


# THE ARMOUR OF LIGHT



LET US PUT ON  
THE  
ARMOUR OF LIGHT

ROMANS XIII:12

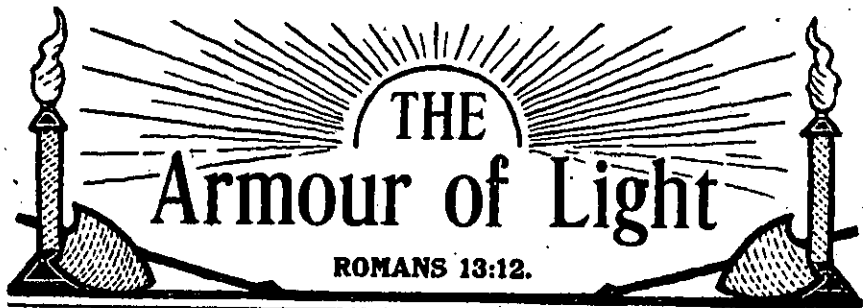
**A MONTHLY MAGAZINE FOR  
THE FURTHERANCE OF CHRIST-  
IAN FELLOWSHIP AND TESTIMONY.**

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## ITEMS OF INTEREST UNITED STATES

**New York District**—June 25, 4:30 and 7:30 p. m. Missionary Rally at 113 Fulton street. Edwin Gibbs, Mr. and Mrs. W. H. Giebel, about to leave for China, Mr. and Mrs. Hornby, and Miss Jennie Watson, about to leave for Africa, T. H. Maynard of India, and Mrs. Marion Swift of British Guiana, and others expected. \* \* \* **Work at Army Posts Near New York**—Garrisons have been very largely increased. William Dunning is devoting a considerable part of his time to evangelistic work at Ft. Slocum, near New Rochelle, N. Y. Beginning June 18, will spend Tuesdays, Thursdays, and Saturdays at the post. For further information address Oscar C. Rixson, Beechmont Drive, New Rochelle, N. Y. The Commanding Officer at Ft. Hancock has consented to the pitching of two tents which Thomas Baird will use for evangelistic work among the soldiers at this point. For further particulars address H. N. Wadham, 36 Wall Street, N. Y. At either point, quantities of good Gospel literature are needed and will be appreciated. Attractive pleasing illustrated booklets are best adapted for this work. Any one may find Mr. Dunning or Mr. Baird by inquiring at the Y. M. C. A. Building on the post. \* \* \* July 1, 7:30 p. m. A. Ainslie opens Gospel tent at Elizabeth Ave. and Morrell St., Elizabeth, N. J. \* \* \* June 2. T. H. Maynard of India arrived in the district from points in the West. Spent one week in Newark and one week in Maplewood, visiting nearby Assemblies; will spend next week at Jersey City, speaking Monday and Thursday at Jersey City, Tuesday at Bayonne, Friday at Union Hill; following week probably at Brooklyn and nearby Assemblies. Address, care Richard J. MacLachlan, 100 Sherman Place, Jersey City. \* \* \* June 14. Robert McMurdo left New York returning to Chicago after holding meetings in various places in the district. \* \* \* June 14. J. M. Carnie left for an extended stay in western Canada. \* \* \* J. G. Hill has been preaching at Orillia, Hamilton, and other places in Ontario. \* \* \* **Newton, N. J.**—E. G. Dillon reports continued great interest in Gospel. Several professions. Bible readings at homes. Visits from J. S. Hyde of Summit, Wm. Jelley of Newark, A. Moffat of E. Orange, and Dr. W. S. Manners of Montclair. Will appreciate co-operation. \* \* \* Now at Missionary Home, 393 Third street, Brooklyn: Mrs. Marion Swift, Edwin Gibbs, Asa Moore, Mr. and Mrs. W. H. Giebel. As facilities will permit, missionaries visiting this section are welcome. This work of faith deserves fellowship of the Lord's people. Address, Richard Hill at above address. \* \* \* Ernest Merriam and wife, inavided, home from China, now living at Howard Place, Jersey City, have visited Assemblies in the district. \* \* \* W. H. Giebel visited Newburgh, Ridgefield Park, Bayonne, Freeport, and Philadelphia. \* \* \* May 19. Missionary Study Class Conference at Kearney. Attendance about 300. T. Baird, W. Dunning, Edwin Gibbs, Richard Hill, Rowland Hill, Richard J. MacLachlan, and Ernest Merriam spoke. \* \* \* May 30. Conference on Decoration Day at Dunont, N. J. Attendance about 150. F. W. Blair, B. F. Hanle, W. Hien, C. Inglis, J. James, and R. W. Owens spoke. \* \* \* June 3. Monthly meeting at Chadwick Avenue, Newark, N. J. Addresses by T. H. Maynard and Robert McMurdo. These meetings discontinued for the summer. \* \* \* **Holyoke, Mass.**—A. E. Ainslie, William Dunning, Robert McMurdo, and Richard L. Roberts spoke at Conference on May 30. William Dunning continued with a week of Gospel meetings. Good interest and some professions. Mr. Dunning also had four meetings in Hartford, Conn. \* \* \* July 4. Conference in Elizabeth Gospel Tent, 6:30 to 9 o'clock. \* \* \* **Chicago, Ill.**—Gospel Hall, Austin. R. McMurdo is ministering at usual meetings. A Gospel tent may be pitched in the district. \* \* \* The Conference held in Odd Fellows Temple, 6314 Yale Avenue, Chicago, May 27th-30th, inclusive, 1917, was largely attended by saints from surrounding Assemblies; min-



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## EDITORIAL NOTES

### Gleams of Light in Book Form

We thank all who have written, expressing the desire to have "Gleams of Light" in book form. We will be glad to hear from others, with any helpful suggestions they may be able to give in the interests of the "Armour of Light."

