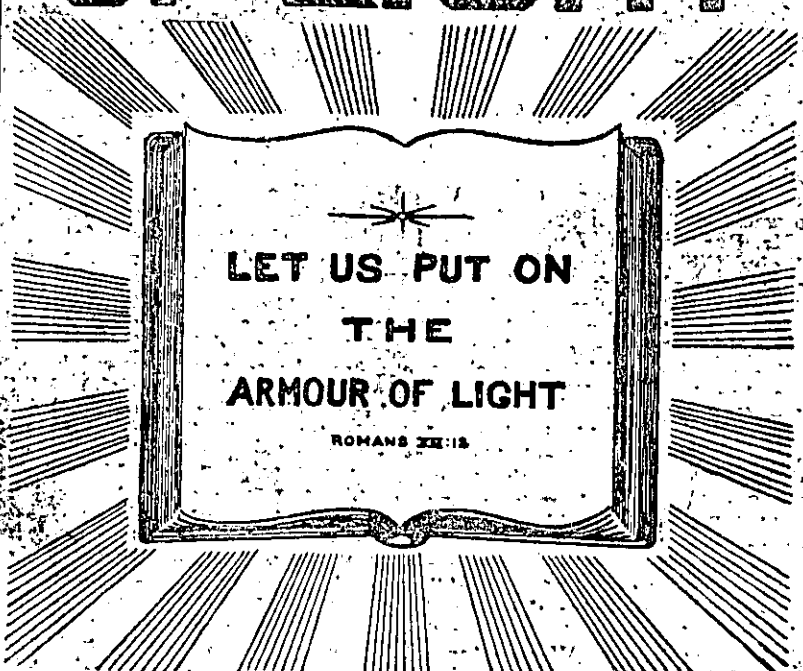


# THE ARMOUR OF LIGHT



LET US PUT ON  
THE  
ARMOUR OF LIGHT

ROMANS XII: 12

A MONTHLY MAGAZINE FOR  
THE FURTHERANCE OF CHRISTIAN  
FELLOWSHIP AND TESTIMONY.

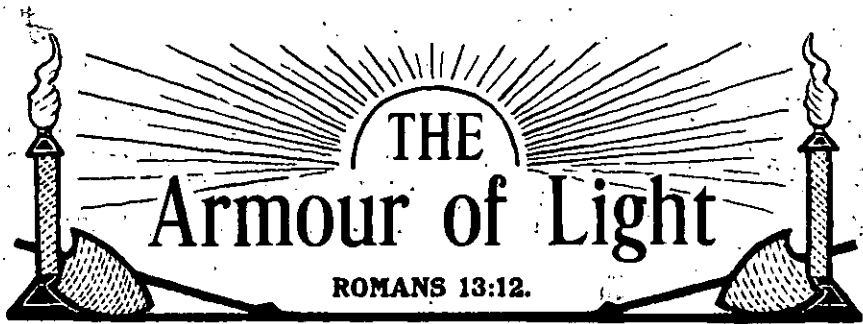
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ITEMS OF INTEREST  
UNITED STATES

**New York and District.**—October 8, 7:30 p. m., at 113 Fulton Street, Manhattan, opening of the 11th year of Fulton Street Monthly Bible Lectures under auspices of "The Conveners." Speakers: G. L. Alrich of Easton, Pa.; subject: "The Patmos Vision of Jesus Christ, Our Lord." \* \* **Paterson Gospel Tent.**—Attendance at preaching by A. E. Ainslie has been very encouraging; many definite professions; four baptisms, two more September 30; meetings will continue till October 7. \* \* **James Slip Gospel Mission** (187 South Street, Manhattan).—Attendance increased; good interest. Gifts of clothing, shoes, etc., will be greatly appreciated by the superintendent, H. E. Prentice. The need will increase as winter approaches. \* \* **Thomas Baird's work** among soldiers at Ft. Hancock (Sandy Hook) and **William Dunning's Work** at Ft. Slocum grow in interest. Many professions. One of many striking conversions at Sandy Hook in past years has been printed in tract form entitled "A soldier's Lament." Copies from H. N. Wadham, 36 Wall St. \* \* October 17. **Mrs. Marion Swift** returns to her missionary field in British Guiana. October 3, at 8 p. m., a sister's farewell meeting for her at the Training School for Missionaries, Brooklyn. October 8, a farewell will be conducted by the Jersey City Missionary Study Class at residence of Mr. MacLachlan, 100 Sherman Place, Jersey City. \* \* September 25. Mr. and **Mrs. William Buchanan** (Claffin Road, Brookline, Mass.) began a stay of two weeks at the residence of Mrs. C. K. Fitch, 60 High Street, Passaic, N. J. Mr. Buchanan is 37 years old and no longer able to go about freely. He will give Bible Readings in Mrs. Fitch's home at 4 o'clock afternoons and 8 o'clock evenings during his stay. Visits of Christians from other places will be especially welcome. \* \* **Room 32, 113 Fulton, Manhattan** is available for small meetings, personal conferences, and as a center of information. L. A. Steen will keep office hours from 1 to 3 p. m. daily. Information regarding meetings, visiting preachers, etc. may be sent and secured here. \* \* September 12. **Dr. W. Manners** (276 Orange Road, Montclair), **William Jelley** (161 Ferry Street, Newark), and other New Jersey brethren, issued an appeal for fellowship in the work in **Newton, N. J.** The small Assembly has secured a new and suitable place, which when furnished, will accommodate larger numbers than the temporary hall. The Gospel Meetings and Bible Readings have been very encouraging. \* \* **Ernest Merriam and wife**, invalided Home from China, are much improved in health. Expect to return next spring. Mr. Merriam will give accounts of the work in China, illustrated with lantern slides. Address 1223 Nebraska Avenue, Richmond Hill. \* \* Cantonment to hold 30 000 soldiers nearing completion near **Tenasly**, adds another opportunity for the Gospel. H. N. Wadham plans to spend two nights a week among the soldiers there. \* \* **J. M. Carnie** (Box 71 Freeport, L. I.) now at Everitt, Washington. After several weeks at Winnipeg visited Duluth, Minneapolis and other places. Next address care **William Reid**, 767 Kingsway, Vancouver, B. C. Has had good meetings; expects to return to New York in about a month. \* \* **T. H. Maynard**, formerly of India, has returned with his wife from visits to Assemblies in New England, Central New York State and Canada. Both will be glad to tell of the need of India as opportunity offers. \* \* Cable advises that party of Missionaries on lost steamer "City of Athens" (including Miss Watson of Tenasly, Miss Hartley of Buffalo, Mr. Hume of Ottawa, Mr. Hornby wife and child of New Bedford) secured new outfits at Cape Town and proceeded to their fields of labor in Central Africa. \* \* August 27, 28, Mr. J. McClure visited Summit, N. J. \* \* September 2. **F. C. Jennings** (331 East 7th Street, Plainfield) visited Phillipsburg. \* \* September 3. Conference at Paterson tent; good attendance. Addresses by R. L. Roberts, A. E. Ainslie, Thomas Baird. \* \* **David Morison** returning from **New Bedford Conference** tells of large attendance and good meetings. \* \* September 10. Farewell meeting at Kearney for Mr. and **Mrs. John McKay** of Camden, outgoing as missionaries to Trinidad. Mr. McKay, Thomas Baird and John Thompson spoke. \* \* September 24. Opening of **Training School for Missionaries** at 393 Third Street Brooklyn.



