

250

# 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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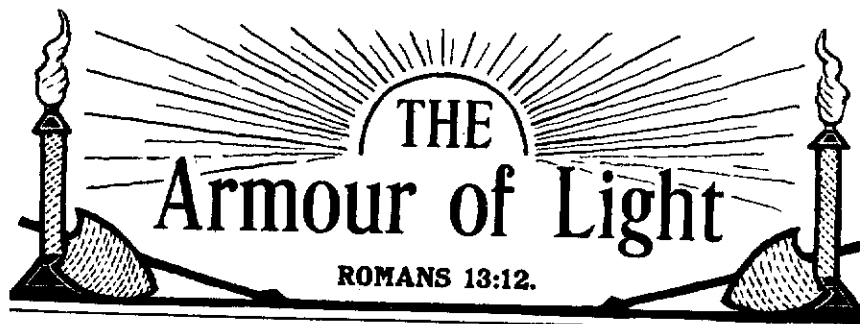
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## ITEMS OF INTEREST

### UNITED STATES

**New York and District.**—Bronx Gospel Hall removed to 871 Melrose Avenue, near 161st Street. Meetings as heretofore. Correspondence to C. R. Mills, 1248 Clay Avenue. \* \* Mr. T. D. W. Muir, (866 Lawton Avenue, Detroit, Mich.) is in the New York District for a short stay. Meetings in Richmond Hill Gospel Hall evenings of April 11, 12, and 14, and at 3:30 in the afternoon of April 14. Address, care David Morison, 181 Lefferts Avenue, Richmond Hill. \* \* A. E. Ainslie (220 Runyon Street, Newark, N. J.) returns from two weeks' meetings at Hartford, Conn., and two weeks at Holyoke, Mass. \* \* Westfield, N. J., attendance at Bible Readings conducted by F. C. Jennings (143 East 7th Street, Plainfield) greatly increased. The meetings formerly on Fridays in the residence of W. L. Cook, were transferred several months ago to Mission Hall between Westfield and Prospect Streets. Mr. Jennings is now expounding The Revelation on Tuesday evenings. \* \* **Among the Soldiers.**—William Dunning (having recovered from several weeks' illness) continues work at Fort Slocum, near New Rochelle, N. Y. \* \* Rowland Hill has gone to Fort Hancock, Sandy Hook, N. J., giving his whole time to the work. \* \* H. N. Wadham and F. C. Barton spend several evenings each week at Camp Merritt, near Tenafly, N. J. \* \* Asa C. Moore begins work as assistant at Camp Merritt on April 12. \* \* Tidings received of work among colored soldiers at Petersburg, Va., by Whitfield Nottage (3100 Q Street, Richmond, Va.) formerly of New York. Testaments and tracts eagerly received; tent urgently required for summer work. \* \* John James (40 Jones Street, Jersey City) conducts Bible Readings at 8 p. m., evenings, Tuesdays, at 882 Broadway, Bayonne; Wednesdays at Palisades Park Gospel Hall; Thursdays at Chadwick Avenue Meeting House, Newark; Fridays at 59 North Myrtle Avenue, Newark. \* \* Mr. Thos. Baird (293 Magnolia Avenue, Jersey City) began a month's series of addresses Thursday evenings at 51 East 125th Street, Manhattan, on "The Human Relationship of the Divine Family." \* \* James Slip Gospel Mission (187 South Street, Manhattan) began second year under supervision of H. E. Prentice. Gospel Meetings nightly (average weekly attendance now 331, against 142 a year ago). Sunday School averages fifty. Sewing Class for older girls on Saturday afternoons. \* \* Mrs. Richard Hill spoke of mission work in Persia to the sisters at 51 East 125th Street. \* \* Mr. George E. Guille began two weeks' series of Bible readings at residence of Mrs. F. E. Fitch, 60 High Street, Passaic, N. J., at 3:30 and 8:00 p. m. \* \* Mr. John Smith of North Carolina has meeting in Richmond Hill Gospel Hall on his way through New York toward the South. \* \* Mr. John Hill (311 Central Avenue, West Hoboken, N. J.) concluded two months' course of addresses on the Book of Exodus with blackboard outlines at Training School for Missionaries. \* \* Thomas Baird began a month's series of addresses on Thursday evening in Bronx Gospel Hall. \* \* At 3:30 and 7:00 p. m. Monthly Conference at Chadwick Avenue Meeting House, Newark, N. J. Thomas Baird, William Dunning, and John James spoke. \* \* Mr. G. L. Alrich (213 East Madison Street, Easton, Pa.) had meetings in Gospel Hall at 316 13th Street, Brooklyn, and on the afternoon of April 8 gave an address at the Training School for Missionaries. \* \* At 113 Fulton Street, Manhattan, Monthly Bible Lecture by George E. Guille of Athens, Tenn. Subject: "The Gospel of Your Salvation." \* \* B. F. Hanle (222 6th Avenue, Newark, N. J.) spent six weeks recently ministering at Washington, D. C. \* \* C. W. Roder (106 North 4th Street, Newark, N. J.) has been ministering at Dumont, N. J. \* \* Asa C. Moore and wife have not yet received necessary permission from the Governor of British Guiana, consequently their outgoing may be delayed till after the dangerous summer season. \* \* Mr. Klaas Rozendal and family, formerly of Patterson, have removed from Dokkrem to Echten, Holland. Details are given in a letter to be published in the forthcoming issue of "Voices From the Vineyard." \* \* The Annual Sunday School Teachers' Conference at Gospel Hall, Summit and Manhattan Avenues, Jersey City, will be held on May 4, at 3:00



Volume V

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Number 5

## EDITORIAL NOTES

### The Unifying Power of the Gospel

The Gospel is the power of God unto salvation, but it is also a uniting power which binds believers together in the bonds of love, in service and testimony. An example of this is seen in the remarkable increase of Christian fellowship which has followed the Gospel campaign held by Dr. Oliver in Vancouver and Victoria, B. C. Christians who never knew each other before met together at the special meetings, with the result that now they are seeking each other's fellowship in a manner which is both pleasing and profitable. "Behold how good and pleasant it is for brethren to dwell together in unity."

