

THE ARMOUR OF LIGHT



LET US PUT ON
THE
ARMOUR OF LIGHT

ROMANS XII:13

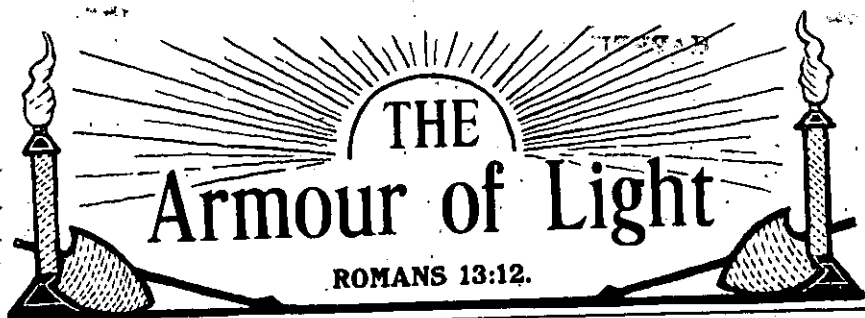
**A MONTHLY MAGAZINE FOR
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IAN FELLOWSHIP AND TESTIMONY.**

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HAPPENINGS IN THE LORD'S WORK UNITED STATES

New York and District.—August 13. First tidings reached New York of the loss by striking a mine of the steamer City of Athens. On this ship Jennie Watson of Tenafly, Anna Hartley of Buffalo, W. H. Hornby, wife and child, of New Bedford, and Douglas Hume of Ottawa, sailed on their way to missionary fields in Central Africa. They are safe at Cape Town, but lost baggage and supplies. Gifts of money may be sent to "Voices from the Vineyard" (Richard J. MacLachlan, 100 Sherman place, Jersey City, N. J.); gifts of goods to Richard Hill, 393 Third St., Brooklyn, who has volunteered to look after packing and shipping. * * **Thomas Baird** is spending busy days among the soldiers at **Ft. Hancock**, Sandy Hook, N. J. Assisted by **Asa Moore** and some of the converted enlisted men. More cases press for attention than they can handle. * * **William Dunning** spent a week at **Conference** at Kaufmann, near Chambersburg, Pa.; had several meetings at Chicago, Ill.; returned to New York and resumed work among soldiers at Ft. Slocum with great encouragement. Mr. Dunning has vast opportunities for personal work, especially when accompanying hundreds of men at a time on the transports. * * Gifts may be sent for Sandy Hook, to H. N. Wadham, Tenafly, N. J., for Ft. Slocum to O. C. Rixson, New Rochelle, N. Y. Christians in the Assemblies should not forget the Lord's servants who are prevented from visiting freely because busy with the most pressing and important work among the soldiers at the forts. * * **A. E. Ainslee** began gospel tent meetings at North 9th street and Fairview avenue, **Paterson**. Attendance very encouraging, tent too small to hold audience. Children's meeting last Friday night about 800; Sunday meetings about 500-600, week nights average 300-400. Special prayer desired for guidance and blessing; many earnest religious people, but not converted. * * **Allan Smith** visited Bronx, 125th street, Newark, Brooklyn, Jersey City, Kearny, East Orange, Bayonne, Richmond Hill, Palisades Park, telling of the need and opportunity in **Paraguay**; went to Boston; sails for South America about September 4. * * **M. C. Taylor** of **Morocco**, visited Philadelphia, Bayonne, Newark, Palisades Park, Jersey City Heights. Temporary address, care R. J. MacLachlan, 100 Sherman place, Jersey City. * * August 19. **W. J. McClure** visited Richmond Hill; 134th street; 125th street. * * **James George Hill** is concluding a visit of several weeks at Hamilton, Ontario, Canada. Has visited also Rochester, Toronto, Orillia. * * Tenafly and Maplewood Christians are preparing to send leather covered Testaments stamped with individual name of soldier, to each man from their town in military, Naval, or Red Cross service. * * **Missionary Training School Library**. D. T. Bass, who himself will make the first contribution, suggests that unused books on biblical subjects in the homes of Christians, if sent to the Training School, would form the nucleus of a library for the students. Richard Hill approves of the suggestion and will be glad to receive books sent to the School. * * September 15. **Fall Term** begins at



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EDITORIAL NOTES

A Sure Refuge

"Be merciful unto me O God, be merciful unto me: for my soul trusteth in thee. Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." (Ps. 57:1.) As we read through this Psalm, we learn how calmly David met the hardships of the changed conditions as he fled from the face of Saul and sought the shelter of the cave.

The Day of Trial

Calamities are only passing clouds, but they discover the true character of those affected. In the day of distress, Saul was unmasked; he had no faith, and no helper in God, so he turned to the witch and sought a message from the dead. (I Sam. 28:7.) In the day of easy profession, there are doubtless many who pass for Christians who have never really trusted Christ. So, when the day of trial comes, instead of saying like David, "In the shadow of thy wings will I make my refuge until these calamities be overpast," they sink down in despair or join the ranks of open infidelity.

