

THE ARMOUR OF LIGHT



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

EDITED AND PUBLISHED BY ROBERT M^{RS} MURDO
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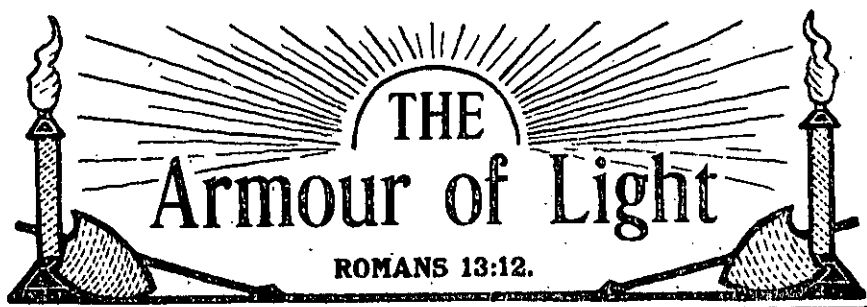
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ITEMS OF INTEREST

United States

New York and District: Since March 11, **James Slip Mission** (James Slip and South Street) has been open every night instead of Sunday and Wednesday only as heretofore. Volunteers from different assemblies are responsible for the preaching each night. H. E. Prentice and wife, who have had many years' experience in rescue work, are giving their whole time to the Mission, visiting in the neighborhood during the day. They would appreciate visits from Christians interested in soul-saving. Communications to Ralph E. Lewis, 1 Liberty Street, Manhattan.—March 25, **C. W. Ross** began a week's meeting at Liberty Street Meeting Room, Plainfield.—March 29, **Miss Jennie Watson**, (Tenafly, N. J.), returned from a visit to Buffalo and Canada. Miss Anna Hartley, who will accompany her to Africa, expects to reach the New York District soon and desires to visit the assemblies prior to sailing.—March 31, **A. E. Ainslie** (580 Maston Street, Buffalo, N. Y.), has reached New York and plans to give his whole time to gospel work and ministry.—April 1, 3:30 and 7 P. M. Monthly Conference at **Gospel Meeting House**, Chadwick Avenue near Bigelow Street, Newark. C. W. Ross and A. E. Ainslie and John Hill expected.—April 4, **John Hill** begins a series of Bible Studies on successive Wednesday evenings at 8 o'clock in the Gospel Hall, Summit and Manhattan Avenues, Jersey City.—**Thomas Baird** has visited Hackensack, Elizabeth, Kearny and Union Hill. April 6, begins a series of four addresses on successive Friday evenings in the Gospel Hall, Maplewood, 8 o'clock.—**L. A. Steen** (436 63rd Street, Brooklyn), distributes each month 1000 to 1200 gospels in seventeen languages. He writes: "I wish our assemblies and individual brethren would remember the New York Bible Society which gives so freely. I hardly think there is any greater work than spreading God's unadulterated Word. Every dollar given to this Society goes for Scripture distribution, for office and other expenses are met by a separate fund."—April 9, 7:30 P. M. Monthly Bible Lecture at 113 Fulton Street, Manhattan. C. W. Ross speaks on "The Stewardship of the Church."—**H. N. Wadham**, (36 Wall Street, Manhattan), reports that the number of soldiers at Fort Hancock, Sandy Hook, already doubled, will increase greatly in the near future. This makes the opportunity for the gospel work there more attractive than ever.—**James George Hill** has visited various places, has had series of meetings in Freeport and Philadelphia. Plans shortly to visit Newburgh.—**Richard** and **Alice Hill**, prevented by the war from returning to their work in the Caucasus, have begun in their home at 393 Third Street, Brooklyn, a training school for missionaries. Gospel work, visiting, Bible study, and medical training in the clinic of a nearby hospital, are features of their work. Plan heartily commended by assembly at 316 13th Street; Mr. Hill will give full particulars on request to any interested.—**K. Rosendal** and wife, (391 North 8th Street, Paterson), hope to sail for Holland about the end of April. Assemblies may communicate direct or through R. W. Owens, 32 West 9th Street, New York.—**Detroit, Mich.:** **Brother Geo. L. Aldrich** is expected for meetings at Salem Hall, from 18th to 22nd inst., inclusive. He comes here from Adrian, Mich. A number have lately sought fellowship with us and others are enquiring. We expect an active open air campaign this summer.—**Minneapolis, Minn.:** Gospel Hall, 228 Fourth Street, South. Mr. R. McMurdo had two weeks' assembly meet-



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EDITORIAL NOTES

Encouraging.

We are glad to know that the "Armour of Light" is being appreciated. So far, this year has been the most encouraging. We thank all who have helped us by commending the paper to others. Will those, whose subscriptions are due, kindly renew as soon as possible?