Vol. IV

November, 1917

Number 11

## EDITORIAL NOTES

### A Personal Word

As it will soon be time for a large number to renew their subscriptions, we take this opportunity of saying that we have decided to continue for another year at the old price. Our readers are all aware of the increase in cost of material and workmanship; so we trust you will help us by prompt renewal at fifty cents per copy.

### The "Armour of Light" Appreciated

"Just a word or two to let you know that I have received the March issue of 'The Armour of Light,' and to thank you for it. I appreciate it very much—more so because I am separated from Christians who are gifted to teach and preach. The lectures, notes, etc., are very helpful to me and in a way take the place of the meetings and Bible classes I miss so much."

The above is an extract from a Booklet entitled, "Letters from a Happy Soldier," copies of which may be had from Mr. H. N. Wadham, 36 Wall street, New York. The writer of the letters, Private Jacob Smid, now with the Lord, was saved a few years ago in connection with the work carried on among the soldiers at Sandy Hook, by Mr. Wadham and others.

### The Man of Power

"President Wilson has been given more power than was ever conferred upon any man at any time by a free people. No democracy

ever willingly submitted to such a centralization of power. The individual citizen himself submerged in the collective will—the will to win the war, and to do whatsoever shall be necessary to that end.” No doubt these words are true, therefore it is our Christian duty to pray that under God this power may be used for the Lord among the nations of the earth.

### The Power of Sin

“In all the European armies now at war the ravages of vice up to the present time have been very great. For more than the first year of the war, one of the great powers had more incapacitated for service by venereal disease than in the fighting at the front.” “On the Mexican border, vice in its most flagrant forms flourished extensively in the environment of the military camps. Thousands of fine fellows who came to the border clean in their lives, and with fair promises to keep their manhood untainted, fell victims to the allurements of commercialized vice and returned home, if not injured in health, certainly demoralized in the finest qualities of their manhood.”

As many Christian young men are now compelled to live within the zone of new and alluring temptations, let us not forget to hold them up before God in believing prayer in private and in public.

### Beyond What is Written

Under the title “The Unequal Yoke in Marriage,” the editor of “Words in Season” writes: “The question has been asked ‘Should we put out of an assembly one who marries an unconverted person?’ and he gives the answer ‘I believe that we should.’”

Putting away from assembly fellowship is the most extreme act of discipline which can be inflicted upon one who has been “called a brother.” In giving such an answer as the editor does, we would expect that he would quote the texts of Scripture which prove that one who marries an unconverted person should be put out of an assembly, but instead of giving the scriptural proof he quotes a number of texts which have no direct bearing upon the subject. This non-logical method of presenting a number of texts which give an appearance of proof is simply “begging the question.” For example our brother, the editor, says, “The passover in the Old Testament corresponds to the Lord’s Supper in the New. When God formed Israel into an assembly or congregation, He gave them the ordinance or law of the passover.”

'No stranger shall eat thereof' 'No uncircumcised person shall eat thereof,' 'One law shall be to him that is homeborn, and unto the stranger.' The soul that would eat leaven during the seven days was to be cut off from Israel. The man who would presumptuously transgress 'one law' was to be cut off. God was very careful as to who should eat the passover; and as to the condition of those who partook of it. Is He less careful as to who partakes of the Lord's Supper? And as to the condition of will they are in when partaking of it? Are men to be permitted to live in willful rejection of His plain word and yet sit at His table?" All this is true and important, but it is not proof that one who marries an unconverted person should be put away from assembly fellowship.

The scriptures clearly teach that it is wrong for a saved person to marry an unsaved person, but the scriptures do not teach that one who marries an unconverted person should be put out of an assembly." Well might David say in his day of distress when he had sinned. "Let us fall now into the hand of the Lord; for His mercies are great; and let me not fall into the hand of man."—II Sam. 24:14.