False Lights

The course of faith marked out on the chart of time gives full warning of many dangers which the Christian must encounter, but in these last days there is the additional peril of false teaching which appears, like the gleams of a friendly lighthouse, to guide the mariner

into a safe harbor, but in reality is the fire of destruction kindled by the enemy to lure the souls of men on to the rocks of eternal perdition. The great bulk of church-going people do not study the Bible for themselves; they leave that to the "Minister" and look to him to give them the truth as he has found it in the Word of God. There are faithful men, worthy of all honor who "labor in the Word and doctrine," directing the hearts and minds of multitudes in the way of truth and righteousness," but there are others who, while they claim to be "ministers of righteousness," are using their abilities and opportunities to turn men and women away from the truth to fables.

An Example

In the "St. Louis Republic" of August 26th, there is a long article by the Pastor of Shaw Avenue Methodist Episcopal Church, South, entitled "The Church fails to meet the need of Great War." The Pastor has been on a visit to Europe and gives a vivid description of conditions as he found them there, conditions which prove how worthless are the formalities of a lifeless religion which consists mainly in the empty performance of a humanly ordained priestly class. Being a "Dr. of Letters," the Pastor tells his story in a very attractive and forceful manner, but when he sets about to inform his readers on matters relating to the Word of God and prayer, the cloven foot appears. He says, "The world will not much longer respect the ancient system of orthodoxy founded on verbal inspiration and literal interpretation. Along this line I have been interested in observing a superficial type of theology which we find in certain places in America called "premillenarianism." Its fundamental element is that the world is going to hell and must continue to do so until it gets so bad that Christ will return in the body and establish himself as ruler. This theory arises from applying literalism mistakenly to the apocalyptic literature of the Bible. It throws upon God the responsibility for the evils of the social order, and it gives its adherents an incentive to hasten the trend of the world hellward instead of attempting to purify the social order."

According to Scripture

We agree with the learned Doctor when he says that "the world will not much longer respect the ancient system of orthodoxy founded on verbal inspiration and literal interpretation." This is just in line with what the Spirit of God has foretold in II Timothy 4:3-4: "For the

time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." It is really very condescending on the part of this learned Methodist Episcopal Doctor to tell the public about his observation of this "superficial type of theology," which he has been "interested in observing" and which he finds "in certain places in America." If the Doctor was not so theologically blind he might easily find what he calls a "superficial type of theology" in the New Testament as well as in America and England. Over a hundred years ago Toplady wrote: "I am one of those old fashioned people who believe the doctrine of the millennium and that there will be two distinct resurrections of the dead: first, of the just; secondly, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the just. In this glorious interval of one thousand years, Christ, I apprehend, will reign in person over the kingdom of the just." Toplady may have been a man of "superficial theology" but he wrote

"Rock of ages cleft for me,
 Let me hide myself in Thee,
 Let the water and the blood
 From thy bleeding side which flowed
 Be of sin the double cure,
 Cleanse me from its guilt and power."

This proves that he had the right kind of theology, i. e., Salvation through the atoning sacrifice of the cross of Calvary.

Another Witness

Horatius Bonar, a minister of the Church of Scotland, says: "The early Christians were ever on the eager watch to hail His advent. It was the resting place of their hopes, the strength of their joy. They allowed no object to intervene between them and their Lord's appearing; they were ever looking for it, as if all between it and them were a dreary rugged waste. As in a night of clouds, when no small tempest lies upon his vessel, the seaman's eye is ever on the outlook for the star of the morning. So were their anxious eyes, amid tribulation and darkness ever watching for the appearing of "the bright and morning star."

According to the testimony of the St. Louis Doctor, Bonar's theology was "superficial" but he gave to the world words which to this day lift the hearts of multitudes of believing men and women in every land in praise to God as they sing:

"I heard the voice of Jesus say,
Come unto me and rest.
Lay down thou weary one, lay down
Thy head upon my breast."

The truth of the personal, premillennial coming of Christ is so clearly unfolded in the New Testament, and so perfectly in harmony with the prophecies of the Old, and so comforting and inspiring to the Christian in service and in suffering, that it seems almost incomprehensible that it should be spoken against and opposed by those who love the Lord and honor His Word.

Stones for Bread

The St. Louis preacher says further "The theory of prayer and the old doctrine of verbal and plenary inspiration with its attendant theory of literal interpretation, must be replaced by the dynamic and personal theory, which insists that all inspiration is personal in its source and that the inspiration of the Bible consists in its ability to inspire men." If this last sentence were true then it would be reasonable to expect that men thus inspired would continue to write Epistles just as Paul and other inspired men wrote in their time. But as no such epistles have ever been written, we must conclude that the Apostle John was the last inspired writer, and he wrote, "For I testify unto every man that heareth the words of the prophecy of this book; if any man shall add unto these things God shall add unto him the plagues that are written in this book." (Rev. 22:18.) None but fools would despise learning, but the "modern scholarship" which leads men to deny the verbal and plenary inspiration of the Scriptures is a weapon which Satan is using to undermine the foundation of Christianity.