### An Ambassador in Bonds

When Paul wrote his epistle to the Ephesians, he described himself as "an Ambassador in bonds." Bengal says: "The world has splendid ambassadors, and Christ's are in bonds." The Caesars are dead and their decrees have perished, but Paul and his epistles live in the hearts of millions today. This proves how much more superior is spiritual excellence to external splendor. The pomp and glory of the imperial throne are all gone, but the letters written in the dungeon are read by more people now than ever before.

### The Gospel for the Soldiers

Weapons of war are not the only instruments which are put into the hands of the young men at this time. New Testaments and gospel literature are freely given to all, and many Christians are working together for the purpose of proclaiming the good news of salvation at the various camps around New York, which will soon be crowded.

Whatever difference of judgment there may be regarding the Christian's place in the army all can unite in the good work of bringing the gospel to the soldiers.

Let us pray that God may bless the effort, and that many may be saved.

### The Leaven in the Meal

It was good to hear Dr. Winchester of Knox Presbyterian Church, Toronto, expounding the parables of Matthew 13, at the noon meetings in Fulton street, New York. He told his audience that, from his earliest days, he had been taught that the leaven was the gospel and that the meal was corrupt humanity, and that the gospel was to continue leavening, until all the world was converted, and then Christ would come. He was also taught that Christ was the Pearl of great price and that the sinner must part with all to buy Christ. His own explanation was clear and scriptural, proving that he had now been taught at another school and that his eyes had been opened to see the fallacy of his past teaching.

Whenever the Personal Premillennial coming of Christ is received and held, it knocks the bottom out of a great deal of Presbyterian and other theology, which has no foundation in the word of God.

### Cheer in Dark Days

Conscription and war must of necessity bring many Christians into dark and trying circumstances, but God is able to make all grace abound, and to give cheer in the darkest hour. In the case of Daniel we have a striking example of this. Torn from the bosom of his family, and from his country, he was carried into captivity, and compelled to live amid circumstances which were most repulsive to his nature and teaching. Like a tender plant from another clime, he was forced to grow on foreign soil, exposed to an atmosphere of hostility and privation. Born of a noble race, he was deprived of the inheritance of his fathers, and dominated by gentile supremacy, he was exposed to the cruel opposition of political graft, and the cunning intrigue of men who were demon possessed. With much to hinder and nothing to help, he rose superior to all the laws of environment and compelled the unwilling approval of his masters. Denying himself the use of what was pleasant because it might not be profitable, he imposed upon himself a rigid discipline, and practised in his life what he purposed in his heart, pleasing God at all costs. With his eye upon the promises of God, he maintained the character of a stranger and walked with garments undefiled amid corruption and flattery. A captive himself, he directed the affairs of the greatest empire in the world and gave the kings their decrees. From youth to old age, he lived a separated life

in fellowship with God and in the end he reaped a harvest of heavenly joy, when a messenger was sent to him from the throne of heaven with the most wonderful words of approval ever spoken to a man: "O man greatly beloved, fear not: peace be unto thee: be strong, yea be strong." Dan. 10:19.

### The Hand of God in Providence

The events of the past prove that, amid the confusion which has abounded on the earth, the hand of God has moved. "When in 1588 the Spanish Armada set sail to invade England, all the advantage was on the side of Phillip and the Pope. The fleet was the largest that had ever set sail, one hundred and fifty vessels, great and small, while the English navy at that time consisted of twenty-eight sail and the aggregate burden did not exceed the tonnage of a single Atlantic liner. The Armada was the mightiest effort in the shape of armed force ever put forth by the Popish powers against Protestantism, and it proved the turning point in the great war between Rome and the Reformation. Spain was never after what it had been before the Armada. The failure of that expedition said in effect to her, 'Remove the diadem, put off the crown.' Had Phillip succeeded in his enterprise, and Spain taken the place of England as the teacher and guide of nations, it is appalling to think what at this hour would have been the condition of the world. The story of the destruction of the Armada is one of the most marvelous records of Providential intervention that ever was written. The hour had come when it was to be determined whether England should remain an independent kingdom, or become one of Phillips numerous satraps, whether it was to retain the light of Protestant faith or fall back into the darkness and serfdom of medieval superstition." Those who wish to read the story will find it in "The History of Protestantism," by J. A. Wylie. "So complete was the overthrow of the Armada that even the Spaniards themselves confessed that the Divine hand was upon them, that 'One looked forth from the storm-cloud and troubled them.' The ordinary course of events had been interrupted, the heavens had been bowed and the Great Judge had descended upon the scene. It seemed as if the days of Miriam with their judgments and songs of triumph had returned and the Hebrew prophetess had lent her timbrel to England that she might sing upon the destruction of a mightier host than that of Egypt, and the overthrow of a greater tyrant than he who lay drowned in the Red Sea." "They sank as lead in the mighty waters."