Several have written asking if they could have all the "Glams of Light from the Book of Genesis." We have been considering the possibility of publishing these in book form. We would like to know from our readers how this would be received. A post card from those who would like to have "Glams of Light" in book form would help to guide us regarding this matter. Please let us know.

The Handwriting on the Wall.

The sudden overthrow of Despotism in Russia, with the proclamation of liberty and equal rights to all, will be hailed by many as the dawn of a new era in the history of that nation, and as proof that the time is very near when the reign of Democracy will be universal throughout the world. Most significant of all will be the opportunity for the preaching of the Gospel. Here are millions who have been enslaved all their days, under the cruel bondage of a corrupt system, now free to hear the glad tidings of salvation without money and without price. Shall we not pray that God may send forth many labourers into that great field to gather out a people for His name while the day of opportunity lasts.

In the Light of Revelation.

Democracy is the last form of world power which shall prevail. The stone cut out without hands shall smite the great image of Gentile domination on the feet which are of iron and clay. The feet are not yet formed, but the material is rapidly being prepared for the formation of the kingdom which shall be "partly strong and partly broken." Dan. 2:42.

The political changes, the spreading of war conditions, the increasing apostasy, are all signs of the end of time. These signs have existed before but never to the same extent. Surely "the night is far spent and the day is at hand." Let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. 13:12.

A False Hope.

A Methodist writer in concluding his article on "Post Millennialism" says: "I contend that the world, despite every transient adverse aspect and representation, is steadily growing better, that the missionary crusade will at last be universally victorious, that the knowledge of the Lord shall cover the earth as the waters cover the sea." This is necessarily the view of all who hold the post millennial doctrine of the second coming of Christ, which means that Christ will not come to reign until all the world is converted to God through the preaching of the Gospel.

Scriptural Testimony.

Deterioration, and not progress, is what characterizes both the state and the church in the present dispensation. In pre-Christian times this is seen in the change from Golden-headed Babylon to iron-legged Rome. Today the state is the beast still, unchanged in nature, notwithstanding its Christian order, culture and civilization.

The church has reached the lukewarm Laodicean condition described in Rev. 3:15, 16. So, if the personal return of Christ is not to take place until the world is converted through the missionary efforts of the church, the Christian has nothing to look forward to but an escape by death from the horrors of judgment which shall come upon the world as a false church and a corrupt state reel to their doom, intoxicated by the wine from the golden cup in the hands of the drunken woman, "With whom the kings of earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication." Rev. 17:2.

The Millennium Only a Dream.

"The teaching that Christ shall reign on earth for a thousand years has no foundation in the Scriptures. It exists only in the brains of some dreamers." This is what a leading Lutheran preacher told 1,100 people at one of the noon-day services held in a theatre in St. Louis, Mo., during Lent.

The Apostle John was not of the same mind as the learned Lutheran preacher, for he says, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. 20:6.

Those who have learned to read the Bible for themselves will be inclined to believe that the Lutheran preacher was the dreamer on this occasion.

"A diligent study of the sacred volume reveals the fact that not only are the 'thousand years' of which John speaks found everywhere in the Old and New Testament, but that next to the eternal state the **millennial blessedness** of God's people on earth, and of the nations, is the one high point in all prophecy, from Moses to John, the bright, broad tableland of all eschatology."

The writer of these words was no dreamer. In his book, "The Thousand Years in Both Testaments," he has presented an array of scriptural arguments which furnishes a perfect arsenal of truth from which weapons may be drawn at any time to bring down the false notions of no "first resurrection," no "coming of the Lord with His saints," no "binding of Satan," no "gathering of Israel," no "glory of the Gentiles," no "reigning with Christ," no "loosing of Satan for a little season," no "deceiving of the nations which are in the four quarters of the earth," and much more implied in the statement that "the millennium is but a dream which exists only in the brain of the dreamer."

An Important Question and Its Answer.

The following answer to the question, Was it possible for our Lord to sin? by Dr. R. A. Torrey, in "The King's Business," for March, is so helpful that we take the liberty of presenting it here for the benefit of our readers.

Was it possible for our Lord to sin? It was not. Our Lord was holy. His holiness was the fundamental fact about His character. He was absolutely holy. "The Holy One" (Acts 4:27, 30). As ab-

solutely holy, sin made no appeal whatever to Him. He loved righteousness and hated iniquity (Heb. 1:19). Sin found no response in Him whatever. He was tempted in all points like as we are, but He was tempted "without sin" (Heb. 4:15). The Greek word translated "without" in this passage means "apart from." The sense of it is something with which one has no association whatever, something with which one has absolutely no connection or fellowship. Sin found absolutely no response in the heart of our Lord Jesus. The impossibility of His sinning, however, lay entirely in His own perfectly holy character. It was a moral impossibility, but none the less absolute because moral. Just as God could not lie (Titus. 1:2), because He would not lie, because in Him was no darkness at all (1 John 1:5), so Jesus could not sin because He would not sin.

