

THE ARMOUR OF LIGHT



ROMANS XIII 12

A MONTHLY MAGAZINE FOR THE FURTHERANCE
OF CHRISTIAN FELLOWSHIP AND TESTIMONY

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OCTOBER

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ITEMS OF INTEREST UNITED STATES.

New York and District—On Aug. 28, Thomas Baird held his closing meeting in the **Trenton Tent**. Very good results are reported; some conversions and many blessed. During the summer, several, including C. W. Roder, William Jelley, William Dunning, went to Trenton to help.—**James Slip Gospel Mission**, corner James Slip and South Streets: Gospel meetings continued throughout the summer, but work among the children had to be suspended. All meetings now suspended until October 1, the whole building undergoing renovation. Workers hope then to take up the work with renewed zeal in all lines and ask for united prayers. Address R. E. Lewis, 1 Liberty Street, New York.—A. A. Hewstone, who left Toronto three years ago and has since been engaged in missionary work among the Moslems in the Soudan, is in the New York district until the latter part of September, then goes to Chicago, returning about November 1, on his way back to his field of labor. Address Court House Hotel, 596 Newark Avenue, Jersey City, N. J. On September 25, a general meeting is planned for Holbert's Restaurant, 12 Warren Street, at 7 o'clock; detailed announcement later.—At **Richmond Hill**, W. J. McClure had meeting for August 27. Now in the west. John Ferguson on August 29, 30, and 31. John Dickson will preach on September 10.

Alexander Marshall sailed for England on August 26. Address Redcroft, Prestwick, Scotland.—Alfred Mace, since his visit in this section about a year ago, has traveled across this country and Canada, staying at different places one, two, and three weeks "with cheer from above, and blessings below among saints and sinners." Special encouragement in Duluth and Milwaukee. Hopes to leave for Auckland, New Zealand, in two months. Present address, care of Dr. Atkinson, Dominion Building, Vancouver, B. C.—**Chicago, Ill.**—Mr. and Mrs. Sparrow visited Chicago during Sept. Our brother had meetings in Austin, Avondale, Evanston, and Highland Park. A gospel tent is being worked in the Irving Park district by brethren Harper and Gibbs, with others helping. Attendance has been fairly good and a few have confessed Christ.—**Elgin, Ill.** Mr. R. McMurdo commences special meetings at Gospel Hall on Sunday, Sept. 24th. D. V. **Cleveland, Ohio, Ebenezer Hall**, 6805 Wade Park Ave., Sunday school at 2:30. Gospel meeting at 7:30. Bible Readings every Wednesday evening at 7:30. Meetings here are en-

THE Armour of Light

ROMANS 13:12.

Volume III

October

Number X

EDITORIAL NOTES

To Our Readers

We thank all our readers who have sent in renewals. The postal regulations demand that all papers sent out as "Second Class Matter" must be duly paid for by the subscribers. On this ground it is necessary that renewals should be sent in as soon as it is convenient. If for some reason the paper is not delivered, send us a postcard. The failure may be ours. We are yours to serve.

Articles Sent In

Articles sent in for publication should be typewritten or written out carefully and corrected. We have received a number of papers which contain good matter, but they are too long, and need all to be rewritten. We are glad to have all the help that we can get for the paper, and we trust that those who send in articles will try and make it as easy for us as possible by sending clearly written and corrected copies.

"Men's Hearts Failing Them for Fear"

Strictly speaking, these words apply to a time beyond the present, when the church which is the body of Christ shall be no longer upon earth. But while this is so, they very aptly

describe the condition of many today. The war in Europe continues to spread like a forest fire, and in this most favored land industrial strife threatens to paralyze the forces of the nation. "Old beliefs," as the foundation facts of the Bible are called, are discarded, and newer teachings more in harmony with the times take their places. Thousands having given up the faith of their fathers, have no anchor for their souls. They live without God and die without hope.

Lovers of Pleasure

A glance at the pages of a newspaper will show that there are multitudes of people who, at this solemn hour of the world's history, are as insensible to their true relation to God and eternity as the beasts that perish.

A "convention of dancing masters" is announced on the front page of the "Chicago Tribune" as if dancing were as much a part of the nation's business as the calling of congress, or the prevention of an industrial war. "The relation of the church to the dance," is to be considered, with "clergymen invited to attend." Thus, while one-half of the world is drenched in blood, and millions weep in sorrow, this sign of the last days is very prominent, for, men are "lovers of pleasure rather than lovers of God."

Easy Morality

The church of Rome is stirred up to denounce the dance. A pastoral letter written by a cardinal was read in the churches of New York prohibiting the dance at their entertainments. The letter contained the following:

"We say it with deep regret, that pleasure in its most alluring and degrading forms has entered into the homes of the land, and we cannot in loyalty to our conscience and God stand by and do nothing against this stream of easy morality which is daily becoming broader and more menacing."

Has Rome changed since the days when immorality was made very easy by the sale of free pardons for all kinds of sin? "There is no sin so great that an indulgence cannot remit;—only pay well and all will be forgiven." Thus it was that Rome made immorality easy in Luther's day. When a pardon can be procured for money it will always be easy for man to sin. The ways of Rome are moveable, but her character remains the same.

Christian Nations at War.

Is it not an awful thing for one Christian nation to be fighting against another Christian nation?