## NOTES ON COLOSSIANS

by A. N. O'Brien

### Chapter 1:5-8

The first word "for" or "because of," links together our "love to all saints," of v. 3, with "the hope laid up for us in heaven." That is, we love all Christians as common sharers with ourselves in all that heaven will be to us. We are "joint heirs," not only with Jesus Christ, Rom. 8:17, but with one another. Our future is not a mansion for each, as some teach from John 14:2, but a common share in "a place" which He has gone to prepare for us; a place which we shall share with Him and with each other.

The Christian is "partaker of a heavenly calling." Heb. 3:1. He is not promised earthly prosperity; he may even be despoiled of that which he has. But he knows that his real riches are beyond the reach of the spoiler. They are in heaven, Heb. 10:37; and are, in all their fullness and beauty, reserved there for him. I Pet. 1:4. The heart of the child of God reaches out in anticipation of these things, which he is yet to enjoy. We are saved in, or unto "hope," "but hope that is seen," i. e., already realized, "is not hope." Rom. 8:24. That would be pres-

ent possession. In other words, the believer is to look for rejection, and to submit to injustice, if need be, while he waits for his vindication and reward till the coming of the Lord. So real was this meant to be, that the toiler robbed of his wages is told to wait for redress till the coming of the Lord. Jas. 5:4-7. But there is also before us the prospect of being "with Him," and "like Him." We are far from being conformed to His image as yet, but such is our destiny. Rom. 8:29, and I John 3:2. "Then when our bodies of humiliation are made like unto His glorious body" (Phil. 3:21 R.V.) we shall enter with Him upon the joys of heaven. This is "the hope laid up for you in heaven," dear fellow-saint. Does not the prospect encourage your heart to bear the trials of earth.

In the Scriptures "hope" does not mean uncertainty, but always something future, something not yet entered upon, but made sure to us by the word of God.

This hope had come to them in, and with the gospel. God's good news not only tells of present deliverance from condemnation, and from future punishment; but it links the believer with future glory. The trustworthiness of this gospel is emphasized for it is "the word of the 'truth' of the gospel." It come from "God, that cannot lie," Titus 1:2. Therefore poor sinners can safely trust in "the gospel of God." Rom. 1:1. This gospel had reached the poor heathen in Colosse, v. 6, for it was a gospel which was for "all the world." It met the needs of Jew and Gentile, of learned and ignorant, of poor and rich. Not only so, but it had brought forth fruit, for the gospel is like a seed. In Matt. 13:3-8, "The Word of the kingdom" is called "good seed." There was life in it, and it produced fruit. Then that fruit becomes seed, so that in verses 24-30 of the same chapter, the souls reached and delivered through the word of God, are called the "good seed." In our verses in Colossians two words have been omitted which have good authority for insertion. The revised version gives "bearing fruit and increasing." The gospel bore fruit in the salvation of these souls at Colosse, and they each in their measure became heralds of that gospel so that it "increased" as well as bore fruit. This is still the result of the gospel, for "it is the power of God unto salvation to every one that believeth."

The verse closes with the statement that these saints "knew the grace of God in truth." There is a head knowledge of the doctrines of grace which even the unsaved may acquire. They may even use that

knowledge to adorn themselves in the presence of others. But the true knowledge of the grace of God comes only to those who have learned their utter unworthiness in the presence of God. Grace is for the guilty, the vile, the ungodly. It angers, by its very freeness, the self-righteous. They want not that which welcomes the worst, as freely as themselves. But to those who know God's grace, its very freeness is their delight. What a pleasure to offer full and free forgiveness to the most degraded of earth, and to know that the gospel we bring will meet their need!

"None can be too vile for Jesus,  
None can be too poor;  
In His blood are peace and pardon,  
Mercies ever sure."

Dear reader, have you received the gospel? Do you know the grace of God in truth? Could you sing with Newton:

"Amazing grace, how sweet the sound  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see?"

This gospel had been proclaimed to them by Epaphras, v. 7, whom Paul owns as his dear fellow servant. Thus even in the apostle's day God was raising up and using other servants, for the spread of His gospel. The good news of their love and faith had been brought to Paul by this same servant of the Lord. Thus he was a link between God and the heathen city, as the bearer of the gospel; and between Paul and the converts, by bringing them to his notice. v. 8.

What happy fellowship there seems to have existed between these two servants of the Lord! No friction, no jealousies, no seeking of place, but happy co-operation in the work of the Lord. We shall see later that Epaphras seems to have told Paul of dangers threatening these dear saints and to have sought the apostle's help in meeting these difficulties. Thus servants may be helped by each other's counsels and the work of God advanced, while at the same time each seeks to be true to God and to bear his own burden.

### NOW READY

A Message for the Hour, by a Man in the Trenches.  
\$1.00 per 100; \$4.00 per 500; \$7.00 per 1,000.

# HEAVEN, EARTH and HELL!

An Address Delivered in Australia by Alfred Mace

## PART II

Suppose I were to ask you: What class of people is going to hell? You might say: "I know a few in this town who are going, for sure; I know a foul-mouthed blasphemer, I know a man who would skin you alive for a sovereign; these men will head the list." You are wrong, my dear friend. God tells us in verse 8 who will head the list—the fearful, that is, the cowardly. A man can say his prayers and yet be a coward; he can go to church, he can read his Bible, he can take the sacrament, he can live a most moral life, and yet be a coward. That word—the fearful—designates those who are afraid to trust Christ. The coward is afraid to live for Christ, and he is afraid to die without Christ. Are you afraid to confess Christ, are you frightened of those around you? You do not swear, you do not lie, you are not a blackguard, but you are a coward! Fear is keeping you from Christ. Some of you may be just on the verge of decision; you may be saying: "I will stay behind tonight," when some young fellow says "Ha, ha, ha!" and that settles you. My dear friend there are thousands in hell because of that laugh. How sad to think of men respectable, kind-hearted, generous, affectionate—and yet cowardly! It would take more courage for some of you to stand up and confess Christ, than it would to face the enemy's guns. Young fellows, get a spinal column; believe on the Lord Jesus Christ, and you will get a ticket for the glory. As for you, O wordling, we care not for your laughter; we are on the winning side. Heaven is in full view, Christ is coming, and you cannot drive us back. You who are "almost persuaded, Christ to receive"—I plead with you to let nothing keep you back. Don't allow that chum, that secret sin to keep you back. Put your foot down and say: "As for me and my house, we will serve the Lord."