### Christians in Conference

The conference held in Mount Pleasant Hall, Vancouver, on Good Friday and following days, gave further proof of quickened interest in spiritual things on the part of a large number of believers. The hall was filled at almost every meeting, and eager listeners made it easy for those who ministered. It must have been such a time of spiritual prosperity at Thessalonica which drew forth the approval of the Apostle when he wrote: "We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth." (2nd Thess. 1-3.)

### "He Careth for You"

How suitable and comforting are the promises of God to His

people. Like stars in the night, they shine brightest when most needed. Suffering in some form is the common lot of all men, and therefore of all Christians. "The like afflictions are accomplished in your brethren that are in the world." (1 Pet. 3:9). Today the burden of grief is falling heavily upon many of the children of God. Homes are desolate, and hearts are broken, as sons and brothers go forth to face the dangers of the battlefield; but our God is "the Father of mercies and the God of all comfort," and He bids us cast all our care upon Him. "He careth for you."

#### Peace in the Storm

The following testimony is another proof that God is able to keep His own in peace in the most distressing hour. Andrew Thomson, son of Charles and Mrs. Thomson, of the China Inland Mission, now living in Vancouver, B. C., was killed in action at Vimy Ridge on Easter Monday, April 9th, in the twenty-first year of his age. In his last letter to his parents, written the day before he was killed, he says: "I have just finished getting my kit in order. We may move off at any time. I am resting on the eternal promises of God in Christ Jesus. I go up to the battle knowing Him in whom I trust, and in His perfect peace. All things work together for good to them that love God." A testimony like this takes the bitterness out of the cup of sorrow for the parents, and gives encouragement to others who follow on in the path of faith.

#### Crippled by a Thorn

"If you are crippled by a thorn, like Paul, it will be an excuse for Christ to come in and do the work. The more crippled you are the more you will find Him with you—the more occasion for Him to put forth His power. There is nothing but infirmity to be found in the vessel, but all power in Christ. The child of God may be going through many difficulties, but the more the difficulty, the more the occasion for God. If He brings you into a pathway of difficulty He will be with you and act for you. 'My grace is sufficient for thee.'"

#### A Blow to Russellism.

In both the United States and Canada the activities of this blasphemous system have been curtailed by the civil authorities prohibiting the sale of their books and their holding public meetings. This, of course, is on account of their unpatriotic teaching regarding participation in the present war. This vigilance on the

part of the "state authorities" stands out in striking contrast to the indifference of many **Church authorities**, who practically take sides with "Russellism," by denying the eternal judgment of the wicked, and other fundamental truths of revelation.

#### Encouragement by the Way

The following letter from a brother who has been a long time on the way and is much esteemed for his work's sake, comes as a word of cheer:

"As the butler remarked long ago, 'I do remember my faults this day,' and the recollection of the non-payment of my subscription for the Armour of Light stings my conscience. I am glad to receive the paper monthly, and have pleasure in passing it on to others who enjoy it with myself. I am heartily in accord with your stand on present day topics; for instance, the Christian's duty to the Government, to be loyal and obedient, and thus fulfill the apostolic injunction of Rom. 13, etc. I am glad to note your stand on the reception question, and the desire for more liberality in regard to brethren for each other. May the Lord continue to increase the magazine's sphere of usefulness, and to grant you joy in His service as you thus minister the Word."

## The Tabernacle of Israel

By R. McMurdo

### The Laver

"And the Lord spake unto Moses, saying, 'Thou shalt also make a laver of brass, and the foot of it of brass to wash withal, and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat.'" Ex. 30:17-19.

This instruction concerning the laver was not given until Aaron and his sons were set apart for the priesthood; it was exclusively a priestly vessel. There is no account given of the size or shape of the laver or how it was carried. It was made of special material. "And he made the laver of brass and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation." (Ch. 38:8.) Whether or not this vessel was so constructed that the surface of it would reflect the image of anyone approaching it or not we are not told, but seeing that it was made of looking glasses, it

is most likely that it would do so. We have noticed already that the gate of the outer court teaches **salvation**. Jesus said: "I am the door, by me if any man enter in he shall be saved." The brazen altar sets forth **justification**; that is, justification by blood, as we have it in Rom. 5:9, "Much more being justified by his blood, we shall be saved from wrath through him." So in like manner the laver speaks of **sanctification**. Salvation, justification, and sanctification are thus set forth typically, in these three parts of the tabernacle. We must not conclude, however, that these three graces are received separately, or that we can be saved without being justified, or that we may be justified at one time and sanctified at another. Christ is our salvation, justification and sanctification. When we receive Him we are there and then in Him saved, justified and sanctified. The apprehension of all this may rise upon faith's vision progressively, which is quite another thing. Many a one goes to Heaven as a babe in Christ, knowing little more than that their sins are forgiven and that they are saved from hell. It is a great blessing to know even that much, but the teaching of the tabernacle is given by the Spirit through the Word, that we may know what Christ is to God for us, and that we may live in the enjoyment of the Name.

