

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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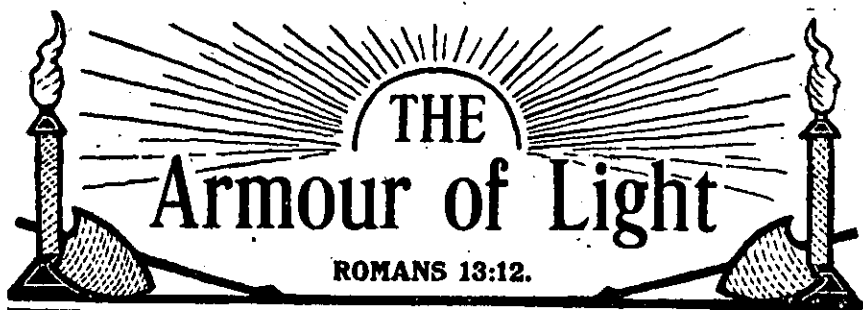
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ITEMS OF INTEREST

UNITED STATES

Missionary Home, 393 Third Street, Brooklyn, N. Y.—Mr. Richard Hill says in his report: "Reviewing the past few months, we can see that by no means the least of the subjects that calls for special thanksgiving is the way that all the needs of the home have been met. As stated in the circular previously referred to, we stepped out in simple faith on the Living God. Such a step involved at once increased and heavy expenditures, which have been steadily added to; but as the need has grown so the care of the Lord has increased to meet these added needs. The Lord put to the test always meets the faith of His children and we happily acknowledge to the further glory of Him who 'keepeth covenant and mercy' all needs met. It is this encouraging experience that gives us confidence as we cheerfully anticipate increased liabilities called for by our plans for expanding the work. Our aim in all this is simply to further the preaching of the gospel by the fitting and thrusting forth into the ripened harvest fields of laborers. We further would seek to prove in this work of faith that God is still the Living God in the 20th century, and that He listens to the prayers of His children and helps those who put their trust in Him." * * * **Elizabeth, N. J.**—Mr. A. E. Ainslie has pitched his new tent here and is holding meetings nightly. * * * **Gloucester, N. J.**—A tent has been pitched here, and, at present, Brother David Williams is preaching the Gospel in it. The attendance has been steadily increasing, the tent being well filled on the last Sunday. A number of strangers are interested. A man, who was awakened last year, came back to tell how God had saved him. * * * **Chicago, Ill.**—Mr. W. H. Giebel who with his wife and family are on their way to Malay Peninsula, paid a short visit to Chicago, giving some account of work in China, his former field of labor. He had meetings at Austin, Laflin street, Evanston, and Highland Park. Mr. William Dunning of New York expects to visit Chicago shortly and will have meetings in Austin and other places in the district. * * * **Waterloo, Mo.**—July Fourth was celebrated by a gathering of the saints for a Sunday School entertainment. The children recited passages of Scripture and verses, and Mr. Emil Laier from Kansas City ministered the Word. The time was much enjoyed by the saints. * * * **Kansas City, Mo.**—The Assembly was visited by Mr. Alex Livingston, who held meetings for a week in the Hall. * * * **Kansas City, Kans.**—Mr. Alex Livingston has given the Assembly a week of meetings for the Christians in the Hall. On the Fourth of July, the annual Sunday School treat was held in the park not far from the Hall. Some of the saints from Kansas City, Mo., attended. * * * **Levasy, Mo.**—The Lord has added to the gathering of His people here, through the salvation of some young people who have separated from the old established church and have taken God's path with His people "outside the Camp." The attendance at the Gospel meetings continue excellent, and we have much cause for rejoicing in seeing His continued faithfulness. * * * **Note concerning Mr. McPherson**—Mr. McPherson is being comfortably cared for in the home of our sister, Mrs. Maxwell, and is in company with Brother A. F. Page, who is looking after his daily needs. Some of the brethren very kindly call for him in their autos and take him to various meetings. One of the saints on the Missouri side is very attentive in helping him in visiting and in taking walks through the day for exercise. He continues quite well and advises his friends that he is enjoying the communion and fellowship of God. * * * **Cut Bank, Montana**—A sister who has gone there to reside for a time writes of the great need for the Gospel in that place. She says there are five saloons, a number of poolrooms, picture show and billiard



ROMANS 13:12.

