

Armour of Light

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“HE IS NOT HERE.”

This world with all it offers, however bright and fair,
For me has no attractions since **Jesus** is not there;
How can I seek my pleasure where **He** had but a tomb?
This scene is stamped henceforward as one of
death and gloom.

That risen man in glory, the source of God's delight,
For faith henceforth has distanced the things of
sense and sight.
For where **He** now is sitting, that place for me **He's**
won,
And there I stand accepted in God's beloved Son.

My heart has now an object upon the throne of God,
While here on earth a stranger I tread the path
He trod.
My hopes and expectations are in **Himself** up there,
While here I'm only waiting to meet Him in the air.

But in this little interval **He** satisfies my heart,
And teaches me how fully **He** doth His grace impart.
I live in **Him** up yonder and here **He** lives in me,
While from that place **He** sends me His witness here
to be.

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COMMUNION AND SERVICE

Communion with God must ever hold a higher place than service for God; secret fellowship with God must never be put out of its place by public engagements, even in godly things. There are many who are ready enough to perform showy acts of service apparently for God, who doubtless find little craving after private communion with Him. Let us, then, remember that if God, who doubtless find little craving after private matters not what we may achieve with our hands in the way of outward service, or with our intellects, in the way of learning doctrine; our foundation is undoubtedly unsound, and the whole fabric will speedily tumble upon us and bring us in its ruins; and, moreover, the greater the height or the more showy the architecture, the greater will be the crash, the more melancholy the desolation. I feel that these things are worthy of the serious attention of professing Christians in an age like this, of so much outward show, but so very little inward vital power of divine life in the soul; so much of the head and hands, and so little of the heart and affections; so much for the eye of man, but so little for the eye of God. Our increasing cry to God should be for power, **power, power**, spiritual power—without which, all is thorough vanity.

THOUGHTS IN MARK'S GOSPEL

Introduction

As in the Notes on Matthew's Gospel which appeared sometime ago in this Magazine, the writer's intention is not to consider in detail all the chapters in Mark, but to notice some of the main features of this Gospel, and to dwell more particularly on certain points that it emphasizes.

It was written by John Mark. He had once been the companion of Paul and Barnabas, but through leaving them lost the confidence of Paul (Acts 15:37, 38). Nevertheless 2 Timothy 4:11 shows that he recovered himself and regained that confidence. It is usually thought that Peter helped Mark very considerably in writing this Gospel. Possibly Peter did help in this instrumental way, but the point is of little importance to those who believe that, whomsoever He was pleased to use as His penmen, the Holy Ghost inspired every word of this as of every other portion of the Scriptures.

Mr. David Baron remarks that the Second Gospel was "apparently designed in the Providence of God primarily for the practical busy Roman world." The words of the Lord Jesus are not so much reported as His acts, and the greater part of the Book is taken up with Christ's ministry in Galilee. Although the shortest of the four Gospels, there are frequent graphic touches not found in the other Gospels recounting the same incidents.

Chapter I

THE OPENING. As Matthew's Gospel regards the Lord Jesus more especially as the KING; Luke as the SON of MAN; and John as the SON of GOD, in Mark the aspect is more that of the SERVANT, or Divine Prophet. This, however, is not indicated in the opening verses. It is the "Gospel of Jesus Christ, the Son of God"; and the quotations from the prophets which immediately follow identify the One Whom the "messenger" John the Baptist heralded, with Jehovah Himself. How foolish of mortals, or any other creature, to try to explain the mystery of the Incarnation! In the Old Testament repeatedly the "Angel of Jehovah"

(Who is evidently the Son of God) is used interchangeably with Jehovah—often in the same verse. In Daniel 7 “One like the Son of Man” is “brought before the Ancient of Days.” yet in Revelation 1, Christ is seen to be the “Ancient of Days.” In John’s 1st Epistle, when the “Father” and the “Son” are mentioned, it is sometimes impossible to determine whether the First or the Second Person in the Trinity is intended. And this may well be, seeing our Lord could say, “I and My Father are One”; and, “He that hath seen Me hath seen the Father” (John 10:30; 14:9).

In the Old Testament Christ is often indicated under the figure of a “Branch”, and if we take the four main instances it is interesting to see in them plain foreshadowings of the four-fold presentation of the Lord in the four Gospels. “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a KING shall reign and prosper”; answering to Matthew’s Gospel (Jeremiah 23:5). In Zechariah 6:12 we read: “Behold the MAN Whose name is The Branch”; and this accords with Luke’s Gospel. In Isaiah 4:2 the prophetic words are, “In that Day shall the Branch of JEHOVAH be beautiful”; clearly pointing to the special character of John’s Gospel. As already stated, in Mark’s Gospel the Lord Jesus is viewed more as the SERVANT, or Divine Prophet; in keeping with which we read in Zechariah 3:8, “Behold, I will bring forth My SERVANT the Branch.”

No Genealogy. The special feature of this Gospel calls for no genealogy, as in Matthew and Luke. “A servant is judged by his work.” In John’s Gospel also no genealogy is given. How could there be from the point of view of the Fourth Gospel? “In the beginning was the Word . . . and the Word was GOD.”

The Baptist’s Testimony. Great success appeared to attend the beginning of John the Baptist’s ministry (v. 5), but the parallel passage in Matthew points to his having no confidence in the genuineness of many who came to be baptised; and the contrast he draws, in verse 8, between baptism with water and that of the Holy Ghost may remind us that the former—whether the “baptism of repentance” or Christian baptism—is ex-

eternal and temporal, whereas the latter is vital and eternal. With that lowliness which characterised him, John contrasts himself—a creature—with the Divine Baptiser Who was about to appear (v. 7, 8).

Testimony of the Holy Spirit and of the Father. Jesus, although the only sinless One, having, in lowly grace, been baptised (in this doubtless prefiguring His death), the Heavens above were “rent asunder” (R. V.), and “the Spirit like a dove descended upon Him.” In the original, the word for “rent” here is the same as that used for the rending of the temple veil in chapter 15. The latter act, we learn from Hebrews, denoted that the death of Christ had opened to the redeemed a “new and living way” into the Holiest. We were born in sin, but at the birth of the Son of God all Heaven turned out to acclaim Him. And now, as He presents Himself for His public Service, all Heaven looks down; He is “seen of Angels.” Our sins had separated between us and God, but there never throughout His life was any barrier between the Lord Jesus and the Heaven of heavens. After four thousand years with all their generations of sinful men, One at last had come upon Whom the Holy Ghost could descend and abide; Who was thus Divinely anointed in His own personal perfection and purity. And this had been typified in the high priest’s being anointed with oil without blood, which, in the case of the other priests, had first to be shed (Ex. 29:7, etc.)