#### The First Washing

"And thou shalt anoint the laver and his foot and sanctify it, and thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation and wash them with water." (Ex. 40:11-12.) "And Moses said unto the congregation, This is the thing which the Lord hath commanded to be done. And Moses brought Aaron and his sons and washed them with water." (Lev. 8:5-6.) It is impossible to notice that this washing has nothing whatever to do with the ordinance of baptism. Baptism is neither taught nor typified by what took place at the laver. Baptism is itself a figure and therefore cannot be the fulfillment of a figure. There are no figures of figures in the Bible. The first washing of Aaron and his sons took place on the day that they were consecrated to the priesthood. It was done by Moses and is typical of the washing of regeneration, which takes place only once. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus 3-5.) At the altar the claims of God's justice were met in the death of the sacrifice, and the sinner went out

free; but at the laver the claims of His holiness were met, and the worshipper passed, in to the sanctuary. All who are saved have experienced the first washing and have the right to enter the presence of God as worshippers.

#### A Daily Washing

"For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water that they die not." In the ordinary course of their daily ministry outside the hands and feet of the priests would get defiled, hence provision was made at the laver for daily cleansing so that they might be in a fit condition to go into the holy place to eat the shewbread, trim the lamps, or burn incense. Each part of their priestly service in the holy place has its fulfillment in the spiritual exercise of the Christian now. The daily cleansing sets before us the practical lesson which is so important but so often neglected, namely, the daily reading of the Word of God. "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word." (Ps. 119:9.) It is the quality of the Word of God to cleanse by separating us from whatever is defiling in word or deed. It "is a discerner of the thoughts and intents of the heart." It discovers where we are wrong, but it also provides the means of putting us right.

#### No Laver in Heaven

In the description which John gives of the opened Heaven in Rev. Ch. 4, mention is made of an altar, but no laver. In contrast to the laver we have a sea of glass. "And before the throne there was a sea of glass like unto crystal." This sea of glass will act as a mirror, in which every detail of the splendor of that glorious place will be reflected, and in this way doubled. As the redeemed of the Lord walk upon it the reflection of their glorified persons will meet the eye at every step, and this in turn will call forth new songs of praise to Him whose glories we shall wear forever. No speck of dust shall ever dim the surface of that glassy sea, and no mark of age or decay shall ever be reflected there. On the other hand, the measure of our gain or loss will be ever before us as we behold the glory put upon us, the recompense of reward for the deeds done in the body. Let us not forget the lesson of the daily cleansing, but rather take heed all the more as Christian living becomes increasingly difficult amid the abounding evils which fill the world today.

## Notes on Colossians

By A. N. O'Brien

We need to unlearn much in order to look at things in a Scriptural way. Many Scriptures are completely misunderstood because of the surroundings in which we were born and reared. We naturally think that what we see in so-called Churches is the carrying out of the Word of God. Unconsciously we conform the Word to the religious system.

Those who have followed the notes on Col. 1; 24-27 will see that no denomination represents the Church there spoken of. Nor do all denominations in any way represent it. It is absolutely independent of them all, though including every saved man or woman in each of them.

Denominations are a mixture of saved and unsaved, gathered because of assent to a certain creed, or because of a preferred form of Church government, or centered around a man. No doubt many of them sprung up in connection with great revivals, but denominations are **invariably** the result of the wisdom of man as to how to conserve the results of the work of God. But "The wisdom of man is foolishness with God," who has His own way of conserving the results of the Holy Spirit's activities in the salvation of souls.

We have seen that the Church is His body. (Col. 1:18, 24, and Eph. 1:22, 23.) Of that body He is Head. His life flows down through each member. The body is nourished from the Head (Col. 2:19), it increases from the Head. (Col. 2:19; Eph. 4:16.)

In order to be brought into that Church one must be made a new creature in Christ Jesus. Now, man cannot accomplish this, either for himself or for others. Creation is the work of God, and new creation, as well. Divine power alone can implant a new life. Yet at salvation the believer receives such a life; is made a "partaker of the divine nature" (2 Pet. 1:4), and is united to Christ. Thus he is brought into the true Church and made a member of the body of Christ.

But not only do denominations not represent this new creation; they are a positive hindrance to its manifestation. They mix up the saved and unsaved in a confederacy forbidden in Scripture. (Cor. 6:14-18.) They call themselves by unscriptural names, names which suggest division instead of unity (1 Cor. 1:10-13), and are



a proof of carnality and human wisdom. (1 Cor. 3:1-4.) They hinder the fellowship of those really saved, for each one thinks that he must be loyal to his own Church, even though he knows dear saints in other systems, with whom he longs to have fuller opportunities for fellowship. Thus the outgoings of the heart, to all the members of the body of Christ, are checked by the shackles of sectarianism, and the heart is chilled by the necessary fellowship with the unsaved members of one's own party. God has forbidden such an unequal yoke (2 Cor. 6:14-18); but the meaning of this Scripture is obscured by false reasonings.