Yes, it would be indeed, but that is not the case. There is not, and never has been, such a company of people as a Christian nation, and never will be until the Lord comes. The nations, in God's sight, are regarded as great antagonistic world powers, who act at the instigation of Satan, and whose authority will be terminated by the sure and certain coming of His Christ. The people of God are one company, the Gentile nations of this evil age are quite another. The unification of the two is unscriptural, illogical and confusing. The people of God who form the mystical body of Jesus Christ, are a small company of people scattered among the nations,—among nations who in God's sight present the aspect not of Christian communities, but that of wild beasts ready to devour one another; at least, that is what we learn from the vision that the Lord vouchsafed to Daniel in the seventh chapter of his prophecy.

In this great European war the strife is not between two companies of God's people, but between various world powers whose doom is sealed. A little clear and logical thinking, accompanied by an intelligent knowledge of God's Word, will easily dispose of the fallacy that this war is being waged between Christian nations, for it is impossible for us to find in this dispensation a whole Christian town, village or congregation not to mention a Christian nation.

The Failure of Christianity

Does not this war show the failure of Christianity?

The Word of God replies, No. Christianity is one thing, civilization is quite another. The records of ancient Egypt prove that a high state of civilization existed centuries before Christianity was born. Past ages and this age prove the utter failure of civilization apart from regeneration. What men and women need is not civilization merely, but they need to be born again, John 3:3, not to be venerated, but to become the subjects of a mighty spiritual revolution from within.

Christianity is not a failure. In every dispensation God's purposes are carried through in spite of all the opposition man or devil may offer, and this present dispensation will be no exception to the general rule. Had it been God's purpose to convert the world in this dispensation, then we should have to acknowledge that God had been thwarted, but that is not His purpose. His purpose is to gather out from among all nations those who shall form the Body of Christ. No power on earth or hell can thwart that purpose. The order of events in God's program is clearly stated in that very remarkable passage written in Acts 15:13-17, where the apostle James affirms: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." After this (saith the Lord through the prophet) "I will return and will build again the tabernacle of David, which is fallen down; and I will set it up." In other words, God will resuscitate Israel as a nation. Why? "That the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things." As a matter of fact, numbers of men and women are trying to fulfil a purpose which appears in God's program for the next age. No wonder they are disappointed. They are preaching the Gospel of the Kingdom-instead of the grace of God. They are preaching the Universal Fatherhood of God

and the brotherhood of man, instead of the need of regeneration and redemption through the blood of His cross. No wonder there are no conversions in our churches and a low Laodicean type of spiritual life in our congregations, who are so contented with modern day corruptions that they hardly recognize the truth when it is preached. Men pray today for the extension of a kingdom which is in abeyance, because rejected by Israel, and which cannot even commence until the Lord comes.

Will This War Bring Peace?

The answer is, No. If it should be so, then the Word of God would be proved untrue, and that can never be. What does the Lord say? This: "Nation shall rise against nation, and kingdom rise against kingdom. All these are the beginning of sorrows." Alas! if what we have experienced lately is only the beginning of sorrows, what will the consummation be? Worse than anything we have ever experienced, for the Lord says, after the beginning of sorrows, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Those who are looking for unbroken peace, or a golden age immediately after this present war, will be grievously disappointed. The world's dark night has yet to come before the world experiences emancipation and glory—a night of atheism and blatant infidelity, a night in which men and women will seal their faith with their blood, a night that shall culminate in the manifestation of the great super-man, the Antichrist, who, when he has reached the zenith of his power, will be crushed by the glorious Son of Man, who shall be seen coming in the clouds of heaven,—and this is not man's invention, but the revelation of God.—*Gospel Missions Tract.*—From ZION'S WATCHMAN, a weekly paper which is sounding out Evangelical truth.

Gleams of Light from the Book of Genesis

By R. McMURDO

Genesis Thirty-nine.

"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmael, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man, and he was in the house of his master, the Egyptian."

How different is God's inspired record from the labored productions of man. This short chapter contains material which in human hands would fill a volume. It is a simple record of facts, but these facts are like hewn stones, rare and costly, fitted to form a foundation upon which a great building may rest.

Joseph, a mere youth, envied and hated by his brethren, torn from the love and comfort of home, sold to the passing merchants as an article of commerce, entering Egypt without a farthing, and without a friend, he is raised as by a miracle to a place of honor and power.

The first six verses of this chapter are like the six steps to the throne on which Solomon sat, there was not the like in any kingdom. From the place of a common slave he ascends to overseership in Potiphar's house, with the blessing of God upon all under his hand, in the house and in the field.

In the Coils of the Tempter

When Adam dwelt in purity in the Garden of Eden, an unclean eye was upon him, and a wily foe planned his fall. So here, while Joseph served his master, with cleanness of hands and purity of heart, his mistress cast her lustful eyes upon him and sought from day to day to drag him into sin. With Joseph temptation failed and virtue triumphed; but the

day of adversity had come, if he would not sin, then he must suffer. By one stroke his good name was destroyed and the guilt of a great crime fastened upon him. He had no redress. The proof against him appeared clear and convincing, but though the outer garment of reputation was torn, the inner robe of moral purity was unstained. In the eyes of his master he was a criminal, but in the sight of God and an open heaven, he was pure. All outward good was lost; the honored ruler of Potiphar's house was covered with shame, and shut up in the king's prison. No doubt it was at this time that the words of Psalm 105:18, were fulfilled. "He sent a man before them even Joseph, who was sold for a servant. Whose feet they hurt with fetters; he was laid in iron. Until the time that his word came; the word of the Lord tried him." His rise in the favor of man had been rapid, and his fall came like a bolt from the sky. As the door of the prison closed behind him, the memory of his name would fade away from the minds of those who knew him like a story of a nine day wonder.