At the same time the Father’s Voice was heard: “Thou art My beloved Son, in Whom I am well pleased” (v. 11). Here, in this incident of the Father, the Son, and the anointing Spirit, is the first actual indication in the New Testament of the Trinity. We must not think this expression of the Father’s delight was called forth merely by His Son’s stooping to be baptised in Jordan. No, the whole thirty years that had preceded of lowly subjection and obscure service at Nazareth had borne unceasing fruit. In the Divine Records those years are scarcely mentioned; they were lived under the Father’s eye—to Him were as frankincense! It were foolish, if not profane, to try to imagine that life, but two things at least may be gathered from what we

are told. The Lord Jesus has left a perfect example of subjection to parental control. And since He appears to have worked at the carpenter's bench, it may be concluded that He was the support of His mother; for whom indeed He made provision even in the hour of death. Since Christ never began the great Mission of His life until thirty years had passed, may there not be in this a reminder to any who would too lightly, perhaps in impulse, leave home obligations and embark on what they might call foreign service! (Luke 2:51; Mark. 6:3; John 19:26, 27).

The Temptation, and What Followed. Only one verse is given to the Temptation in the wilderness, as against nine and eleven verses respectively in Matthew and Luke; yet in Mark alone—one of his characteristic touches—we read Christ “was with the wild beasts” (v. 13). The “first man” had one temptation in a garden of plenty, where there were no “wild” beasts; the “Last Adam” was subjected, in hunger and among ferocious animals, to Satan's repeated assaults—not in a garden, but in the lonely desert.

Mention follows of the faithful forerunner of our Lord being “put in prison,” and this doubtless was more grievous to his Master than the wilderness trial had been. Having been face to face with the devil and overcome by the Written Word all his wiles, the Incorruptible One began His preaching in despised Galilee. To apply this,—would to God that all preachers, like the “young men” of 1 John 2: 13, 14, had the Word of God “abiding” in them, and had “overcome” the “wicked one” for themselves before attempting to overcome him in others!

Where Christ first cast out an Evil Spirit. Accompanied by the first four of His disciples whom He had called to Himself—for, in whatever aspect viewed, Christ was always the Divine Centre—He entered the Capernaum synagogue, and cast out an unclean spirit from one who was present. So, having “bound” the “strong man”—Satan—the Lord proceeds to “spoil his goods” (cf. Matthew 12: 28, 29). Observe, the earliest miracle recorded in this Gospel was in a place of worship, the demon exercised an unclean spirit. Today in

favoured Christendom there is a plentitudo of unclean spirits. The grossest immorality exists, and, in one form or another, we hardly know where he has not gotten access. It surely is the first duty of Christians in this evil day who find themselves in any way associated with 'modernism' or other devilry, to deal with it firmly at all cost; and if they cannot purge the evil out, to depart from it, wherever found. For this epidemic of uncleanness is the unholy offspring of "modernism"; and the ones who may be, instrumentally, a power to repress and suppress it are those in whom the Word of God "abides."

—H. D. Wolley.

THANKFUL FOR SURGERY

Surgeons are life savers. They are a necessary and blessed part of an evil world. For if there were no evil in the world, no disease, nothing to injure or destroy human bodies there would be no need of surgeons to cut away these menaces to health and life. So long as such evils exist, let us thank him for the Master Physician, our Lord Jesus Christ, whose surgery is so infinitely blessed. A Christian man who was recently comparing notes with a group of brethren on the experiences of the year past, gave thanks for "God's faithfulness in dealing with me in ways of painful but infinitely loving surgery." The surgery hurt; but to have left in that life the things that the Lord cut out would have hurt more. If any of us are on the operating table under His hands even now, shall we not look up into his face and thank him?—From S. S. Times.

The night was dark, and the shadows spread
Far as the eye could see,
But I reached my hand for a human Christ,
To walk through the dark with me.
Out of the darkness we came at length,
Our feet on the dawn-warm sod,
And I knew by the light in His wondrous eyes
I had walked with the Son of God.

THE FORTY-THIRD ANNUAL CONFERENCE AT CHICAGO, NOVEMBER 26th - 29th

It was an eager and expectant company that gathered on the above dates, in numbers so great as to tax the capacity of the spacious hall in which the conference meetings were held. The natural eye could see that great company. But the eye of faith could surely discern also the presence of the Lord Himself in the midst of His people, according to His own faithful promise, "There am I." For still His unchanging name is "Immanuel, God with us."

Moreover, the Lord's presence, and His care for His people were manifested, not only in the more conspicuous features of the Conference, but also in its smallest details. Many were the feet—"how beautiful" in His sight!—that hastened in every direction upon errands of love, for His Name's sake. Many the eyes that watched unceasingly that no want should be overlooked. And many the hands that ministered dextrously to meet every need and desire. Who could tell the whole story, or even realize the multiplicity of its details? How then can it be doubted that Divine love and wisdom and power were back of it all, and in it all, both to plan and to provide and to perform? or doubt that the motive of all this varied service was nothing less or other than the love of God shed abroad in the hearts of His people by the Holy Spirit who is given to them?

We can rejoice therefore in the thought that, beyond all the benefits derived from this Conference, both by the Lord's own people, and by others who were seeking there the knowledge of God, there was honor to His own Name, through the coming together of this concourse of people. For we need but a moment's reflection to realize that, not only the Conference itself, but also the social conditions in the world, and in this favored land, that made it possible, were due entirely to the going forth of the gospel of Christ, and to the potent influence it has exerted—truly turning things upside down (Acts 17:6)—wherever it has been to any

extent made welcome. Therefore we joyfully give to God our Saviour all praise for the Chicago Conference of 1925, and for every detail of it.

Much that the All-seeing Eye has noted, and that will be praised and rewarded "in that day," must of necessity pass unnoticed in this partial and imperfect report of the occasion. The task allotted to the present writer is merely to give a brief account of the several sessions convened in the main auditorium for the ministry of the Word.

"Thanksgiving Day"

At the morning session, after a season of prayer, Mr. O'Brien spoke from the account in Matthew's Gospel (Ch. 21:33 to end of Ch. 22) of our Lord's last colloquy with the leaders of the Jews at Jerusalem. The parable of the Vineyard shows what God required and expected of that people—"the fruits" of the kingdom of God. But by contrast, the parable of the marriage-feast shows, not what God justly demands from men, but what He, in wondrous grace, does for them. The lessons from the three attempts to embarrass or entangle the Lord by carefully prepared questions, and from His own question which silenced His enemies, were clearly brought out.

Mr. Baird followed, taking up the subject of "fruit," and showing that God's way of trying men has always been by the "fruit-test." That was the test in Eden; and according to John 15:8 it is the test of true discipleship now. Hence the apostle's question, "What fruit?" (Rom. 6:21) should be often in our thoughts.