In New Testament times the disciples **came together** to break bread (that is, to show forth the Lord's death). (Acts 20:7.) Now they **scatter**, to their respective places, to hear a sermon, or a choir; and, alas, too often, both preacher and singers are unsaved. The ungodly mock at these divisions; real Christians are bewildered and robbed of their real privileges by them, and Christ's name is dishonored through them. No wonder that the call of the Holy Spirit rings out, "Come out from among them, and be ye separate. (2 Cor. 6:17.)

Then again, sectarian systems have become judaized. They mix law and grace. They make room for ambition. They have vast organizations with clergy and laity. They have become a great "camp," where officers of every grade are seen, and where law is to the front. Well, dear saints of God, "Let us go forth unto Him, without the camp, bearing His reproach." (Heb. 13:13.) There we can be gathered together in His name (Matt. 18:20), and only there can we do all in the name of the Lord Jesus (Col. 3:17.) There is only one place where all the Word of God can be carried out in the intelligence communicated by the Spirit of God; and that place is outside of every sect, for denominations are sects; pieces cut off, not units.

The Apostle preached Christ, warning every man and teaching every man that he might present every man "perfect in Christ Jesus." (Col. 1:28.) To this end he **labored**, and for this end God worked mightily in him. (V. 29.) Paul longed to see the saints entering into the enjoyment of the "mystery" of Christ in them and they in Christ. Shall we preach the Gospel and be silent about the "mystery"? Shall we leave saved souls to fall into the evils of sectarianism, driven to unite with such systems by misapplied Scriptures? Men say, "join the Church of your choice." But has

the Lord nothing to say about Church fellowship? Has He left us without guidance in this important matter? Is it really no difference, which I join of nearly 200 different sects, with doctrines opposed to each other, and practices conformed to the world? Nay, let us go back to the Word of God, and join nothing, unless expressly directed so to do in Scripture. Be assured, dear fellow-Christian, that all the instruction and guidance you need is to be found in that precious Book, the Holy Scriptures. By this Book alone, the man of God is "thoroughly furnished unto all good works." (2 Tim. 3:16-17.) Better to stand alone than to mix with evil. But perhaps you may have the privilege of leading another to see, and to obey, the truth as it is in Christ; then you will have true Christian fellowship and the Lord Himself will be in the midst when you come together. (Matt 18:20.)

We do not speak of a theory. For over twenty-five years we have followed this path ourselves and have proven its blessedness. It is not something new; it is simply a return to the principles of the New Testament as to fellowship. If it seems new or strange, that is the sad evidence of how far the professing people of God have gotten from His Word. It is in the "old paths" that we "find rest for our souls." (Jer. 6:16.)

## Question Page

Conducted by A. N. O'Brien

Send all questions to A. N. O'Brien, 227 Victoria Street, Duluth, Minn.

Question.—Does Satan ever use Scripture to mislead the Lord's people?

Answer.—In Luke 4:10-11, we have an instance of Satan seeking, by the use of Scripture, to urge the Lord to cast himself down from the pinnacle of the temple. It is to be noticed that the devil left out the expression, "in all thy ways," from the quotation. He was seeking to lead our blessed Lord to step out of the way, so, of course, omitted this part of the text which did not suit his purpose. No doubt he still seeks to use Scripture to lead saints astray, both in doctrine and in walk. Millennial Dawn teachings and many other heresies abroad in the land, are instances of his skill and ingenuity in the misuse of Scripture.

He has also used Scripture to back up division among saints. Many are so deceived that they think (like Saul) that they are doing God service by cutting off fellow saints under the banner of "faithfulness to Christ." They are unconsciously doing Satan's work.

Rome sought Scripture warrant for the burning of heretics. Protestantism, too, has done the same, as witness Calvin's sanction of the burning of

## "In the Light"

By J. N. D.

I John 1:7

There are three things which characterize a Christian. **First**, "he is in the light as God is in the light." Now, God had said to Israel; "I will dwell in the thick darkness"; and at Sinai told them to keep off, "for if so much as a beast touch the mountain it shall be stoned." There was a great deal of good there, but He was in His pavilion of darkness, not seen. God acted towards Israel, but did not show Himself. Now the veil is rent from top to bottom, and all is light. It is the very nature of the truth we are in, that God is now manifestly revealed, and he that is come in through the rent veil stands in the light of God's holiness, perfect purity in itself, and it shows everything that is not so.

**Second**, "Fellowship one with another." We are there together, and all have fellowship by the same Holy Ghost dwelling in all.

**Third**, we can be there because "the blood of Jesus Christ cleanseth us from all sin." The more thoroughly in the light, the more it is seen that there is no spot on us through that blood. This could not be said of a Jew; but now the righteousness of God is set forth, and we are brought into the light as He is in the light.

Is this a thing that makes you unhappy, or that gives you joy of heart? If we are true of heart we shall be glad of the light to detect the darkness in us. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." We do not want to escape from the light, but to be searched by it, not with a pretention that we have no sin, but the consciousness that the blood of Jesus Christ cleanseth us from all sin, for the effect of being in the light is that we confess our sins "In whose spirit there is no guile." There are two things there, the confession and the love. The power of the affections of the new nature forms a link of fellowship with God, and only as we keep in the light shall we know the practical enjoyment of it. We must be in the light that evil thoughts may be shut out, so that we may have fellowship with God.