After the fearful, we read of "the unbelieving." One little syllable of two letters (u-n) makes all the difference. How does a man get saved? Simply by believing on Christ. I put my hands by my side, I gaze on the Cross, I trust in His precious blood, and the Lord says I am saved. Boy of ten, it is so simple that you can take it in; man of 70, you can take it in. See Him die on yonder tree, bearing the



wrath of God due to you and me. You have not got to move an eyelash; you have not got to turn over a new leaf. The work has been done by the Lord Jesus Christ for your salvation. Trust Him just where you are; the Gospel is so simple that you cannot make a mistake about it. The judgment of God rests on me because of my sins, but the Saviour says: "I will bear your punishment, I will drink the bitter cup," and I believe it. One day God said to me, "Look at Calvary; see that thorn-crowned Christ; see that blood-baptized Cross; look to Him and be saved." And I fell down at His blessed feet. That is the gospel—that Christ has died for sinners. O that I had ten thousand tongues that I might preach it throughout the whole world.

But remember that Christ is not dead now. Ah, you unbelievers, you scoffers, that knocks the top and bottom out of your arguments. This is where we stand on our tip toes. He is alive, above the starry skies; he sits in Heaven, crowned with glory and honor—and I believe on Him. But ah! the unbeliever. My dear lady, do not be offended at what I am going to say. You are going to hell not because you use bad language, for you are a kind woman, a good wife, a splendid neighbor; but because you are an unbeliever. What does God care for your works, your paying twenty shillings to the pound. It is no more than you ought to do; what has that got to do with salvation? You say you are honest; so you ought to be. Blot God out of the whole universe, and it does not alter the fact that you ought to be honest. My dear friend, you will be damned for unbelief. God sends you a message, you, I come with that message and tell you that if you believe on the Lord Jesus Christ He will save you for all eternity, and blot out all your sins.

"But the fearful, and unbelieving, and the abominable and the murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their part in the lake of fire which burneth with fire and brimstone; which is the second death."

A man sits among his chums and says: "No, Harry, there is no hell. It is only those fellows ranting about the country who talk that way. When they come into line with the progress of modern thought, they will throw that overboard." Listen: GOD says there is a hell, a lake of fire, a second death; and all your philosophers, agnostics, higher critics and modern preachers cannot take that out of the Bible.

Take care you are not among the fearful and the unbelieving--respectable, refined, cultured; moral and aesthetic; but in the same train as the abominable, the sorcers, the idolators. Get out of that train; change here for the glory! Cross the bridge—that little bridge of faith—and you will be bound for the glory of Heaven.

The 4th verse tell us of Heaven; the 8th verse tells us of hell; and the 6th verse, just between the two, speaks to us of the earth. We are between heaven and hell, as it were, and a fountain is playing there. The Lord says: "I will give." Not "I will barter" "I will sell," "I will exchange," but "I will give." What have you to do my friend? You have simply to take. God is too rich to sell, and you are too poor to buy. Money cannot buy salvation; tears cannot buy it, sacraments cannot buy it; turning over a new leaf cannot buy it. Salvation is "without money and without price." In this chapter Christ says: "I will give." In the following chapter He says: "Let him take." God grant that some may take tonight! Are you thirsty, are you unsatisfied? I am satisfied; and when I say that I am not putting it on for Sundays. We want to say before Heaven, earth and hell that we are perfectly satisfied with Christ.

"I heard the voice of Jesus say,  
 "Behold I freely give  
 The living water; thirsty one,  
 Stoop down, and drink, and live."  
 I came to Jesus, and I drank  
 Of that life-giving stream;  
 My thirst was quenched; my soul revived,  
 And now I live in Him."

There are thirsty souls in this tent tonight, thirsting for the water of life. Verse 4 is glory, verse 8 is hell; but in verse 4 is the fountain, and the fountain is playing. Put down your little cup and fill it! In hell there is thirst, but no water. Will you spend eternity there, where the sun never rises, where no star lightens the eternal night, where there is blackness of darkness forever?

As I look into your faces, my dear hearers, I see in your eyes one word—Eternity. I ask you for your soul's sake, for Christ's sake, will you make your choice tonight? Pardon, peace, joy, salvation everlasting life, the Holy Spirit and eternal glory—a free gift. Will you take it? O, that the Holy Spirit may give you power to pass over the line tonight! O, that you may drink at the Fountain! May you

never reach verse 8. You will have to go there by way of verse 6; you will have to pass by the Fountain of Life, to walk over your father's prayers, your mother's sighs, your wife's desires, to reach, through your own folly the regions of everlasting night. May God bless you tonight, and enable you to take of the water of life freely.

## Notes on the Epistle of James

Analytically Considered.

by Geo. B. Edwards

### Chapter I—(7). Vain Religion and Pure. (Verses 26-27)

(1)—“If any man among you seem to be religious.”