Afternoon Session

Mr. Miller gave a searching message on the two kinds of wisdom spoken of in 1 Corinthians 2, which are so contrary to each other that to those who have which ever one, the other appears utter "foolishness." The natural man, endowed with natural wisdom, cannot receive the things of Christ, which the Spirit of God makes known, because "they are foolishness to him," and because they are "spiritually discerned." On the other hand, it is likewise true that the word of the cross is "to them that perish foolishness", whereas to those who are saved "it is the power of God." Hence the

paradox of chap. 3:18, that he who prides himself on having the wisdom of this world must become a fool (in the eyes of men) in order that he may be truly wise.

Mr. G. Thomas, speaking from 2 Tim. 3:1-10, pointed out the characteristics that were to distinguish "the last days"; and showed how marvelously the prophetic picture here delineated corresponds in all its features with the characteristics of these present times. How significant then the words, "But they shall proceed no further"! God has set a limit to the development of human wickedness, and will not permit that limit to be exceeded.

Mr. Mauro read Genesis 1:1-5 and John 1:1-13, showing the importance, particularly in days like these, of the truth of creation. Creation and redemption are two parts of one and the same work. The invisible things of God may be perceived "from the creation of the world" (Rom. 1:20). This great truth is illustrated by the correspondence between the shining forth of the light upon the physical chaos of the old creation, and the coming forth of Jesus Christ, "the true Light," into the moral chaos, at the beginning of the new creation.

Evening Session

Mr. McMurdo gave a message of true spiritual comfort for the hearts of God's people from John 13. The message was occupied with thoughts suggested by the words "the bath," "the bason," and "the bosom." One who has been "washed," (or bathed) in the sense of verse 10, has no need to be thus washed again; for that is "the washing of regeneration", which is never repeated in a man's experience. But he has need continually, while walking in this defiled and defiling world, "to wash his feet." Hence the truth suggested by the bason (ver. 5). Finally it is the disciple who leans upon the Saviour's bosom, who can receive word from Him and communicate it to others.

After a short season of spirited gospel-singing, in which a chorus of young people took the leading part, and which was a bright and stimulating feature—glorifying, we believe, and pleasing to the Lord—of each evening session, Mr. Alfred Gibbs of So. Africa preached

the gospel with effect from Isa. 1:18. Appeal was made to the unconverted to use their God-given faculties of reason and discrimination in considering their state of sinfulness, the need of pardon and cleansing arising therefrom, and God's provision for that need in the atoning sacrifice of Jesus Christ, His Son, whose blood cleanseth from all sin.

SECOND DAY, NOV. 27TH

Morning Session

Mr. Baird spoke from Acts 27, likening man's life to a sea-voyage. The ever shallowing waters spoke to those on board that frail and storm-tossed vessel of increasing danger and impending doom. How great the contrast presented by the ever deepening waters of the gospel (Ezek. 47) which bring more and more abundant life and healing!

Mr. Kelly spoke, to comfort and edification, and with gospel emphasis, also, upon the Song of Solomon, 4:8-10, dwelling upon the words "Come with me." One must hear and act upon the words, "Come to me," and receive salvation, ere he is ready to hear the words, "Come with Me," and to enter into companionship with Christ.

Afternoon Session

Mr. Fardon spoke of the Cross of Christ, pointing out its unique place and supreme importance in the believer's life and experience. The Scriptures pressed upon the attention of his hearers were Matt. 16:21; Phil. 2:5-8, and 3:10.

Mr. O'Brien read Matt. 24:44-25:30, showing forcibly the influence of the truth of the Lord's coming upon the behaviour of His servants. It would be impossible for one who was really looking for his Lord's coming to treat his fellow servants otherwise than lovingly. Impressive lessons were also drawn from the parables of the virgins and the talents.

Mr. Mauro drew a general comparison between the law of God as given by Moses to the old-covenant people, and as given directly by Christ Himself to the new-covenant people in the Sermon on the Mount. The latter is distinguished by the Lord's prayer-lesson

("After this manner pray ye") which has no counterpart in the law of Moses. Some of the features of this prayer-lesson of Christ were pointed out, "particularly that the essence of the gospel is found in the words, "Our Father," and that the work of the triune God was needed to bring into being a people who could use those words.

Evening Session

Mr. G. Thomas spoke from Ps. 22:1, 12, 16, 20; and Ps. 24, dwelling specially upon the questions of Ps. 24:3, as to what are the requirements of those who would ascend into the hill of the Lord or stand in His holy place; and showing how Christ, by His sufferings foreshown in Ps. 22, met those requirements, not for Himself only, but for all who trust in Him.

Mr. Dunning preached from Titus 2, magnifying and expounding the grace of God which brings salvation to all men, which teaches those who accept God's proffered mercy.

THIRD DAY. NOV. 28TH

Morning Session

This period was profitably occupied by a missionary meeting, over which Mr. Baird presided, who spoke briefly from Ps. 2 concerning the promise, "I will give Thee the heathen for Thine inheritance. Mr. Huxster spoke concerning the Lord's work in the West Indies; Mr. D. Charles, concerning pioneer gospel-work in Iowa; Mr. Bruce Gilbert, concerning the untrodden fields of Indiana; and Mr. E. Gibbs, concerning South Africa.

Afternoon Session

Mr. Ritts spoke on "true worship," showing from John 4:21-24; Eph. 2:18; 1 John 1:3, the indispensable part performed by the Holy Spirit in the worship of the Father. If the worship of the saints be not in (or by) the Spirit, it is not "worship" at all; but an empty form. The speaker showed from the above and other Scriptures how the Son of God maintains the saints in fellowship with the Father, and how the Spirit ministers to the same end.

Mr. O'Brien, speaking from Titus 1:12-16 and 3:3,

pointed out what kind of people are they to whom the grace of God brings salvation. Then, linking the above with Heb. 12:1-14, he showed how, and by what various means and agencies, the same grace of God teaches those who have been saved thereby what to do and how to live in this present world.

Mr. Mauro continued his ministry on our Lord's prayer lesson ("the children's prayer"), taking the succeeding verses of Matt. VI as the Lord's own commentary thereon.

Evening Session

Mr. Kelly ministered to the edification and comfort of his hearers from 1 John 3:1-3, showing what is the "manner" of this love which the Father hath bestowed upon us, and what the source and spring thereof; also why the world knoweth not us whom the Father has brought into the high dignity and holy relationship of "Children of God."

Mr. G. Thomas preached the gospel from three questions successively put to Christ by the leaders of the several Jewish factions, and from His own question whereby He so effectually silenced them all.

THE LAST DAY, LORD'S DAY, "THAT GREAT DAY OF THE FEAST"

The morning Session was given, as usual, to the observance of the Lord's feast of remembrance. That which could be seen by the natural eye, or heard by the natural ear, is of little moment. We trust there was worship in the Spirit, and sacrifices of praise and thanksgiving, acceptable unto God by Christ Jesus our Lord.