In how many things in our intercourse with one another or with the world, self comes in and is not judged by us!

There is a practical consciousness in the Christian that he cannot go on without God, and he judges, waits and confesses, trusting in God—and thus his heart is kept calm and in peace.

### The Use of the Title, "Reverend"

Mr. William Pettingill in his "Studies in the Revelation" in "Serving and Waiting," has the following comment on Ephesus, which we pass on for the benefit of our readers:

**Ephesus** stands for the latter part of the apostolic era—that is, at the time John wrote. The letter gives commendation for good remaining, but warns against the evils that threaten. Judaism had shown itself, for evil men had already attempted to introduce the doctrine of apostolic succession—they said they were **apostles**, and were **not**, and were found **liars**—but they had been rejected by the Church. There were Nicolaitans there also. This term doubtless describes those who sought to establish a separate order of priesthood among believers. The word means **conqueror**, or ruler, **of the laity**, or people. In our day this sin is so prevalent that it occasions no comment whatever. The Churches set their pastors in a class by themselves and call them "divines" and "the clergy." They apply titles to them, as "Reverend," "Very Reverend," "Right Reverend," and on through the list until the pope is blasphemously called the "Holy Father." All this is most unscriptural and dishonoring to God. "Holy and reverend is His name" only, and He Himself is the only "Holy Father." (See Ps. 111:9; Jno. 17:11.) As for the Church of God, it is an equal brotherhood, and whoever divides it into unequal parts, as clergy and laity, is introducing schism into the body and is guilty of Nicolaitanism. Our Lord Jesus hates the deeds of the Nicolaitans and commends the Ephesian Church for hating these deeds also. Nevertheless, there is spiritual declension already noticed, for this Church had left her first love. The warning is sharp—remember, repent and do the first works. Otherwise there is judgment awaiting the Church, whose lampstand will be removed. As for those individuals who should survive the wreck, the real believers or overcomers, they are promised the joy of the tree of life in the Paradise of God.

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We believe that **human sin** was the **cause** of the death of Christ, and that **divine forgiveness** is the **effect** of the death of Christ.

# The Book of Judges

Practical Lessons by James Brown, Chicago

## GIDEON AND MIDIAN

### Conditions and Remedy

Possessing a beautiful and fertile country, yet dwelling in "dens," and unable to enjoy the products of their own land because the increase of the earth had been destroyed by the Midianites and their allies, and no sustenance left, neither sheep, nor ox, nor ass, the condition of Israel recorded in Chapter 6 was truly deplorable. No sheep left, and consequently neither lamb for sacrifice nor wool for covering. No ox to bear the yoke and tread the corn, so the people must bear the yoke and tread what little corn they could get; and if they desired to reach some distant part no ass would carry them, as in former days. That they continued thus for seven years before uttering a cry to God, is indeed remarkable, but what can be said of us if the beauties of our heavenly possessions fail to attract, and we are found grovelling in some "den"? If Midian (strife) and Amalek (the flesh) obstruct faith's vision, impoverish the soul, and impede spiritual progress. A prophet was sent to the children of Israel, and he reminded them that God had delivered them from Egypt and the Egyptians, had dispossessed the Canaanites and had given the land to Israel, and yet they had disobeyed His voice. The object in sending the prophet evidently was to deepen conviction of sin in the hearts of the people, for deliverance from the hand of Midian would not serve God's purpose unless the people fully realized why they had been delivered into the hand of Midian, and when this was realized the remedy for such conditions was not far to seek.

### Commendation and Command

In the accomplishment of God's purposes, methods and means vary, and circumstances invariably contribute to the success of His plans. Little did Gideon think, in seeking to **conceal his purpose** from the Midianite, when he threshed wheat in the winepress, that he had chosen the place in which an angel of Jehovah would **reveal God's purpose** to him. Unexpected and unnoticed, the angel came and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite, presumably observing in silence the activities of Gideon. The scene and circumstances of the angel's visit

are very suggestive. The oak speaks of strength, and Ophrah signifies dust, and when both are combined we have, in the language of 2 Cor. 12-9, "strength made perfect in weakness." In that day weakness was characteristic, for Joash (the despairing one) undoubtedly gives character to the rest. A descendant of Abi-ezer (my father is help), he was much in need of help, but failed to remember the source from whence cometh aid, and in consequence his path led downward, until, despairing of ever gaining access to Jehovah, he set up an altar to Baal. A combination of circumstances more difficult could scarcely be imagined; nor would a deliverer be sought amid such scenes, yet there where weakness was most pronounced, and Jehovah's presence unknown, the angel **appeared** unto Gideon and said, "Jehovah is with thee, thou mighty man of valor." Strange words indeed to Gideon, and not at all considered a personal commendation, for in seeking an explanation of Jehovah's apparent disinterestedness, he associated the people with himself, whereas the words were spoken of him alone. The explanation sought had already been given by the prophet (verses 8-10), and therefore was not repeated, but, instead, an imperative command was given by the one who in verse 11 is referred to as an angel, and in verse 14 is called Jehovah. If the assurance of God's presence surprised Gideon, the command, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites," must have startled him, for he immediately began to multiply excuses. The lack of means, the impossibility of procuring means owing to family poverty, and personal insignificance seemed to Gideon unanswerable reasons for exemption from such a service. But the words, "have not I sent thee?" which were added immediately after the command was given, and the words, "surely I will be with thee, and thou shalt smite the Midianites as one man," which were spoken after the excuses were uttered, plainly indicate divine **authority** to engage the foe in battle, divine **accompaniment** in the conflict, and **attainments** which would be utterly impossible but for divine strength.

