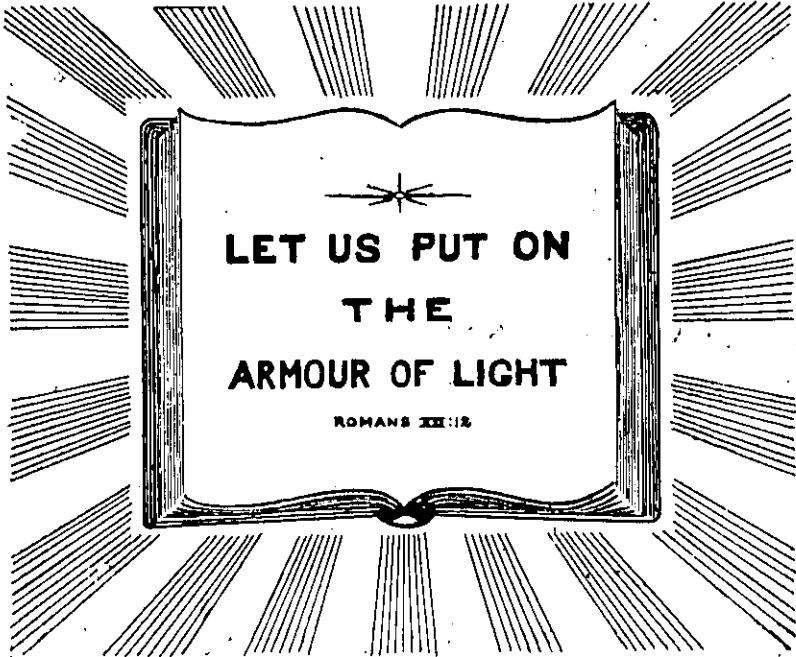


250

THE ARMOUR OF LIGHT



LET US PUT ON
THE
ARMOUR OF LIGHT

ROMANS XIII

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

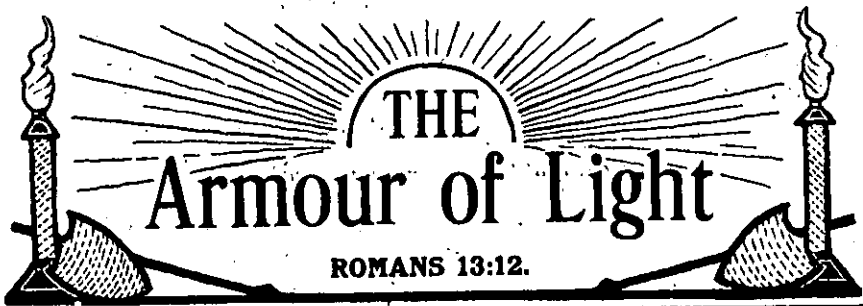
EDITED AND PUBLISHED BY ROBERT M' MURDO
930 N. LOCKWOOD AVE., CHICAGO, ILL.
PRICE FIFTY CENTS PER ANNUM.

MAILED IN CHICAGO POST OFFICE AS SECOND CLASS MATTER

ITEMS OF INTEREST UNITED STATES

New York and District.—Mr. David Williams had encouragement in Harrisburg and is now at Camden, N. J. * * Brother A. E. Ainslie has had a season of unprecedented blessing at Newark, a number saved and baptized within the last three weeks. * * Monthly meeting at Newark well attended. Helpful words ministered by T. Baird, W. Dunning and A. E. Ainslie. * * Mr. J. M. Carnie visits Jersey City and Brooklyn ere moving West. * * Sunday School Teachers' Conference at Jersey City. Large gathering and good words by Mr. Wilson, David Morrison, Mr. Lester, David Lyon, John Hill, and T. Baird. * * Colored brethren at 134th Street moving into the new hall on June 1st. Correspondence may still be addressed to 50 West 134 Street, New York. * * T. Baird paid profitable visits to Bronx, Trenton and Freeport. * * Paterson Assembly has purchased a hall at 156 Broadway, in a much better locality suited for Gospel work. * * Mr. L. A. Steen and T. Baird have had encouragement in the 134th Street assembly, New York. * * Mr. Lester has arrived in New York on his way back to China. * * Mr. and Mrs. John Bertram from Nassau Bahamas, are here on a brief furlough. * * Missionary Home, 393 3rd Street, going on well; preparing to receive some new scholars in the Fall. * * Mr. W. Dunning at Fort Slocum, Rowland Hill at Fort Hancock, Asa Moore at Camp Merritt would all value prayer for work amongst the soldiers. * * Monthly meeting at Fulton Street, New York. Lewis Chafer speaker. * *