Could we say that in His human nature it was possible for our Lord to sin, but as God man in His Divine nature He could not do any sin?

No, Jesus was not only holy as God man, He was holy as man. In His human character He was absolutely holy and therefore could not sin. In His human nature, which was an absolutely holy nature. He could not sin, irrespective of the fact that He was also Divine.

If the Lord Jesus could not sin, in what way did the temptation affect Him? For if He could not sin there would be no glory in the temptation.

We have given this question just as written, but we think our questioner has left out some words. We presume that he means, no glory in the victory over temptation.

The fact that our Lord could not sin does not make the temptation any less real. Temptations come from appetites and desires which are perfectly proper in their place. For example, take the Lord's first temptation. He had been without food for forty days. He was hungry, one of the hungriest men that ever lived, and so the temptation to get something to eat was very real, and therefore it was a real testing and a real temptation. But not for one moment even in thought did our Lord yield to the suggestion of gratifying His perfectly proper appetite, His hunger, in an unlawful way. So with our temptations, the longing may be very real and very intense, and therefore the temptation very real, but if one is holy, he will not yield to the temptation to gratify the longing or desire in a wrong way. That does not make the temptation any less real. As to the glory in

victory over the temptation, there was all the more glory in it because it came from His absolute holiness, and as the temptation was real the victory was real.

GLEAMS of LIGHT from the BOOK of GENESIS

by R. McMurdo

CHAPTER 46.

"And Israel took his journey and all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob Jacob. And he said, Here am I. And he said, I am God, the God of thy fathers: fear not to go down into Egypt for I will there make of thee a great nation."

A new day had dawned in the experience of Jacob. The sorrows and trials of the past were all forgotten in the joyful anticipation of meeting the one whom he had so long mourned as dead. As he moved forward to meet his beloved Joseph his heart went out in gratitude and he offered a sacrifice to the God of his father Isaac.

How blessed it is when grace and providence conspire together in blessing the man or woman of faith. It is not always so. Many an one has to walk in the dark trusting God when no sign appears. It was for a saint in such circumstances that the word was given. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." Isa. 50:10.

In God's Plan.

Canaan, not Egypt, was the promised inheritance of this chosen people, but in the purpose of God Egypt was where the infant race was to find a home and protection until the iniquity of the Amorite was full. All this had been revealed to Abraham. "Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Chron. 15:13, 14.

The going down into Egypt was also a foreshadowing of a greater event, for the words "Out of Egypt have I called my son," were first spoken concerning the nation and next applied by the Spirit to Christ. Thus we see that amid the changing circumstances of family life, and the rise and fall of tribes and nations, the unseen

hand of God was moving for the fulfilment of the great purpose of the ages, i. e., the advent into this world of the Son of God as the Saviour of the lost.

Clearer Vision.

It was not possible that the sons of Jacob could know the importance of their removal into Egypt; necessity drove them there. They were in need, and Joseph had plenty, so they came to him. Today, we stand in the clear light of fulfilled prophecy where we can read in plain terms the doings of God in judgment and mercy amid the fall and rise of men and nations. We can also trace the great outlines of the divine plan which, when completed, shall display the glory and wealth of a greater than Joseph, in a kingdom of power which shall never pass away.

Just now circumstances are dark. Great nations are trembling on the brink of destruction. Old landmarks are being removed, as the tide of war surges on, but over all the wreckage of humanity the unseen hand of God overrules in "overturning, overturning, until He come whose right it is." Ezek. 21:27. Then the scattered race shall be gathered and the Lord "will make a new covenant with the house of Israel and with the house of Judah. He will put His law in their inward parts and write it in their hearts and He will be their God and they shall be His people." Jer. 31:31, 34.

The Joyful Meeting.

"And Joseph made ready his chariot, and went up to meet Israel his father to Goshen, and presented himself unto him; and he fell on his neck and wept on his neck a good while."

What a contrast this presents to the meeting of father and son which is described in Luke 15. There the son comes to the father in rags and poverty confessing his sin, like a penitent sinner at the feet of the Saviour. Here the son comes to the father in a chariot of state, wearing the robes of honor won by a life of faith and purity. And yet the joy of the father who received the prodigal seems as great as the joy of the father who received the prince, who sat next to the king on the throne of the greatest empire in the world. The real difference is in kind rather than in degree. Joseph is one of the very few whose history is unmarred by the record of a single act of wrongdoing, and therefore he answers to Christ the sinless One. When Joseph met his father and fell upon his neck the deeps of human affection, which for many years had been as a fountain sealed, burst

forth in such an overwhelming flood that Jacob desired nothing more than to die in the ecstasy of joy which he experienced that day. If such was the case with Jacob as he met Joseph, what must it have been when God the Father received Christ as the first-begotten from the dead on the morning of resurrection?