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#### NOTICE OF ADDRESS

Mail for Mr. Edwin Tharp of North China may be addressed, Care Mr. R. J. McLaughlan, 100 Sherman Place, Jersey City, N. J.

## "We Would See Jesus"

By Roy Rapsch

(John 12:21)

"And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!" (Matt. 27:29.)

"But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man." (Heb. 2:9.)

In these two passages we have brought before our minds two coronations of the King of Kings—in the one, man, the creature, placing upon the brow of God's Anointed the cruel crown of thorns, and presenting Him with the symbol of rulership in mockery, bowing before Him and hailing Him as King; in the other—and what a contrast!—God bestows the crown, and it is a crown of glory and honor, placed upon the brow of Him, Who for the suffering of death, was made "for a little while lower than the angels." "For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased." (2 Pet. 1:17.)

We see in the one the humiliation of the Son of God; in the other the exaltation of the Son of Man—and how different is God's estimate of this Man from the estimate placed upon Him by man! Man gave Him a manger for a cradle, no place which He could call His own, persecutions, a crown of thorns, a reed for a scepter; buffetings—yes, and man in his vileness even spat upon that Holy One; he gave Him a cross and a borrowed tomb. But the Lord Jesus Christ did always the will of the Father; He finished the work He came to do; He humbled Himself and became obedient unto death, even the death of the cross. "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father." (Phil. 2:9-11.)

And though "now we see not yet all things put under Him" (Heb. 2:8), yet as we gather around the Lord's table each Lord's

Day to remember His humiliation and His exaltation, we are privileged with our eyes of faith to behold Him, and we look back upon that crown of thorns, and we see Him there upon the cross "tasting death for every man," and as we hear Him say: "It is finished," our hearts rejoice, for we know that He has borne all that which was due us. And then we can look up and see Him there in the glory, crowned with glory and honor, and can rejoice that He is there, our Forerunner, our Surety, our Advocate, our Intercessor. And because we can look back upon the cross, and up into the glory, we can with hope and assurance look forward and "see all things put under Him."

A vision of the Lord always results in one thing: a realization of our own utter worthlessness, and this in turn results in praise unto Him. Look at Job, who had so stoutly maintained his righteousness before man, but hear him say: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job. 42:5-6.) Isaiah, granted a vision of the Holy One, cried out "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." (Isa. 6:5.) Daniel, beholding "a certain Man clothed in linen, whose loins were girded with fine gold of Uphaz," retained no strength, and his comeliness was turned into corruption. (Dan. 10:5-8.) And John on Patmos, beholding, in the midst of the seven candlesticks, One like unto the Son of Man, fell at His feet as dead. (Rev. 1-10-18.)

But, while the contemplation of His holiness bows us in the dust before Him, we can, because of the crown of humiliation, lift up our hearts in praise and adoration, rejoicing that we are accepted in Him, and knowing that one day we shall indeed come to the very end of all self, when faith has given place to sight: "We shall be like Him, for we shall see Him as He is." As we look for that glad day, which is fast approaching, may we ever earnestly desire "to see His praise and His glory, so as we have seen Him in the sanctuary" (Psa. 63:2) until we shall see our Lord Himself in all His beauty!

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Some desire authority for truth, but truth is its own authority. We must accept truth as truth for truth on the ground of truth.



## Missionary Department

Conducted by T. Baird

Send all correspondence regarding this department to T. Baird, 293 Mag-

### Assembly Information for M. S. C. Members

Since the commencement of the calamitous hostilities in Europe many earnest and urgent inquiries have reached me relative to the approximate numerical strength of our assemblies, and other religious status from a Governmental viewpoint. These are vital questions, and as they materially affect the young male members of our M. S. Classes particularly, I feel that a few statistics and suggestions would be welcomed.

When our young men, on conscientious grounds, claim exemption from combatant military service, the Local and District Exemption Boards demand information as to the name of our religious organization, the duration of its existence, its numerical strength, and its central authority. These Boards are acting quite within their jurisdiction when they press these queries, and they must receive straight-forward and satisfactory answers. A few words under these four divisions we now append:

**Our Denominational Name.** Who are we? By what name are we known governmentally? What are our religious affiliations? We would prefer to be nameless, but the laws of nations demand the registration of all subjects and citizens, and also their religious preferences. In the British Isles and colonies we are registered governmentally as "Plymouth Brethren," and this is also true now in the United States and Canada. We ourselves did not design the name, neither do we desire the name, neither do we deserve the name! Plymouth, England, is the supposed place where our assemblies were originally organized, but this is a mistake, as we shall subsequently see. The name is a misnomer, but there it stands, and it serves to distinguish us from the other religious denominations.

**The Duration of Our Existence.** This really dates back as far as Pentecost, if we would be thoroughly scriptural. But governments don't want Scripture—they want dates. So to be chronologically accurate we must state that our present assembly existence commenced formation about one hundred years ago. In 1812 Christian men in New York were in communication with Christian men in England relative to a return back to Pentecostal truth and Pentecostal simplicity. This desire for a whole-hearted return to primitive Christianity spread with amazing energy and rapidity, and assemblies were formed in Dublin, Limerick, Cork, London, Plymouth and Exeter. Out of this mighty spiritual movement our missionary enthusiasm was gendered, and Anthony Norris Grove sailed for Bagdad in 1830.