The Shadow and the Substance

So far as we have come in this chapter, the shadow but thinly veils the substance. Joseph's purity of character, his godly fear, his false accusation, his wrongful suffering are well known marks in the life of Christ. How dark and mysterious are the ways of God to the eye of sense, and how impossible for men to judge the end of even the common affairs of this life. Every step which Joseph had taken, from the door of his father's house until he entered the prison, had been ordered of God. His own brethren, the Ishmaelites, Potiphar, and Potiphar's wife, were all so many tools in the hand of the great Designer to shape and perfect that one human life, the power of which is felt in the world today.

The story reads so like "the sufferings of Christ and the glory that should follow," that we cannot but see a unity of purpose and design in the whole. May we not say that God

has a purpose for each of his children, and that every life redeemed by precious blood is the subject of Divine attention from the first moment of its existence until it is perfected before the throne of His glory. God works in the darkness as well as in the light, and the privations of the prison, as well as the honor and ease of Potiphar's house were all in the plan. Hence we read, "But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison." Though cast down, he was not destroyed. He was happier in the prison with God, with his character untarnished, than he would have been in Potiphar's house had he yielded to the temptress. Joseph's ways pleased the Lord and that which he did, the Lord made it to prosper.

Outward greatness or poverty are but the circumstantialia of life. They are like the scaffolding which is only of use until the building is complete. Forgetting this, thousands spend their time in the embellishment of mere temporalities, while they leave that which is eternal utterly neglected. In this age it is hard for many to believe that a man's life consisteth not in the abundance of the things which he possesseth, or that godliness is better than gain. Even Christians are often led into the folly of keeping up the shew of outward appearance while the soul's welfare is unattended to. This is like painting and gilding the scaffold planks while the building is left to fall into ruin. To have the inward testimony that we please God is better than all beside, and the beauty of holiness is beyond any charm which artificial adornment can give. True worth must rise in due time. "Them that honor me, I will honor," always stands good. We have this verified in the closing verses of this chapter. "But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison." The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."

SANCTIFICATION IN PERSPECTIVE

By J. HIXON IRVING

VI. The Instrumentalities Used in Sanctification.

There are three principal instrumentalities used by God in the sanctification of the Christian. They stand in the following moral order, and time order as well: First, the sacrifice offered by the Lord; second, the truth found in the Scriptures; third, faith of the subject in the sanctifying object.

The Sacrifice of Christ

If sanctification is by the will of God, it is also "through the offering of the body of Jesus Christ once for all" (Heb. 10:10). For His sovereign purpose alone can reach the individual through the Saviour's sacrifice. Sanctification therefore, (as well as perfection of conscience) is through His sacrifice: "For by one offering He hath perfected forever them that are sanctified" (Heb. 10:4). It is in the power and plenitude of His holy sacrifice that His own are set apart unto God. "Wherefore Jesus also that He might sanctify the people (of God's choice) with (in) His own blood, suffered without the gate" (Heb. 13:12).

It will be noticed that the above scriptures are from the Epistle to the Hebrews, an epistle in which the verb "to sanctify" occurs no fewer than seven times and the adjective "holiness" twice, though in the latter case two different words are used in Heb. 12:10, 14. Five times over is the verb used of believers of this age (Chapters 2:11; 10:10, 14; 13:12). But whether it be salvation or sanctification, it can only come to men through the death of the Lord Jesus, not as the "natural man" sometimes affirms through his birth and life. His "becoming flesh" did not procure either, it was His death and death alone that did both. His sacrifice therefore is not only the foundation of salvation, but also the procuring cause of sanctification. This phase of sanctification is objective, relative, positional and permanent, not subjective, moral, practical

and progressive. Its sanctification is like the offering of the sacrifice which brought it about, "once for all."

The Truth

The Lord's great prayer recorded in the Gospel by the Apostle John, (ch. 17), as is well known, is divided into three parts. In part one, (verse 1-5), He makes request for Himself; in part two for His apostle and immediate disciples. (verses 6-19); and in the third for all His own right onward to the end of the age, (verses 20-26). In the first petitions He used in His address to God the simple title "Father," (verses 1 and 5); and in the second He made use of another form of the same "Holy Father" (verse 11). In the prayer He taught His disciples some years before He had instructed them to say "Our Father . . . hallowed be Thy name." It was, therefore fitting that in making request for them He should use the term "Holy Father." In the third portion of His high priestly prayer the address He made use of was "Righteous Father" (verse 26), for He was thinking of His own as His testimony-bearers to send into an unrighteous world.

The central part of His prayer is found in verses 6-19, the closing portion of which contains the following items of deepest interest:

1. A request for the sanctification of His own.
2. The means to be used in effecting it.
3. The ground of their sanctification.
4. The extent of the same, see verses 17-19.

The peculiar word used by the Lord in verses 9, 15 and 20, is *erootoo*, which means to ask, request, beg, etc. His request of His Father was to sanctify those who were then with Him, and in principle surely all, who during the present period, belong to Him. That what took place at Jerusalem fifty days after that night in the upper room was an answer to His asking could not be doubted (see Acts 2), for they were then—at Pentecost—set apart to God on the ground of the death and resurrection of the Lord and in the power of

His Spirit. But in principle it has—that request—a moral bearing upon His own for all time, as the instrumentality mentioned to be used indicates.