The Light of Men

"Christ is the brightness of the Father's glory. He embodies as in one constellation, every Divine perfection. He shines in the mid-day splendor of Jehovah's attributes. That time is the brightest time in which the Lord is nearest. That page is the brightest page in which most of Christ is found. That life is the brightest life in which most of Christ is seen. Light is lovely. Beauty cannot live without it; exclude it, and every charm would hang a blighted head; the sun would fade and color be extinct. Such is Christ, who is God and man. He decks all on whom His beams descend. He beautifies the meek with salvation."

GLEAMS of LIGHT from the BOOK of GENESISby **R. McMurdo****Chapter Fifty**

What a contrast is presented when we compare the last chapter of this book with the first chapter. There light, life, and fruitfulness filled the scene upon which God looked with satisfaction and saw nothing but good. Here sin and death darken the page, and sorrow and weeping fill up the measure of human experience. "The glory of creature perfection has faded away, "and the whole world lieth in wickedness." Joseph is the central figure here. He is the star which sheds abroad the light of hope amid the darkness and directs the eye of faith to a future full of promise of the coming deliverance. Joseph had long walked with God and proved His delivering power in the day of distress. So, while he weeps over the death of his father, faith carries him forward to other times and events connected with the welfare of his people.

At the time when the events recorded in this chapter took place Egypt was the foremost nation on earth and Pharaoh the greatest king, but Joseph was the true ruler. "He made him lord of his house, and ruler of all his substance, to bind his princes at his pleasure; and teach his senators wisdom." (Ps. 105:21-22.)

Sold in the market as a slave, cast into prison as an imposter, he never faltered in his faith, nor failed in his conduct and at last he reaped a full reward in honor and blessing as ruler of all Egypt.

The great regard he had for his father and the gracious manner in which he dealt with his brethren mark him off as a bright witness and clear type of our blessed Lord who shall yet be manifested as the rightful ruler over all the earth.

Dark Memories

Joseph's brethren were ill at ease in spite of all the kindness they had received at his hand. They evidently judged him to be such as they were themselves. They did not fully appreciate the nobility of character and purity of motive which dwelt in the bosom of the one they had wronged so grievously.

It is difficult for the human heart to appreciate pure grace. We see that here. Joseph's brethren had been freely forgiven and brought into full favor with him, but still they did not trust him wholly. The unbelief of their own hearts marred their peace and filled the future

with dark forebodings of evil. "And when Joseph's brethren saw that their father was dead, they said Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." (verse 15.)

If this were only a scrap of ancient history, we might read it with as little concern as we read the letters on a tombstone, over some unknown grave. Joseph's brethren are dead and gone thousands of years ago, but human hearts are the same today as then, and the same thoughts of unbelief will rise again and again unless the springs of our faith and love are fed continually by communion with our Lord. If they had lived more in Joseph's company they would have known him better and trusted him more. So if we would be saved from that fear which comes through unbelief we must take heed to the words of the Apostle "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7.)

Joseph's Bones

"By faith, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." (Heb. 11:12.) This is the Spirit's confirmation of Joseph's prophetic testimony in the hour of his death. With all his wealth and honor he was a stranger in Egypt. Canaan was the land of promise, and the future home of the chosen race, so to Canaan his thoughts turned. "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." Joseph had lived righteously and he died peacefully in the calm assurance of faith. "So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."

Very soon another Pharaoh arose which knew not Joseph, centuries of bondage and evil treatment came upon the descendants of Jacob, but the coffin with the unburied bones of Joseph was there as a pledge of sure deliverance. Cruel taskmasters might afflict them, unheard of indignities might be heaped upon them, but nothing could quench the fire of hope which burned in the hearts of that elect race. The sacred charge was faithfully kept until at the word of the Lord they marched out of Egypt. "And Moses took the bones of Joseph with him." (Exodus 13:19.)

Can we not see in this a faint shadow of the pledge of our own

deliverance. The bread and the wine of the memorial feast which for nearly two thousand years have been placed on the table, Lord's day after Lord's day, not only renew the remembrance of the sufferings and death of our Lord and Saviour, but also point forward to that glad moment when the deliverance shall come and we shall rise to meet our Lord in the air and go to be forever with Him.

Farewell, Joseph, so noble and true. Rest with thy fathers until the veil which is upon the heart of thy brethren shall be taken away, and "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26.)