Today, dark storm-clouds cover the earth and nations are staggering to their doom, but the hand of God is over all and some time the true issue shall be revealed and He shall be justified in all.

### Beware of the New Bible

A new Bible has just been published and placed on the market by the Cambridge University Press, New York, entitled, "Bible Students' Edition, Cambridge." This is the regular, well-known, much loved "Cambridge Bible," printed on thin paper, usual style, but with the teaching of "Millennial Dawnism," bound up with it in a most attractive manner. This is surely a master-stroke of the enemy and, doubtless, thousands will be misled thereby: Millennial Dawnism is an anti-Christian system which professes great reverence for the Scriptures while, at the same time, it denies every fundamental truth of Christianity. This has been proved and proclaimed by orthodox Bible teachers all over the world, so often and so thoroughly that it seems amazing that the Cambridge University Press should lend its splendid reputation to commend and bolster up such a system of evil teaching as "Russellism," by binding it in and sending it forth as the "Bible Students' Edition, Cambridge."

### An Example of Perversion

In Genesis 1:2 we read: "And the Spirit of God moved upon the face of the waters." We notice that, in this text, the word "Spirit" begins with a capital letter to indicate the "Spirit of God" is a person. When we turn to "Bible Comments" we read there "And the spirit." Here the word "spirit" begins with a small letter to indicate that the spirit is not a person and this is confirmed by what follows, i. e., "The power or energy." So, according to the teaching set forth in "The Bible Students' Edition" of the Cambridge Bible, the Spirit of God is nothing more than "power or energy." Thus, by one stroke, the Spirit of God is robbed of His Deity and Personality and reduced to the level of an attribute. To send the Bible forth, wedded to such a system of corrupt teaching, is an outrage upon the absolute purity and Divine perfection of the "Holy Scriptures" which will no doubt be the means of deceiving many simple souls who have not sufficient knowledge and discernment to enable them to separate the precious from the vile. We hope soon to hear that the "Bible Students'" compilation of wrong teaching has been divorced from the pure Word of God, and that the "Cambridge Bible," cleared of such evil company, may continue to shine forth its pure, clear light till Jesus come.

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

by R. McMurdo

**Genesis, Chapter 48****Looking Back**

"And it came to pass after these things, that one told Joseph. Behold thy father is sick; and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

"And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give thee this land to thy seed after thee for an everlasting possession."

The last years of Jacob's life were spent in peace. He was like Christian, resting in the land of Beulah before he crossed the river. Now the summons had come and he must obey the call. It is interesting to notice how he turned back in thought to the events of that night when all alone he lay with his head on a stone for a pillow, at Bethel. He had passed through many trials, and had known great deliverances, but the one event which stood out above all others in importance, when he was about to enter the river of death, was the Covenant blessing which God gave him at Luz. The things of earth and time were fading from his vision now, but faith and hope were strong, as he rested upon the sure foundation of God's unchanging Word.

In that early day life and immortality had not been brought to life as they are now through the Gospel, and death was an unconquered enemy. But Jacob had experienced such a revelation of God to his soul that for him death had no terror, and the grave no gloom.

**Undying Memories**

Amid the memories of the past the form of one rises up before him for whom he cherished an undying love. How tenderly he speaks of his beloved Rachel. "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem." Rachel was Jacob's first love. She captivated his heart when he met her as Laban's fairest daughter. For seven years Jacob was in a new world, living and

servicing in the home where he could enjoy the company of the one he loved with such a strong pure love, that the years passed like days. Her death was a great blow to him. He had other wives, but no lover like Rachel. And now when he is old and his heart is laid bare in the chamber of death, we see the image of Rachel held there by a love that time could not wear out, and the approach of death could not chill. Such a love as Jacob had for Rachel reminds us of what Eden would have been had not sin entered. Without a measure of this love the tender relationships of family life become like bonds of slavery; and the home is wrecked.

This delicate touch by the skilful hand of the dying Patriarch strikes a chord in many a heart which holds in its embrace the memory of loved ones snatched away by death.

#### The Crossed Hands

Joseph had been planning for the future welfare of his sons, and when he brought them to Jacob that he might bless them, he presented them in the order of nature.

"And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn."

Jacob's name is in the 11th chapter of Hebrews, and the one act of faith which is there placed to his credit is the blessing of Joseph's sons. "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." Heb. xi.-21. The light of nature had faded from his eyes, but faith's own vision was clear and strong. Joseph was displeased and he said to his father, "This is the firstborn, put thy right hand upon his head." But his father refused, saying, "I know it my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." As Christians we have the advantage of these past experiences which are left on record for our instruction and we know that God will do all things well for His own, but oftentimes we are like Joseph. We cannot understand why the hands are crossed, or why the greatest blessing should descend upon the head of him whom we had thought to be the least.