Arlington Heights, N. J.—Mr. David Williams writes of having special meetings at Harrisburg, Pa., and Schenectady, N. Y., where he had a measure of cheer in ministering the Word. He also visited Hackensack, N. J., and had a few meetings and visited a number who were sick. He says "These are dark and trying days, and the saints are having a big share in it. However, we can help and cheer them with a visit and a word from the Lord. I hope to leave for Washington, D. C." * * **Chicago, Ill.**—Mr. and Mrs. Tharp from North China have visited Chicago and district, giving account of their work and telling of the conditions in Mongolia. Mr. Tharp visited Austin, Avondale, Laflin Street, and Gospel Hall, 765 West 69th Street. Mrs. Tharp addressed the sisters' meeting in the above hall and at Austin. Mr. Tharp addressed the monthly meeting of the "Missionary Study Class," which was held this month in Austin. He also visited Elgin, Evanston and Highland Park. Their visit to the Chicago district has been much appreciated. Brethren meeting in Gospel Hall, 765 West 69th Street, were specially grateful for help received. * * Mr. M. Capp had a week's meetings at Laflin Street, and Dr. E. A. Martin had a series of meetings at Gospel Hall, 765 West 69th Street. An all-day meeting for prayer, fellowship, and ministry will, D. V., be held in the above hall on Decoration Day, May 30th. * * Mr. John M. Carnie paid a visit to Austin on his way to Kansas City. He preached the Gospel on Sunday night. He was followed by Mr. George Pinches, who has visited Orillia, Toronto, Brantford, and London, Ont. * * Mr. R. McMurdo is ministering at Gospel Hall, Austin, weekly meetings. Arrangements are on the way for special open air meetings, and probable tent work. * * Mr. Ed Gibbs has just returned to Austin, after having spent nearly four months visiting assemblies in the Middle West in the interest of foreign missions, and also conducting children's meetings, preaching the Gospel, and helping young believers. He reports that he has found lantern views and object lessons an excellent way of reaching the children, and through them, the parents. He had very good meetings at Minneapolis, Minn., Centerville, Ia., and Kansas City, Mo. In the latter place he had three weeks' noon meetings in the Baker & Lockwood factory, where some five or six professed to accept Christ. * * **Kansas City, Mo.**—Some special meetings have been held by Brother Edwin Gibbs, formerly of Johannesburg, South Africa, both in the interest of missions and for building up young saints, and particularly for the help of boys and girls. The meetings have been unusually well attended. * * Brother Gibbs also visited Levasy, Waterloo and Hodge, and ministered the Word most acceptably.



Volume V

JUNE, 1918

Number 6

EDITORIAL NOTES

Our readers will be glad to know that the circulation of The Armour of Light is steadily increasing. We thank all who continue to help us by commending the paper to others, and we still ask co-operation in this service. When paying your own subscription, think of someone else who might be helped by the paper, and send their address with a dollar.

A Ministry of Comfort

The continued pressure of war conditions is bringing a burden of care to many hearts, as loved ones leave their homes to face the dangers of the battlefields. Men and women of the world have their shows and entertainments, which may help them for a little while to forget their sorrows, but which give no real relief. The Word of God ministered in the spirit of tenderness and sympathy is the most effectual means of comfort on earth. May we be taught by Him who could say, "The Lord God hath given me the tongue of the learned that I may know how to speak a word in season, to him that is weary." (Isa. 50:4.)

Ministry at the Worship Meeting

There has been a good deal of discussion on this subject lately among teachers in the old country, which proves that there, as here, there is a felt need for some helpful instruction regarding the order of this special weekly gathering. Whatever ministry is given at that meeting should be of a priestly character, and should be

helpful in calling forth worship from the hearts of those assembled. If the brother who ministers fails in this, he is missing the mark, and wasting the precious minutes of that most sacred hour.

An Old Testament Illustration

The burning of sweet incense within the veil is an Old Testament figure which may help us in understanding the place that ministry should have at the worship meeting. The sweet incense was composed of selected spices specially prepared, which set forth in type the perfections of our Lord Jesus Christ. That incense gave forth none of its fragrant perfume until it was touched by the live coal which the priest brought from off the altar of burnt offering. (Lev. 16:12, 13.)

There are grateful Christian affections in the heart of every believer, but very often these affections are chilled by the cold atmosphere of indifference, or open hostility to heavenly things, which surrounds the Christian every hour of the day, and every day of the week. Hence it follows that before the sweet incense of worship and praise to God can rise, these inward spiritual Christian affections must be warmed, and fanned into a flame, and ministry is the means whereby this can be accomplished.

The Kind of Ministry Needed

Ministry which will give warmth and fervor to the inward Christian affections of the believer must be the ministry of Christ, in some aspect of His person or work. Have we not seen again and again the cold reserve of a whole gathering give place to a glad outburst of grateful praise when some brother has read with feeling such portions of Scripture as the Twenty-second Psalm, the Fifty-third of Isaiah, or the Nineteenth of John? These have been like the live coal from off the altar touching the hearts of the saints and causing them to give forth the fragrant offering of worship to God through Christ.

The ministry which kindles the fire of devotion and draws out the affections of believers in praise and adoration, must come with that fervor and unction which is the result of prayerful musing on Christ under the power of the Holy Spirit. Such ministry glorifies God and refreshes the saints, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." (Ps. 133:3.)

Keeping Up the Fences

As the truth of the Lord's return becomes more and more "the message of the hour," we would naturally conclude that brethren would be willing to let down the bars of sectarianism and own their oneness with all believers who are walking orderly in the ways of the Lord.

A brother who has recently gone to a Southern town, where he is working at his trade and preaching the Gospel, writes: "When I came here I went to the G—— meeting. They examined me, and wrote to their representatives elsewhere, and found nothing worthy of death in me, but because I would not renounce all other meetings I must take the same place as a 'Russellite,' or 'Christian Scientist,' for there is certainly no neutral ground between being 'in fellowship' and 'out of fellowship'."