A Personal Word

In the mercy of God we have been allowed to go through this Book together. It is a cheer to know that this attempt to gather up and pass on to others a few "Gleams of Light" from this illuminating part of the Word of God has not been altogether in vain. Numbers have kindly written expressing a desire to have the whole in book form. Due notice will be given of this later on. We purpose to take up, for our next series of addresses, "The Tabernacle of Israel." Perhaps it will be better to begin the Tabernacle series with the first number of next year and make a complete set of twelve addresses. This will make it more convenient for those who wish to keep the set together.

NOTES ON COLOSSIANS

by A. N. O'Brien

Chapter 1:1-4

Paul writes as an apostle of Jesus Christ, and therefore with all authority; but he associates with himself Timothy, a brother. His address is to the "saints," which all Christians are; and to "faithful brethren in Christ," which all ought to be. Thus in verses 1 and 2, we get the relation of Christians as brethren emphasized. This is both broader and narrower than any sectarian name or organization; broader, for it takes in all brethren of any or all denominations, as well as those outside of any human system; and narrower because it excludes all who are not really saved, though many such are to be found in every sect. The same is true of all God's names for His people, such as "saints" used in verse 2; "Christians" Acts 11:26 and I Peter 4:16; "Disciples" Acts 20:7; "Children of God," Romans 9:26. In short, man's names all tend toward division, and are proof of cur-

nality. I Cor. 3:4; while God's names all speak of unity, and only those who are going on with God can be content with them. Moreover, none of God's names exalt any man. Neither Moses nor Elias of the old Covenant, Matt. 17:4-5, nor Paul, nor Apollos, nor Cephas of the new, I Cor. 1:10-13, nor Luther, nor Calvin, nor Wesley of more modern times can be named upon Christians without great dishonor to Christ. None of these were crucified for us. I Cor. 1:13.

We are also told that our oneness, our brotherhood, is "in Christ," verse 2. That is, because we are in Him we are brethren. Not because we have similar tastes as men, nor because we see eye to eye in all matters, but because we are in Christ. Everyone who is in Him is thus united to every other, and they should seek to be mutually helpful and careful of each other. Here again sectarianism narrows the view and straightens the affections. How few of God's people go out in heart to all Christians! Is it not generally only to their own party, be that small or large?

He wishes them "grace and peace," verse 2, which are the portion and the proper condition of the people of God. Grace is that which we are to hold fast, Heb. 12:28, Margin, and to have our hearts established with grace, Heb. 13:9. It is the unchangeable favor of God, set upon us without any merits in ourselves and which will never be taken from us. We are His and in His favor forever, and we are each to be examples of that grace forever, Eph. 2:7. The sense of this establishes the heart.

In order to enjoy grace one needs to know his own worthlessness—to have some sense of the ruin sin has wrought within him. It is near the close of Paul's life when he writes of himself as the chief of sinners, I Tim. 1:15, and in verse 14 he speaks of abundant grace of our Lord. We may judge of our spiritual progress by our increasing appreciation of grace.

Peace with God comes by faith in the work of Christ on the cross. Rom. 3:24-25, 5:9 and 5:1. "The peace of God" comes through prayer and thanksgiving, instead of anxiety, Phil. 4:6-7; and the known presence of "the God of peace" by occupation of the mind with what is "pure, honest, of good report," etc., Phil. 4:8-9.

Verses 3 and 4 are an outburst of thanksgiving and of prayer, produced by the news of the faith and love of the Colossians: "Faith in Christ Jesus, and love to all the saints." These go hand in hand,

for faith drinks in of the spirit of Christ who loves every one of His own—even the weakest—or the most self-willed. The love that led Jesus to the cross will never allow Him to give up one who has trusted in Him. "They shall never perish; neither shall any pluck them out of My hand." John 10:28.

"So calm, so safe, so satisfied
The soul that trusts in Thee."

Being assured of salvation and knowing Christ, the heart goes out to all who are His—to all saints. These form "the church of God." Acts 20:28, "The church of the first born," Heb. 12:23, "The church which is His body." Eph. 1:22-23; Col. 1:18. Each member has been purchased by precious blood, is dear to God, dear to Christ, and should be dear to us. Let us then cherish affection for all the saints of God, and seek to help them on as we have opportunity.

HEAVEN, EARTH and HELL!

An Address Delivered in Australia by Alfred Mace

PART I

Read Revelation, Chap. XXI, Verses 4, 6 and 8

I think I am right in saying that these three verses bring before us Heaven, earth and hell. There are but eight verses in the whole Book of God that describe to us Eternity properly speaking. Many people have the idea that Heaven is a place where you sit on the banks of a river playing a harp, and singing hymns day and night. I have seen a picture of it, called "The Plains of Heaven." But that is not according to the Word of God at all. Here is God's description:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Every child of God is on his way to the glory; he has taken his ticket for the Father's house; he is bound for the plains of everlasting life, where the sun never sets, where the evening never comes, where it is one everlasting day. When you arrive there, my brother, God will meet you on the shores of the eternal world—and He has a great big pocket handkerchief! He knows that, more or less, as you passed through this valley of the shadow of death, you have shed some tears. There are big brawny people who have the idea that tears belong to women and children; and are not for strong men. The man who has

never shed a tear in his life is a dry old fossil, whatever else he is. The man who has never wept is consolidated rock—not one drop of moisture in him. The Apostle Paul wept; David wept; Jeremiah said—“O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night.” Our blessed Lord Himself wept. But when we reach the shores of our eternal home, God shall wipe away all tears.

