the Gospel.