Afternoon Session

Mr. Ritts read 1 Cor. 10, and spoke helpfully of the several "tables" referred to in that passage: The "altar," mentioned in verse 18 in connection with "Israel after the flesh," was in fact a "table" (Mal. 1:12); and it was to them what "the Lord's table" (v. 21) is to us, namely, that from which we are nourished. There is a third table, "the table of demons" (v. 21). The table (or altar) which earthly Israel had has long since passed away. Hence today all

men derive their spiritual nutriment either from the table of the Lord or the table of demons. The "Lord's supper" (Ch. 11:20) is something of a different kind. It is an observance, of the Lord's own appointing, for a remembrance of Him.

Mr. Mauro spoke from Eph. 3:18. There is one thing which, all through the Scriptures, is marked by the significant characteristic that its dimensions are given from heaven. It is God's dwelling place; instances are seen in the tabernacle in the wilderness, the temple of Solomon, and in the visions of Ezekiel and of John. The main theme of Ephesians is the building up of God's eternal dwelling (2:20-22). This is God's masterpiece, His superlative "workmanship" (2:10). To this great building the speaker applied the words, "What is the breadth, and length, and depth, and height," pointing out that sin had produced conditions wherein God could display four glories or attributes of His being: (1) "the exceeding greatness of His power"; (2) "the exceeding riches of His grace"; (3) "His great love, wherewith He loved us when we were dead in sins"; (4) His "manifold wisdom." All these shine forth in "redemption through His blood", "to the praise of the glory of His grace" (Ch. 1:6, 7); and could not have been known otherwise.

Evening Session

The final session was devoted to the preaching of the gospel by the Thomas brothers. Mr. W. Thomas spoke effectively from Psalm 32, dwelling upon the importance of acknowledging sin as a pre-requisite to receiving God's pardoning mercy. Mr. G. Thomas made a strong appeal based upon Rom. 3, and John 5, showing that man's whole being has been ruined by sin; but God's remedy, which is Christ crucified and risen, restores every part.

Several confessed Christ for the first time in the course of these meetings, and seemed to have really passed from death into life.

The childlike faith that asks not sight waits not for wonder or for sign, believes, because it loves, a right shall see greater things, things divine.—Keble.

THE BEAM, THE AXE AND THE STICK

Human nature rebels against confinement and restraint of all kinds, but more especially when it is God who imposes the limitations. Mankind generally antagonizes three M's, namely:—Mystery, Miracle and Management and cannot abide God to know anything that he cannot know, nor be able to do anything that he cannot do, nor will he allow God to control him in any way. "Let us break their bands asunder and cast away their cords from us" was the language of the rabble mob around the Cross (see Psm. II. Acts (V 25-28,) and it is still the slogan of rebel men today.

The narrative from which this sketch is drawn will be found in II Kings, Chap. 6, and the ruin and redemption of men is clearly outlined.

Contraction and Restriction is abhorrent to the nature of man. The place is too strait for us" (v. 1). The restrictions of Eden were more than Adam and Eve could bear. That one forbidden tree agitated these inquisitive spirits beyond measure (Gen. II. 16, 17.) Enlargement is more fascinating than curtailment. These young prophets were straining at the leash, and itching for the chase after expansion.

The Axe Head Slips. In the course of constructing the new abode there was a fall. The Axe head slipped from the handle when the workman was felling a beam. The federal headship of Adam can be traced here, and also his fall. God created Adam as Milton so wonderfully describes him in "Paradise Lost" as "Sufficient to have Stood; yet free to fall." The original head of the human race chose to fall, and he fell, and has dragged down every one of his posterity into all the sin and shame of his transgression (See Rom. v. 12.) With this difference that Adam's transgression of law led to the corruption of his nature, but it is our corruption of nature which leads to our transgression of Law."

"The fatal fall, the sin, the shame
The death, the doom, the sword aflame
The curse, the crime beyond disguise
And Earth is no more Paradise."

The Axe Head Was Borrowed. And there was evi-

dently regret over its loss on that very account. And was not Adam's position in Eden dependent on the condition of his obedience. His was surely borrowed blessedness; and when he transgressed he was expelled from Eden. "In the day you eatest thereof, dying thou shall die."

Where Fell it? This is a good question to ask, because unless there is actual and accurate knowledge of loss, and the place where the loss was suffered; recovery is rendered difficult, if not impossible. The place being located, the way for a remedy is indicated. The place of man's fall was Eden the garden of God.

The Cutting of a Stick. This is to be the remedy for the lost axe head. That stick has first to be cut down, and then cast in were the axe head disappeared. "As by one man sin entered into the world, and death by sin." "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. x. v. 22.) The obedience of the second Adam to the death of the Cross answers in this case to the cutting of the Stick.

The Iron Did Swim. The recovery of the heavy piece of iron immediately on the submersion of the stick was a miraculous performance; and the regeneration of the lost seed of the first Adam through the propitiation of the Last Adam is the miracle of ages. (Rom. v. 14-19.)

"Though our nature's fall in Adam
Wholly shut us out from God.
Thy Eternal Counsels brought us
Nearer still through Jesus Blood.

Take It Up To Thee. Human responsibility is here clearly indicated. Just as human carelessness introduced the sin; so it devolves upon human beings to welcome the remedy. "There has been no atonement made for the sin of despising the atonement." "Whosoever will let him take of the water of life freely." (Rev. 22, 17.)
Philologus.

Faith, like light, should ever be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of the brethren.—
Luther.

ZULULAND AND THE ZULUS

Witchcraft and the Domestic Life of the Zulus

Paper No. 3

By Edwin F. Gibbs

Witchcraft and smelling out were much practised and encouraged by the king; indeed, he himself laid claim to supernatural powers in reading or interpreting dreams and other strange occurrences, a means which he would often adopt to get rid of some person who happened to be in his way, especially if such person were a councillor or close attendant. On these occasions a large number of the people—perhaps 10,000—would be ordered to assemble at the royal kraal, where they would form up into a large semicircle. A witch doctor—generally some toothless old man, with shrivelled skin and bony claw—like hands—would appear chanting some weird incantation, calling forth the aid of the spirits which the people feared and believed in. The doctor, having been previously instructed by the king as to who had to be smelt out, would have before him a large clay pot containing a black and evil-smelling liquid called “umu-ti” or medicine, made from herbs and perhaps some gruesome relics of human beings and animals. Into this, he would dip an ox-tail, and, armed with it, he would commence to dance and sing madly before and in and out of the multitude, creeping nearer and nearer to his intended victim, until at last, pausing for a moment before the terrified wretch, he would strike him full across the face with the still dripping tail, which was the signal for the executioners to seize him. A sigh, as much from relief as from horror, would go up from the crowd, and ere it had well subsided the condemned man would be dragged away to the place of killing, as it was called, and there, sent to his death.

Thus—powerless, without trial, without so much as the right to plead his defence or in mitigation of the extreme sentence known to man—were the innocent and the guilty indiscriminately sent to their doom in the days of Tshaka. In leaving this part of the subject, it must be pointed out that the people thoroughly believed in this method of meeting out justice; indeed, anything achieved by what appeared to them to be a super-

natural agency—which this did—was considered by them as much beyond the pale of mere human discussion and knowledge as any subject could be.