### The Pilgrim Sign

The mention of the staff in the Epistle to the Hebrews is significant. When Jacob set out at the beginning with the blessing of Abraham bestowed upon him by his father, he had nothing but a staff, as he said himself. "For with my staff I passed over this Jordan; and now I am become two bands." Chapter 32-10. When we see him at the end of the journey "he is leaning upon the top of his staff." As he began so he finished. He retained his pilgrim character. Circumstances had greatly changed. He had a large family and much wealth. His son Joseph was prime minister in Egypt, and sat next to Pharaoh on the throne, but with all this Jacob was a pilgrim still. How often it has been the opposite. Many Christians have had a small beginning, but with the blessing of God they have prospered and become rich in worldly goods. As their wealth increased they forgot to lay up treasure in heaven, their pilgrim character was laid aside, and they became like the citizens of earth who have their portion in this life. So if we would live happily and die peacefully we must take heed to the words, "Set your mind on things above, not on things on the earth.

### The Prophetic Vision

Jacob's prophetic vision was clear and he looked beyond the veil of death to another day. "Behold I die: but God shall be with you, and bring you again unto the land of your fathers." Just now many of the "sons of Jacob" are looking with wistful eyes upon the land of their fathers. It is theirs by Divine rights and God shall yet bring them in.

"They shall inherit the land forever, the branch of my planting, the works of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. 60:21-22.

The closing verse of this chapter forms a link with the life and service of our Lord Jesus Christ as recorded in John 4:5-12. "Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." On the very ground where Jacob fought and won, another prize was taken from the enemy when Christ drew the Samaritan woman to Himself by the power of His forgiving loving kindness. Little did Jacob know when he bequeathed this portion to his son that it would become more famous in history than the fairest spot in all the land of Egypt. "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well."

## NOTES ON PHILIPPIANS

by A. N. O'Brien

## Chapter 4:10-23

The fellowship with the Gospel, on the part of the Philippians, was real. It had been displayed "from the first day" 1:5. When Lydia had been converted and baptized, she said, "If ye have judged me to be faithful to the Lord, come into my house and abide there," Acts 16:15. She had even constrained Paul and his company to accept her hospitality. Likewise the jailer had "brought them into his house" and "set meat before them," Acts 16:34. Paul had brought them the Gospel. They ministered to him of their possessions. When he went on to Thessalonica they sent gifts to him. Phil. 4-16. The occasion of this letter was a gift from them carried to Rome by Epaphroditus, verse 18. He had been at death's door on account of the toil and exposure necessary to the long journey, 2:27.

Here, at the end of the epistle, Paul expresses his hearty thanks for their gift. See also "until now," 1:5. He rejoices in the Lord that their care of him had flourished again, verse 10. They had also been thinking of him, in his lonely prison. An opportunity had come (in the offer of Epaphroditus) to give practical expression to their love for Paul, and they sent a gift to him. As to privation, he had learned to be content in whatever circumstances he found himself, verse 11. This is truly a wonderful lesson to learn! How few have mastered it! Hence chafing under our circumstances is sadly prevalent. Poverty is a humbling thing, but the Apostle had learned "how to be abased," verse 12. He could accept poverty as from God, and bow to its trials. On the other hand he knew "how to abound." What changing circumstances are suggested here! "To be abased," "to abound," "to be full," and "to be hungry." The highly paid ecclesiastic of these days has neither opportunity nor desire for such changing conditions. But the servant of the Lord who looks to God alone for support knows by experience both of these conditions. Would that all such could say with Paul, "I have learned to be content." "I can do all things through Christ which strengtheneth me." This is real superiority to circumstances through faith. It is not stoicism. The need is felt with all its pressure and the hunger in all its acuteness; yet unbelief stirs not, for God is known as the provider. He who lets His own Son hunger for forty days, does He not know when His servants

of today need the pressure of poverty? Would it be an advantage to be possessed of sufficient wealth to make such an experience an impossibility?

Still need is a great trial and Paul rejoiced that they had communicated with his affliction, verse 14. He remembers their past care with gratitude. They had sent gifts to him more than once, when he was in Thessalonica. The word "sent" is important. Many Christians never think of **sending**. If a servant of the Lord is with them they think of his needs, but out of sight seems to be out of mind with them; and this, too, when the facilities for sending are so vastly improved since Paul's day. Phillippi, seems to have been the only church so ministering to Paul in the early days of his work in Europe, verse 15.

The unselfishness of Paul is manifested in the statement of verse 17. He was not covetous. He knew that God would not forget their gifts. It would be fruit that would abound to their account. True giving is to God, first of all, and then to His work and workers. It is called here "an odor of a sweet smell, (like the sweet savor offerings Gen. 8:21, Lev. 1:9), a sacrifice acceptable, well pleasing to God," verse 18. This exalting of giving to the place of an act of worship is found elsewhere in the New Testament. In Heb. 13:16, "To communicate" (i. e., to give), is a sacrifice which pleases God. See also Gal. 6:6. The Corinthians first gave themselves unto the Lord and then to the Apostles, 2 Cor. 8:5.