To be religious is to be devoted to the service of the true God, or, perchance, to an idol. It has to do primarily with outward observances, but in the modern sense embraces the Christian's life and testimony. One may be religious, without any vital relation with the Lord Jesus Christ, and be lost. The devout Pharisee was religious to a **system** of religion, but rejected Christ. And so there may be many today, who stand high in religious circles, who are devoted to religious systems, but who are strangers to Christ.

(2)—“And bridled not his tongue.”

Men, as well as women, must stop here and consider. If we use our tongues too freely, let us put the bridle on. No fault is more common in this world than too much tongue. We would like sometimes to put the bridle on other people's tongues, but it is for us to bridle our own. And, if we feel helpless in this, let us cry to God, “Set a watch, O Lord, before my mouth: keep the door of my lips.” (Ps. 141:3.)

(3)—“But deceiveth his own heart.”

Here is a man or woman whose godly testimony would be unimpaired, were it not for a gossiping tongue about their neighbors or brethren. Here is another whose influence would be unbounded, but occasionally he or she “loses their temper,” and are subject to fits of passion. And others there are who give themselves over to jesting and joking, whose lips bear no semblance to the “thread of scarlet,” with speech that is comely. (Cant. 4:3.) O how easy it is, then, to deceive our own hearts by “speaking unadvisedly with our lips.”

(4)—“This man's religion is vain.”

By the poor use of his tongue, he has practically destroyed the good offices of all his other members. Every other member, it may

be, yielded to God but this one, and yet, "in vain," might the Lord say, "do they worship Me." A man's tongue may be his worst enemy, and surely it is the worst enemy of his religion.

(5)—"Pure religion and undefiled before God and the Father is this."

If there is a great quantity of religiousness among men that is "vain," characterized by hypocrisy, because of deceitful, backbiting and flattering tongues, there is, nevertheless, a kind that stands approved **before** God and the Father. It is the kind that is "pure" **within**, and "undefiled" **without**. It is not that the tongue is altogether silent in this, but it speaks out of the abundance of a heart that is "good and honest."

(6)—"To visit the fatherless and widows in their affliction."

Therefore, in religion it is **deeds** that count rather than **words**. Though in salvation, words do play a very important part. (See Rom. 10:9.) But love ever goes further than words, and manifests itself in works. "If ye love Me, keep My commandments." "Beloved, let us not love in word, but in deed and in truth." If a brother or sister is in need of money or food, it is not for me to tell them that "God shall supply all your need," but in real love to see to it, that that need is met. Also, it is not enough that we should **pray** simply for "the orphans and widows," but that we should **visit** them, thereby praying **with** them, and seeking to do **for** them.

(7)—"And to keep himself unspotted from the world."

Here is a condition that the "religious world" knows nothing about. It can distinguish itself by its deeds of charity, and all the while be the world still. The convent system may have been largely built upon this verse, but "pure religion and undefiled before God and the Father," demands something far more than mere physical separation from the world. Or even an unfounded zeal in "good works." For one may have all this experience, and yet be "of the world" and have the "love of the world" in them. The **love of the Father** in us is that alone which will keep us truly unspotted from the world, and the **Love of God** dwelling in us will characterize our "work and labor of love" as the "pure religion" alone recognized and approved by God the Father.

## THE SHADOW AND THE VICTORY OF THE CROSS

By M. I. R.

The painful things of life are polished lenses,  
Through which celestial glories brighter shine.  
The angry billows of life's sea will lift thee  
High on the bosom of the love Divine.

The bitter cup from which thy soul is shrinking,  
 To sweeter cordial heaven will transform.  
 And arched across thy homestead's desolation,  
 God's rainbow smiles upon the passing storm.

Why, fainting heart, bemoan thy disappointments?  
 They are but graving tools to cut the gem;  
 It needs the painful discipline of sorrow,  
 If it would grace the royal diadem.

The bleeding balsam tree gives forth the perfume,  
 And beaten oil the sanctuary light;  
 Without the pruning knife no fruitful branches,  
 And stars reserve their beauty for the night.

The smitten rock replied with living waters,  
 From buried wheat the garner's joyful grain,  
 From blinding tears the clearer inward vision,  
 The sweetest harmonies from hidden pain.

The nameless thorn is sent to keep thee lowly.  
 The furnace burns the fetters off thy hands,  
 God puts his treasure into earthen vessels,  
 Dark clouds with blessings break when He commands.

And so with garments fresh and feet unwearied,  
 The wilderness is crossed on eagles wings;  
 Till Zion's festal halls are reached with singing,  
 The vale of weeping proves a place of springs.

To carnal sight the cross looks shame and failure,  
 To faith the unveiled glory of the Lamb;  
 Accept thy cross, nor even dark disaster  
 Shall interrupt the Hallelujah Psalm.

## THE BOOK OF JUDGES

Practical Lessons by J. Brown. Chicago.

### Captivity

The despotic ruler of Egypt could defy God, and for a time at least prevent the exit of His people from the land of bondage, but the outstretched arm of Jehovah proved sufficient to cope with Pharaoh, making the arrogant monarch a slave of terror, and at last Moses leads forth a triumphant people. The laws of nature are set aside, a passage through the Red Sea safely negotiated, and then the burning sands of the desert have to be traversed for reasons obvious to the reader. His

task accomplished, Moses is taken from their midst, and Joshua succeeds in the leadership; leading them into the promised land. From victory unto victory they go, their armies seemingly invincible. How comes it then that we find them once more under the yoke of bondage in Judges 3:8? Surely God would not desire His people freed from the bondage of Egypt to be brought into captivity by another tyrant.