Passing reference should be made to the royal house. It was almost perfectly round in shape, surrounded by a well built stockade of poles, neatly laced together and about eight feet in height. It was situated on a sloping piece of ground, and was about a mile in diameter. At the highest point stood the king's private residence, which, besides his personal quarters, consisted of about 100 huts. This portion was separated from the rest of the kraal by another and more

Strongly Built Stockade

through which access was obtained by means of a single gate—a very carefully guarded entrance. Only women were allowed to live within the royal enclosure and anyone else found there without the king's express permission was immediately killed. The huts were, and still are, in form and structure peculiar to the people, but their outward appearance is too well known to require description here. The floors were made from anthep, beaten very hard with a round stone, and then polished so beautifully that the surface shown like polished ebony. In diameter they were about 14 feet, and comfortably housed from seven to ten men. At the royal kraal, therefore, something like 12,000 people were quartered. The king's private apartments were of course on a larger and grander scale than those of the commoner people, being most beautifully built, and having a diameter about twice that of the ordinary hut. All huts, from the highest to the lowest, were kept scrupulously clean, and the court yards, especially those about the royal premises, were almost as beautifully kept as the floors of the huts themselves.

There was some method observed in the arrangement of the huts. They were built in rows ten to twelve deep. In the center of the kraal was a large open space, in which the troops were reviewed and drilled. In fine weather the king would hold his councils in the open, near the gate of the cattle kraal in which were kept his own special herd, but in cold or wet weather the meetings were held in what was called the council

chamber. The huts of those of low rank—the common warrior—were nearest the main gate, whilst those huts nearest the king's belonged to the highest in rank. With a military genius such as Tahaka has always been admitted to be, at the head of affairs, it is not surprising that the military life dominated the social or purely domestic one, but strenuous and all absorbing as the former was, there was yet time and opportunity for the laying the foundation of a social system which, though crude, might with advantage have been emulated by more civilized nations.

Morally, the people were, according to their own lights, as well-nigh perfect as a nation could be. In the first place, the law of the land was an unwritten one—there were no law books to refer to—the great law of custom was the only one which guided and controlled the people's actions, and wherever custom alone governs an individual's actions, it is pretty certain that that individual will have such customs at his finger tips. This was the case in Zululand. Every individual in the land knew what the laws of the land were, and none could plead ignorance. If a man broke a law, therefore, he knew that he had broken it. But he knew more—he knew that the punishment for his offence, no matter how trivial it was, would be out of all proportion to its seriousness. There was not only no excuse for breaking the law, but there was ever present the greatest deterrent of all—the knowledge that the offender would be judged by Tshaka—mighty, merciless, cruel, ever willing, nay eager, to put to death or to some less merciful punishment any poor wretch who might fall into his clutches.

It will be seen, therefore, that to be law-abiding was not merely a question of duty with Tshaka's subjects: they had to be so because their very lives depended upon it. It was this constant fear of torture and death raised a barbarous, heathen, and uneducated people to the model of integrity which they ultimately became. It may be argued with some reason that the enforcement of discipline and obedience, under pain of some terrible punishment, is not the proper foundation upon which to build up the moral tone of a nation, but it is not our

purpose to dwell so much upon the methods used as upon the results which the methods achieved. What, as a matter of fact, were those results?

Obedience, respect, loyalty, bravery, honesty, physical ability, and indeed all those other attributes of the good and the law-abiding citizen, were all of them practically wanting in the people when Tshaka ascended the throne, but when he left it, so mercilessly had he drilled and drummed these qualities into the people that they had become part and parcel of their daily life. In course of time, theft in any shape or form practically ceased to exist, immorality became unknown, cunning and deceit gave place to straightforward and manly-dealing, even though death loomed darkly before as the reward. Fearlessness and bravery, together with physical perfection, was the goal aimed at by all, and if anyone displayed fear, cowardice, or physical infirmity, the king had him put to death as being of no use to the community, and a consumer of the food which was required to sustain the more worthy. Truly might it be said that this was an age of the survival of the fittest, and while we cannot but condemn, in the

Strongest Language

at our command, the "weeding out" process which Tshaka thus adopted, we are bound to admit that the ultimate result of these drastic measures was not only effective, but extremely remarkable. We have but to look at the nation as it is even today to see for ourselves the fruits of Tshaka's rule and these fruits are—we speak of the Zulu unspoiled by so-called civilization—the existence in our midst of as manly, as brave, and as physically perfect a race as one can ever hope to see.

The stars look up to God, and the stars look down on me,
The stars shine over the earth, and the stars shine over
the sea,
The stars will live for a million years,
For a million years and a day,
But Christ and I shall live and love
When the stars have passed away.

JEHOVAH-TSIDKENU

By Mr. L. W. G. Alexander, Edinburgh

Although Jehovah-Tsidkenu is clearly associated in Scripture with Jerusalem and Israel, yet, its contemplation suggests precious thoughts which are as true of Christians to-day as they will be of Israel in the future.

In the order in which these names are found in Scripture, this one comes seventh. It is therefore, the last of a complete number or circle. It may appear strange that the revelation of Jehovah-Tsidkenu should thus be reached at the end, rather than at the beginning, yet, in this there is decided progress, decided increase in the knowledge of God. True it is, that when at the first we came to the Cross, and were granted the revelation of Jehovah-Jireh, we found in God's provision a righteousness provided for us which we never could have secured for ourselves. We learned that God made Him to be sin for us, who knew no sin, that we might become the righteousness of God in Him.

How precious is this truth! As our positive sinfulness, and utter lack of righteousness were pressed upon our hearts by the Spirit of God we found in Christ not only the sacrifice that for ever removed our sin, but, we also learned that of God.

He was made unto us righteousness.

What we had—our sins—He removed; what we had not—righteousness—He provided. Thus we learned to glory in Jehovah-Tsidkenu, Jehovah our Righteousness.

The words of Habakkuk ii. 4, "The righteous shall live by faith," are twice quoted by the Apostle Paul in the epistles which bear his name. In the first instance, Roman i. 17, the emphasis rests on the word "faith," which is the only principle on which God declares man righteous. In Galatians iii. 18, where the thought is rather that of living by faith, the emphasis rests on the word "live." Here it is not so much the initial act of faith in Christ which constitutes the sinner righteous that is in view, it is rather the daily living by faith afterwards.

Having begun in the spirit, the Galatians were at-

tempting to reach perfection in the flesh. This is a subtle danger to which Christians are still exposed. Made righteous through faith in Christ, we often attempt to reach practical righteousness by our own efforts in the flesh. Nevertheless, we have to learn, often by bitter experience, that as we were constituted righteous by faith to begin with we must with equal certainty, live by faith all the way along. The righteous requirements of the law are alone fulfilled in those who walk not after the flesh but after the spirit.