What a strange perversion of Christianity in this, which professes to honor the "Head" by refusing to give the member his place at the feast which our Lord has instituted for the very purpose of shewing forth in the most expressive manner the union which He has formed between saint and saint, as members of Christ and of one another. This persistent perpetuation of division over questions of "words and names," which have no bearing upon the vital interests of this present hour of unparalleled distress in the world and in the Church, is a standing disgrace to the name we bear, and a great hindrance to the progress of the Gospel.

The truth that made us **free** also makes us **friends**.

Beware of pen-and-paper piety.

Every **scratch** on the **hand** is not a **stab** at the **heart**.

Some count it their **only error** to confess that they **have erred**.

The **holiest** place on earth is where Christ was once made **sin**.

He who **boasts** of sin **committed** has a **devil**.

He who boasts of sin **never committed** is a **double devil**.

It is ever the mark of a **carnal mind** for a man to impose his **will** on the **conscience** of his fellows.

He that falls into sin is a **man**. He that **grieves** over it is a **saint**. He that **wallows** in it is a **sow**.

Obtaining **earthly** riches is like gathering nuts—you **tear** your clothes **gathering** them; you **break** your teeth **cracking** them.

I may **see** much of the **evil** of sin **around** me, without **feeling** much of the **guilt** of it **within** me.

Fellowship in the Gospel

Special Notice

Within a comparatively short period of time there has come into existence in this country, chiefly through the organizing of "missionary study classes," a means whereby money is collected and forwarded to missionaries who are preaching in other lands, so that now there is more fellowship with the Gospel in the "regions beyond" among assemblies in this country than ever there was before. For this advance movement we can thank God and take courage.

The question is often asked: Why can there not be some organized effort in connection with carrying the Gospel to needy places in this country? There are many towns where there are no assembly gatherings and where the Gospel is much needed. Therefore, why should there not be a means established whereby there could be intelligent co-operation between those able and willing to help, and the workers who may go into the needy fields with the Gospel. Such a means of communication does exist in connection with work in other lands, therefore the principle is accepted as right. We will be glad to hear from any who are interested in this matter and who may have some suggestions to make. The need is great and time is short, so if anything is to be done it must be done now. If this paper can be used as a means to help in this service we will be glad to do what we can.

Until we learn that all sin is vile, and that all sinners are vicious, we will place no verity in the vicarious death of Christ.

He who is not complete in Christ will never be complete.

Mercy and grace may bring men to God, but only love and righteousness brought God to men.

There can be no relief from the burden of sin where there is no belief in the bearer of sin.

In the Holy Scripture we have inexhaustible profusion of truth without the slightest confusion of thought.

Christ would not accept the kingdoms of earth on the ground of compromise, but on the basis of sacrifice.

As the human eye cannot see without light, so the human mind cannot perceive without a revelation.

The Tabernacle of Israel

By R. McMurdo

The Building (Ex. 26:15-30.)

In this chapter a brief account is given of the building of the main part of the Tabernacle. Various opinions are held regarding the arrangement of the boards, with their rings and bars and silver sockets, but, while because of the brevity of the description given, it may be difficult to follow the details, nevertheless the main features stand out boldly, and their meaning and application are easily understood. The material was chosen, and the plan arranged, to suit the claims of God on the one hand, and the need of the people on the other, and the inspired account of it all is preserved for us in the Scriptures, that we may be instructed in the spiritual and heavenly things, of which the Tabernacle and its furniture were the patterns.

The order in which the instruction was given was from within outwards, from the inner curtain of glory and beauty, and exact size, to the outer covering of badger skin, without measure or dimension.

Boards for the Tabernacle

The framework described in this chapter is one of the most interesting and instructive parts of the Tabernacle. Apart altogether from its primary and typical teaching, it stands forth as a great illustration of the work of God, in building up the spiritual house which is in the world today.

"And thou shalt make boards for the Tabernacle of shittim wood standing up. Ten cubits shall be the length of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the Tabernacle." (Ver. 15:17.)

The boards of the Tabernacle were, first of all, trees in the forest, rooted and grounded in the earth, a true picture of natural men and women, which are the material that God now uses in building His spiritual house. As the trees were cut down, and squared off to the exact measurements given to Moses, in order that they might stand in their place in the Tabernacle; so now God is taking out from the great forest of humanity, men and women chosen in Christ, and called by His grace, to come under the rule of His

Word, in order that they may be "built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:19, 21.)

Each board was overlaid with gold, so that the wood was never again seen; thus a new worth and beauty was imparted to it. So now each believing man and woman is accepted in Christ, and covered with "the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe for there is no difference." (Rom. 3:22.)

Sockets of Silver

The boards of the Tabernacle were to be "standing up," therefore God provided a foundation for each board in the form of two silver sockets. These silver sockets were made from the "atonement money." Every man in Israel had to pay half a shekel of silver as a ransom for his soul unto the Lord. The rich could not give more, nor the poor give less than half a shekel. There was one talent of silver to each socket, so that taking the two together, there would be about two hundred and twenty-eight pounds of silver at the bottom of each board. The two tenons on each board went down into the silver sockets and in this way each board had a foundation of its own. So now each individual-believer is rooted and built up in Christ and established in the faith. (See Col. 2:7.) It has always been difficult for the individual believer to stand, because of the opposition of Satan. He will leave nothing undone that he can do in order to bring down every standing witness. The world with all its forces is against the man or woman whose faith is grounded in the atoning sacrifice of Calvary, and whose life is a testimony for God. The flesh within is a subtle foe which at any time would substitute the sand of human merit for the silver of divine redemption. So if we knew the power of all the forces of evil which are against the Christian, the wonder would be, not that so many fall, but that so many stand.