Raising money by suppers and festivals is entirely outside of Scriptural provision for the work of the Lord. The ungodly have no part in advancing the proclamation of the Word of God, see Psalm 50:16, and III. John 7. The first thing is to receive salvation from God. Then all one's possessions may be devoted to the work of the Lord, or any part of them that the heart is exercised to give.

It may have been that the Philippians had gone without a good many things, in order to minister to Paul. He thinks of this and assures them, "My God shall supply all your need," verse 19. He says, "My God," because it was thus that Paul knew God—as the supplier of his need. Therefore He was able to supply their need. Paul could say, "I have all and abound" (verse 18) through their kindness. But it was God who exercised them to show this kindness. He could in like manner supply all their need. God can bless, or withhold blessing, as He sees best. His principle of blessing is to reveal generous and self-denying giving. See 2 Cor. 9:6, 8, 11. God gives "according

to His riches in glory in Christ Jesus," Phil. 4:19. No wonder Paul breaks out in praise to God and our Father, verse 20. "To Him be glory for ever and ever."

"Every saint in Christ Jesus" is to be saluted, verse 21. Paul thought of them all. Christians with him sent greetings to saints at Philippi. Caesar's household had been reached by the gospel. "The word of God is not bound," 2 Tim. 2:9. Class distinctions are obliterated, and members of the royal household send greetings to saints at Philippi through the pen of a prisoner!

"The grace of our Lord Jesus Christ be with you all, Amen." Thus ends this Epistle in which we see the Apostle happy and confident in spite of imprisonment, chapter 1; lowly and gracious, chapter 2; pressing on to the prize of the high calling of God, chapter 3; and superior to all adversity, chapter 4. What an epitome of Christian experience this epistle contains! Not merely is it stated, but it is **exemplified**.—The Apostle lives it out. It is therefore attainable. "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you," 3:15.

May God bless the study of this epistle both to writer and reader!

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### Moses the Man of God

The life of Moses presents a series of striking antitheses.

He was the child of a slave, and the son of a queen. He was born in a hut and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt and the faith of a child. He was fitted for the city and wandered in the wilderness. He was tempted with the pleasures of sin, and endured the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd and the power of the Infinite. He was a fugitive from Pharaoh, and an ambassador from Heaven. He was the giver of the Law, and the forerunner of Grace. He died alone on Mount Moab, and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him. The fire has gone out of Mount Sinai, but the lightning is still in his Law. His lips are silent, but his voice yet speaks.

# "THOU ART SIMON . . . THOU SHALT BE CALLED CEPHAS"

Notes of an address by Alfred Mace—Received from New Zealand  
PART II.

## The Draught of Fishes

Now turn with me to the passage we read in the 5th chapter of Luke. This is the second time the Lord Jesus met Peter. Between the 1st of John and the 5th of Luke, Peter had gone back to fishing, and he was not making a success of it. The Lord tells him to let down the net, and down it goes. Now, you moderns, why did the fishes come from every quarter into that net? We are told by some learned gentlemen that every man has some divinity in him. I tell you that all the divinity of all the moderns would not make a sprat! Can you create a tadpole? Yet we are told by people who are supposed to know that we have some divinity in us. It is a wicked falsehood. I have got the flesh in me, and I know that I am rotten from stem to stern. Now, why did these fishes come into the net? Because the Lord, their creator, made them come.

We read that the ship began to sink; Peter said, "This is God." Now, follow me; a stone has no responsibility; that is the Divine side, but here we have responsibility. You must not always dwell on the sovereignty of God for that makes you one-sided. Neither must you dwell always on responsibility; dwell on both, and remember this—that a stone that has been chiselled will not fit into its own place again. Peter was not a success in his old place. My Christian friend, if you try the cards, the picture theatre, you don't fit. You backsliders know that. Your unsaved friend says he has been having a glorious time, but it does not appeal to you in that way. Take a man whom God has covered in Christ and put in His building and place him in the old spot; he doesn't fit in, for he has had too much chiselling.

Peter says, "Depart from me, for I am a sinful man, O Lord;" and he shakes like an aspen leaf. Why? Because he was in the light of God. Were you ever there—in the unsullied light of Divine Majesty? Peter says, "Depart from me," but he comes closer to the blessed Lord the while; he falls down on his knees. That is what the light does; it hurts you, it pierces you, yet it draws you. "Though He slay me, yet will I trust in Him."

Then see how the Lord Jesus dealt with him. "Fear not; from

henceforth thou shalt catch men." That was Peter's call to service. I do not believe that we can serve intelligently—please remember my words, and criticise them—unless we understand something of the truth of the house of God. I do not say that you cannot serve, but beloved friends, the truth of the house of God will give color to your service. Did you ever catch a man, did you ever lay yourself out to catch one? Don't always preach; live the life and drop a word sometimes. Sir G., a baronet in England, is what people would call a Grandee, but he is a humble and devoted servant of the Lord Jesus Christ. His mother yearned for his conversion, for he was her only son. She tried to preach him into it, and he got wearied. A friend said to his mother one day, "You will drive your son to the devil; you are always preaching to him." Sir G. overheard these words, and God used them to his awakening and blessing.