Thus we are taught from day to day, in ever deepening measure, our own utter worthlessness, and our entire dependence upon Christ for righteousness, and for all. The stay of our souls must ever be Jehovah-Tsidkenu. There is, therefore, true progress to be discerned in the fact that the revelation of Jehovah-Tsidkenu comes seventh in order, and blessedly crowns the sevenfold revelation given here below. Sure it is that never will this truth be more precious to our hearts, never will Jehovah-Tsidkenu be more needed by our souls than when the end of life's day is reached, when earthly things and creature stays crumble for ever, and we stand on the verge of the unseen and the eternal.

The parting words of a dying saint as he bade farewell to a fellow-worker were: "Nothing but the blood is of any value now." And all must come to this! When the call comes to us, if come it does, to pass into the presence of the Righteous One by the way of death we shall then know, as we have never known before, the meaning of the words we have so often sung since first Jehovah-Jireh filled our vision.

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

Thus Jehovah-Tsidkenu our death-song shall be.

This name, as we have indicated, has special reference to Judah, Israel and Jerusalem. For centuries Jerusalem has been a ruin, Judah and Israel have been exiled throughout the world; and this has been brought about because of their rejection of Jehovah-Tsidkenu. In wondrous grace He came to turn them to righteousness, to teach them that the righteousness they sought

through ordinances and law keeping was alone to be found in Him, but His grace was rejected. Being ignorant of God's righteousness, and going about to establish a righteousness of their own, they refused to submit to the righteousness of God.

But, the Redeemer is yet to come to Zion and He shall turn away ungodliness from Jacob. Their exile will end, and their gathering will be accomplished. Then shall

they boast no longer in their own righteousness. but in Him Who will be known to them as Jehovah-Tsidkenu.

Thus will be fulfilled the words spoken so long ago: "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name" Isaiah lxii. 1-2. Probably the new name is that of which Jeremiah xxxiii. 16 speaks: "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby she shall be called, Jehovah-Tsidkenu." The future name of the restored city, Jerusalem, will thus be Jehovah-Tsidkenu.

Further, in Jeremiah xxiii, 6 we read: "In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, Jehovah-Tsidkenu." This is the name of the Redeemer-King who shall deal wisely, and execute judgment and justice in the land. So closely associated are Jehovah and His people and their favoured land and city, that all bear one name. Thus He will put His own beauty and righteousness upon all, and will not be ashamed to be called their God.

Given a man full of faith, you will have a man tenacious in purpose; absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.—Alex. Maclaren.

THE TRUE VINE

John 15:6

“And men” (rather “they,” impersonal; but, if we inquire closely, the angels are the gatherers, Matt. 13) “gather them, and cast them into the fire, and they are burned”; or, better, “it burns”.

Such is the end of the professor who is only as a branch. That Jesus does not speak here of chastening judgment, such as may be indicated by the taking away of verse second, must be obvious, when it is observed that His language is just such as the Holy Spirit has everywhere appropriated to describe the doom of the finally lost, and which he especially employs in announcing the eternal punishment of those who, rejecting Christ in their hearts, yet use His name to grace their religion. A few parallel passages will suffice to show the class of persons on whom the judgment of the text before us will be executed. “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” (Matt. 7:19). “As therefore the tares are gathered and burned in the fire, so shall it be in the end of the age. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Matt. 13:40-42). The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him His portion with the hypocrites: there shall be weeping and gnashing of teeth” (Matt. 24:50, 51). “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Matt. 25:30). “But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned” (Heb. 6:8).

All these passages describe the end of religious men who are acting a part as servants of Christ; they are “hypocrites”, not necessarily in the modern sense of that word—designing to deceive others, while they know that they are not what they pretend to be—but, whether self-deceived or consciously false, they are

actors for Christ only before men, professed "servants" while they are really "unbelievers." The term, "unbelievers", is in Luke applied to those who in Matthew are called "hypocrites. (Compare Matt. 24:51 with Luke 12:46). The latter term signifies their assumption of a character, the former term reveals the secret source of their wicked hypocrisy; it is unbelief. If the language employed by our Lord to describe the final doom of the evil trees, the hypocrites, and the unbelieving servants, is just such as He employs to describe the end of the man who "abides not in Him," then are we surely justified in the conclusion that the latter belongs to that class in appearance a branch of the True Vine, but, like the "evil tree," which bears "evil fruit," one who shall not only be cast into the fire, but one to whom the Lord will say, "I never knew you" (Matt. 7:23). And by that word He will reveal the grand secret of the non-abiding and the barrenness of all good fruit—the absence of vital union to Himself. "The Lord knoweth them that are His"; and those whom He will disown in His day, it will be found, were never on the "foundation," never "branches in Him." (Compare Matt. 7:21-27, 2 Tim. 2:19).

We return for a moment to the terms of the text respecting the doom of the man who abides not in Christ. The passages cited in proof of the proper application sufficiently exhibit the fearful character of the punishment awaiting all who, while professedly Christ's, yet are not in Him; and they clearly enable us to identify the judgment pronounced in our text with that "eternal punishment", the execution of which is so fearfully described in the Apocalypse; "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). But this identification with the "eternal punishment" is still more marked by the words of Christ, "and it burns." He who is only "as a branch which was cast forth, and was withered," is not only "burned"; he "burns." This terrible judgment is that of "Gehenna," "where their

worm dieth not, and the fire is not quenched"; that of the "torment," "the smoke of which ascendeth up for ever and ever"; for that is the appointed end of the hypocrites called "dogs", as well as of the "unbelieving." (Compare Rev. 21:8, 22:15 with 2 Peter 2:22).

Dear, reader, the verse we have been examining contains fearful truth, but if it is weighed, as in God's sight, it will be found salutary truth; and especially in this, that the reverent use of it is well suited to bring home to all true Christians the reality of their standing in Christ; while surely it were well that it should rouse any who are only Christians in name, and who are therefore resting in a refuge of lies, which God's hail will speedily sweep away; surely well that such should be warned, if peradventure they may now cast away the lie which is in their right hand, and betake themselves in reality to Him whom they now insult by a false profession, but who, nevertheless casts out none who come to Him.

It is probable that you who read these pages are all professors of Christianity; but let us ask every reader, Are you a confessor of Christ, because you believe upon Him in your heart? You are "a member of church"; but are you a member of Christ? You are in the church; but are you "in Christ?" Is He your Life, your Light, your Peace, your Hope? You may be very religious; but have you believed in the name of the Son of God? Have you been washed in His blood, and justified in His name? If you cannot answer these questions in the affirmative, then it is very possible that you are, with all your religion, one upon whom the wrath of God abides—a Christless soul. It may, indeed, be with you, as with many in this day of confusion as to the truth of God, that you are not able to answer in the affirmative, because you have carelessly followed and received the loose doctrines of men, instead of hearkening to the certain sound of God's word. But if you are a Christian, and have not assured yourself of your standing in Christ, surely you cannot be content with dubiety. Turn to His Word, turn to Himself. Hear what He says, receive His testimony; you shall

then know that you are in Him that is true; you shall "abide" and bring forth fruit.