A Sure Foundation

"Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are His." (II. Tim. 2:19.) In the wide profession of Christianity which embraces whole countries, there are no doubt many who have no personal faith in our Lord Jesus Christ. They are grounded on sand, and not on silver.

So it is of the greatest importance to be sure of the true foundation of the redemption work of our Lord Jesus Christ. Church membership, religious exercises, conformity to a creed, and such-like may serve to give an appearance of Christian living, but when the waters of death rush in upon the soul all will fail but the faith which rests on Christ and His atoning blood. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (I. Cor. 3:11.) Each individual board of the Tabernacle stood encased in a covering of gold, and firmly secured by its two tenons going down into the silver sockets. So may each reader of these lines be found clothed with the righteousness of God and firmly resting in the finished work of Christ.

The Church of God Considered Locally

By Geo. B. Edwards

The Church of God is an expression used in Scripture to denote the universal company of the saved, or in a restrictive sense, includes all the saved in any one place or locality. (I Cor. 1:2, I Tim. 3:15.) But whether viewed in its wider or limited sphere, it always represents saved people, and never mere professors. It is always a company of people who are "of God." The denominational churches of the present day, composed of those who are of God and those who are of the world, cannot be scripturally designated as churches of God.

"The Church of God at Cornith" embraced only those who were sanctified in Christ Jesus, and were saints. Even as elsewhere we have this very expression, "The churches of the saints." (I Cor. 14:33.) We speak of the true Church and also the professing Church, but Scripture only recognizes the former. "To all that be in Rome, beloved of God, saints by calling." (Rom. 1:7.)

Protestantism presents a sorry spectacle of the Church of God, as viewed locally. To connect one's self with the visible Church, that is, the Church of God, in any town or city, how shall we do it? If I am responsible to join myself to anything, it should be to the Church that God recognizes as His own, but where will I find it?

The truth, painful as it is, compels us to own that this Church,

in its local expression as gathered together in one, has disappeared in the rubbish of Romanism and Protestant denominationalism.

And there is no hope or promise of its recovery. It is gone, and gone forever, so far as its history on earth is concerned.

And yet with thankfulness we may remember that in every place, where there are those who call upon His Name, be there ever so many organizations called churches, there is in that place the Church of God. But they are not gathered together as such. Were all denominationalism dissolved, the Church of God would still exist in that place, and then, if each member, taught of God, would observe Mat. 12:20, in sincerity and truth, there might be hope for a recovery.

There may be indeed, in a very limited sense, a true recovery realized, where saints become exercised about the truth of the Church's gathering together, and, relinquishing their denominational position, seek to gather to the Name of Christ alone. But this is by no means the full recovery of the Church to the truth and ground of its unity. It may be the expression of this, which God has doubtless owned in richest blessing to those, who, by faith, have taken the place in confessed weakness. But even such a company could not be addressed as "The Church of God at —."

The Corinthian saints, while still gathered as the Church of God at Corinth, were already "saying" among themselves, "I am of Paul," I of Apollos, etc.," but today it is a part of the faith of the Protestant creed, and "it goes without SAYING," that every believer should identify himself with some particular party of the Protestant body. While the man without a denomination is as scarce and as much of an anomaly as the man without a country. But in this the Protestants are as much bound by the power and teaching of tradition as are the Catholics in other grievous errors, since the Word of God is against dividing the body of Christ and patronizing denominationalism. And therefore, by traditional teaching, is the teaching of the Word of God set aside, and is made of none effect. (Mat. 15:6, Mk. 7:9-13.)

Now, while subjection to the word of man leads us away from the truth into the error of man, so does subjection to the Word of God lead us away from error back into the truth of God. The remedy does not consist in any attempt at inter-denominationalism. In this the atmosphere becomes much freer, doubtless, and one is glad to witness certain movements along this line today. But God's

way must be the Scriptural way, which is absolutely un-denominational, though this being the right way, will ever remain the most unpopular.

If the children of God will act together, unpretentiously and humbly, in seeking to carry out Mat. 18:20, they will find themselves in an un-denominational position, ready and waiting to welcome joyfully all the other children in taking the place, where the Lord's presence and authority are owned and realized according to His Word. Such a gathering together, without attempting to set up anything or going beyond what is written, could not be to form a sect, neither could such a company be righteously branded as one of the denominations, though ever subject to the contempt of the really sectarian. And who can describe that experience of infilling and uplifting, peculiar to those who, by faith in "God and the word of His grace," have taken such an outside position in dependence upon the Holy Spirit?

There are three important scriptures that have a direct bearing upon the gathering together of the Church of God, as found in one locality:

"That HE should gather TOGETHER the children of God."
(Jno. 11-52.)

"How often would I have gathered thy children TOGETHER."
(Mat. 23:37.)

"Where two or three are gathered TOGETHER in My Name, there am I in the midst of them." (Mat. 18:20.)

From which scriptures we may learn, (1) That it is the Lord Himself who gathers; (2) That it is the "children of God" who are gathered; (3) That these are gathered TOGETHER, and not apart into separate gatherings; (4) That being gathered together by the Lord, it must be unto Himself, or His Name, that they gather; (5) That when thus gathered the Lord Himself is in the midst; (6) That thus the Lord Himself becomes the power OF gathering, the motive FOR gathering, and the object WHEN gathered; (7) That the foregoing represents God's plan and way and order for HIS Church to come together, or for any "two or three" of that Church, at any time, in any place, or under any circumstances, even when His way and order have been set aside by the will and ingenuity of man.