This chapter closes with Joseph busy in the activities of love, preparing for the well-being of his own who had come to be with him where he was that he might nourish them through the years of famine, and "preserve them a posterity in the earth."

TEACHER TRAINING

by T. B. Stephenson

The Teacher and His Pupils.

First—There must be mutual and reciprocal interest. This is especially true in teaching children and young people. The so-called "Boy Problem" and "Girl Problem", are met in this way. The restless boys and giggling girls represent a period of age rather than character of the young people. The teacher who can sympathize with children in their troubles and laugh with them in their joys can teach them. Rom. 12:15. For this reason, after the sexes are separated in the classes, which should be done around the ages of 10 or 12 years, a man should teach the boys and a woman should teach the girls. A man can appreciate a boy's position for he was once a boy, but he cannot appreciate a girl's position so well, for he never was a girl. Many a boy is hard and indifferent because the teacher doesn't take time to sympathize with him and the same thing is true of the girl.

Second—There must be sincerity on the part of the teacher. Sincerity does not make one right, but in a teacher it is a quality which makes teaching effective. If the teacher for any reason seems to be insincere or indifferent his teaching will fail no matter how carefully correct the teaching may be as to the letter. Sincerity is not easily counterfeited. Children especially seem to be adepts in detecting any kind of pretense.

Third—There must be sympathy. Sympathy and interest are closely related. When the Lord Jesus wanted to open the scriptures concerning Himself to the two on the way to Emmaus as we have it recorded in the 24th chapter of Luke, he drew near and went with them and became an interested listener to all they had to say con-

cerning the things which were uppermost in their minds. Then he in turn became teacher and taught them "Beginning at Moses and all the Prophets he expounded unto them in all the scriptures the things concerning himself," and this led to the confession of the 32d verse.

Fourth—There must be a **recognized standard of right**. This standard should be illustrated in the life of the teacher rather than dogmatically declared by ethical formula. Emerson is quoted as saying, "What you do thunders so loud I cannot hear what you say."

Fifth—There should be **careful class management**.

- (a) The teacher should be prepared to teach the particular lesson of the day. Nothing demoralizes a class like a poorly prepared teacher.
- (b) The young pupils should be trusted. When the teacher loses the confidence of his pupils he can no longer teach them successfully. If he shows lack of confidence in his pupils, especially if they are quite young, it instinctively occurs to them to be what they are suspected to be.
- (c) The teacher should be **quietly firm**. A teacher who is noisy will not likely have a quiet class. A teacher who is wavering in discipline will not have control of the class. A scolding disposition is sufficient evidence to assure its possessor that he has not been called to teach.
- (d) Teaching should be positive rather than negative. The word should be **do** rather than **don't**. This point has often been illustrated by the story of the child with the green apple, it will readily give it up if only it be given a ripe apple. Careful class management is not directly to stop the class from going astray, but to **lead the class in the right way**, and both ends are gained. 1 Thes. 1:9. They "turned unto God from idols." The teacher's work is **formative** rather than **reformatory**.

The teaching given in the New Testament concerning matters of discipline in the Church is sufficient for ALL TIME and for EVERY CASE.

NOTES ON PHILIPPIANS

by A. N. O'Brien

CHAPTER 3:8-21.

Paul knew only a glorified Christ. His first knowledge of Him came on the Damascus road. The glory of this presence of Christ was above the brightness of the noonday sun. This glory eclipsed permanently, for Paul, all that which is counted precious on this earth; yea it even rendered it all offensive to him v.8. Having seen Christ, he must needs leave every thing of earth to be with Him. He wished to "win Christ," and to "be found in Him." Personal righteousness, which is essentially legal, he abandoned, that is as a ground of acceptance before God. "The righteousness of God, by faith" was what became precious in his eyes. v.9. To "know Him" and "the power of His resurrection" and "the fellowship of His sufferings" was that which Paul ardently desired, v.10. Christ was in glory. He had reached there by a path of suffering. Death and resurrection had been His experience on the road thither. Paul was in prison facing death, but this fact made the possibility of being where Christ was a very near thing. He desired to know "the fellowship of His sufferings" and to be "made conformable unto His death." Nothing would ever satisfy Paul till he was where he had seen Christ, in glory. Peter was "a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." 1 Pet. 5:1. Paul was a witness of the glory of Christ and desired to be a partaker of His sufferings. Surely this is entirely outside of earth, both in sphere and in motive. To quote from another, "Everything that belonged to Paul, as advantage to the flesh, disappeared. It was Another who was now precious to him. What a deep and radical change in the whole moral being of man, when he ceases to be the center of his own importance; and Another, worthy of being so, becomes the center of his moral existence."