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EDITORIAL NOTES

We commend to our readers for fellowship and prayer, the special efforts now being made for the purpose of bringing the Gospel to the soldiers in the various training camps in the New York district. At Fort Hancock, where Mr. T. Baird will be in charge, three tents are being pitched, one specially for Gospel preaching and the others for the comfort and convenience of the soldiers. Mr. W. Dunning will be at Fort Slocum where a special Gospel tent is being pitched, and also at Sandy Hook a continuous Gospel effort is maintained under the direction of Mr. James Taylor. Christian business men in New York are taking up this work which has great possibilities.

The Testimony of Conscience

The conscience is that faculty in man which, if enlightened by the Word of God, will always bear an approving testimony to every righteous act performed. Such testimony is a source of strength and satisfaction to the Christian, especially when to act righteously costs something—either in loss sustained or suffering endured. It was so with the Apostle Paul when he was misjudged by the Corinthian saints. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward."

Conscience and the Scriptures

A ship's compass is a very delicate instrument and easily damaged. Before the ship sails into the open sea on a long voyage the

compass is adjusted, for without adjustment this useful instrument would become a source of danger and might cause the loss of the ship. So it is with the conscience; unless it is regulated by the Word of God it may lead a Christian to follow wrong teaching and make shipwreck of the faith, all the while believing the course to be right because of the approving testimony of an unenlightened conscience.

Conscience and Conscription

The passing of the conscription law and the calling for all men within the age limit to register, has caused much exercise of soul on the part of many Christians who are for the first time brought face to face with the stern realities of war conditions.

So far as we are able to gather, there has always been a difference of judgment among intelligent Christians as to the part a Christian may take in actual warfare. It is not our purpose to attempt to give advice on this subject. Many more able teachers have already written, some giving one view, some another. If there were definite teaching in the Scriptures clearly forbidding a Christian from engaging in military service, there could only be one right decision. But the fact that many godly men have, by their consciences, reached decisions which are diametrically opposed the one to the other, proves that there is no definite statement in Scripture on the matter. The marvelous testimony of "a man in the ranks" which was printed in the June "Armour of Light" is positive proof that a Christian can be a soldier and have the presence of the Lord with him and the peace of God filling his heart amid the howling storm of shot and shell, with disaster and death all around.

Christian Soldiers and Worship

That a Christian can be a soldier and still continue in happy fellowship with the Lord is proved by many reports from Europe. The following quotation is from a letter just received from a Christian gentleman for many years actively connected with Assemblies in London. "Our town has been occupied with some thousands of troops. We have got into touch with many and had a good time. One young brother from Marble Hall, Glasgow, who has a decided gift in the Gospel, has been able to help very acceptably in its proclamation. Our meeting has grown lately, and it looks so nice to see a whole row of service men at the Lord's table entering heartily into the spirit of worship. But the secret of the blessing is to be traced to prayer. It would do your heart good to hear some of these dear fellows pray.

We find the one hour far too short, but it does us good to get out of the rut. What a lot we would lose if we confined our meeting to the limits of one hour."

"Plymouth Brethren" and the War

A letter has been widely circulated among Assemblies in the United States, with a copy of a letter which was sent to the Secretary of War, the purport of which was to give the views of those designated in the United States Census of Religious Bodies as "Plymouth Brethren." As the letter is apt to be misleading on some points, we call attention to it here. It reads as follows:

"Beloved Brethren: At a recent meeting of Assemblies in the vicinity of New York, it was thought by many brethren that in view of the draft law then impending in Congress, a statement of our principles as to participation in war should be sent to the Government and a letter was drawn up and sent to the Secretary of War."

The ordinary reader would naturally conclude that this "recent meeting of Assemblies in the vicinity of New York," was a representative meeting of the Assemblies of Christians designated in the United States Census of Religious Bodies as "Plymouth Brethren," whereas it was only a meeting of some brethren belonging to one party of those known as Exclusive Brethren.

"Our Principles"

The brethren who sign this letter say: "It was thought by many brethren that in view of the draft law then impending in Congress a statement of our principles as to the participation in war should be sent to the Government." If these esteemed brethren who met together in New York have principles of their own regarding this matter they have a perfect right to say so, but they have no right to infer that the principles of these few are the principles of all those who are known as "Plymouth Brethren."

There have always been some among those known as "Plymouth Brethren," who on conscientious grounds could not participate in military affairs. On the other hand, many have just as conscientiously served as combatants in the army which proves that the whole question is an individual matter and must be kept as such.

"A Righteous Peace"

In the letter sent to the Secretary of War the brethren who sign it say: "We add that in our Assemblies throughout the land earnest prayers go up for the President and all others in authority in this sol-

emn crisis, that God, if it be His holy will, may grant to the nations a righteous peace."

The brethren who sign this letter are well acquainted with the Word of God. Some are great teachers and mighty in the Scriptures.