Notes on Colossians

By A. N. O'Brien

The true servant of Christ not only ministers to the saints when with them, but also carries them in his heart when absent. Ephaphras is an example of this; for, in his absence from Colossae he was "laboring fervently for them in prayers." (4:12.) Paul speaks in 2 Cor. 11:28, of the care of all the churches as pressing upon him daily, and here in v. 1, of a "great conflict" for the Colossians. It was a conflict in prayer. He seemed, indeed, to have a special burden for those who had "not seen his face in the flesh." Such, of course, had never got the special revelation entrusted to him, either from his ministry among them, or, till now, from his written communications.

He desires "that their hearts might be comforted," v. 2. No doubt in the absence of Ephaphras, and with perplexing teachings forced upon them, they would be tried and perhaps bewildered. But they were not forgotten, and the apostle reminds them of this. What a comfort his letter would be to them! The Holy Spirit is several times called "the Comforter" (John 14:16, 26) and God is described as "the God of all Comfort." (2 Cor. 1:3, 4.) These words appeal to our hearts, for there are trials and sorrows that cannot be avoided. Satan's attacks, the ravages of sin and of death, almost break the hearts of God's dear people; but there is "Balm in Gilead;" there is a tender Physician there, One who can soothe and comfort sore and broken hearts.

But Paul also desires that their hearts "might be knit together in love." Satan would scatter, God would unite. By cold, formal, or false creeds, God's professed people are divided into hostile camps; but by love they are drawn together, and united. This love is a fruit of the new nature, and it is developed and made intelligent by the Word. There we learn that we are actually members of His body, and "members one of another." Life and love flow down from the head to the members, and through the Holy Spirit, to one another.

How dishonoring to God, and how grieving to the Holy Spirit strife is! And what havoc it works among saints! The least bit of strife or variance should be judged as not of God. If saints would humble themselves at the first appearance of this hateful thing, they would no doubt be led to oneness of mind and heart, in a

degree exactly proportionate to the depth of their self-judgment. This would lead to unity of judgment as to the meaning of the word of God, and produce "the full assurance of understanding." The more fully souls are knit together, the more richly this is known. That they are actually one in Christ is the wondrous fact called "the mystery of God * * * and of Christ." (V. 2.) Comfort, "knit together," and made intelligent in the truth of the unity which God has formed, are the three great petitions of this prayer. The words "in whom" are given in the margin as "Wherein" or "in which," namely, in the mystery. "Christ in you" and "the Church as His body," are the wondrous truths, contained in the mystery. We are told in Eph. 3:10 that the manifold wisdom of God is now made known by the Church—not by her testimony, for that is not given 'in heavenly places," but by her wondrous union with Christ, as His body; and by her unity, for Christians are members one of another, and by her glory as the temple of God and of Christ. If the rendering of the beginning of verse 3, be "in whom," then it points to God. Verse 2 really closes, according to some authorities, with the word God; the remainder of the verse being partially or wholly omitted by all authorities except the authorized version. These treasures of wisdom are inaccessible to the worldling, no matter how profound a scholar he may be. It is called in 1 Cor. 2:6-7, the "hidden wisdom." But it is unfolded to faith by the teaching of the Holy Spirit. The world passes on in absolute ignorance of it; neither can they ever know it while they are of the world. What a blow this fact deals to the boastful wisdom of man! It is all "foolishness with God." (1 Cor. 3:19.) The knowledge that "puffeth up" (1 Cor. 8:1) is not true wisdom at all. We are told that the conceit of knowledge shows a man to be a fool (1 Cor. 8:2.) In all true wisdom there is deep humility and a keen sense of how little one knows after all.

Divine wisdom is connected with the heart, and being knit together in love leads up to it. Love finds its food in God, as revealed in Christ, and learns of Him. In Him all the treasures of wisdom are summed up, and to the ungodly, **locked up**, for they can learn nothing of the true wisdom by the efforts of their intellect. God unfolds the glories of His Son to the humble and obedient believer, and He possess a wisdom unknown to the princes of this world." (1 Cor. 2:6-8.)

There were not wanting, in those days, men to bring forward

human reasonings and "enticing words," in order to beguile the saints. Such persons are, alas, plentiful still. But a wisdom not centered in Christ as the fullness of the Godhead is utterly false. Christ, not mankind, is the center of God's thoughts and ways. His deity, His humanity, His death, His resurrection, and His exaltation are the great themes of Scripture. The atoning value of His blood is constantly emphasized. His death was not primarily an example, but a propitiation, on the ground of which God is forming a new creation. Human science despises the blood, and Christian Science (which is neither science nor Christianity) scouts its atoning value. Let the reader beware lest he be beguiled with enticing words. Millennial Dawn attacks His person, daring to reason instead of listen. They deny His divinity before incarnation, and during His earthly life; and seek to make up for this by admitting that He is now exalted to a divine nature. But surely no one who has known Christ would admit for an instant such poison.

The apostle rejoices in the order and steadfastness of the Colossian saints. (V. 5.) They were still cleaving to Christ, and repelling to some extent the attacks of the enemy. Praise God for all who in these last difficult days are still true to Him. May He who prizes fidelity to His Son continue to keep them amidst the clouds of human sophistry and satanic cunning which mark the present attack upon the Christ of God.