“And there shall be no more death.” Think, if you can, of millions of years rolling along, cycles of ages succeeding one another, the locks of Eternity white with everlasting age, and yet there is no death! Death is stalking about everywhere in our poor world tonight—on the battle field, in the trenches, in the hospitals, in the palace, in the cottage. Death is the one great preacher who unfailingly goes along his itineracies. My dear friend, he is after **you**; sooner than you think, he may call upon you. The death-dew will gather on your brow; the darlings of your heart—your wife, your loved ones—may soon gather round your bed, see you give your last sigh, hear you give your last groan. You think, my friend, that we Christians are a namby-pamby lot—weaklings. I will tell you where we can beat you—when we come face to face with the last enemy, when we face that awful foe who has never been beaten but once. **You** have got to face Death; and he comes with india-rubber heels! You cannot hear his silent tread as he enters your bedroom, feels your pulse, stops your heart-beat. How blessed to know of a land where there is no death!

“March on, happy pilgrim, the land is before you.

And soon its ten thousand delights we shall prove;

Yes, soon we shall walk o’er the hills of bright glory,

And drink the pure joys of the Eden above.

We will go, we will go.”

Every heart-beat brings us nearer, every step takes us nearer, every sunrise and sunset carries us forward to that land where there is no death. The majority of those born into the world die before they are thirty; a soul passes into Eternity every minute—so rapidly do the wheels of Life move! Whether death comes to you in bed or on the battle field, be ready.

“Neither sorrow, nor crying.” In our midst tonight there are sorrows wrapped up in every bosom, more or less. But the cry of sorrow and pain, the cry of poverty, of anguish, of bereavement, shall never enter Heaven. No hospitals, no surgeon’s knife, no operations

there! When you pass through the hospital wards, and hear the groans of the wounded and dying, when you see their looks of anguish, fix your eyes on Eternity and remember the day is coming when you will bid farewell to it all.

What is the reason for that? The reason is that the Son of God came here nineteen hundred years ago and died on Calvary. I know He wept; but His tears, precious as they were, could not save me. My own tears could not save me, although when I saw my lost and undone condition, the tears rained down my cheeks. Your tears will not save you, though it would be blessed indeed if the Holy Ghost were to make you cry out with conviction of sin. Tears cannot meet the righteous claims of God. Three times we read that Jesus wept. He wept at the grave of Lazarus; He wept over Jerusalem; and He wept in the Garden of Gethsemane. But He had to bear my sins in His own body on the tree; He had to bear the pain of God's judgment; He had to drink the bitter cup due to you and me.

"His blood is accepted, the sinner goes free:

That sinner am I, who on Jesus rely.

And come for the pardon God cannot deny."

My hearer, get away from this tent. Get to Calvary, and gaze upon Him who hangs on that middle cross between two thieves. Why does He undergo such untold suffering and agony? That there might be opened to you and to me that bright scene of everlasting glory, where there shall be no more death, neither sorrow nor crying. What is the outcome of that awful suffering, that loneliness—for He was alone, forsaken by His own disciples, deserted by those He loved, forsaken even by God Himself? This is the grand result: Farewell time, sorrow, death. The Lamb is in the midst of the throne yonder, and ten thousand times ten thousands are singing—"Worthy is the Lamb that was slain." O that great anthem, that everlasting chorus, that note of praise which rolls throughout that vast concourse of the redeemed of God!

My hearer, has Christ's death given you life? Have you been healed by His stripes?

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."

And now eternal joy and peace for me! Have you got your ticket for the glory? "Will you go, will you go, to the Eden above?"

THE BOOK OF JUDGES

Practical Lessons by J. Brown, Chicago.