“Thy Truth”

His words are literally, “Sanctify them in Thy truth.” As before shown, the preposition “in” makes for a stronger term than “through” does. The Lord’s desire was that they should be set apart from the world in the power of the truth He had that night been teaching them. He had been telling them that the other Comforter whom His Father and Himself would jointly send was “The Spirit of Truth” and that “He should guide them into all truth.” The sanctification intended was not a ceremonial nor an external one; but a spiritual, internal one which should leave its effects visible on the external life of the subject. That is always the effect of the “truth” used by the Spirit of Truth Himself. Externalism vanishes out of the view here and what comes into sight is purely spiritual and internal. Spiritual truth then, used by the One who bears its name, “the Spirit of Truth,” upon the spirit of the disciple, separates that one in heart and life from the world unto God.

The Ground of Sanctification

“For their sakes I sanctify myself.” The Father had already “sanctified” as well as sent His Son (John 10:36). This sanctification of the Son was His being separated from heaven to earth to do the Father’s will on the latter and to “perfect” His work (John 4:34; 5:36). He, the Son, had just been telling His Father, “I have glorified Thee on the earth, I have finished (perfected) the work which Thou gavest me to do” (verse 4).

The prophet Jeremiah was sanctified before his birth (Jer. 1:5), but the Lord was set apart to His work long before He was “sent.” And now the time has arrived when He is to separate Himself on behalf of His own to Gethsemane with its sorrows, to the hands of men with all the consequent sufferings, to the cross with all its pain, shame and

death. It was His love which led to this separation of the Lord "unto death, even the death of the cross." All this was voluntary and vicarious on His part. And this sanctification on His part was in order that they—His disciples—might be sanctified in the power of His own death and His own truth.

The Extent

The reading "sanctified through the truth" must give place to "truly sanctified," that is, set apart in the truth in the fullest sense; and to the whole extent of the need. This is the divine desire concerning the saved; that they might be "truly sanctified." The moral bearing of this has already been fully stated and need not be repeated.

Faith

is the third instrumentality used in sanctification. "Sanctified by faith that is in me," said the Lord to Saul of Tarsus (Acts 26:17); "in sanctification of the spirit and belief of the truth" (2 Thess. 2:13). There could be no salvation apart from faith in the Saviour; neither any practical sanctification without trust in Him. The faith that saves a sinner is the same in its nature and object as the faith that sanctifies. Faith must have its object, which must be more than a "creed" or a scheme of doctrine. Faith as an emotion or a mere mystical idea is a dead thing. Faith in faith as a feeling is self-deception and must end disastrously; for in itself it is a powerless empty thing. It is the object of faith in which the power to save and sanctify is found; "faith in Me" said the Lord. His own testimony or the testimony of the Scriptures concerning Him if accepted, puts the acceptor into vital contact with Him. Faith is a subjective thing produced in the spirit by the presentation of a proper object; hence trust in the Lord will of necessity lift the soul out of all doubt, fear and worldly entanglements; and out of all mean motives, petty jealousies and wicked hate into an atmosphere of true rest and moral sanctity.

THE CASTAWAY

by F. C. Jennings.

PART TWO.

At verse 24, beginning with the words, "*know ye not*" (a formula by which the Apostle is accustomed to introduce another phase of his argument, as in Rom. 4:3-16, 7:1, there is somewhat of a break. Having preached freely, that is not the end of the matter; those that have received the truth must now address themselves to the only path that leads to the crown. And from this point we hear nothing more about *service* and a reward for preaching; but we do hear much as to *conduct* and its consequence. And now, too, we hear the exhortation, "so run that ye may obtain," which surely does not mean "so *preach*" but "so *live*," so run your race, as Heb. 12:1. And what is the prime necessity for success? The "being temperate in all things." Just as all who enter their names as competitors for the prize in the games go into severe training, and refrain from anything that may in any measure lessen their powers: all their bodily appetites are kept subservient to their judgment, so the Christian confessor must keep his body under.

This entry of the name for a prize has its correspondence—not in the present possession of eternal life, not in "being born again," not in being "saved;" all this is purely divine and internal; but in the *profession of faith* in the Lord Jesus Christ; a profession that may be quite genuine or may not be; *that will be evidenced by the life lived*—the path that is walked.

In this sphere of profession the apostle puts himself, and noting how earnest men are to obtain the crown made simply of leaves, which so soon perishes, for it is "corruptible," he says, "in contrast with this we have before us a crown that shall never fade, for it is "incorruptible," that is, "eternal." So I run no uncertain course (*running* is surely quite a distinct idea from *servicing*) as if I were not sure of what was before me. I am

not playing at fighting, (fighting myself is surely not ministry to others) but I make every blow tell—on what? *On my own body.* Not that his physical body of flesh, blood, bones, etc., needed the energy nor does he batter or flagellate *this*; but the evil of which it is the medium of exercise.

This physical body, not yet redeemed by power from the consequence of Adam's sin, has natural soul-appetites, that need to be kept in control, and this he does.

Clearly and beyond all controversy then, what is pressed is that the one only path to the incorruptible crown; the crown of life; the full perfect *enjoyment* of eternal life, is one of earnest, constant self-denial, through a scene filled with dangers. There is no time for frittering or frivolity; and oh, how much we all have need to have this pressed upon us in these days of self-pleasing, carnal self security, so sadly like the spirit ruling in Corinth. How often do we hear the claim lightly made: "Oh, I am saved." But should there be any need for so speaking at all? The sobriety, the holy fear of dangers on all sides, within and without, the lowly self-judgment of one conscious of weakness and need, the earnest purpose, the stern self control, the love of the brethren, the tender solicitude for others, the evident dependence on the living Lord Jesus—all these, and more of the same character, would speak far louder than mere words, that often suggest, even where there is no positive evil-doing, in the very flippancy with which they are spoken, little if any apprehension of the *cost* by which the salvation which is claimed has been purchased, or the dangers still about us on every side.