But if, reader, you are a Christless professor, your end as such must be Gehenna—a portion with hypocrites and unbelievers. Yet now, if the Spirit has applied the word to your heart and conscience, you need not despair. There is no malignity of sin, no hardness of heart toward Him, no extreme of insulting hypocrisy, which can form a barrier in the way of His grace. If He has revealed you before Him as a mere pretender to a place in Him, and shown you at length how much you need His cleansing blood, it is that He may apply it to you in all its blessed efficacy, and freely forgive all your mad rebellion and your base hypocrisy.

One word more. No Christian need be disturbed, as to his standing in Christ, by such truth as we have found in the passage on which we have been meditating, if only he observes that everything it contains tends to show that the true test of a standing in Christ is simple trust in Him. We are responsible to abide in Him, and to have Him abide in us; and fruit of our union to Him, and abiding in Him, is demanded; but these are not designed to be, and can never be, to ourselves the sure tests of our safety. Assurance must ever be found in the reception of His word. He saith, "He that believeth on Him hath everlasting life," and in this, His word, alone can the soul find true repose. This word of His has been taken up by the Father, who through the Spirit has borne witness; and this is His testimony, that "God hath given to us eternal life, and this life is in His Son." And these things are written unto you, that ye may know that ye have eternal life who believe on the name of the Son of God. (1 John 5). —C. C.

(Concluded)

I must have four things in my life: I must have a whole cross for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish.—John Wesley.

NOTES ON ROMANS

Chapter 9: 1-18

Up to this portion we have the gospel as it applies itself to Jew and Gentile alike. It meets sinners in their need; and as to a claim, that has been forfeited by the Jew. The Gentile never had any claim, "All have sinned," and all may be "justified freely by His grace," 3: 23, 24. But the Jew had special promises, given long before the law, and therefore not forfeited by breaches of that law. Had God forgotten His own promise to Abraham? The answer to this question is found in chapters nine to twelve.

The apostle begins by declaring his own continual sorrow over the state of the Jew, vs. 1-4. Moses had said "If Thou wilt forgive their sin—if not blot me out of Thy book." Ex. 32; 32. Paul went as far for them. He says "I have wished, I myself, to be a curse from the Christ," etc. The same voice and mood are used in Acts 27; 29. Therefore "I could wish" is not a correct translation, and that of J. N. Darby, given above, is far more accurate. Winer's N. T. Grammar also gives "I wished," 7th Edition, P. 283. There could be no question then of his interest in the Jew. The adoption the glory (i. e. Shekinah), the covenants, the law, the service, and the promises were all theirs, v. 4. The fathers in the line of faith were of Israel; and, most wonderful distinction of all, Christ came of the Jewish race, v. 5. The moment Christ is mentioned, however, His glory is asserted. He is "over all God blessed for ever." It might also be translated "Who exists God over all." See J. N. D's footnote to the verse.

The Word of God had worked among them. Some had been reached by it. "They are not all Israel who are of Israel," v. 6. Not all the seed of Abraham are acknowledged. No Jew would admit that the seed of Ishmael were to be included, nor the sons of Keturah: Yet all these were the seed of Abraham. God in His sovereignty said "in Isaac shall thy seed be called." The meaning of this statement is explained in v. 8. Seed produced by natural power are all excluded. Only

Isaac, conceived when nature was dead, is acknowledged. He represents "the children of the promise," God acted in divine power and Sarah bore Isaac, v. 9.

But the sovereignty of God went even farther than this. Both Jacob and Esau were sons of Isaac and Rebecca, yet no Jew would allow that Esau had any claim to the blessing. Nor would God, for before the sons of Rebecca were born it was said to her "The elder shall serve the younger," c. 12. It is distinctly stated that this choice of Jacob and refusal of Esau was made before either of them were born, or had done any good or evil. The choice was "that the purpose of God according to election might stand," v. 11. Verse 12 is quoted from Gen. 25; 23. Verse 13 is from Mal. 1; 2, 3, when Esau's character had been fully manifested.

The history of the seed of Jacob was such that if God was righteous merely, they must have all perished, Ex. 32; 1-6. In fact God proposed to Moses to destroy them and to build a nation from his seed, Ex. 32; 10. Moses prayed for the rebellious people, and God granted his request, v. 14. How then could God spare them, when they had incurred the death penalty? The answer is found in His sovereignty, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. 9; 15, is quoted from Ex. 33; 19. In David's case we have another instance of God's sovereignty in grace. David had committed adultery and murder. For either of these sins God had pronounced the death penalty, yet when David confessed his sin he got the blessed assurance, "The Lord hath put away thy sin, thou shalt not die," II Sam. 12; 13. See also Psalm 32; 1, 2, and Rom. 4; 6-8. God had the cross before Him, and hence was able to pass over sin, done aforetime, Rom. 3; 25. Grace is not deserved, therefore if God shows grace it must be done in a **sovereign** manner. This right He claims; who can deny it to Him? Surely no recipient of His mercy ought to do so. The guilt of the Jews had been enormously increased in Paul's day. They had crucified the Lord, and had sent Stephen to heaven as an ambassador to say "We will not have this man to reign over us," Luke 19; 14; where "messago" should

be translated "embasage," i, e, a message by an ambassador. All claim had been forfeited by these crimes, and if the Jew, was to be blessed, it must be on the ground of sovereign grace, in other words, of election.

In v. 16 we have the inspired conclusion from the foregoing quotations. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Since mercy is to those who are sinners, and without any claim, it must be a sovereign act of God. Verse 17 goes further, for here we have a man who did not receive mercy, yet God's sovereignty as to his case is asserted. God purposed to shew His power and to make known His name through all the earth. There are three statements as to Pharaoh in this connection, (1) Pharaoh hardened his heart, Ex. 8; 15; (2) 32, (2) the Lord hardened the heart of Pharaoh, 9; 12, and the simple historic statement that the heart of Pharaoh was hardened, 9; 25. It is to be noted that when the judgment upon Pharaoh and his land was lifted, he hardened his heart; that is it was mercy that hardened it. However we must not lose sight of the fact that God purposed to show His power in judgment. This is the force of V. 18.

—A. N. O'Brien.

NOT WHAT I ONCE WAS

John Newton, in his old age, when his sight had become so dim as to be unable to read, on hearing this scripture repeated, "By the grace of God I am what I am," paused for some moments, and then uttered this affecting soliloquy, "I am not what I ought to be. Ah! how imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I cleave to what is good. I am not what I hope to be. Soon, soon, shall I put off, with mortality, all sin and imperfection. Though I am not what I ought to be, what I wish to be, yet I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, "By the grace of God I am what I am."

QUESTIONS AND ANSWERS

We might consider this month a question of our Lord, ‘‘What was it that ye disputed among yourselves by the way?’’ Mark. 9: 33.