OTHNIEL**Historically Considered**

History abounds with the names of men, who have displayed prowess, evidenced intrepidity, and manifested wonderful endurance on the field of battle, but the historian is usually placed at a disadvantage in not being present on the occasion he seeks to describe, and it happens not infrequently that the veracity of certain statements is questioned. With scriptural history the case is different. The Holy Spirit, Who is omnipresent and omniscient, inspires the writers, and thus insures accuracy in detail, which precludes the possibility of a doubt. It is customary to eulogize ancient and modern heroes, but eulogy being foreign to the purpose of scripture, a brief statement of facts at times must suffice, and thus it is with Othniel. The difficulties he had to overcome, the strategy he adopted, and the duration of the conflict are not made known. In Judges 1-12 we read, "And Caleb said, he that smiteth Kirjath-Sepher, and taketh it, to him will I give Achsah my daughter to wife." And in the following verses we read—Othniel the son of Kenaz took it. Smiting the City would imply the use of the sword, and taking it suggests that grim determination necessary in order to achieve success. That Othniel knew all this, there is no doubt, but he was quite willing to take his life in his hands and forge ahead, so that his objective might be gained. To volunteer for service, capture a City, and incidentally capture the heart and hand of a fair maiden, is a task to which few are equal. By doing this Othniel evidences the qualities of a true warrior, and also the affections of a heart that is intensely human—a combination of rare value. Little wonder that God selects such an one, chap. 3-9, to judge Israel, and to deliver them out of the hand of the first oppressor, Cushan-Rishathaim.

Typically Viewed

Interesting as the historical Othniel may be, the typical aspect of his actions are even more so. His name signifies "The Lion of God," and he is of the tribe of Judah. In this we are reminded of one who is called in Rev. 5:5, "The Lion of the Tribe of Judah." That one, who, with full knowledge of the issues involved, willingly offered Himself not merely to take a City, not merely to deliver a people, but to

gain rightful title to a World by reason of conquest, in the doing of which He secured for Himself the pre-eminence as a Man, Bridegroom, Judge and Deliverer.

Practically Applied

History may afford good reading, and typology occasion deep research, but if our study has no practical bearing on our own lives, all has been in vain. The first practical lesson is suggested by Caleb, who shows a willingness to encourage others. He passed through various vicissitudes previous to the occasion referred to in chap. 1:12, but he is not soured, he has not become narrow, nor is he selfish, but, as his name signifies, he is "whole hearted." Consequently, he gives the best he possesses to encourage defeat of the enemy. In that sunny south-land we see a young man going forth to perform a task set for him. Presumption did not characterize his action, as after events clearly prove but results assuredly bespeak his fitness.

Elder Brethren

The complaint is often heard now-a-days that encouragement on the part of elder brethren is sadly lacking, and where the complaint is justified, it might be advisable to consider Caleb's action in order that emulation of his "whole heartedness" might result. So that tasks might be added without fear of spoiling anyone.

Younger Brethren

On the other hand the young men might study Othniel, and while not seeking to curry favor, do the things that will call forth the admiration of those, who by reason of years are unable to take the forefront of battle. Recognition of service may be lacking here, but the "Recompense of Reward" is assured. Othniel captures Kirjath-Sepher, which means "City of the Book," and immediately it's name is changed to Debir, which signifies "Oracle." We too may capture THE BOOK, and by translating it's principles and precepts into daily life, it shall become the "Oracle," or spoken word—that in which there is LIFE. This involves toil, endurance, and perseverance, and those who would attain such honor must not expect a short cut thereto. Achsah was a worthy companion for Othniel, and the fact that she "moved him" to "ask of her father a field," would indicate a backwardness on his part. Timidity may be a hindrance, but presumption is a positive nuisance, and either may well be dispensed with in the Lord's work. The name

Achsaḥ signifies "Anklet," and may suggest that walk which "adorns the doctrine." Such an one will desire freshness and vigor, and must have "Springs of Water" to render this condition possible. Good were it for young men or young women, if, when seeking a life companion, the spiritual condition were considered at its proper value. Too often the fact that one professes to be saved is deemed sufficient, with the result—the "upper and nether springs"—profound and simple truths—are neither sought nor possessed. And while the life of one may formerly have been faithful, productivity ceases owing to the overshadowing by the one who lacks spirituality. They do not possess a Southland, and so far as they are concerned the "upper and nether springs" do not send forth refreshing streams.

Notes on the Epistle of James

Analytically Considered.

by Geo. B. Edwards

Chapter I—(6) Receiving the Word and Doing It. (Verses 21-25)

(1)—"Wherefore lay apart all filthiness and superfluity of naughtiness."

It is after we have been begotten as children into the family of God, that we are exhorted to "put off," "lay aside," and "lay apart" whatever is contrary to holiness and righteousness, in which "the new man is created. (Eph. 4:24.) The new man by reason of his creation is holy and it is upon this great fact that all exhortation is founded. "PERFECTING holiness in the fear of God," is simply being governed at all times by the instinct of a holy nature, the "divine nature" of which we are partakers. But for the accomplishing of this, we must be free from indulging the "old man" with his "deeds." And, oh, how many many believers are thus hindered in a normal and healthy spiritual growth, because they DO NOT CLEAR THE WAY for the Spirit to bring the word home to them in power and blessing.

(2)—"And receive with meekness the engrafted word, which is able to save your souls."