Is it too much to say that no one who fails to give any evidence of being saved now, in the present, from the *power* of sin has any right to speak of having been saved in the past from its penalty? It is a present dependence, *not past experience*, that is the ground for true assurance.

While it is quite true that the Greek athlete who failed of the crown, which one only could get, was not otherwise punished; yet here, he who misses the incorruptible crown that

is open to all, misses all the *joy, glory and dignity* of eternal life—everything—and is a “castaway,” definitely rejected or disapproved, and that not at all as a servant, or a preacher, but as a professing believer, whose conduct or life has proved his profession to be spurious: “Christ is,” *not* “in him the hope of *glory*,” and since there is no other hope, he is hopelessly lost. So the only reference that the apostle makes to “service or preaching is to disavow it altogether as a basis of any confidence: “lest that by any means, when I have preached to others, I myself should be a castaway. I may have preached blamelessly, but that will not avail, for in this I may have been as a signpost, pointing out the right way, without walking in it; or rather like one who knows and tells the right direction, but himself walks in the opposite, the *knowing*, or the *telling*, or the *preaching* will not avail for reaching the goal (in this case the incorruptible crown), but the walking in the right path to the end.”

The true child of God hears in this the holy Voice of One he knows and obeys it, and thus being led of the Spirit to mortify the deeds of the body, evidences that he *is* a son of God, Rom. 8:13-14.

But if the *enjoyment* of eternal life in its full fruition of glory and dignity, manifested at His appearing, be the incorruptible crown, then none of the saved can be uncrowned. The four and twenty elders of Revelation are a symbol of *all* the heavenly redeemed, and not one of them but has a crown of gold upon his head. The Church in Smyrna, representing the Church at large, under suffering, persecution and trial; has the promise of “a crown of life” to all who overcome. This promise cheers them with the prospects of a life that is eternal; not for *service*, but *if they lost that life which at best is but transitory and fleeting*, that is “*Life*” is the “*incorruptible crown*.” When we speak of a crown of gold, we mean that *gold* is made into, and is seen as a crown, so in the term a “crown of life,” it is *life* itself, in its fullest, highest expression of glory, that is

the crown. As grass must have life to grow, yet its flower is the "crown" and "glory" of that life.

The apostle James, too, adds his testimony that this crown of life is not for service, but for all "who love Him" (ch. 1) with which we may connect the word of Paul, "if any love not the Lord Jesus, let him be *anathema maranatha*," that is, it is either the crown or the curse. All not "*anathema*" are "*crowned*." So Rev. 1, 5, "*Unto Him who loved us and washed us from our sins in His own blood,*" that surely is inclusive of all thus redeemed; "and hath made us kings"* that means then the crown for all.

Nor does this deny that there are divergencies in rewards only limited by the number of the saved; it only says that "then shall *everyone* have praise of God," I Cor. 4:5.

But it is considered—a contention that is quite justified—that other Scriptures clearly teach that one may be eternally saved and yet lose a reward for his work. For instance, in I Cor. 3, there are three supposititious cases:

1st The man's work in the temple abides the fire, and he receives a reward for it, v. 14.

2nd The man's work in the temple is consumed, but he is saved "so as by fire," v. 15.

3rd The man's work corrupts the temple of God, and he is brought to corruption, v. 17.

We need not consider just now the first case; not only is the man "in Christ," but his work is of God (gold), exalts the atoning death of Christ (silver), and is in the line and power of the Spirit, (precious stones). Nor the last, for here too, there is no dispute among those for whom I write, that the reference is to those who are radically anti-Christian, although they work in this Christian sphere and assume a Christian name, as for example, "Christian Science," all forms of Unitarianism, and very much amid the so-called Orthodoxy of the day, that

* The word "kingdom" which is preferred here does not affect the sense.

slurs both the Person and the Work of Christ. But the intermediate case is claimed to be quite analogous to 1 Cor. 9:27—let us then consider it. Here is a man admittedly a sincere believer and evidencing this by mortifying the deeds of the body, for he is a true child of God—that is, in this case, to be rightly assumed, for he is finally saved; but what of his work? Such an one, *may* with all sincerity and earnestness, and indeed with a good, (although not Scripturally enlightened) conscience, esteem it his duty to extol and practice simple *philanthropy*—the better housing of the poor, shorter hours of labor, endowing colleges, giving libraries, etc., etc., as being the truest form of Christian work; and, in the prosecution of this end, he will unite with all forms of Christ-rejection. Or he may ardently throw himself into the "*temperance movement*" and conscientiously esteem the making a drunkard sober the very end of Christianity. Or he may seek to better the political conditions of his country, and throw himself into *politics*, under the conviction of being engaged in a divine work.

Now no one could say that these were bad, or positively pernicious or destructive of Christianity. Far from this, they are, from a purely human standpoint, distinctly good; as we may say "wood" or "hay" are good for a purpose; but they are not positively, characteristically and essentially Christian. An Infidel may be active in them all, as indeed many are. They are not, necessarily at least, works of faith at all. All the profound significance of the Cross of Christ, His resurrection and present place, is ignored in them; they are all in the old creation, death-filled as it is, not in the new, replete with life.