The viewpoint is still that of the wilderness. Christ in glory is the object to be attained and diligently the Apostle pressed on in the journey. All here was barren sands or offensive filth. Nothing of value could be found in this scene. Christ was in glory and thither Paul turned his steps. If martyrdom were on the way, what mattered it that would be to be conformable unto His death, not of course, in its aspect of expiation, but as part of Christ's path to glory?

"The resurrection out from among the dead," i. e., the first res-

surrection, is here included as part of that which Paul so ardently desired. Of course that resurrection will fit all Christians for (and introduce them into) glory. It is part, then, of the glorious ending of the toilsome journey. It was included in the blessedness of that wondrous scene toward which Paul was hastening.

An object seen in heaven is of course not yet reached, as long as we live here. Paul did not count that he had already attained the goal of his heart's desire, nor was he already "perfected." But he pursued in order to lay hold of it. He had been laid hold of by Jesus Christ. "Apprehend" (v.12) is better translated "Lay hold," and "that for which," is better "seeing that." Christ had laid hold of Paul. Now Paul pressed on to lay hold of Jesus Christ, he ran toward the glory. In his eagerness he forgot all past attainments; as he had abandoned all creature merit. His mind was absorbed in what was before—he stretched out toward it. He "pressed toward the mark, for the prize of the calling 'on high,' of God in Christ Jesus." vs. 13, 14.

This is Christian perfection. Not attainment boasted in, or viewed with complacency, but forgotten, to press on further and higher. How different from all the subtle forms of holiness or higher life or sanctification of which one hears so much! Any attainment or past experience which we regard with complacency, is a positive bar to the enjoyment of Christ. It occupies our thoughts—takes them away from Him who is their proper object. Thus men boast of victory, and know not that they suffer defeat. Thus Satan overcomes the Lord's people when they are convinced they have overcome him. How cunning he is! How silly we are! Perfection is to be minded as Paul was. v.15. Where are the perfect among us?

To be occupied with the trials and difficulties of the way is not perfection either, any more than to be occupied with attainments. To be absorbed in contemplation of Christ, and to be consumed with a desire to be with Him where He is—this is perfection. A perfect object and an undivided motive is what we have set before us here. Probably all of us are more or less "otherwise minded." v.15. Paul did not chide such, but he counted on God to lay hold of them, as He had of him.

As far as we have attained we are exhorted to walk in the same steps, v.16, and to be followers of the Apostle, v.17; noting and avoiding those who are the enemies of the cross of Christ, v.18. They lived for self, they gloried in their shame, they occupied themselves

with earthly things, and would be destroyed, as all that with which they concerned themselves would perish. But they walked among, if not before, the saints. They may have been those in verse 2, of whom the brethren were to beware. Anyway they were occupied with earthly things. Their citizenship was here. That of the Christian is heavenly. His interests are **there**, whence Christ is expected, to "change our vile bodies" and to fashion them "like unto His glorious body." Then will the "power of His resurrection" be known in its fullness. "He is able even to subdue all things unto Himself."

In Chapter 2 we get the lowliness and meekness of Christ. His life down here is our model in that. In Chapter 3 we have a glorified Christ as our object, taking our hearts out of this scene altogether. The two chapters give us true humility and Christian perfection.

Notes on the Epistle of James

Analytically Considered.

by Geo. B. Edwards

Chapter I:—(3). 'The Lowly Exalted. The Exalted Brought Low.
(verses 9-11).'

- (1). "Let the brother of low degree rejoice in that he is exalted." In the eyes of the world and according to its wisdom, there is no advantage in being poor and lowly, but in the judgment of heaven, of God and of His truth, there is a decided advantage. (Isa. 66:2. Lu. 6:20.) The Lord Jesus was born of lowly parents, was brought up in a despised, lowly city, and was Himself "meek and lowly in heart" Yet, we believe He ever rejoiced in His exaltation by God: (Acts 2:33.)
- (2). "But the rich in that he is made low." Our Lord Jesus was rich and He became poor, He was the high and holy One, and He became the lowly, subject one. He rejoiced to become the humbled Son of Man. He most truly condescended to men of low estate. (Rom. 12:16; 2 Cor. 8:0; Phil. 2:8.) So both the rich and poor may have fellowship with Him, both in their humiliation and exaltation. In the world, the rich become richer and are honored; in the kingdom and in the church, the rich become poor, and the poor become rich and are honored.
- (3). "Because as the flower of the grass he shall pass away." The

word of God alone gives a true estimate of life, and offers no comfort to the rich man with his riches, or to the wise man with his wisdom. Riches and wisdom are the great desiderata of this present world, but how men dislike the truth that all this must "pass away" forever. But the flower itself must "pass" on and out of the world, and often how quickly. The "rich man" goes, but where? "TRUSTING IN" his riches, God has already determined his eternal abode. (Mk. 10:24. Luke 16:19 Rev. 20:13-15.)