### Causes

In order to answer the above question, it will be necessary to review conditions from chapter 1 right on to chapter 3, but lacking space necessitates brevity, so consideration of a few important points will meet our present purpose. After the death of Joshua the people desire another leader, thus indicating a misapprehension of God's purpose for them. In answering their request the Lord says "Judah shall go up first against the Canaanites," and if assurance of ultimate victory be required, it shall be found in the words **I have delivered** the land into his hand. Judah makes a bargain with Simeon, evidently trusting the arm of flesh more than the **arm of Omnipotence**. Success attends their arms, but the victories gained are partial in character, as will be observed by a careful study of chapter one. Two points in this chapter are worthy of special notice. In verses 6 Adoni-Bezek is caught, his thumbs and great toes cut off—an act of barbarity, which does not denote bravery—and he is allowed to live, contrary to the will of the Lord. Verse 24 speaks of spies (the sending of whom suggests a lack of faith), who compromise with an inhabitant of Luz; promising to show him mercy, if he will in turn reveal the entrance to the City. Presumably they expected to expedite matters, and save themselves much trouble, but the unnamed man goes off and builds a city elsewhere; naming it Luz, thereby in a sense nullifying their victory, and at the same time erecting a permanent reminder of their failure. On turning to chapter 2 it will be seen that they had left Gilgal, which suggests the **cross** and its separating effect, and had **gone up** to Bochim. The Angel of Jehovah, ever solicitous of their welfare, follows them; and remonstrates with them, finally declaring He would not drive out the inhabitants of the land, and that they would become thorns in their sides. This produces a copious supply of tears, which are not a sign of true repentance, for intermarriage and idolatry continue until at last God reluctantly sells them into the hand of a Captor.

### Captor

It is a remarkable fact, that their captor is not an inhabitant of the land (perhaps they thought the formation of a league had secured a **lasting peace**), but one who comes from afar. Unknown and unexpected he dares to attack a people, the very mention of whose name struck terror to the hearts of the inhabitants of Jericho and occasioned the practise of deception on the part of the wily Gibeonites, who secured immunity from attack by the credulous Israelites. The attack by Cushan-Rishathaim resulted in complete subjugation of the erstwhile invincible Israelites, and we might well enquire who this conqueror is and from whence he comes. Further than stating he is King of Mesopotamia, scripture is silent, and were it not for the interpretation of his name there would be difficulty in understanding his advent on the scene. The blackness of double wickedness, for such is the significance of his name, would surely remind Israel of the excess of riot to which they had run, and would remind them of the gross evils they had tolerated and practised. But 8 years of oppression pass over their heads ere they realize and confess their guilt, and then the servitude, suffering, and sorrow are brought to a

### Conclusion

Restoration is a painful and sometimes slow process, requiring the exercise of much wisdom, and where shall one be found at such a time, who is able to bring about such a condition. Once more Othniel is brought before our notice. He had qualified for a minor post, and it is worth while observing the qualifying process for the major post. The Lord raised him up, the Spirit of Jehovah came upon him, he judged Israel, and he went out to war. In considering the process through which he passed, it is not surprising that his hand prevailed against Cushan-Rishathaim, consequently upon which the land had rest 40 years. The foregoing teaches us plainly that we cannot live on a past reputation, cannot form alliances or relationships with the ungodly without disastrous results, cannot turn from the Cross and its separating power, expecting other than bondage. Nor will it do for us to assume an air of sanctity, and decry the carnality that is painfully conspicuous in others, while we continue the practice of those things which may be **less glaring**, but none the less heinous. Let us seek to emulate Othniel, and if we judge ourselves, we shall not endeavor to grasp, or retain positions for

which we are not qualified. But peradventure God will energize us by the power of the Holy Spirit to lead others out of a bondage more cruel than that from which Israel suffered. We may be enabled to lead others out of evil rendered doubly evil by reason of increased light, and secure a rest, which shall not be limited by a period of years.

### THE LORD'S SUPPER AND WORSHIP By H. P. Rimmer.

There can be no greater privilege to Christians than this Supper. It is here the blessed Master tells us all His love, a love that stayed not until it had accomplished Redemption and secured for us a place with Himself forever. God's Glory was, of course, the first thought in His mind. In Atonement, there was that which affected God's glory, and also the propitiation and substitution of His death. The Lord, having gone through the deep waters of Gethsemane, and the infinitely deeper waters of Calvary, where He was made sin and forsaken of God, would have us remember Him in those circumstances. It is not great intelligence that is needed, but responsive affection, which cares enough for the Lord, to do what will give Him pleasure. Oh! for hearts to linger round the scene of His unparalleled woes, and think of Him there, and then pass in with Him into the Sanctuary, and tell God how delighted we are with Him and His Christ.

In the first three Gospels, we have the Institution of the Lord's Supper: Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20. It was also given by special revelation to the Apostle Paul, to guard our hearts against the thought that it was nailed to the cross with the ordinances of Judaism. (Col. 2:14.)

Let it be remembered that by the way in which they reach us, a double significance is imparted to the never-to-be-forgotten words, "This do," so that they possess on the one hand, the character of a last request of Him who loved us unto death, and on the other, the character of a message from the glory, whence He gave the revelation to Paul, to communicate to His own, through the inspired Word.

We assemble around the emblems of His death, on the day of His Triumph, and learn in His own words, that for us He died, His body was given, and His blood shed for us. Just as the Israelites could sit on Jordan's bank and look into those waters, and see the twelve stones, erected there in memorial of that fact that it was into those depths the ark of God had gone (precious type of Christ), in order that they



might be brought up out of them, and into the promised land, so we should contemplate Him in death and think of the awful billows of judgment which passed over His soul for God's glory and our deliverance.