HELP IN THE TIME OF TROUBLE

The following incident is told of the late Mr. C. J. Baker of Kansas City by one of those who knew him personally at the time, and may be helpful to the Lord's people:

During the financial panic and business depression in Chicago about fifteen years ago, Mr. Baker had considerable money outstanding in accounts with his various customers, and found it almost impossible to make collections. It is said he took his Bible and shut himself up in his room, giving orders to his family not even to call him for dinner, and spent the whole day in prayer, waiting on God about the matter. Next day he sent out his collectors, and was surprised to see them bring in enough money to tide him over his difficulties for the time being.

W. GRAY.

The righteousness of God requires a righteousness which His righteousness requires Him to require.

The greatest and gravest danger of our day is mental traffic in truth to which the heart is an utter stranger.

Question Page

Rom. 1:4*

Conducted by A. N. O'Brien

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

Question. Is the phrase, "with power," to be understood adverbially, or would it signify investiture, and govern "Son of God"?

Answer. The word "declared" of the text is better translated "marked out." If "with power" be taken adverbially it would mean marked out in a powerful, or a striking way.

It seems more natural to connect it with Son of God. In fact, "Son of God with power" is the literal translation of the words, in their exact order. He was always Son of God, but crucifixion would seem to suggest weakness. - Compare 2 Corinthians 13:4. Resurrection, however, bespeaks power.

Question. What is to be understood by "According to the spirit of holiness"?

Answer (a) There is no article; "According to spirit of holiness." This is also true of "according to flesh," of V. 3 in I. Tim. 3:16, and I Peter 3:18. The word is also used without the article. In the English version the word "spirit" is printed without a capital letter in all these places. Bagster and Oxford Bibles vary somewhat in this matter in the authorized version.

It seems to be in contrast with "according to (the) flesh" of V. 3, and, if so, would refer to the **Deity** of our Lord Jesus Christ. He was truly man, and very God. This is probably the true interpretation of the phrase. Compare John 4:24 and 1 Cor. 15:45, where Christ is called a "life-giving spirit." (R. V.)

Question. Does "the resurrection of the dead" refer to the Lord Jesus, or to "dead ones"?

Answer. Probably to both. He raised Lazarus and two others during His earthly ministry, and He Himself came forth victorious over death. The phrase is not "**His** resurrection **from** the dead," but "resurrection of (the) dead." His own resurrection, however, is evidently prominent in the passage. It is the explanation and the guarantee of all resurrections. *The questioner uses the Greek terms, but it seems better to translate the words than to try to print the Greek.

Missionary Department

Conducted by T. Baird

Send all correspondence regarding this department to T. Baird, 293 Magnolia Avenue, Jersey City Heights, N. J.

Narrowness of mind is one of the gravest blights that can afflict any individual. A contracted ecclesiastical vision is a most serious disease. To counteract this indisposition we purpose to look over the top of our own missionary enclosure and see what other Christians are accomplishing in evangelizing the world. The evangelization of Burmah is one of the greatest things in history since early apostolic days. I personally visited Rangoon and Ayuthea fifteen years ago, and the impressions then created abide with me today. Mr. and Mrs. Judson, American missionaries, entered upon their life work in Rangoon over one hundred years ago. For five anxious years they toiled and prayed ere they secured their first convert, and now the Christians can be reckoned by thousands.

A crisis in the work was caused by a war between the British and the Burmese. All foreigners were suspected of being in league with the British army and were imprisoned. Mr. Judson and Dr. Price were shut up in a squalid prison house, from which they never would have emerged alive but for the intercession and activities of Mrs. Judson. She possessed marvelous beauty of countenance and peculiar charm of manner, and these secured for her the attention of the Burmese officials and the sympathy of the Burmese ladies. Her efforts for their liberation were unremitting. She interviewed every person of influence in the city. She carried food daily to her interned friends. The prison officials treated the prisoners most brutally. Their arms and limbs were bound with chains and thongs which cut right into the flesh. To prevent their escape the prisoners had their feet fastened to a long bamboo pole and this was elevated every night until their shoulders and heads rested on the ground. Sleep was impossible under such disturbing circumstances. As the British army, in victory after victory, approached nearer the capital, the stringency of prison discipline increased, and the slaughter of all the prisoners was decided upon. They were removed to a quiet country jail that this purpose might be carried out. Secretly Mrs. Judson discovered the plot, and followed her husband there. By coaxing and presents of money she secured access to the prison and again ministered to her friends. The strain of her anxieties and labors began now to manifest themselves in declining strength. She suffered so much from fever and general prostration that she was no longer able to nourish her own infant daughter. No milk was obtainable anywhere at any price. And now I note a circumstance which stands without a parallel in the annals of Christian missions. Mr. Judson had now to undertake the nursing of his wife and the management of his infant daughter. He would carry the child in his arms through the village, and when he saw a Burmese mother suckling her baby, he would plead with her to reserve a little milk for his dying child. In this way his daughter was suckled by six Burmese mothers in one day! Mission work in our day is a "flowery bed of roses;" in the days

of the Judsons it was "bloody seas"! The capture of the capital by the British expeditionary forces brought their sorrows to a timely close, and now the Burmese government was more anxious to employ them than it had previously been to persecute them. Judson was appointed interpreter to negotiate terms of peace between the victorious British and the conquered Burmese. But Mrs. Judson never recovered from the hardships she endured. While Mr. Judson was on a missionary journey she yielded up the spirit into the hand of the same God to whom she had yielded her life. The Burmese women so revered her for her unselfish life that they would stoop to earth and kiss her very shadow as she passed along the street. One very fine instance of God's providential ways was seen in the preservation of Mr. Judson's translation of the Scriptures. He had it sewed up in his pillow in prison, and the jailor threw it away, but a native Christian found it and returned it to Mr. Judson after the trouble was over. Remember this great work in prayer.