It is "belief of the truth." (II Thes. 2:13), "the word of truth," which we have just noticed, that secures our salvation. But believing, in gospel language, is always accounted the same as receiving. (John 1:12.) But what saves the soul AT THE BEGINNING of the Christian course, is the same that saves it right through TO THE END. And this is "the engrafted (or implanted) word." The stricken sinner meekly bows before God in true repentance, and

receives His word unto salvation. But that same meekness, and the continued reception of the same word, is here enjoined upon us, as that which must accompany salvation to the very end.

- (3)—“But be ye doers of the word, and not hearers only, deceiving your own selves.”

We are now come to the great theme of this epistle—doing, and not hearing only, working and not believing only. But one fact stands out most prominently, and will save us from much confusion in what follows. **THE WORD OF GOD BY ITS RECEPTION, SAVES THE SOUL, AND NOT THE DOING OF THAT WORD BY US.** Although the two things, as God has linked them together, cannot be separated by us with impunity. For if the sinner is exhorted to “**HEAR and BELIEVE,**” it still remains for the saint to be exhorted to “**HEAR and DO**” the word. (See Deut. 30:: 11-14; also Acts 15:7; Rom. 10:6-13; II Thes. 3:4.) True believers are elect, through sanctification of the Spirit, unto **OBEDIENCE**, as well as sprinkling of the blood of Jesus Christ, and the two things cannot possibly be put asunder. (I Pet. 1:2.)

- (4)—“For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.”

It is always well that we shut our mouths and listen, especially to what **God** has to say. Then to **believe** what we have heard is still more excellent. But to go on our way **doing** what we have believed, is the highest excellence.

- (5)—“For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

The thing was really impressed upon him for the time, but in going his way he **FORGOT**. Other things came in, and he lost the first impression. What then was the real cause of his forgetting? Doubtless, because he was not **DEEPLY** enough impressed. So it is with us oftentimes, we read God's word, or sit under the ministry of God's servants, and yet the impressions we receive are so shallow, that we soon forget and so fail to put into practice what we heard and gave our full consent to. The remedy lies in a **WHOLE-HEARTED DEVOTION** to the word and ways of God.

- (6)—“But whoso looketh into the perfect law of liberty, and continueth therein.”

In this expression we have the way pointed out to power and victory in the Christian life. Perhaps comparatively few believers enjoy their privilege of looking into this perfect law of **LIBERTY**, but it is just this liberty—the being “under grace”—that gives the

power and victory. Doubtless, all of us, at times, have looked into the word of God and found it to us a law of RESTRAINT, and not liberty. We looked into the "glass" and just saw OURSELVES, perhaps what we imagined we OWED to God. We saw the "natural face," but went away, helpless and FORGETFUL. But when we looked upon Another in glory, and were changed from glory to glory by His Spirit, and CONTINUED to look upon Him, then were we looking into this perfect law of liberty, and CONTINUING therein. (II Cor. 3:17-18.)

(7)—"He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Reminding us of the Lord's own words, "Yea rather, BLESSED are they that HEAR the word of God, and KEEP (DO) it." (Luke 11:28.) And again, "If ye know these things," by HEARING them, "HAPPY (BLESSED) are ye if ye DO them." (John 13:17.) Having received the gospel IN POWER and in the Holy Ghost, the word of God must work EFFECTUALLY in those who receive it in truth. (See I Thes. 1:5; 2:13.)

Something Missed Out

There are two Scriptural facts connected with man's relation to God which need to be emphasized at this present time. These are: The necessity of the "new birth," and the certainty of "eternal judgment" for all who die out of Christ.

The question of the new birth is of the greatest importance. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5.) The reason for this is plain for "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." Mere natural men are not Christians no matter how correct their lives may be. When the need of the new birth is ignored, it naturally follows that the doctrine of "eternal judgment" is spurned. The certainty, and eternal continuity of the judgment of the lost was pronounced by the Lord under conditions which connect the tenderness of His heart with the demands of His holiness in a remarkable manner. He said: "Whosoever shall you give a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." (Mark 9:41-44.)