When they announce that they earnestly pray that God would grant to the suffering nations a righteous peace, surely one proof of their sincerity in this, would be an earnest effort on their part to be at peace with their own brethren in Christ. How can they sincerely pray for peace to the nations while at the same time they maintain a hostile attitude against their own brethren in Christ.

Suppose that twenty young men, from Assemblies of Christians known as "Open Brethren," were drafted into the army, and given non-combatant service on the ground of their conscientious objection to taking life in war. If these twenty Christians should present themselves on a Sunday morning at one of the Assembly gatherings represented by the brethren who signed the letter sent to the Secretary of War and say, "We are Christians from various Assemblies and have letters of commendation with us, we desire to have fellowship with you at the Lord's table." These twenty Christian men would be refused fellowship at the Lord's table, and given a back seat by the very brethren whose names are signed to the letter sent to Washington, and for no other reason than that they come from Assemblies known as "Open Brethren."

If this is not the case, let these esteemed brethren say so and we will joyfully publish the same as widely as possible. So long as these brethren maintain an attitude of hostility against their own brethren in Christ, who are not Scripturally disqualified from Christian fellowship, it is hardly consistent to speak of "praying for a righteous peace for the nations."

A Reasonable View

A brother in Christ, who lives in a western city, when writing about other matters, mentions the following:

"In the registering here there was only one of the Christians that we knew who put down anything for exemption, and that was on the ground of his being a 'Plymouth Brother.' I understand that this was advised by a preacher at a conference recently. I don't like the idea. If I do claim exemption at all for any other reason than my dependents, it will be because I belong to Christ, and not because I belong to the 'Plymouth Brethren.' I think this should be set before the Christians so that they can see what it means. It is worth while suf-

fering for Christ's sake, but it is not worth while suffering as a 'Plymouth Brother,' and besides, it proves to the religious world that we are just another sect." These words were not written for publication, but they present a reasonable view of the matter, and confirm our contention that claiming exemption from combative military service on conscientious grounds, is an individual matter. Those known as "Plymouth Brethren" have no "creed" and never claimed to be recognized as "a religious sect or organization."

Exempt for Conscience' Sake

This whole question is summed up in a very able manner by Dr. James M. Gray in *The Christian Workers' Magazine* for July as follows:

"One other question yet remains. What about the Christian who has conscientious scruples concerning war? It may be asked, What about him, who, notwithstanding all that has been said can not bring himself, and for what he regards as Christian reasons, to bear arms against his fellow man?

"Of course such scruples are to be respected, but happily, the Government itself has amply met them. The new army measure expressly says that nothing in that act shall be construed as compelling a person to serve in any of the forces for which it provides, 'Who is a member of any sect whose principles forbid its members to participate in war, and whose religious convictions are against war. But no person so exempted shall be also exempt from service in some other capacity which the President shall declare to be non-combatant.'

"In other words, the farm, the factory, the hospital, the Red Cross, or the Gospel ministry may be chosen as a place where such an one may honorably serve his country in her hour of need. As the President ominously said in his call for enrollment under the act, 'we have been wont to think of armies, but there are no more armies in the earlier sense of them. Entire nations now are armed. It is not an army that we must shape and train for war, it is a nation.' And so doubtless must it be henceforth until Jesus comes."

"Nation shall rise against nation."

The Solemn Hour

The fact that this great nation, like a mighty giant aroused from slumber is awakening to the necessity of putting its entire forces under the control of the President to be used for the prosecution of war

ought to have a sobering effect upon all who can understand even in a measure what it means.

To the Christian who reads the onward march of world events in the light of the "Prophetic Word," the present crisis has a solemn message. The inclination to settle down and make things comfortable for ourselves here has directed very much of Christian effort into a wrong channel. The importance of things seen and temporal has overshadowed the unseen and eternal. "The Blessed Hope" of the personal return of our Lord Jesus Christ has had but little transforming power, because of the satisfaction found in the enjoyment of the good things of this life. And now, in the midst of conditions which must try the faith of the Christian to the utmost, we are face to face with the humiliating fact that many of those, who know much of the teaching of the Scriptures relating to the purpose of God for this present time, instead of striving together for the faith of the Gospel, are striving against each other over matters which are not of vital importance to individual life and godliness, or to Assembly work and testimony. As the darkness deepens and difficulties increase, may God, for Christ's sake, give us such a sense of our individual indebtedness to the abounding grace which has saved us from an eternity of misery to an eternity of blessedness with our Lord Jesus Christ in heaven, that we shall be filled with love to all the children of God, and ready to receive all such who are clean in life and sound in doctrine, apart from the question of difference of judgment concerning matters relating to local Assembly order.