"Open Air Preaching—What to Avoid and What to Do"

A Review by Alex Marshall

Such is the title of an exceedingly helpful book on open air preaching, written by an experienced soul winner.

It is a sad and very solemn fact that the masses are not being reached with the Gospel of God's Grace. According to recent statistics, not more than twenty per cent of the people in large cities attend any religious service. "Higher criticism," "new theology," drink, gambling, excitement and amusement are doing their deadly work. If we are to obey the Lord's "marching orders" we must get out of "ruts." If we cannot get the people into our halls we must go to where they are, and if men fitted for the work go to the open air they will reach the people. "How to Reach the Masses," was the subject of a conference. D. L. Moody answered the question well when he said, "Go for them." "Fishers of men" would do well to ponder the Lord's words to His disciples, "Launch out into the deep and let down your nets for a draught." The big fish are not usually found close to the shore, but are to be found in the "deep." More enterprise for God on the part of Christian workers is badly needed. In business affairs we see energy, enthusiasm, and aggressiveness; in the work of the Gospel easy mindedness, apathy and stereotypedness. Mr. Gault's timely book will greatly help those who are exercised about open-air preaching, and

we venture to give some extracts from this singularly fresh and helpful volume on open-air preaching.

"Avoid the Conventional Idea"

"The open-air preaching which degrades it to the level of a mere extra—a kind of work of supererogation—a something which those who wish to do may do if they like—a good-enough advertisement of the Church or hall from which workers hail—a suitable work for speakers to have their turn in who are not good enough to preach in indoor meetings." Mr. Gault thinks the properly qualified open-air preacher should be exceptionally fitted, as his task is much more difficult than that of the indoor one. There will always be in almost every open-air meeting the indifferent, the opposer, the backslider, and the fallen; each difficult to deal with individually, how much more so when mixed with others! So the task before the open-air preacher is to arouse the indifferent, to convince the sceptical, to silence the opposer, to restore the backslider and to raise the fallen." The author exposes the idea that any believer is fitted for open-air preaching. "The fact of the matter is," he remarks, "that many a speaker who ought to be kindly but firmly restrained from speaking in the open-air might yet do good work indoors. Could anything be more utterly ridiculous than to see a man who could not hope to get a hearing in any indoor meeting where all the audience are at least in sympathy with the preaching of the Gospel, standing up in the public street and asking for a hearing there?"

"Stop When Finished"

The paragraph entitled "Stop When Finished" is excellent. "This will be found," says the author, "to be a rather difficult matter, especially to highly nervous people, who feel very keenly the importance of what they are speaking about. It is a difficulty with many to know just when they have finished, but a little care and fore-thought will be sufficient to put that matter right. What is really necessary is to know beforehand what we want to do. If we do not know this we shall soon find out when we have managed to do it, or what is almost as important, when we are past hope of being able to do it. There are many good reasons why we should stop whenever we have finished, but it will be enough for our present purpose to point out that if we so stop as suggested we shall leave our readers face to face with the full force of all our effort."

We cordially commend Mr. Gault's interesting, suggestive and instructive book, to be had of Pickering & Inglis, Glasgow, Scotland. Price thirty-five cents.