We should therefore seek to get at God's mind about this feast and divest it from every thought and practice that mar the simple blessedness of what the Lord meant it to be to us.

We shall sit down bye and bye at the Marriage Supper of the Lamb. We have no description of that scene. The Holy Spirit uses but one word to describe it, "Blessed." "Blessed are they that are called to the marriage supper of the Lamb." And He adds, "These are the true sayings of God." But here at the Lord's Supper, one sits down with others like himself, still in bodies of humiliation though saved by grace, and made meet for glory, to feed afresh upon Christ in death.

The night when all the world was against Him, and God forsook Him when made sin for us, and thus only on the cross made officially obnoxious to God, yet personally He never was more precious to His God and Father, as well as His own who loved Him truly, when satan's power was over men's souls.

Our blessed Saviour passed through that night, His last with His disciples; and ate that paschal supper of which He speaks in touching words, "With desire (earnest yearning, longing) have I desired to eat this Passover with you before I suffer." Luke 22:11. From that paschal feast and the institution of His own supper He passes to His agony in "the Garden, where He looks into the cup and measures its depths: He passes onwards, and next He is denied with oaths by one who thought no power could make his love for his Master to fail. Then after His "good confession" He is mocked and arrayed in the scarlet robe and crown of thorns. From this He passes into other hands and is scourged and condemned. At last came the Cross where He was numbered with the transgressors. These are some of the features which should come before us as we remember Him.

We could not remember one we knew not, we remember One we know, and we remember Him in the hour of His death and shame.

There are various aspects of the death of Christ presented in Scripture, but one is peculiarly prominent in the Lord's Supper, that is, the peace-offering character of His death. (Leviticus 3.) In the burnt offering, the whole offering save the skin, ascended as a sweet savour

to God. This typifies the energy of devotion and love in which our Lord went into death for the glory of God. Nor, on the other hand, is it the Sin offering character, in which He became a sacrifice for our sins, for not our blessings is the prominent thought, but the preciousness of the Blessing and His love to us. In the Peace offering, a part ascended to God, a part was eaten by the priests and a part was shared with the offerers. It is this side that comes before us in the Lord's Supper. We do not carry our sins into the Holiest, but the remembrance of Calvary, will never leave us, and the recollection of that scene of woe and death will lead us to praise our God for ever.

Worship is the free adoration of those who have been brought nigh to God by sacrifice, and who know God as Father.

When we come worshipping, it is not even about Christ, as the one who put away our sins. We can approach to worship because of that, but it is as occupied with that one, who is perfectly acceptable to God. Worship of God supposes no more conscience of sins, "Their sins and iniquities will I remember no more." We come with our souls occupied with that which is God's highest delight. On this occasion, the church is not assembled to hear someone preach, but to remember the Lord and to "show His death;" not that teaching is out of place after the "Breaking of the bread." We do not go as Levites to minister, but as Priests to worship. It is Christ in the midst, who is the object of all.

When we look at the worship of heaven as revealed in Rev. v, it is the presence of the Lamb slain that calls forth the adoration of those elders, whom some of us have learned to recognize as our representatives. Worship with them was no arranged premeditated thing, but the pouring out of hearts that could not be restrained in the presence of Him who had redeemed them by His blood. It is a mistake to think that we can make worship a matter of pre-arrangement, while it is in fact dependent upon the true remembrance of our Lord.

"Lo! the tokens of His passion  
Though in glory, still He bears.  
Cause of endless exultation  
In His ransomed worshippers."

#### NOW READY

A Message for the Hour, by a Man in the Trenches.

\$1.00 per 100; \$4.00 per 500; \$7.00 per 1,000.

Send for Bulletin. \* \* \* **Niagara Falls, N. Y.** An assembly of 18 now meets here. Visitors night. Note the following address. James Graham, 418½ Fifth St., Niagara Falls N. Y. \* \* **Paterson N. J.** Mr. A. E. Ainslie has preached in the tent here for ten weeks. Quite a number here professed to accept Christ and already twelve or more have been received into assembly fellowship and others are to follow. Mr. R. McMurdo is having a week's meetings for ministry in the Gospel Hall Paterson. He will be in the Gospel Meeting House, Newark, the week following. \* \* Mr. David Williams visited during the last month the assemblies at Freeport, L. I., Kearney, Rutherford and Hackensack, N. J. The meetings generally were encouraging and many Christians received help. At Rutherford there was a reviving of the Lord's work and they had some fine open air meetings and many unsaved are finding their way into the new hall. \* \* September 25. **Mrs. Abigail Tuff** (257 Plymouth Avenue, Buffalo, N. Y.) returned to Buffalo after a week's visit. While in the district had two meetings in Tenafly and assisted at the opening session of the Training School for Missionaries. \* \* **Robert McMurdo** expects to spend several weeks in the district beginning about the middle of October. Arrangements for meetings may be made through Sydney T. Perrin, 73 Maiden Lane. \* \* **John James** visiting Assemblies in Canada. Address Box 174, Gravenhurst Ont. \* \* **A. E. Ainslie** has removed to 220 Runyon Street, Newark, N. J. \* \* Meeting Room at 316 Thirteenth Street, Brooklyn, is undergoing alterations that will increase its usefulness. \* \* **A List of Assemblies** in the district, with hours of meetings, etc., has been compiled. Address "Happenings" \* \* **Chicago Thanksgiving Conference.**—Arrangements have been made to hold the annual Chicago Conference this year which will be held if the Lord will, at Thanksgiving time. It will be the usual four day conference commencing with a prayer meeting at the Austin Gospel Hall, 748 N. Leamington Ave. on Wednesday, Nov. 28, at 8 p. m. and continuing with all day meetings at the Elk's Lodge Hall, 938 W. Lake St., Oak Park, Ill., on Thursday, Friday, Saturday and Sunday (Nov. 29, 30, Dec. 1 and 2 respectively). The Elk's Hall is the hall that was used last year and can be reached from the city by the Chicago, Oak Park Elevated. Wisconsin Ave., Oak Park, is the station nearest to the hall. A number of special speakers are expected and ample provision is being made to entertain freely all out-of-town Christians who will attend. For full particulars write at once to C. E. Atwood, 219 N. Kenilworth Ave., Oak Park, Ill. \* \* **Levasy, Mo.**—A conference will be held here on Saturday and Sunday, Nov. 3rd and 4th. The work was started here last year by Mr. M. Capp. There are a number of troubled souls still coming and some getting saved. **Waterloo, Iowa.**—The annual conference was the largest yet held in connection with the assembly here. The following brethren took part in ministry. Mr. C. W. Ross, Mr. W. J. McClure, Mr. R. McMurdo, Mr. W. H. Hunter, Mr. D. R. Charles and Mr. C. A. Leonard. The fellowship was happy and harmonious and quite a number were exercised about salvation. On the whole it was one of the best conferences held in Waterloo. \* \* **Logansport, Ind.**—Through the help of Mr. R. E. Rapsch in securing a room, Mr. R. McMurdo had a week's meetings for ministry in this town. As yet there is no assembly gathering but a few Christians are meeting for Bible reading and Sunday School work, having been forced to leave denominational circles because of their confederation with unscriptural systems. \* \* **Oakland, California.**—A series of special meetings are now being held in Bethany Hall, 1940 23rd Avenue, East Oakland, every night (Saturday excepted) conducted by W. I. McClure and W. H. Hunter. These meetings will be continued over Thanksgiving Day (Thursday 29th November to December 2nd inclusive) our usual Conference dates. We are expecting others of the Lord's servant's to be with us for these special Thanksgiving meetings. A cordial welcome will be extended to Christians coming from a distance. Communications to be addressed to John McIntyre, 1603 Seventh Street, W. Oakland, Cal.