- (4). "For the sun is no sooner risen with a burning heat, but it withereth the grass." "The grass" represents "all flesh," as Peter tells us. (1 Pet. 1:24.) Or, as Isa. 40:7 informs us, "Surely the PEOPLE is grass." It suggests the frailty and weakness of Adam's race in their fallen condition away from God. "Verily, every man at his best state is altogether vanity." Psa. 39:5. "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity." (Ps. 62:9.) "The sun—with a burning heat," may refer to trials and temptations. (Mat. 13:21.) But the more likely application appears to be the burning and withering effect of the presence of the Lord. "The earth is burned AT HIS PRESENCE, yea, the world, and all that dwell therein." (Nah. 1:5.) Therefore, when the Sun of righteousness arises they shall all "BURN as an oven." (Mal. 4:1, 2.)
- (5). "And the flower thereof falleth." The rich man "as the flower of the field, so he FLOURISHES." (Ps. 103:15.) Until the Spirit of the Lord blows upon the flower, then he FADES. (Isa. 40:7.) And finally, when the sun with a burning heat rises upon it, he FALLS, he PASSES AWAY, and he IS GONE. (Ps. 103:16. James 1:10, 11.) But through all the darkness and gloom of this, comes the grand and glorious strain of triumph, "BUT THE WORD OF GOD SHALL STAND FOREVER." (Isa. 40:8.)
- (6). "And the grace of the fashion of it perisheth." Peter interprets this thought as "the glory of man." (1 Pet. 1:24.) And is it not this "grace" and this "glory" that might TEMPT any of us to desire to be one among the flowers at times? Was it not, indeed, something of a temptation to Christ, when the devil showed Him all the kingdoms of the world, and offered Him the GLORY

of them? (Lu. 4:5, 6.) But to whom is it said, "The Lord will GIVE GRACE and GLORY," but to those who turn away from what must surely "perish," to inherit that which shall "endure forever?" And "the Lord of GLORY," (2:1), will surely "give MORE GRACE," (4:6), to still "look upon the GLORY of the Lord," (2 Cor. 3:18), until we receive the fulness of GRACE at His revelation. (1 Pet. 1:13.)

- (7). "So also shall the rich man fade away in his ways." What a faithful commentary of "the rich man." James as a moralist sets forth with much decision the importance of character. We have had the double-minded man, unstable in his ways, and now the rich man who must fade away in his ways. Psalm 73 furnishes us much valuable instruction as to the ways of those who prosper in the world, and increase in riches. And shall we fall into the same temptation that Asaph did? Let us then HASTEN into the sanctuary of God, that we may understand their END.

READING THE BIBLE

by A. B. Miller

Practical Points and Plans.

Give attendance to reading. Thus Paul exhorted Timothy.

What "attendance" means. The word is "prosecho," made up of the preposition "pros" (towards) and "echo" (I have). The meaning of the word has been defined as "to hold to, bring near; to apply the mind to a thing."

Give attendance to reading may be paraphrased: "Hold to reading, bring your mind to reading." Why is this necessary? Even in reading the Bible the mind wanders, and what is read seems far off and unrelated to the reader. Frequently the reader of the Bible finds no message in what he reads. If such is the case, remember 1 Tim. 4:13; hold your mind to reading; bring the message you read home to yourself; link on the message to yourself.

A Brief Analysis of 1 Timothy.

On examining the word translated "attendance" we learn that 1 Timothy contains a list of things we are not to attend to (i. e.

things we must avoid), and also mentions one thing supremely worthy of our constant attendance.

Things to be Avoided.

1. Tables and end less genealogies. 1 Tim. 1:4.
2. Too much wine. 1 Tim. 3:8.
3. Seducing spirits and doctrines of demons. 1 Tim. 4:1.

One Thing Worthy of Attendance.

Give attendance to reading. 1 Tim. 4:13.

In table number one we find three things that intoxicate. Tables and genealogies intoxicate in the way of filling the mind with what ministers to pride. Too much wine literally intoxicates. Seducing spirits intoxicate the mind by leading it astray through false doctrine.

Paul anxiously desired that Timothy would be the very opposite of such misled ones. He therefore exhorts Timothy to be a pattern of the believers, 1 Tim. 4:12. Timothy only could be a pattern man as he gave attendance to reading. In a word (to complete our contrast): The things in list one **intoxicated**, while attending to the book **educated**.

Attend to Reading.

Some may ask: Does this mean the Bible alone or reading in general? Without presuming to settle the question, let it be understood that (to a large extent) what applies to reading the Bible applies to the reading of other books. In this paper the writer is chiefly concerned with Bible readings; but what follows is of universal application.

What is meant by reading. In itself reading is exceedingly simple. If one can understand a language generally, that one can read the language. What is more simple than reading? But if such is the case, why did Paul thus exhort Timothy? There must be more in it than the simple act of reading.