GLEAMS of LIGHT from the BOOK of GENESIS

by R. McMurdo

Chapter Forty-nine

"And Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the last days."

In the web of life, the warp and woof of Divine decrees and human actions are interwoven on the loom of experience in such a mysterious manner that it is impossible to know, within the limits of a few years, what will be the final results of even one short life. But, as we read through this chapter, it is like looking into a mirror in which we can see revealed the secret causes of the success or failure of ourselves or others.

We learn here how inherited abilities and opportunities, which

ought to enrich the possessor with an abundance of accumulated wealth, may be squandered through folly and excess, leaving nothing but a heritage of shame for those who come after.

On the other hand, we learn how privation and adversity may become the means of developing the inward graces of faith and purity which in the end bring one who seemed to be in obscurity into a place of honor and everlasting remembrance.

Jacob was the last link in the patriarchal chain: from his hand the torch of testimony passed on to the nation to which his sons gave birth. The prophetic words, spoken by the dying father to his sons, had regard to them not only as individuals, but also to the tribes which bear their names.

There are mysteries connected with the transmission of the characters or qualities of parents to their offspring which lie beyond the range of our knowledge in this life. That is one reason why there can be no final judgment here. God, who knoweth all things, alone is able to render each one according to the deeds done in the body, whether they be good or bad.

Sin Uncovered

"Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excell; because thou wentest up to thy father's bed; then defilest thou it; he went up to my couch." "Excellency of dignity" and "excellency of power" are great qualities which should have secured for Jacob's first-born son a place of honor in the history of the family and the nation but, like a second Esau, he sold his birthright and covered his name with disgrace.

A water-like character, such as Reuben's, has been the cause of failure in the life of many a gifted man. The whole course of Christian testimony is strewn with the wreckage of those who, for lack of stability, have fallen under the power of some strong temptation. Knowing this, let us take heed to the words of Paul to Timothy: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus."

Brothers in Crime

"Simeon and Levi are brethren." They sinned together, and here they share alike in the condemnation and judgment which Jacob pronounced upon them. Jacob's last words concerning them were "Cursed be their anger for it was fierce; and their wrath for it was cruel: I will divide them in Jacob and scatter them in Israel." In this

case, grace made a difference: Moses and Aaron were of the tribe of Levi, and when God made choice of a tribe "to stand before the Lord, to minister unto him, and to bless in His name," He called the tribe of Levi. In the day of national failure, when Aaron made the golden calf, "Then Moses stood in the gate of the camp and said, Who is on the Lord's side? let him come unto me, And all the sons of Levi gathered themselves together unto him." Phinehas, the son of Aaron, also earned for himself and his seed "an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel." On the other hand, we notice that "a prince of a chief house among the Simeonites" was foremost in the sin, when Israel joined himself to Baal-peor, when "Balaam taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." In the blessings of Moses (Deut. 33) Levi has a large share, whereas Simeon is never mentioned.

In the field of nature, inherited tendencies operate powerfully in a sinful downward direction: but grace can raise the fallen, and turn the disabilities of a dishonorable parentage into an occasion for the display of the transforming power of the Gospel of God.

The Royal Line

"For it is evident that our Lord sprang out of Judah" (Heb. 7:14). These words give us a New Testament confirmation of the prophetic blessing which the dying patriarch pronounced upon the son who, above all others, has been crowned with royal honors. Judah led the march through the wilderness, and became the law-giver in the land. David the king was of the tribe of Judah, and the sceptre remained with Judah until "Shiloh" came. Whatever difficulty there may have been regarding the meaning of "Shiloh" as used by Jacob, we know now that Christ is the one unto whom "shall the gathering of the people be."

We read, in verse 9 of this chapter, "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion; who shall rouse him up." Then in Rev. 5:5 we read, "And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." In the light of these two scriptures we are left in no doubt as to who the Royal Person is who shall yet rule and reign in righteousness and peace.

AFTER DEATH---WHAT?

An Address Delivered by Alfred Mace in Australia

Read Hebrews, Chap. IX, Verses 27, 28

PART I

This afternoon I would like to bring before you the utter impossibility of any genuine child of God ever coming into judgment. Every man's work shall be made manifest, every child of God shall appear before the Judgment Seat of Christ; but no genuine Christian—by that word I mean any one born of God—will come into judgment. If that statement seems contradictory, let me say for the benefit of any atheists, sceptics or doubters who are present this afternoon, that there are no contradictions in the Bible. This Book is transparent clearness; it is consistent from cover to cover; it came from God Himself from first to last. But the Bible is a book that needs reading microscopically; the closer it is, examined, the more wonderful are the treasures revealed. Too often our loose way of speaking brings God's Word into disrepute.