#### CANADA

**Toronto, Ont.**—Mr. G. I. Alrich conducted a week's meetings from Sept. 24 to 30. The main subject dealt with was "Foundation truths relative to

the life, death and resurrection of our Lord." Much help was received by the saints and they were drawn nearer to Christ. \* \* **London, Ont.**—The annual Thanksgiving conference, was held in the Gospel hall in this city on Oct. 6, 7 and 8. The meetings were larger than usual and the Lord gave most helpful and soul-searching ministry. The speakers were: A. N. O'Brien, T. H. Maynard, Chas. Innes, Dr. Bier R. Lavery, Jno. Cruickshanks and W. Benner. The meeting on Lord's Day to remember the Lord, will not soon be forgotten. As one brother remarked, it was a meeting with the dew of heaven upon our souls: Brother O'Brien is remaining in the district and expects, D. V., to visit Brantford, Hamilton and Toronto. He desires the prayers of readers of the "Armour of Light." \* \* **Hamilton, Ont.**—Mr. T. H. Maynard visited Bethany, Ebenezer and Alberta halls. His resumé of the mission work in India from the days of Anthony Norris Groves to the present time is most instructive. \* \* **Simcoe, Ont.**—Mr. Chas. Innes conducted a week's meetings here. Although the assembly is small they continue in the path of the Lord. \* \* A conference was held at the Gospel hall on the Hill, Toronto, Ont., which proved encouraging. The subjects were "The Glories of Christ," and the "Coming of Christ." A brother from Toronto writes: "It looks as if conscription was going to affect many in the assemblies now. A young man down at the shop posted up the headline from the daily paper with the word 'Conscription' printed in large letters. A brother added two words with a question mark and made the notice read thus: 'Conscription, Commendation or Consternation?' It will be one of these to everyone of Adam's race." \* \* **New Liskeard, Ont.**—Mr. S. Taylor has had good encouragement in tent work here. Writing lately he says, a number have professed salvation; a week ago six were baptized in the lake; three or four hundred people assembled on the lake shore and we had a splendid open air service. Mr. Rowdon of Cobalt gave valued help.

#### **A Glimpse of Missionary Life in New Ontario Canada, by Arthur Smith**

Anyone imagining a missionary's life to be easy had better spend a week or so in New Ontario with our Brother Sam Taylor, especially when he is shifting his Gospel tent to a fresh district and they will be quickly undeceived. To haul a huge tent (seating capacity from two to three hundred) on to a farmer's wagon; ditto the seats, boxes, ropes, etc., piled on top and then to perch and balance one's self on the lot while the horses travel slowly for twelve miles in the heat of the day, along a hot country road full of holes does not tend to increase one's missionary ardour and unless it be of God, zeal will diminish to zero. But it had to be done in hot July, from New Liskeard through Haileybury and Cobalt to a mining center called Giroux Lake.

On arriving there we began some solid work with hatchet and spade for the ground must first be cleared and leveled as far as possible. With blistered hands and much perspiration we cleared all the second growth from a suitable place, filled up a deep hole which some prospector had probably dug, and commenced driving stakes, but because the whole place is rock, with at the best only four or five inches of earth it was disheartening at times. And so one might go on; but it was well worth it all for God is working and encouraging our brethren Sam Taylor and Sidney Fromow. Six souls have professed and others are anxious. The seating capacity is often taxed so that some of the younger ones sit on the ground and some stand outside and a general interest is being shown which is continuing in spite of damp weather, according to our Brother R. Smith, just returned from a two weeks' visit. "Pray hard" is our brethren's request for themselves and all others who are working in a similar way.