Possibly some may think they need no advice as to how to read. Very well, let such go their way, happy in the thought that they know just how to read. No class of people are so familiar with the simple act of reading as school teachers. Nevertheless dozens of books have been written for the special benefit of this class, telling them how to read.

Reading is a fine art. None of us know the art by intuition, although some may by mistake think so. Like all other arts it must be learned by practice.

How to Read the Bible.

There are many rules, the enumeration of which would defeat the writer's purpose by puzzling the readers. Let us give the substance of all these rules under the two different headings.

I. Select a short epistle. Then do as indicated: Read it straight through five times, or as often as is necessary, until you have grasped the epistle as a whole. (Note: Doubtless you have heard or read of "The Synthetic Study of the Bible." This is the main point in synthetic study.) Two classes of people have little use for this method—lazy people and presumptuous people. The first class think it is too much work, and the second class think they know the whole book already. Reader, beware.

II. Proceed now to analysis of the book. You have the book as a whole before you—synthesis. What you are after now is a knowledge of each part of the book—analysis. Thus we have synthetic and analytic methods of study. The two are necessary. Proceed as follows: First, read the first verse carefully. If it has several sentences take the first sentence. Analyze the first sentence. Find out its component parts—subject, predicate and object. Second, look at each word in first sentence. Do you know what each word means? Make it your business to find out! Third, consider what thought or thoughts the words combined together present to your mind. (In general there are two kinds of thought—abstract and concrete. An abstract thought is one which cannot be pictorially represented. A concrete thought brings an object before the mind, and hence can be pictorially represented.) If the sentence presents an abstract thought change it into your own words. If it presents a concrete thought let your mind picture the thought. Proceed to the second sentence, and repeat as before until you have mastered sentences, verses, paragraphs, chapters and books.

Keep a note book. Let it be your "Bible Study Note Book." Write in it the substance of your thoughts derived from reading the books of the Bible.

Additional Hints.

Prayer has not been mentioned because it is presupposed that no Christian will think of reading the Word without first of all praying. A prayerful, devotional spirit is of great practical value, for without it knowledge of spiritual things is ineffective.

As to reading other books a few words must suffice. By all

means use all helpful helps. But before doing so read the epistle or book in the Bible first. Then compare your conclusions with that of some competent writer. Some say they never read other books. In the majority of cases this fact accounts for wild, erratic, silly notions. Read the Bible first; mark down what your conclusions are, and finally test your conclusions by reading other books.

Tests.

Have you read this paper or skimmed over it? Well; let us see! Kindly answer the following questions:

First—Mention the things Timothy was to avoid.

Second—"Give attendance to—" what?

Third—What is meant by Synthetic Study of the Bible?

Fourth—What is meant by Analytic Study of the Bible?

Fifth—Is it wise to exclusively use only one of the above methods?

Sixth—Which should come first—the Analytic or the Synthetic study of the Bible? Why?

Seventh—What are the two main rules for the profitable reading of the Bible?

.. **Concluding Thought**—The mark of spiritual nobility is the daily searching of God's Word.—Acts 17:11.

(Note: The writer will gladly examine answers to the above questions. He shall also be pleased to answer questions called forth by this paper.—Alex B. Miller, Deepwater, Mo.)

A GREAT PRIVILEGE

To be free from the bondage of tradition, and to enjoy the liberty of worship and ministry, according to the teaching of the Word of God, is a great privilege; but let us never forget that this blessed liberty and freedom, which the Church of Christ is enjoying so cheaply today, has been purchased for us by the testimony and sufferings of faithful men, who kept the lamp burning through the dark ages of cruel bondage.

ings here, followed by Mr. T. H. Maynard from Victoria, B. C., who gave some account of Lord's work in India. The assembly here continues to grow. Visitors please note the address.—**Chicago, Ill.:** Mr. Geo. L. Aldrich held a week's meetings in the Austin Gospel Hall. The attendance was large and the subjects dealt with of great help to the Christians who attended.—**Kansas City, Mo.:** A special gospel effort is being made in the southeast part of the city, meetings led by Tom Olson. Encouraging attendance. Three professed to receive Christ. The closing meeting was exceptionally large. Ministry enjoyed by the Christians very much. Tom Olson held meetings for three weeks in the factory of the Baker and Lockwood Tent and Awning Company.—**Kansas City, Kan.:** Special effort in cottage meetings has resulted in some being saved, and several seeing the path of separation to the Name of the Lord.—**Stanley, Kan.:** An all day meeting scheduled for Easter Sunday was spoiled by a two-inch snow fall. Dr. Lockwood and Tom Olson attended, ministering to saint and sinner.—**Sny, Mo.:** The little work that has been started by Wm. Sommerville and R. M. Secor of Kansas City, has been going on under considerable difficulty on account of bad roads and other uncontrollable conditions.—**Hodge, Mo.:** On account of contagious diseases being prevalent in and around Hodge, the saints have been shut off from the help of the Kansas City brethren for several weeks, but the door is now open for meetings and Mr. Peter McKnight of Kansas City attended Sunday the 15th to minister the Word.