It is the life that tells, beloved. Some of God's people have the "foot-and-mouth disease" Their mouth and their feet do not play a duet, they are not in harmony. Their tongues say one thing, and their feet another; in a word, their walk and their testimony do not correspond. People won't listen to you if you are like that. Dear young girl, go in and win your school friend for Christ; young lad, win your chum for Christ; you, of riper years, seek to win someone. I have heard of a good way to catch fish, although I must confess I am a poor hand at it myself. A gentleman, possessed of a beautiful fishing rod and a fine basket, after a day's fishing, returned home without a fish. On his way he met a little Scotch lad with a fishing rod made of a piece of stick and a bit of string, but the lad had heaps of fish. The gentleman sought an explanation, and the lad replied—"Well, ye must keep yoursel' oot o' sight, or the fish will no' bite." O Christian brother, go in and win someone for Christ, and keep yourself out of sight! Get at your neighbors, but don't let them know you are at it, or they will give you a wide berth. I am not saying a word against preaching, but O that our life and words might be in harmony.

It is not your silver-tongued orator, but the man who knows he is a sinful man and who throws himself at the Lord's feet, that God will use. Young man, do not think that you need to be a fluent speaker, that you need to be good at repartee, that you need to be a man of rounded sentences. I have heard men in this country who were no preachers, but I hide my head in their presence when I think of the way they have won souls for God. But if God is going to use

you, you must get on your knees. I have heard of the beloved Charles Hadden Spurgeon, through exercise before preaching, bringing up a quantity of blood in Portsmouth. Brethren, get into the work for yourself. Pray for souls, pray for your friends, pray that God will work in this town among dead sinners and half-hearted believers.

#### Peter's Devotion

Now turn to Matthew 14. If you do not think this one of the most wonderful scenes that the Word of God presents to us, I do. A dark, tempestuous night, and the blessed Lord, walking on the sea, calls to Peter—"Come." Modern critics tell us it was only a make-believe vision that Peter had. It takes a good deal more faith to believe their nonsense than it does to believe this miracle. Peter at first did not know who it was, and he said—"Lord, if it be Thou, bid me come unto Thee on the water." Peter was in comfortable circumstances in the boat, with his fellow-disciples, but he said, in effect: "Lord Jesus, I would like to be in your company; I would like to be close to your blessed side, if it be you, bid me come!"

Note that Peter left the boat when the Lord said: "Come." I ask you to look at this: What is he going to put his feet on? I have heard people say that Peter lacked faith; and so he did, but I ask some of you, who have hardly given comparatively the value of a pocket handkerchief to the cause of Christ, what would you have done in the circumstances? You would have stayed in the boat; you would have said: "Liquid would not bear me. I had better stay here." If you tell me that Peter was a wonderful man in the second chapter of Acts when 3000 souls were added to the Church in one day, I say that I know it. But to me Peter is a more wonderful man in the fourteenth chapter of Matthew. You say he was impetuous. I know he was. I wish I were; I wish you were! When are you going to get out of that little boat, beloved—that something which keeps you from Christ. The blessed Lord used one word to Peter, and he went; the whole Book would not fetch some of us.

I know Peter began to sink when he got his eyes off Christ on to the boisterous weather. Sinner, when you leave that boat to come to Christ, you may begin to sink, but you will never sink in coming to Him. What keeps you from coming to Christ? Is that fellow in your way? Is that girl in your way? Is that secret sin in your way? Dispensationally, I learn something from this incident. What do I mean by that big word? I mean, leaving Judaism for

Christ. Had you been a Jew in those days, you would have had to leave Judaism to come to Christ. But what have the unconverted to learn from this incident? The Devil has got you esconsed in that little boat. Beloved friend, won't you come to Him? He can assist you on that element: See Him put out His blessed hand to Peter and pull him over. O ye of little faith, He can keep you from sinking. Remove that something which keeps you from leaving the boat. Girls, do not read those trashy novels. Dear Christians, pass those picture shows as you would pass the gates of perdition. You talk about the historical interest! Leave the whole business and walk on the water and go to Him. Would you not like to be nearer Him? I would. But liking does not get us there; we must get out of that boat. Do the thing! He says: "Come." O come to that blessed One; get Christ as the controlling force of your whole life. Let Him get His arms around you and place you on His bosom, for His Name's sake.

#### Importance of the Second Coming of Christ

If the value of a doctrine was to be judged by the frequency of its mention, then easily the Second Coming of our Lord would be the most important doctrine in the Word of God; it will be admitted that the Atonement is the core of the Gospel, the crimson reservoir out of which flow forth streams of gladness that fill the whole area of the Divine Commission, and yet this sublime word occurs but once in the New Testament, and there when faithfully translated is not atonement at all but reconciliation, something quite different and apart from atonement; on the other hand the doctrine of the Second Coming in this same New Testament is mentioned on an average, at least, once in thirty verses.

When you turn to the Old Testament you find that the seventh man who ever lived on the earth, the seventh man from Adam, even Enoch, spoke of the Second Coming, saying: "Behold the Lord cometh with ten thousands of His saints."

From Genesis to Malachi the book is filled with the doctrine.

It is set forth in type, figure, symbol, parable, story, illustration, and direct statement. The Spirit seems to exhaust human vocabulary in the vain endeavor to proclaim it. The noblest prose and the most exalted poetry the world ever knew break like waves upon the shore and at times seem to turn into mist in utter helplessness to express the coming glory.