Training School for Missionaries, 393, Third street, Brooklyn. Bulletin with details sent, upon request, by Richard Hill. * * **Chicago, Ill.**—At Austin Gospel Hall, Mr. Edwin Gibbs addressed the Bible Class on two occasions, preached the Gospel on Sunday, 2nd, and also gave an address on Sunday School work on Tuesday, Sept. 4th. He has since gone to New York to complete his medical studies. Mr. Bruce Gilbert (who now devotes his entire time to the Lord's work) addressed the Bible Class and preached the Gospel on the 9th. Captain Barlow gave an interesting account of conditions in the "Philippines," and strongly emphasized the need of experimental Gospel Preachers in that field. He also preached the Gospel on Sunday, the 16th, and ministered the Word on Tuesday, the 18th. Interest and attendance keeps up. The Saturday and Sunday evening street meetings and the "Tract Band" help greatly to advertise the meetings, while continuing to do their own work. * * **Minneapolis, Minn.**—Annual conference was held this year in the Gospel Tent which was pitched in a new part of the city. Meetings were more largely attended this year. Speakers were Mr. John M. Carnie, N. Y., Mr. A. N. O'Brien, Duluth; Dr. Lockwood, Kansas City, Mr. Winsor Chase, Evanston, Ill., Mr. R. McMurdo, Chicago, Mr. C. A. Leonard, Neb, Mr. R. B. McFarlane, Alexandria. Two weeks' meetings were held in the tent previous to the conference, Mr. Rupert O'Brien taking the first week, followed by his father A. N. O'Brien in the second week. Mr. R. McMurdo continued for two weeks after the conference. Four or five professed to accept Christ. A hall has been secured in the vicinity for Sunday School work and Gospel preaching on Sunday nights. Meals were served on the ground by a band of willing helpers and the fellowship all through was very hearty and encouraging. * * **Lyman, Iowa.**—Conference held here was the largest they have ever had. Ministering brethren were Mr. C. W. Ross, Mr. D. Charles and W. J. Miller. Mr. Ross and Mr. Charles continued meetings at Lyman and Mr. Miller went to Kansas. * * **Waterloo, Iowa.**—Annual Conference to be held on Oct. 5th, 6th and 7th, in Gospel Hall, Commercial street, Waterloo. Particulars by circular. * * * **Adrian, Missouri District.**—M. Capp and George Bernard have spent a profitable week with the Christians, ministering the Word and preaching the gospel. Mr. Capp commences meetings in a few days, if the Lord will, in a new place about nine miles from here. * * **Hodge, Missouri.**—C. J. Baker and George Bernard spent Lord's day here, September 16th, and Mr. Bernard has continued nightly ministering the Word to saint and sinner. **Kansas City, Missouri.**—The Assembly here has had the privilege of seeing several baptized and received into fellowship among God's people here, lately.

CANADA

Toronto.—Conference of Missionary Study Class held in Maranathā Hall, September 1st, 2nd and 3rd. Speakers were John Hill, Hoboken, N. J., Richard Hill, Brooklyn, Allan Smith, Paraguay, South America, Dr. Bier, Brantford, Harold Harper, Rochester, Ed. Fairbairn, Buffalo. The attendance was very large, at some sessions there was not even standing room. The ministry was of a character that pre-

sented the claims of the Lord's work in "All the World," as the present mission of the Church. We trust that the result will be seen in an increase of "fellowship in the Gospel" in more liberal giving. Mr. Richard Hill visited various assemblies in Toronto, also Orillia and Hamilton giving account of the Lord's work in the Balkan States. Mr. Allan Smith, Paraguay, visited Buffalo, Hamilton, Brantford and London. Christians were touched as he spoke of the gross sin and power of Rome in Paraguay, out of which the Lord has saved many souls. * * **Brantford.**—Mr. Chas. Innes spent ten days here. The meetings were very encouraging, and a few are exercised as to baptism and meeting in the Lord's name. **Bancroft.**—Brethren Richard Irving and Rowe are here with the tent in North Hasting County. There is good interest and every evidence that the Lord is working among the people. **Mr. Harold Harper** went to **Arkona** from Toronto and had a few meetings with the believers there. He is now at **Petersboro** where a number were saved last spring when he held meetings there. A few have been baptized and there are further signs of blessing. * * **London, Ont.**—Annual Conference will be held on the 7th and 8th of October. Commencing with prayer meeting on Saturday night at 8 o'clock in Gospel Hall. Particulars by circular. Address Rowland Hill, 189 Dundas St., London, Ont. **Vermilion, Alta.**—A conference was held here in July when Brethren A. N. O'Brien, McKellar, of Berry Creek, and Stephenson, of Edmonton, gave suitable ministry. All the saints, most of whom are very young in the faith were edified and comforted. Brother Stephenson stayed and conducted Gospel meetings along with Brother Walter Stinton. The week following they had meetings at Mannville, about fifteen miles west of Vermilion. One woman and her daughter professed during the meetings. Meetings to remember the Lord are held in the town every Lord's day and also at Brother Bruce Wilson's house eight miles out of town. These small gatherings of the Lord's people in the far northwest of Canada are but little known to the busy world, but He who walks in the midst of the churches has His eye upon each gathering, no matter how small, and He will reward whatever has been done for Him. **Vancouver, B. C.**—Mount Pleasant Hall. Mr. John M. Carnie is expected here for special meetings shortly. Six were baptized lately and strangers are coming to the meetings. * * **Kerriemuir, Alta, Canada.**—Bros. Morton and May have been here about seven weeks. Some professed faith in Christ. On Aug. 19th thirteen were baptized. About thirty now gather on Lord's day to remember Him.

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