The fire comes; and at once it is evidenced that they have no vital element in them; they are all for time, not for eternity; they are merely attempts to better men in their distance from God; to put a veneer over the flesh; to improve the first man and his environment; and as such, are, as wood, hay and stubble are dead—utterly inflammable. Where

is the life work? Gone. But where is the worker? He has been a Christian—as Lot, a “righteous man”—all the time. Christ alone has been his personal confidence, and he is saved, “yet so as by fire.” Reward for work in the temple on earth he has lost; but the “incorruptible crown” he has not lost, for at the revelation of the Lord Jesus Christ, when all crowns are given, he too shall be manifested as a “son of God” (Rom. 8:19), and, as such, having eternal life that goes on to its crown.

But who cannot see that this “building into the temple” and “the buffeting one’s own body” are radically different ideas? That in this latter case, it is lax, self-pleasing conduct that is deprecated, and this, as far as its evidence goes, is against the person being a child of God at all? He may be that, but if he be, he will repent, and give such evidence of repentance as did the Corinthians themselves, for what “carefulness, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea, what zeal, yea what revenge” did their “godly sorrow” work (2 Cor. 7). But if he goes on to the end in the same path, it will evidence that his profession was but an empty form—that he was not a true child at all; and is a castaway, or eternally lost.

He that standeth in God in such a manner as to have no will but the divine will, accounts every thing which takes place as a manifestation of God. If God is not the thing itself, God is nevertheless manifested in the thing. And thus it is with God, that he first communicates through the medium of the thing in which he manifests himself. And consequently, as God is the first object which presents itself, he imputes nothing to the subordinate creatures, neither condemning nor approving, neither sorrowing nor rejoicing, without first referring whatever takes place to God, and viewing it in the clearness and truth of the divine light.

THE ANGEL OF JEHOVAH.

By CHAS. BRINKMAN

A study of this blessed person as He is revealed in the Old Testament Scriptures will be found in complete harmony with the New Testament concerning our Lord Jesus Christ. Both Hebrew and Greek words translated "Angel" in our English Bibles mean really "messenger," and we shall see in the passages quoted that the angel or messenger of Jehovah is a person who assumes the place of Jehovah Himself while he is acting in the relation of a servant to Jehovah. This person, the Angel of Jehovah, in some passages called the "Angel of God," once the "angel of the covenant" and "the Angel," is not merely one of the angelic host.

The Jew objects to the New Testament record of one declared to be the promised Messiah, because that record identifies him as the servant of Jehovah God and at the same time as Jehovah God Himself. "How can there be one person who is the servant of God and God Himself?" Absurd, the Jew says, and sects in Christendom unite with him. But if the same Jew asserts his confidence in the integrity of the Old Testament record, will he be convinced if he be shown from that record the very same identification in the Angel of Jehovah—the covenant angel associated with Israel through all her history in Egypt, through the wilderness and in the land? We believe the Old Testament record clearly reveals One who assumes the place of a messenger of Jehovah in servitude to Him, and who also speaks and acts immediately and directly as Jehovah Himself, as the passages cited below from the books of Moses evidence.

In Genesis there are two appearances of the Angel of Jehovah—one to Hagar, Abraham's maid, (Gen. 16:7-14); the other, to Abraham (Gen. 22:11-18), two of the "Angel of God"—one to Hagar (Gen. 21:17-20), the other to Jacob (Gen.

31:11-13). Jacob also refers to "The Angel which redeemed me from an evil" (Gen. 48:16). The "Man" who wrestles with Jacob in Gen. 32:24 is identified in Hosea 12:3-5 as the Angel.

In Genesis 16:10 it is the "Angel of the Lord" who said to Hagar: "I will multiply thy seed exceedingly;" and in v. 13 Hagar calls "the name of Jehovah that spake unto her, Thou God seest me; for she said, have I here looked after Him that seest me? Wherefore the well was called Beerlahai-roi, the well of the living one who seest me." Here we have the first mention of a well in Scripture v. 7. We think at once of Sychar's well in John 4, of the New Testament, where the Lord Jesus revealed Himself as the well of life.

In Genesis 31 Jacob is speaking to his wives Rachel and Leah, telling them that he must depart out of their father Leban's house to go into Canaan, the land of his kindred; and he tells a dream in which "the Angel of God" spake unto him, and this same "Angel of God" distinctly affirms of himself: "I am the God of Bethel, where thou anointest the pillar and where thou vowest a vow unto Me."

In Genesis 32 there wrestled a man with Jacob, and this Man in Hosea 12:3 is referred to as "The Angel," and is identified as Jehovah God. "He took his brother by the heel in the womb, and by his strength he had power with God; yea, he had power over the Angel, and prevailed; he wept, and made supplication unto him; he found Him in Bethel, and there He spake with us; even the Jehovah God of Hosts; Jehovah is His memorial."

It is further significant to link "I am the God of Bethel" with "He (Jacob) found Him in Bethel." Both take us back to the first appearance of Jehovah to Jacob at Bethel when leaving the land, and then he was afraid to stay in the place, because God was there. He did not then know what he afterwards said in his blessing of the sons of Joseph, that this God Whom he so dreaded that he must leave the place where He was, was the Angel which redeemed him from all evil, the God

which fed him all his life long. The Angel which redeemed and the God which fed, were one and the same Person in the mind of Jacob, for the words which follow are in the original: "Bless Thou (not ye) the lads."