CANADA

Toronto, Ont., Maranatha Hall. Mr. Harold Harper had two weeks' meetings before the Conference. Two or three young men professed.—**Easter Meetings:** Special meetings were held in Maranatha Hall on April 7th, 8th and 9th. They were very well attended by Christians from local assemblies and several from the country. Ministry was practical and greatly appreciated by all. A spirit of love and harmony prevailed throughout the meetings. Brethren J. M. Carnie, R. McMurdo, F. G. Lockett, Geo. Nunn, John Cruickshanks, Sam Taylor and Harold Harper ministered the word. Mr. R. McMurdo followed with a series of addresses on subjects dealing with Christian responsibility in relation to assembly testimony. At the close of the conference fifteen young believers were baptized.—**Lansdowne Gospel Hall:** Mr. Sam Taylor conducted two weeks' gospel meetings which were well attended and the Lord gave blessing. Our brother Taylor concluded a six weeks' series of meetings in Playters and Gerrard Street Gospel Halls. Several professed. He hopes to resume his work in New Ontario, shortly and will value prayer for this large and needy district.—**Kingston, Ont.:** The assembly of Christians meeting in Brock Street Hall have secured a new and commodious hall, on the ground floor, on the Main Street. This hall will be opened on Sunday, April 22nd. Mr. R. McMurdo will hold a week's meeting on subjects of present-day interest.—**Hamilton, Ont.:** **Ebenezer Hall:** Mr. Harold Harper conducted two weeks' meetings which were well attended. He was followed by Mr. Chas. Innes who gave a series of addresses on the parables. Mr. R. McMurdo is visiting Hamilton assemblies for a few days before going to Kingston.—**Brantford, Ont.:** **Bethel Hall:** Mr. Chas. Innes conducted a week's meeting here followed by Harold Harper.—**Warminster, Ont.:** Annual Conference will be held as usual on May 24th. Correspondence to Mr. Reuben Teskey, Warminster.—**Middle Lake, Sask.:** Brother W. Griffiths writes: "The Lord has been blessed to open the way for a little service here. Several farm-houses have been opened for me, and I have taken the advantage to have gospel meetings amongst young and old."

FOREIGN.

From the Far North of Norway: Mr. J. J. Armistead who is a reader of the "Armour of Light" sends a word of greeting from Namdalen. His field of labor lies among the fisher-folk and lighthouse keepers of these lonely parts in the far north. With his wife and daughter he conducts a twofold ministry in carrying the word of life to meet the need of the soul, and medicines to heal the body. He says: "For more than two years we have had no visits from any of our friends in the British Isles, and we seem cut off by the present state of things. There is indeed cause for thanksgiving that we have been enabled to carry on the work during these trying and difficult times, and the gratitude of the people is in many cases very touching." Mr. Armistead is seventy-one years of age and he is looking to the Lord to raise up a helper who may be able to carry on the work when he is gone. An earnest Christian who can sail a boat.—**Mr. James Stevens** writes: "Since finishing in Dublin, I have been in England visiting the following places: Birkdale and Southport for one week each. A week between Crete Hall, Liverpool and Birkenhead. After that ten days at Liscard, where I had good times. Next to Hope Hall, Manchester, for two weeks. Gave addresses to Christians in all these places. I expect to go to Shipley, Yorkshire for a conference and then to Manchester for Easter Conferences. Then home, via Newcastle and commencing at Maybole, Scotland, on April 22nd. Hope to work tent in Tyneside, Scotland, for part of the summer. Thus my hands are full up."—**Auckland, N. Z.:** Our readers will be glad to know that our brother Mace is finding a wide open door and the hearty cooperation of the assemblies in New Zealand. Writing in February he says: "We have had two meetings in the Gospel Tabernacle our new tent and we have had a splendid beginning." Those who have enjoyed his ministry here will remember him with a prayer.—**Mr. Alex Marshall**, whose interest in the Lord's work in Canada, and the United States, never fails, tells of excellent meetings at Barrow, in England, where fifteen professed to accept Christ. He was at Clifton Hall, London, for the month of March.

WITH CHRIST

Mr. W. H. Robertshaw, of Bethany Hall, Hamilton, Ont., on April 2nd. Mr. Robertshaw was formerly of Ayr, Scotland, and lived in Hamilton about four years. He took charge of the hall and served the saints with much acceptance.—**Miss Hulda Schaefer**, on March 19. Sister-in-law to our brother Mr. Gegg of St. Louis, Mo. She rested her faith on the Lord Jesus Christ and her end was peace.