Now, in the verses just read are two small words we call "correlatives"—"as" and "so." "As it is appointed unto men once to die . . . so Christ was once offered to bear the sins of many." It has been appointed by God that men must die. This does not mean the second death; it means the actual physical death of the body. It is God's governmental visitation to man in this world on account of sin. "The wages of sin is death." But after death—what? Another chance? No, sir. After death, cessation of existence? Certainly not. We do not read:

"After death, another chance."

"After death, the preaching."

"After death, annihilation."

But—

"AFTER DEATH, THE JUDGMENT."

Death and judgment are before the unconverted man. You may try to whistle it off, talk it off, laugh it off, but it is there, my friend. Who can deny Death? Who can weed out the graveyards, the mausoleums, the cemeteries in all their ghastly panoply? And after death, the judgment! Never mind what your preacher says: GOD says, "After death, the judgment."

But mark that grand correlative—"So Christ was once offered to

bear the sins of many." Death and judgment were our portion by nature, so Christ upon the Cross took them both. Man dies first, and is judged afterwards; Christ was judged first, and died afterwards. Sinner, you may never hear me again; if you die in your sins, you will be damned as sure as you sit there. No modern interpretation, no philosophical method can efface that. Turn your eyes to Calvary's Cross, see that Blessed One drink the cup of Divine judgment, see wave after wave pass over Him; stroke after stroke fall upon Him; see the clouds of God's righteous wrath envelope Him—and hear Him say—"It is finished." He drank the bitter cup; He exhausted the dread judgment first and died afterwards, saying, "Father, into Thy hands I commend my Spirit."

We have here what is called Substitution. Christ is an available substitute for every man and woman on earth; but He is an actual substitute only for those who believe upon Him—for the "many." Have you become interested in that word, "many," my friend? Can you sing—

"He bore on the tree the sentence for me,
And now both the Surety and sinner go free"?

He died for my sins; He satisfied God on my behalf; and now my sins, like a dark pestilential cloud, are gone for ever. We read in 1st John that "He is the propitiation for our sins." That means that God has been satisfied with the work of Christ, and now offers salvation to all. But, scoffer, you won't have it; unbeliever, you won't have it; worldling, you won't have it. Listen: the moment you take it you are inside the word "many"; Christ has become your actual substitute. Man of the world, have you trusted Christ? Pleasure-hunter, baptised communicant, preacher, Sunday School teacher, have you trusted Christ?

I ask you to observe the last portion of that 28th verse—"Unto them that look for Him will He appear the second time without sin unto salvation." Brethren, get on your tip-toes here; gird your loins; stretch your neck; open wide your eyes. We are not looking for death and judgment; we are looking for the Lord Himself! The first time He came He took our sins away; the next time He comes He will take ourselves away. Are you ready? Boy, girl, youth, maiden, man, woman, are you ready? The gathering shout may come before we meet tonight, and on lightning wings we who are His shall be caught up to meet Him in the air. "Without sin" means that He will not come in connection with that question. The first time He came, it was

in connection with sin—"In that He died, He died unto sin once." He will appear "without sin unto salvation." You will get your full salvation then, brother. Don't think you have full salvation now; your soul is saved, but what of your body—what about rheumatism? When He comes, you will get salvation—spirit, soul and body. We get further light on this salvation from the 25th verse of the 7th chapter of Hebrews:

"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

This verse is not for you, sinner. You must not steal it from us; there are plenty of verses for you in the Bible. I do not read—"Seeing He died to make intercession for us." Christ does not make intercession for sinners; that is for His people. Brother, thy blessed Lord is on high today, interceding for thee, and by His priestly intercession thou art kept day by day, hour by hour, moment by moment, right on to the end. The reason why I am sure to be in the glory is because the priesthood of Christ cannot fail.

(End of Part I—Part II will appear next month.)

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BY A MAN IN THE TRENCHES

(A 12-page Booklet, printed on good stiff paper, vest pocket size.)

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BETTER THAN WINE

By Roy E. Rapsch

In the opening verses of the "Song of Songs" we have these words: "Let him kiss me with the kisses of his mouth, for thy love is better than wine."

This was part of the song of the virgins as they vied with each other in singing of their delight at being the object of the attention of such a prince as Solomon. But what is this love when compared with the love of Christ. His love is beyond telling, it was manifested in that "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (2 Cor 3:9)

It is the love of Him "Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." (Phil. 2:68.)