—Haldeman.



## Notes on the Epistle of James

Analytically Considered.

by Geo. B. Edwards

### Chapter 1,—(4). Temptation Endured. Its Process Defined

(Verses 12-15) 1. "Blessed is the man that endureth temptation."

Both Peter and James knew well the hardships of the early Jewish believers. Their trials were extreme, because they must suffer most from their own brethren, according to the flesh. Hence the recurring here again to temptation.

The Spirit of God seeks to perfectly fortify us against falling. We are allowed to fall into temptation, and this is good. By the trial of faith we gain patience. But we must be able to ENDURE it, and not YIELD to it, if we would go through to the end and be "blessed." Like Abraham, we must PATIENTLY endure." For the most part, these Jews were poor, and they might not only be tempted to ENVY the rich, but also DESIRE to become rich themselves. How blessed, then, to content themselves according to Heb. 13:5, 6.

2. "For when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." After all, it is love that makes us bond-slaves. "If here on earth the thoughts of Jesus' love lift our poor hearts this weary world above," it is, nevertheless, OUR LOVE FOR HIM that enables us to endure. And the promise of "the crown of LIFE" here, may suggest that James has MARTYRDOM in view. But the principle here is most consistent; for in all temptation, even those from within, we pass through a certain experience of CRUCIFIXION, or DEATH to self. Yet those who were faithful unto death, by martyrdom, might receive from "the righteous judge," a crown of the same kind, but more lustrous and more glorious.

3. "Let no man say when he is tempted, I am tempted of God." It is necessary that we should understand the philosophy of evil, as well as good. For we might be tempted by satan to charge God with evil. And in our ignorance of things spiritual, satan could easily accomplish this. Evil has its source, primarily, in "the evil one," and then in man himself. It is well for us to know that we are evil; that "only man is vile." To say that I am tempted of God, is according to spiritual science, as

- bad as to say, I cannot sin. Both are spiritual error.
5. "But every man is tempted when he is drawn away of his own lust and enticed."  
The word for "lust," "desire" and "covet," is the same. There are natural desires which are not condemned. (Deut. 14:26). Then there are spiritual desires which are greatly to be encouraged. (Matt. 13:17; Luke 22:15). Then there are "foolish and hurtful lusts," that overcome us. (1 Tim. 6:9). But when God says, "Thou shalt not covet," it is an over-desire, going out in the wrong way, and not for the wrong thing. According to Paul, it is the working of SIN within, which James treats as our own lust. (Rom. 7).  
The "enticement" seems to be when the lust within has found an object for its gratification without.
  6. "Then when lust hath conceived it, it bringeth forth sin."  
We may be drawn away by lust, and recover ourselves in time to avoid committed sin. But in the process of sinning, when we reach this stage, the conception of lust, sin's power over us, seems irresistible, and we DO what at first we simply desired. The corruption in the world is due to this lust, conceived in the human heart, and giving birth to words and deeds of unrighteousness. But, thank God, though there may be lust within, if we walk in the Spirit, we shall not FULFIL it, in bringing forth sin. (2 Pet. 1:4; Gal. 5:16). If we abstain from fleshly desires," then we are in a right state to "desire the pure milk of the word." (1 Peter 2:2-11).
  7. "And sin, when it is finished, bringeth forth death."  
And so the terrible thing about it all is, there is an AFTER-birth. If lust brings forth sin, so does sin bring forth DEATH. The "PLEASURES of sin" allure and deceive us to the committing of sin, but, oh, if we would but remember the cursed offspring of sin, which another Apostle treats as its "wages," how utterly FOOLISH then to "serve" it unto death. Peter tells us that fleshly lusts WAR against the soul, but James shows us, how that lust, once it gives birth to sin, SLAYS and DESTROYS the soul. Yet how gratefully do we recall, that these very sin-stricken, DEAD souls have by faith already received their salvation, through the redemption of the precious blood of Christ. That, being dead to sins, we should live unto righteousness. (1 Peter 1:9-18; 2:24).