In Exodus, the first reference to this Angel is as the Angel of Jehovah, who appeared to Moses in a flame of fire out of the midst of the bush, and the bush burned with fire and was not consumed. (Ex. 3:2-3). As Moses turned aside to see this great sight, "why the bush is not burnt" we read that "when Jehovah saw that he turned aside, God called unto him out of the midst of the bush and said, Moses, Moses." And the One in the midst of the bush then declared Himself to be: "The God of thy father, the God of Abraham, the God of Isaac and the God of Jacob" come down to deliver His people Israel. And in this appearance of God to announce redemption for Israel, how appropriately figured is that redemption. God in His holiness come down to dwell in the midst of Israel, the consuming fire of His holiness does not consume Israel figured by a thorn bush, a sign of the curse, and in itself only fit for burning.

But notice, the appearance itself is said distinctly to be the appearance of the Angel (Messenger) of Jehovah, and if we identify the Angel of Jehovah as the Lord Jesus, is it not in perfect harmony with the New Testament, where He, Jehovah God, comes down to assume human form as the Messenger of Jehovah, the Servant of Jehovah, to deliver—to save His people from their sins that He may dwell among them. What a great sight. (See Eph. 2:7).

The second mention of the Angel is in Exodus 14:19, where He is called the "Angel of God" who was in the cloud which went before the children of Israel by day, and in the pillar of fire by night, to guide them through the Red Sea and through the wilderness. Here crossing the Red Sea, for their protection from the pursuing Egyptians the "Angel of God" in the cloud removes from before them to go between them and the Egyptians, and the cloud was a light to Israel and darkness to the

Egyptians. In v. 24 we read that Jehovah looked through the pillar of fire and of the cloud and troubled the host of the Egyptians. Surely but One indwelt the cloud to guide Israel, as but one indwelt the thorn bush in Ex. 3:2; in both cases the presence of God alone, not an Angel accompanying the presence of God.

In Exodus 23:20-23 we have the third mention of the Angel in this book. These words form a part of what Jehovah commanded Moses to tell the children of Israel. Here Jehovah speaks of "Mine Angel."

1. To go before the children of Israel.
2. To keep them in the way.
3. To bring them into the land of Canaan.

And the children of Israel are warned first to beware of him and obey him, and second, not to provoke him for he will not pardon their transgressions. None of these words were ever spoken of other angels or messengers; they are peculiar to this Angel, the Angel of Jehovah. And Jehovah added the clause: "for My name is in him" after these remarkable words, to explain why they could be said of this Angel. Jehovah was telling Israel to regard this Angel as they should Jehovah God alone, and Jehovah's favor or displeasure depended upon their attitude toward this Angel. "If thou shalt obey His voice and do all that I speak, then I will be an enemy unto thine enemies and an adversary unto thine adversaries."

In Exodus 32:34 Jehovah says to Moses: "Mine Angel shall go before them" (Israel), and again in Exodus 33:2: "I will send the Angel before thee." "For I will not go up in the midst of them, for thou art a stiff-necked people," "lest I consume them in the way," so that their safety from the wrath of Jehovah was found in this Angel going up before them; they would not then be consumed in the way. Do we not again revert in thought to the Angel Who appeared to Moses in the midst of the burning bush, and the bush was not consumed?

All through Exodus is it not so that this Angel is present and manifest for deliverance, salvation, redemption and gracious

dealing in the way?

In Numbers 20:16 we read: "And when we cried unto Jehovah, He heard our voice, and sent an angel, and hath brought us forth out of Egypt." This was part of a message sent by Moses to the King of Edom, asking that Israel might be permitted to pass through Edom. Jehovah sent the Angel in response to Israel's cry for deliverance out of Egypt's bondage.

The only other reference in Numbers to this Angel is found in chapter 22, Balaam hired by Balak to curse Israel. The Angel of Jehovah with a drawn sword in his hand appears as an adversary to Balaam on his way to Balak, King of Moab, who calls him to curse Israel. The words in v. 22, "Behold, I went out to withstand thee because thy way is perverse before me," v. 33, "I had slain thee and saved her alive," v. 35, "only the word I shall speak unto thee, that thou shalt speak," identify this Angel as the God Who spake the words of v. 20 to Balaam. The Angel is the one who resists the adversary of God's people, and although he has power over the adversary, yet he permits the adversary to proceed on his errand warning him, however, to speak the words He shall bid him speak.

It is significant that the only recorded appearance of the Angel of Jehovah in this book of Numbers should be made to Balaam, and in the attitude of resisting Balaam in his attempt to curse Israel for his gain. Surely there is abundant fruit to be found in meditation upon the Angel of Jehovah as He is revealed in the passages quoted, identifying Him in all that He says and does as the Lord Jesus in the New Testament.

He whose life is hid with Christ in God, may suffer injustice from the conduct or words of another, but he can **never suffer loss**. He sees the hand of God in every thing. He knows that every thing which takes place has either a direct or indirect relation to his present state, and is designed for his benefit. "All things work together for his good."

GLORY AFTER SUFFERING

By J. McCALLUM.

"But the God of all grace who hath called us unto His eternal glory by Christ Jesus, after ye have suffered a while" (1 Peter 5:10).

In considering this wonderful call of God, it is well to notice that it is, from the lowest to the highest, from the darkness of earth to the brightness of eternal glory. The wilderness with its sorrows and trials is passed over and we are called to behold the glory, then come the words, "After ye have, suffered awhile." Thus we are taught to suffer with the glory in view. That is what Stephen did. He looked up "and saw the glory of God, and Jesus standing on the right hand of God." This sustained him in his suffering and enabled him to pray for his enemies.