**Our Numerical Strength.** In putting the following figures into form we must be strictly understood to be writing approximately. We have about 2,000 Assemblies scattered throughout the world, with a probable membership of 60,000 persons. We have 700 missionaries in different countries, and probably about 300 native evangelists and Bible women. This places our mission staff at 1,000 strong.

**Our Central Authority.** Now we are drawing near the breakers! This is the question which arrests us firmly! It is beside the mark to assert that "Our Head is in Heaven"! We understand what that means, but human governments want to deal with a head they can see! The British resident of Kuala Lumpur once said to me, "Your denomination is like a corporation, which has no body to kick, and no soul to save." He meant that we were a body without a head, an army without a leader, a religious community without an hierarchy. Since the outbreak of this deplorable war the difficulty of obtaining passports for our missionaries has forced this upon us in a very real way. The Government insists on dealing **only** with a representative board whom they can hold to strict accountability for the behavior of the missionary in his sphere of labor. The opening of our new Missionary Training Home, at 393 Third Street, Brooklyn, N. Y., supplies us with a center to which young people can apply for **training**, and also to which governments can appeal for **reference**. The trustees of the Home **accept responsibility** without **assuming authority**. The Missionary Home is conducted in consultation with the "Echoes of Service," Bath, England, and also with "The Voices of the Vineyard," New York. Any correspondence in these matters should be addressed to Mr. Richard Hill, at above address. All communications will receive immediate and respectful attention.

### QUESTION PAGE

(Concluded from Page 90)

Servetus, and persecutions in England, Scotland and the United States.

We should remember that Satan "is transformed into an angel of light," 2 Cor. 11:4. He also has "ministers," who are "false apostles, deceitful workers." (See context.)

He would try to hurry saints upon a course of action by Scripture, which might at first seem to sanction that course. Waiting upon God will dispel that cloud of deception.

Young men are exhorted to be "sober minded." (Titus 2:6.) The word means to be free from things which make a sober judgment difficult. (See also Isa. 28:16, "He that believeth shall not make haste.") I Pet. 2:6 quotes this text, "Shall not be confounded." Haste, under some forms of spiritual pressure, leads to a wrong course and confusion of mind and walk. There are hostile spiritual beings, called "wicked spirits in heavenly places," and we need protection against "the wiles of the devil." (Eph. 6: 11 and 12 margin.)

The numerous exhortations to sobriety and watchfulness are because of these wiles.

Texts which speak of the Lord's voluntary humbling of Himself have been used to seek to disprove His deity, and thus the examples might be multiplied.

We need both the Word and the Spirit to teach us, and the Word and the Son to make us free.

and 7:00 p. m. May 18th the Missionary Study Class Conference at Unity Hall, Kearney, N. J. Thomas Baird, Richard J. MacLachlan, Richard Hill and others are expected. Further announcement will be given later. Particulars may be had from Robert Gourley, 277 Highland Avenue, Kearney, N. J. \* \* Mr. D. Williams visited Harrisburg and Richmond. \* \* **Chicago, Ill.**—We are glad to be able to publish the following letter, which speaks of conditions long desired: "To Saints gathered to the Name of the Lord Jesus Wherever Found: We, meeting in Austin Gospel Hall, 748 North Leamington Avenue, and Elberta Hall, 6922 Wentworth Avenue, Chicago, have for some time been estranged from one another, causing considerable grief and confusion amongst those made nigh by the blood of Christ. But in the mercy of God we have recently been enabled to go over our differences together, with the result that we found garbled reports and misunderstandings had caused much rubbish to gather (Neh. 4:10) and no real ground for estrangement. We now intend, by the Lord's help, to go on in scriptural and united testimony to His blessed name, and to this end the prayers of the Lord's people are requested. We are living in difficult times, and sincerely desire to be found walking in the Spirit (Gal. 5:16) in truth (2nd John 4, 3rd John 4) and also in love (Eph. 5:1 and 2.) Austin Assembly, per George Barnes, and Tom Bendelow; Elberta Hall Assembly, per O. M. Barth and William Shewan. Chicago, March 29, 1918." \* \* **Austin Gospel Hall.**—Meetings during the past month have been conducted by local brethren, with the exception of Sunday, 14th, when Brother Bruce Gilbert, and Mr. J. F. Ball from Orillia preached the Gospel. Mr. J. F. Ball addressed the meeting on Tuesday, 16th. \* \* M. S. C. was conducted at Laflin Street. Bruce Gilbert spoke to the class. \* \* A baptismal service was held on Sunday afternoon, April 14th. Two young brethren from Camp Grant (Messrs. Carroll and Nelson) and Miss M. Kempson were baptized. \* \* **Detroit, Mich., Salem Hall.**—Charles Innes, from Toronto, paid a most welcome visit to us here. Meetings were held from the 31st of March to April 7th. Special talks on "Redemption" were most helpful and many of the saints testified to having received great help. \* \* **Central Gospel Hall.**—Our Brother George Finches was with us for a week's meeting. He has now gone to London, Ont. \* \* **Oakland, Calif., Bethany Hall.**—A number of conversions have taken place here lately, chiefly through the efforts of Brother T. Dempsey, for which we are very thankful. \* \* **Norfolk, Va.**—Mr. R. S. Burleigh is having much encouragement in preaching the Gospel in the open air. He says: "I am having the largest and most attentive meetings on the street of my whole career. They seem eager to take all the tracts I can give them. This afternoon I must have had 600 or 700 listening." Remember our brother in prayer. He has no assembly help where he is.