Well may we say now, "Thy love is better than wine." We are bought with His precious blood. We have the Person of our Lord to fill our heart, and we no longer need the wine of fleshly exercise to stir up the semblance of worship (true worship is ever the voluntary uplifting of the heart in loving adoration and praise); thus we ever find that when the love of our Lord Jesus Christ is realized and He is our joy and desire, praise and worship spring up within our heart and overflow in grateful praise.

"Dwelling in Love"

"Continue ye in my love." (John 13:9.) These words are sometimes translated: "Dwell ye in my love." His love should be our abiding place, the element in which we live. Besides the love of the Bridegroom we have the love of the Father. Paul wrote to those saints at Thessalonica who were suffering at the hands of their countrymen (1 Thess. 2:4); disturbed by those bringing in false doctrine (2 Thess. 2:2); distressed by those who were "walking disorderly"; to those saints he wrote back, "And the Lord direct your hearts into the love of God." 2 Thess. 3:5.

"God's love is the immutable fact of life; not our love to God, but His passion for us. And to turn our backs upon the objective Ocean

of Love, to be engrossed with the subjective drop in our cold hearts, is surely to jeopardise joy. His objective love is an ocean, and our subjective capacity is a drop. And Paul's call is to look off to the boundless and soundless ocean. Not to look in at the dreary drop!"
—Dan Crawford.

That is what we need, more and more, in these days of darkness, trial and distress. Psalm 91 reads: "He that dwelleth in the secret place of the Most High shall abide" (or, as some one so beautifully paraphrases it "shall pass the night under the shadow of the Almighty. * * * Because Thou has made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.")

Our Comfort

"He that dwelleth in the secret place of the Most High"—"Dwell ye in My love"; may we not, without violence to the Word, connect them up and draw from them a word for our comfort and edification? "There shall no evil befall thee, neither shall any plague come nigh thy dwelling"—with the Lord Jesus Christ Himself and His love as our "habitation," our "dwelling," can any "evil" or "plague" come nigh our abode? What effect can circumstances, however trying, have upon us while we "pass the night" there? Look at the picture in Acts 16: Paul and Silas, beaten with many stripes, cast into the inner prison, their feet made fast in stocks—the Lord their Habitation—and we find them praying and singing praises to God at midnight! And there is added: "And the prisoners heard them." What a testimony!

Just another thought, as the Bride again sings: "The voice of my Beloved." (Cant. 2:8.) The Voice which spake, and worlds came into being; the Voice which spake, and the winds and the waves obeyed; the Voice which spake and the dead came forth, now speaks in accents of loving entreaty: "Rise up, My love, My fair one, and come away." And oh, how she is stirred by the sound of that Voice: "I will rise now * * * I will seek Him whom my soul loveth. * * It was but a little that I passed from them, but I found Him whom my soul loveth."

And can we not hear that Voice of love, pleading today, calling to discipleship: "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Matt. 16:24); and calling to separation: "Wherefore come out from among them, and be ye separate" (2 Cor. 6:17)? And soon shall we hear that Voice calling us to glory, "and the dead in Christ shall rise first; then we which are alive.

and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16-17).

While we await that glad day, may we, His blood-bought Bride, in loving obedience, list to His call to "come away," and, dwelling in His love, prove that it is "better than wine"; and may our hearts be stirred to send the cry of the Bride: "Make haste, my Beloved; and be Thou like to a roe or a young hart upon the mountain of spices" (Cant. 8:14). "Even so, come, Lord Jesus" (Rev. 22:20).

"THE LORD WILL GIVE YOU GRACE AND GLORY"

Psalm 84:11

J. ROACH, Hamilton, Canada

Could a short sentence of seven words be more comprehensive, embracing and guaranteeing as it does, supply for the believer through time, and the assurance of his eternal bliss?

1 Tim. 4:8, "Godliness (God fearingness) is profitable unto all things, having promise of the life that now is and of that which is to come," might be called a paraphrase of these words.

In Romans 8:30 we read, "Whom He justified, them He also glorified," and our Lord's desire and intention for His people shown us in John 17:20-24, will assuredly be fulfilled. Some will say, if we claim these truths as our own, "Oh, but you are presumptuous"; we answer, "It is the person who takes God at His word, and not the doubter who most glorifies Him." The Psalmist was blessedly presumptuous when he exclaimed, "Thou shalt guide me with Thy counsel, and afterwards receive me to glory."