istry refreshing and practical. The following brethren were present: T. D. W. Muir, W. J. McClure, Robt. Telfer, J. C. Beattie, A. Livingston, Jas. Waugh, David Williams, Wm. Pinches, Geo. T. Pinches, J. Ferguson, S. C. Keller, Wm. Miller, A. R. Cole, Jas. Erskine. \* \* \* Brethren Ferguson and Beattie remained for a couple of meetings followed by Brother Waugh for three weeks' meetings with Chart at Elberta Hall \* \* \* Mr. McClure had meetings at Avondale. Mr. Livingston at Elgin and Laffin street. \* \* \* **Kansas City, Missouri**—Brother Robert Telfer of Toronto, Canada, paid us a visit last week, and ministered the Word both in the Hall and in the Baker & Lockwood Factory. \* \* \* **Levasy, Missouri**—An all-day meeting was held on Sunday, June 10th, which was also attended by the saints from Waterloo, Missouri. About 50 remembered the Lord in the morning. In the afternoon fourteen followed the Lord in baptism. These have been saved at various times during the winter, and their lives seemed to bear out their profession. \* \* \* **Waterloo, Missouri**—Meetings continue well attended. It is purposed to have an all-day meeting, the Lord willing, on Sunday, June 17th. Christians from Hodge and Levasy have been invited and expect to attend. Some who have been saved during the winter expect to be baptized. \* \* \* Dr. Walter L. Wilson writes: Brother Capp has returned from a trip through Arkansas, Oklahoma and Texas, and reports as follows: **Alpena Pass, Arkansas**—A little Assembly has been gathered here, consisting of about eighteen saints, most of them saved during some meetings held last year. **Dewey, Oklahoma**—Brother E. B. Jennings entertained Brother Capp on a visit and another one was led to confess Christ during the visit. **Austin, Texas**—A few souls have been saved in this place on the occasion of a visit from M. Capp last week. **Adrian, Missouri**—The saints here were favored with a visit on Sunday, June 17th, and were much refreshed and helped by the ministry. In the afternoon five were baptized, having been saved during some meetings held by Brother Capp several months ago. **Springtown, Arkansas**—There is a small Assembly here. They are seeking to go on for God, studying his word. **San Antonio, Texas**—The saints here were visited by Brother M. Capp. Some are going well, others are overcome, and the attraction of the world has caused the love of many to wax cold. \* \* \* Mr. A. N. O'Brien, after visiting **Clayton, Iowa**, where he had a week's meetings in a school house, when some were awakened, expects to go to the Canadian Northwest, going first to the Conference at Minnetonas and then if the Lord will to Saskatoon, Edmonton, and other places. \* \* **Montana**—A sister who has gone to this part to reside with some relatives for a time writes of the great need of the Gospel there. She asks the prayers of the Lord's people for blessing there.

## CANADA

**Springbrook, Ontario**—We have proposed to purchase a tent for the work of the Gospel, seating about 120 people. There is a great need for this work in places where the Gospel is seldom, if ever heard. We purpose, if the Lord will, to make our first pitch at Tiffin, an Irish settlement; removing to other needy places, as the Lord may lead. The Brethren at Springbrook have expressed their desire to have practical fellowship in this effort and desire to share the responsibility with others of the Lord's people who feel they are "Put in trust with the Gospel." \* \* \* Yours in His Service, Harold Jones, W. H. Gibson, G. Calverley. \* \* \* **Orillia, Ont.**—Mr. J. G. Hill has been here for a few meetings. Ministry helpful. **Arkona, Ont.**—Mr. Chas. Innes had a week's meetings here, attendance encouraging. Christians here need much more help in ministry than they have been receiving in the past. \* \* \* **London, Ont.**—Mr. John Cruickshanks has been taking the meetings on Lord's Days, with much encouragement and blessing. \* \* \* Mr. T. H. Maynard of India has been giving some account of the Lord's work in India in various Assemblies in Ontario.

## FOREIGN

**Scotland**—Our brother Alex Marshall tells of good meetings at Dundee and Motherwell. He wrote from Bamfshire where he had joined with Mr. Wm. McKenzie in working among the fisher folk. He intends working a tent near Prestwick, where he lives.

**Norway**—Mr. Wangberg writes that he has returned home after several months of Gospel work in the western and southern coast of Norway. He says I was able also to have some good Gospel meetings at Kristiania, where I was invited by David McMurdo to give Bible reading and teaching in the Free Mission Bible School. I am now preparing for another long journey up to Lapland. I have got more Bibles and Testaments to circulate among the Lapps this year than ever before.

## FOR FELLOWSHIP

A meeting of representative brethren from several Assemblies in and around Chicago was held to consider the question of providing a suitable home for our afflicted brother, Wm. McPherson. He has been taken care of in the home for disabled railroad men for a number of years. It was laid on the hearts of some of the Lord's people that he should be cared for by them and a home was offered by a brother in Kansas City who felt he would undertake the matter as a service to the Lord if funds were provided sufficient to care for his needs. When it is known he needs unusual attention on account of not having arms and being totally blind this service offered is considerable and our part is to provide the necessary funds. The cost is estimated at \$15.00 per week. The matter has been placed in charge of a committee consisting of the following five brethren: C. D. Potts, Chas. E. Atwood, G. M. Gilbert, A. A. Geiser and Winsor Chase.

Any communication or offering should be addressed to and made payable to Chas. E. Atwood, Treasurer, 219 North Kenilworth, Ave., Oak Park, Illinois.

## "FROM CANNIBAL LAND, TO GLORY"—By Thomas Needham

On behalf of the widow, Mrs. Thomas Needham, Mr. John Sabey of Jersey City Heights, N. J. has published the life of Thomas Needham. A small volume which tells a wonderful story of sin and salvation. The price is 25 cents, postage 2 cents extra. Send to John Sabey, 189 Bowers St., Jersey City Heights, N. J. The full price of every copy sold goes to Mrs. Needham.

## WITH CHRIST

**Toronto**—Our young brother, Alex Smith, fell asleep on June 1st after several months of illness. He leaves a widowed mother who needs to be remembered in prayer. Since leaving Ardrossan, Scotland, a few years ago, she has lost her husband and now her oldest son.

## SPECIAL NOTICE

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