### SPECIAL NOTICE.

Our readers will be glad to know that Mr. A. N. O'Brien was sufficiently well to go to Vancouver Conference. The wounds are healed and he is now able to continue ministering. \* \* Adam McMurdo, who has helped with The Armour of Light from the first, has been called up for military service. This is a loss to us, and may cause some delay with this issue, but we trust our readers will help us all the more by way of the throne of Grace, and by continuing to send in notes of work and workers in their districts.

### CANADA

**Hamilton, Ont., Alberta Hall.**—Meetings here have kept up well and a few more of the older Sunday School scholars have confessed Christ. Mr. John McCallum has been giving some talks on Pilgrim's Progress, on Wednesday nights, using the lantern. \* \* **Vancouver, B. C.**—The Conference held in Mount Pleasant Hall on Good Friday and following days proved to be a season of blessing to very many. The hall was quite filled at almost every meeting. Many Christians in the vicinity attended, also a goodly number from Victoria, a few also from Bellingham, and Everett, Wash. The Word was ministered by A. N. O'Brien, R. McMurdo, T. H. Maynard, Edwin J. Tharp, of North China, and William Rae. A missionary meeting

was held on Saturday afternoon, when Mr. Maynard gave an outline of missionary movements in various lands, and spoke particularly of his work in India. Mr. Tharp spoke of the work in China, and of his own labors in North China. On Sunday night A. N. O'Brien preached the Gospel in Mount Pleasant Hall, and R. McMurdo and Mr. Tharp preached in a theater down town. Mr. R. McMurdo continued a week's meetings for ministry in Mount Pleasant Hall, which were well attended, the hall being almost full each night. Mr. A. N. O'Brien went to the Oakland Hall, Hillside, Victoria, and had a week's meetings there. The meetings were well attended and his ministry was very much appreciated. At the time of writing R. McMurdo is ministering in the Victoria Hall, Victoria, and A. N. O'Brien is in Mount Pleasant Hall, Vancouver. Mr. J. W. McClure is also preaching in Seymour Hall, Vancouver. Mr. T. H. Maynard expects to start on a missionary tour, visiting Yakima, Spokane, Lethbridge, Calgary, and other places in the east, in the interest of missionary work in India. Mr. Maynard will take his stereopticon lantern with him and show interesting views of India wherever this is convenient. His home address is Shakespeare Street, Oaklands, Victoria, B. C. \* \* **Toronto, Ont., Maranatha Hall.**—Our Brother Frank Varley (son of the late Henry Varley) conducted a week's special meetings on the subject, "Lord's Return." The interest shown by the saints in the city was encouraging. Our brother has labored amongst the soldiers in Australia, England and France under the Soldiers' Christian Association. He expects to return to Melbourne, Australia, August 1st, sailing from Vancouver April 28th. \* \* **Playters Hall.**—"Some little time ago we had some baptisms, several newly saved and others who had been in the meeting for some time. There is also interest shown in our Young People's Bible Class which is encouraging. We also had a visit from Messrs. R. Irving and S. Taylor, on their way from New Liskeard to Kingston, and enjoyed their ministry. \* \* **London, Ont.**—A week's special meetings held here in Gospel Hall, Hamilton Road, proved very helpful. The Word was ministered with much blessing. \* \* **Arkona, Ont.**—Our Brother Charles Innes conducted two weeks' meetings here. Although the assembly is small and scattered the meetings were encouraging, and many testified to having received much help. \* \* **Kingston, Ont.**—Our Brethren Richard Irving and Sam Taylor conducted two weeks' Gospel meetings. This being a "varsity city," the work was hard, but God gave blessing. \* \* **Springbrook, Ont.**—Brother Jones paid a short visit here and had a few meetings, which were appreciated. He is now in Bancroft. \* \* **Orillia, Ont.**—A visit from Brother Innes is expected on the 21st for meetings. We are looking to the Lord for blessing.

#### LATE NOTES

**In France With the Soldiers.**—We expect that Mr. Alexander Marshall is now preaching to the soldiers in France, as he intended to go with the Soldiers' Christian Association. He says: "This Association gives no remuneration, but allows you to win souls for Christ." He also says that "Mr. C. A. Swan writes that 1,300 professed to trust Christ during less than four months." Mr. Swan is a well-known worker who spent many years in Central Africa with Mr. F. S. Arnot. Remember these workers in prayer with all others who are seeking to bring the message of salvation to the men at the front.

#### CHINA

Our Brother George Shepherd writes of his safe arrival in Hada, North China, giving a short account of the work as he finds it. He says it was a great joy to "break bread" with a large company of Christians in this heathen city. Great interest is being shown in the Gospel at present, many coming to hear the Glad Tidings. Our brother is having a busy time with the language, but is plugging away at the Chinese characters and sounds with the same faithful spirit which characterized his work in this country. to the Lord for blessing.

#### WITH CHRIST

Mr. A. H. Kendall, from Alberta Hall, Hamilton, Ont., died in hospital in France as the result of wounds received in battle. He was a consistent Christian of good report. He leaves a widow and two children.



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