The two-fold assurance of all sufficient grace for the present, and glory the ultimate goal, is presented to us in the Scriptures very frequently, and in these days of trial and suffering so wide-spread and so intense, God's children will be wise to make more and more of this blessed antidote and only sovereign remedy. In the terrible strain and stress, which in these perplexing days is so sorely trying to the faith of multitudes of God's dear children, how good it is to remember that our God never ceases to be "the God of all grace," and to have the precious promises and assurances of His sure, unchanging word to rest upon, yea, and Himself as our refuge and strength.

After the solemn admonitions we are called upon to take heed to in the previous verses, what a solace is ever to be found in 1 Cor. 10:13,

"God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation make a way of escape that ye may be able to bear it." I am told that the force of this in the original, is, "Will make a hole in the wall." That is a consolation indeed for every saint who at some time or other will be almost certain to find himself "up against it," as we say. "Good for us" if we can remember this when sorely tried, and not make our case worse by beating ourselves against that insurmountable wall of trial which may be confronting us. Like Job, we may be inclined to exclaim that we are "hedgēd in by suffering and sorrow"; But a hedge is not so expressive of difficulty, as to be held up by a wall, too high to scale, and too solid to break through. If we will only trustingly leave it to our all-wise Saviour, He will be sure to make the opening at the right place and time. "Oh, this grievous thorn in the flesh," groaned Paul, and after twice beseeching the Lord to remove it, 'tis still there, but the third time, lo a hole in the wall appears; grace triumphs and prayer is turned to praise. Paul is through; we listen, and on the other side, we hear him singing, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9-10). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). No wonder that the Apostle who triumphed as He did through grace, should invariably begin his epistles with the words, "Grace be unto you."

Oh, Paul, thou wondrous example to the flock, who could thus glory, bearing in the body as thou didst, "The marks of the Lord Jesus"! Marks from stoning, almost to the death! from thrice beating with rods! from those hundred and ninety-five stripes laid on thee by the Jews! and from stripes received in that Philippian jail, which; had they not drawn blood, would not have called for washing! Surely the grace which enabled thee to sing praises under such suffering, is all-sufficient grace.

Concerning our greatest example, the Lord Himself, we read that remarkable verse, Heb. 2:10: "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of our salvation, perfect through suffering." The verses on to the end of the chapter are very striking, and most comforting.

The great enemy of souls is ever seeking to destroy or mar the testimony of God's servants, and if we are not watchful he will get

an advantage over us by means of the special and heavy trials we may be called upon to bear.

We are apt to be so self-centered that we often overlook the great main purpose of trial, viz., the glory of God. In 1 Peter 2:7, we read, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." The result obtained by refining is not the extracting of the precious metal for its own sake, but the real object is attained when it serves or adorns the person of its owner. Even so shall it be "When He cometh to make up His jewels" (Mal. 3:17). In this chapter there is mention of much refining by our coming Lord. As the most precious metals are subject to the severest process of refining, so it has often been the case that the brightest saints have been the greatest and the longest sufferers.

There are also, doubtless, many subjects of saving grace, who have been dragged down by the world to a very low plane of spirituality, not to say carnality, to whom the gracious message through Hosea is coming with great force today, through affliction it may be, "I will heal their backsliding; I will love them freely" (Hosea 14:4), and to all who have ears to hear comes also loudly the message of our soon coming Lord in Rev. 3:14-22.

Let us be encouraged, brethren, and comforted, when next we may find ourselves held up by another wall of trial, and remember to look out through the eye of faith, and we will see writ large upon its face, EBENEZER, and looking steadfastly, see written in letters of gold across the horizon beyond, GRACE and GLORY.

Thou, gracious Lord, who grace doth freely give;

To those who in abounding sin are found,

Wilt give to those, to sin who've died, but in Thee live,

"More grace," "Grace multiplied," with glory to be crowned.

There are three ministries: 1—Man-made ministers, they are among the sects; 2—God-made ministers, these profit; 3—Self-made ministers, they are found principally among those termed Brethren—they are the most intolerable of all.—Donald Ross, in the "Barley Cake."

room going all the time. Men work, sleep, eat and drink with no thought for their souls' salvation. Her great desire is that some one might be led to visit that place with the Gospel. We mention this for prayer that if it please God the desire of her heart may be granted and the way opened for some one to go there with the Gospel.