We may learn a lesson from this, for if we are allowed to remain in this world we are sure to suffer; but our safety is to look above to where Christ sitteth, at the right hand of God. Failing to do this we may chafe under the burden of life, like a bullock unaccustomed to the yoke. Had the children of Israel kept their eyes upon the promised land to which they were going, they would not have failed so terribly in the wilderness. Our God knows best what we need, and trials are sometimes blessings in disguise. Our affliction is light at the heaviest, and but for a moment. While it worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; "for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). This is the description given by the Holy Spirit, of how it will be with us. When we look at the weight of glory the affliction will be light. When we look at the eternal weight of glory the affliction will be, but for a moment.

couraging. Visitors might note the address. Usual meetings for breaking bread on the Lord's day at 10:30.—**Kansas City, Mo.** Notes from Dr. Lockwood.—Mr. and Mrs. Arthur Peterson will be baptized on Sunday the 17th. These are two of those who professed during Bro. McMurdo's gospel effort here recently. Bro. C. W. Ross is now holding forth in the gospel Tabernacle and has been for some two weeks. Bro. Baker and Capp had seven weeks at Levasy, Mo., followed by a baptism of eighteen. There are now twenty-five in the fellowship. Had four weeks at **Waterloo, Mo.**, followed by a baptism of five; these are now in fellowship. More baptisms at these places next Sunday night. Friday, the 8th tent work was begun in North K. C. by these brethren. Yesterday, (10th of September), eleven brethren scattered out to the surrounding towns to help young assemblies and preach the gospel. Sister Hughina Charles' death, so sudden, shocked wherever the news spread. Why did we weep? Because she filled such a large place among us. **The Minneapolis** conference on Sept. 2nd, 3rd and 4th was more largely attended than usual. Ministering brethren present were A. N. O'Brien and Robt. McMurdo, Sr. Many Christians were refreshed and strengthened for the pilgrim journey in these difficult times. The gospel meetings were well attended both on the street and in the hall.—Mr. A. B. Miller was two months in Iowa, paying brief visits to Centerville, Rathbun, Numax and Albia. He expects to visit St. Louis, Mo.—**Duluth, Minn.** Gospel Hall, 101 First Avenue, East. Mr. R. McMurdo had a few meetings here after the Minneapolis Conference. One woman confessed Christ, some others anxious.—**Waterloo, Iowa.** Bible Conference will, D. V., be held at Commercial Street Gospel Hall., Oct. 6, 7 and 8. Several teachers and evangelists are expected. Those coming from a distance are requested to advise in advance. Direct communications to Wm. Leask, Jr., 1600 Forest Avenue, Waterloo.

CANADA.

Toronto, Ont. Mr. John M. Carnie has been in this city for three weeks, holding meetings in Marantha, Plavter's and Jones Ave. halls. He is now in Orillia.—**Hamilton, Ont.** Mr. J. G. Hill has been helping in the ministry of the word in Bethany hall. Mr. Sparrow's visit was greatly enjoyed and he had a splendid meeting at Ebenezer hall on the Sunday night.—**Brantford.** Mr. Chas Innes, spent ten days ministering the word to Christians, preaching the Gospel and visiting in the homes. The work steadily increases in Bethany

hall and Rowden St. Mission, carried on by brother Brown. Miss Bygraves hopes to return to India soon.—**London, Ont.** The Annual convention will, D. V., be held Oct. 8th and 9th. Circulars from Mr. Rowland Hill, 189 Dundas Street. **New Liskard.** Brethren Sam Taylor and Asa Moore are pioneering in this needy district.—Mr. S. W. Benner and Mr. John Gilchrist continue with Bible Motor Car having much to encourage.

WITH CHRIST.

Mr. Henry Hammond, of Ottawa, Ont., passed away suddenly at the home of his son-in-law, Mr. Geo. A. Holland, of Montreal. Mr. Holland writes: "Our brother was particularly bright and happy this summer. He seemed just ripe for home. The funeral was held from my home. Mr. Reader took charge of the service and his words were most appropriate."

Mrs. Charles Albert, of Superior, Wis., departed to be with Christ on September 4, after a long and painful illness. She was saved in Montpelier, Idaho, in 1893, and united with the Presbyterian denomination. She came to Duluth in 1895, where she had the joy of seeing her husband led to Christ within three months of their arrival. They were both baptized and associated with this meeting from its beginning. Her funeral was held in the Duluth Gospel Hall on the 7th, when many friends assembled to do honor to her memory. Services were conducted by A. N. O'Brien.

Mrs. Hughina Charles, eldest daughter of the late Donald Ross, saved in Aberdeen, Scotland, at the age of fourteen. From her earliest days as a Christian, until she fell asleep at the age of sixty-five, she entered heartily into the work of the Lord. She often conducted Bible readings for sisters, and always gave help in song. She had gone to Omaha to visit her son and daughter, when she was suddenly seized with a fatal illness. The funeral service was held in the Gospel Hall, Kansas City, when Mr. C. J. Baker and others took part.

Special Conference Notice.

It has been decided to hold the Annual Chicago Conference at Thanksgiving, 1916, if the Lord will, in the Elk's Hall, Oak Park. (Near Kenilworth Avenue). This hall is located about one mile west on the same street as Library Hall, where the previous conferences have been held. Rooming accommodations, etc., will be provided as usual. Full particulars in next issue.