** Noon-day meetings have been held in the Baker & Lockwood factory by Brother Gibbs, with a very large and interesting attendance. ** Brother Tom Olson has paid us a visit on his country tour afoot. He has many friends here. ** Very much unrest exists among the spiritual men of the city. Some are beginning to see the light, and are on the path to complete separation. Pray especially for them, that they may follow the Lord, "outside the camp." ** **Hodge, Mo.**—Two meetings were held by Brother Gibbs and Brother Secor on Sunday, April 28th. ** **Special Notice.**—Joseph Templeton, one of the leading men in the meeting here, was very seriously injured on the railroad tracks on Friday, the 26th, and after suffering for a whole day passed away to be with the Lord. He leaves a wife and ten children, the youngest being twins, born on the 23rd of February. All the children are small. This is a very needy case, and if any of the Lord's people wish to have fellowship with this afflicted family they may communicate with Dr. Walter Wilson, in care of Baker & Lockwood, or direct to Mrs. Templeton, Hodge, Mo. Mr. Templeton was a section foreman on the railroad, getting between \$2 and \$3 per day, and the care of ten children, of course, is a very expensive proposition. ** **Levasy, Mo.**—Mr. and Mrs. Capp spent Lord's Day with us on April 21st, and gave very refreshing ministry. The Lord continues to save some here, one by one, and the school board has granted us the use of the school for another year. ** **Knox, Ind.**—Bruce Gilbert has had three weeks' Gospel meetings here, and three or four have professed. ** **St. Louis, Mo.**—Mr. Edwin Gibbs had a week's meetings here, visiting the three halls. The meetings were well attended. A united meeting has been called to consider tent meetings this summer. The first Missionary Study Class meeting was held on the 13th, which was addressed by Mr. Gibbs. ** **Welcome, Minn.**—Mr. D. R. Charles had good meetings at Berea, Ia., where a few professed to get saved, also had a good spell in Lyman, the place where he saw so much blessing ten years ago, and where they have gone on steadily for God. He came to Minnesota in his car and is now having meetings in a country schoolhouse. Several of the old Lyman Christians have moved up there, and have started a meeting, and now they are trying to reach the people with the Gospel in this new place called Welcome. ** **Ponca, Neb.**—Mr. C. A. Leonard has visited Garnett, Caney, Spring Hill, Stanley, Kas., St. Joseph, and Elmwood in ministering the Word. ** **Duluth, Minn.**—Mr. Rupert O'Brien was home on furlough. He preached at Cambridge, Minn., on his way and had the meeting house packed. He had a Bible Reading at Battle Creek with 9 men attending. He is at Columbus, S. C., and expects to go to France any time now. ** Mr. A. N. O'Brien came home from the West after having very good meetings at Mount Pleasant Hall, Vancouver. He also had meetings at Bellingham, Wash. He had planned to visit a number of places in the West, but was called home on account of the sickness of Mrs. O'Brien, who though now some better is still weak. ** **Seattle, Wash.**—A new assembly has begun in a needy district where Christians clean in life and sound in doctrine will be gladly welcomed. Further particulars later, meantime visitors might note the following address for information. Mr. W. Little, 802 North 49th Street, Seattle, Wash. ** **Sunny Side, Wash.**—A most encouraging work of God has been progressing here for some months past. Mr. W. Rae and W. Miller have been preaching the Gospel with signs following. Seventeen have been saved, baptized and added to the assembly. Mr. T. H. Maynard had some meetings with them to help the young believers. ** Mr. Otto Elder of Yakima, Wash., is giving himself entirely to the Lord's work in the Yakima Valley. He has an automobile with a trailer in which he and Mrs. Elder live, and he is finding many opportunities for service in this needy region. ** Mr. T. H. Maynard has been in Seattle and Yakima addressing assemblies on the Lord's work in India. ** **Denver, Colo., Bible Hall.**—Mr. R. McMurdo had a short series of meetings here for ministry as he passed through from the coast. The meetings were well attended and the Word was appreciated. The assembly meeting in Bible Hall is growing in numbers, and

other believers are being interested in the truth. Visitors might communicate with Mr. H. R. Sadler, 201 South Ogden Street, Denver, Colo.

SPECIAL NOTICE

Columbus, O.—Mr. D. T. Bass, 420 Fifth Avenue, West, will be glad to see any of the Christian men who may be in the Columbus barracks, and will try and visit the sons of Christians from assemblies as he may have opportunity, either at Columbus, or at Camp Sherman, Chillicothe. Christians visiting Columbus please note the above address.

CANADA

Toronto, Ont.—Mr. George Pinches conducted meetings in Lansdowne, and Playters' Hall, from April 28th to May 5th. The meetings were encouraging and the ministry was enjoyed. * * Orillia, Ont.—A series of two weeks' meetings was conducted by Mr. Charles Innes of Toronto. The attendance was good. The ministry dealt with Redemption, Separation, Godly Walk, and Faith of Believers. All spoke of blessings and help received. Mr. George Pinches followed for a week. * * London, Ont.—Geo. Pinches had a series of meetings in Gospel Hall here. In spite of much sickness and the loss of several families who have removed to other parts of Ontario, the meetings were large. * * New Liscard, Ont.—Owing to the call of our brother, Sam Taylor, to the army this large field is without a worker for the Gospel tent. We desire the Lord's people to make this a matter of prayer that the Lord may raise up workers to carry on His work during our brother's absence. * * Simcoe, Ont.—Our sister, Miss Lydia Lee, who is presently in Missionary Training School, Brooklyn, hopes to leave with the first steamer for Central Africa. Our sister for several years has been fitting herself for that field of labor. She has borne a good testimony, and being a public school teacher in the primary classes, her fitness for the work among the young adds considerably to her usefulness. The brethren desire the fellowship and prayer of the Lord's people. We are encouraged to think that many of the M. S. C. Classes are having practical fellowship with her out-going. Any assembly desiring to share in this ministry, communicate with Mr. Richard Hill, 393 Third Street, Brooklyn, N. Y. * * Hamilton, Ont., Alberta Hall.—The young converts go on very well, which is a cheer to us all. * * Mr. Geo. Crook has been preaching at Alberta Hall, and Geo. Nunn and John McCallum have been at Ebenezer Hall. Mr. John Ferguson had a series of meetings at McNabb Street Hall which were well attended.

CORDOBA, ARGENTINE

Mr. A. C. Peterkin writes: Thirteen persons were recently baptized; eight of these were of the number who took a definite stand during the special meetings in different parts. Two more homes of the recent converts also opened for these in order to reach their relatives and friends.

WITH CHRIST

Mr. Wm. Lamont of Elizabeth, N. J., on March 31st, after a long illness. He was a steadfast brother. Among his last words were, "Fade, fade, each earthly joy, Jesus is mine." Mr. Robert Esler of Bayonne spoke at the funeral.

SPECIAL NOTICE

"A Message For the Hour by a Man in the Trenches"

We still a number of this remarkable testimony on hand. Prices \$1.00 per 100, \$4.00 per 500; \$7.00 per 1,000.

Order Now



268864