CANADA

Toronto; Maranatha Hall.—Our brother, J. M. Carnie, was with us for a week-end on the way to the Northwest. His ministry was enjoyed. Bible and Missionary Study Class is to be held in Maranatha Hall, September 1, 2, and 3, Particulars later. * * **London, Ont.**—Mr. Chas. Innes conducted ten days' meetings here with good interest. The attendance was very encouraging. * * **Foxmead, Ont.**—The Annual Conference was held here for two days, July 1 and 2, and was largely attended by Christians from neighboring Assemblies. The Word was ministered by Mr. Richard Irving, Mr. Charles Innes, Mr. Samuel Taylor, Mr. Crombie, Mr. I. Benner, Mr. J. Orton and Mr. H. W. Smith. Mr. Irving gave a short account of his trip to the West Indies. Mr. Chas. Innes had meetings after the Conference. * * **Orillia, Ont.**—Mr. J. G. Hill had a few meetings here recently which were helpful. Mr. I. W. Benner has returned home after spending several weeks in the Maple Lake region, holding meetings where he saw a few saved. He is preparing for work in the Gospel Motor Car which will be worked this season in and around Toronto. * * **Tent work.**—Mr. Sam Taylor has pitched his tent in New Liscard. Mr. Harold Jones in Bancroft. Mr. John Gilchrist and Wm. Gibson expect to work tent in Tiffin, near Peterboro. * **Winnipeg, Man.**—Mr. A. N. O'Brien had a few meetings here on his way west. He preached in Ebenezer Hall, Elmwood, and in the hall at St. James. Meetings very hearty. Mr. John M. Carnie arrived for meetings in the city. * * **Minnetonas, Man.**—The Annual Conference held here was the largest yet. Mr. A. N. O'Brien, Mr. F. May, Mr. J. Hogg, and Mr. Stinton ministered the Word and Mr. Morton helped in the care of all the temporal arrangements. Mr. May and Mr. Morton went on to Moosomin, Sask., for special meetings. * * **Saskatoon, Sask.; Hebron Hall.**—The Assembly here continues to prosper. Mr. O'Brien had a week's meetings. A conference has been arranged at Vermillion, Alberta, July 14-16. Vermillion is 130 miles east of Edmonton. Mr. O'Brien, Mr. Stephenson of Edmonton, and Mr. Stinton were expected. Calgary, and Berry Creek will be visited later on, D. V.

Missionary Tour by Mr. Richard Irving of Kingston, Canada.—Mr. Irving says: "I called at the following places—Bermuda, Barbados, St. Vincent, the Island of Bequai, Grenada, Port of Spain. In all places I was accorded by the missionaries the heartiest possible welcome and thankful appreciation for my visit; at some places I was congratulated as being the first visitor outside the missionary staff to attempt any service in their field. This was true of St. Vincent and Grenada. One missionary expressed surprise that some of the Christian business men did not make a visit to the West Indies during winter months, calling upon workers; such a visit, he said, would be a great cheer to the lonely missionary. Who is prepared to relieve workers and enter open doors in the West Indies, not only in the Islands visited, but in others untouched, such as St. Kitts, Antigua, Dominica, and St. Lucia, besides many others, including Jamaica with nearly a million population? The difficulties of language and age do not bar the way. Assemblies in United States and Canada should feel a special responsibility towards these Islands and the Bahamas owing to proximity.

FOREIGN

Mr. A. C. Peterkin, writing from Argentine, says: "The work here goes forward encouragingly, and the Lord is blessing the Gospel which is being preached week after week in the four halls in and around the city. Last night at the prayer meetings, two men who had been attending the meetings, one of them for over a year, stood up and confessed having received the Saviour. During the past months there has been several such cases, which continue to follow on and give evidence of conversion. On May 25 four persons confessed their faith by going down in the waters of baptism, and there are others who hope soon to follow. Mr. Wm. Payne is with us for a few weeks, having returned from a long trip in the north of the republic, where he has had times of blessing." His address is: A. C. Peterkin, Blvd. Garzman 139, Cordoba, Argentine.

Prestwick, Scotland— Mr. Alex Marshall expected to begin tent work at Glenburn, a new mining village, not far from Prestwick. He says there is not much tent work being carried on this summer. He had eight days with Mr. Wm. McKenzie at Cullen, Banffshire. Five or six professed.

WITH CHRIST

Mrs. Robert White, who for the last thirty years has been associated with the Assembly at Marchmount, Ont., was called home on July 8. Her testimony was bright to the end. The funeral service was conducted by Mr. Richard Irving, an old friend of the family.

Miss Helen Ross, oldest daughter of Mr. and Mrs. C. W. Ross of Kansas City, Mo., passed away on the morning of June 29, after an illness of nine weeks. She was saved in 1905, while on the excursion boat, Christopher Columbus, going from Chicago to Milwaukee.



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