Ans.—Our Lord had been telling them of His death and resurrection, v. 31, but their hearts and thoughts were elsewhere. No doubt that they shared the thoughts of a wider circle ‘‘that the kingdom of God should immediately appear,’’ Luke 19; 11. There was no room in their scheme of things for His death. With carnal thoughts of the kingdom, came carnal desires for the first places. They were ashamed in His presence of their controversy, for they held their peace when He asked the subject of their disputations. Instinctively they felt that ‘‘who should be the greatest’’ was a controversy not only unworthy of His presence, but unworthy of themselves.

How unworthy is selfseeking, when viewed in the light of His presence! Yet how much of it is found in our hearts! Zeal for His glory, or for His truth, may be our claim, when, if we only knew ourselves, it is self that rules us. How precious is a little place to our hearts! As preachers, or as Sunday School teachers, or as guides, a little success, or a little praise, or a little authority, turns our foolish heads, and we betray the weakness and untrustworthiness of our poor hearts.

All this is ‘‘by the way,’’ for every Christian is on a journey. We are on the way to heaven, where no manifestation of pride will ever appear. They were on the way to see Him crucified. He was on the way to humble Himself to the death of the cross, and had told them so; but nothing would remove from them their petty ambitions. Are not we pretty much like them? Where is the man or woman whose service is not largely spoiled by pride? How little have we learned to ‘‘reckon ourselves dead!’’ Few of us can stand more than one good meeting, without needing a set back to keep us from insufferable self importance.

Note the gracious dealing of the Lord with the disciples. They did not answer His question, but He knew

the ambitions of each, and He said "If any man desire to be first, the same shall be last of all, and servant of all." Pride must be brought down. It was judged in Satan, Isa. 14; 12-15; it cannot go unjudged in a believer. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted," Luke 14; 11. "God resisteth the proud, but giveth grace unto the humble," Jas. 4; 6.

Not only did our blessed Lord state the case in its true light, but He gave them a concrete example of humility in the little child. A child has no selfimportance. If it is unnoticed it does not sulk. Its life is objective, occupied with all that is around it. When taken up into the arms of the Savior, this child did not say it was worthy of such a position. Worthiness or unworthiness never entered its mind. It lay contented on the bosom of the Redeemer. This is true humility: A child is content to be nothing. It never thinks of being anything, it is content to let its protector and benefactor be everything. Contests about who should be greatest are foreign to its whole condition of being. So should it be with us.

—A. N. O'Brien.

SOME TITLES OF THE CHRIST

The Almighty.—Rev. i. 8.
 The Alpha and Omega.—Rev. i. 8.
 The Blessed and only Potentate.—1 Tim. vi. 15.
 The Day-Spring.—Luke i. 78.
 The Head of the Church.—Eph. v. 23.
 The King of Saints.—Rev. xv. 3.
 The Lord of Glory.—1 Cor. ii. 8.

Glory be to Him who loved us,
 Washed us from each spot and stain;
 Glory be to Him who bought us,
 Made us kings with Him to reign.

Glory! glory!

To the Lamb that once was slain.

H. C. F.

STRENGTHEN THE THINGS THAT REMAIN

(Rev. 3; 2)

These are the words of our Lord through His servant John to all saints everywhere. May we hear it and answer to it for His name's sake as we enter upon 1926.

Some of the things remaining:

- (A) The assemblies everywhere. 1. A great need.
- (B) Sunday School work. 2. A greater need.
- (C) M. S. C.'s in U. S. and Canada.
- (D) The work of the Gospel in the neglected parts of the States and Canada.
- (E) The work our brethren are doing in sending forth "The Armour of Light," and the "Voices of the Vineyard," and the "Canadian Work and Workers."
- (F) The work of the Training School for Missionaries carried on by our brother Mr. R. Hill.
- (G) The work going on here for the workers in the field and the work that is taken care of in the different fields by our brethren and sisters who have gone out from us. 3. A still greater need.

How these and many more "things remaining" should provoke us to carry out the above!

Let us then, brethren, watch, pray and labor till our Lord returns.

Geo. Rainey.

The faith to which the Scriptures attach such momentous consequences and ascribe such glorious exploits is a practical habit, which, like every other, is strengthened and increased by continual exercise.—Robt. Hall.

Christ twice passed the angels by. He sank far below them in His humiliation; He rose far above them in His exaltation.

GOSPEL HALL FUND FOR NATAL, S. A.

It is with great thankfulness to God that we announce that the larger of our needs has been met, in that sufficient funds have been supplied anonymously for the erection of the building at Mansfield Mission Station. There now remains the need for four Out-station Hall-School buildings. These cost \$350.00 each for materials, our Native brethren supplying their labor for the erection of these buildings.

Sisters of Sturgis Assembly.....	\$ 10.00
Irving Park Assembly	34.00
A Brother	10.00
A Sister	20.00
A Friend	5.00
A Steward	350.00
Oak Park	50.00
Evanston Friend	10.00
A Sister	5.00
A Sister, Clayton.....	2.00

The Trust Deed entitling us to acquire sites for our Out-stations has received concurrence of both Houses of Parliament, and certificates of occupation have been granted to us. We hope to commence building on our return to Natal.

Edwin S. Gibbs.

NOTICE

We are pleased to announce that we have on hand for February number an article entitled "Thoughts on the Lord's Supper" by our dearly beloved brother Mr. F. C. Jennings. This one will be followed by others on this most tender and affecting theme, that no carnal hand should ever touch.

February number will also contain, in addition to the usual expository prophetic and hortatory matter, the last paper by Mr. Edwin S. Gibbs on Zululand, more particularly "The Zulu as the Missionary sees Him."

We also have a very sweet message for February entitled "Christ in You," from the pen of a new contributor, Mr. Thomas Kelly, who ministered so graciously at Chicago Conference. The pressure on our space this month has been so great that we have been obliged to carry over until next month a large amount of copy.

ARMOUR OF LIGHT

CORRESPONDENCE

Editor "Armour of Light":—The Correspondence recently regarding the Work of The Lord, "G. L. H." and "One of The Lord's Handmaidens" is very interesting. If we can discuss these questions with grace and impartiality, something worth while must be the outcome. Allow me space to present things as they appear to me, after many years in the Lord's work. Bro. G. L. H. stresses the great contrast between some preachers travelling long distances comfortably in the Pullman, while other preachers are having a hard time in needy places. The sister who wrote recently puts a large measure of responsibility on the sisters, who, as she sees it, by their worldliness hinder the young men from "launching out into the deep."

No one cause alone explains the present apathy and indifference now so manifest toward the Lord's Work. If one thing is responsible doubtless, it is the lack of deep spirituality. Spirituality does exist; but it is on the surface, exhausting itself in going through the routine of Christian duties, but seldom regulating the life, or controlling the pocket-book! Superficiality does not exactly mean unreality, but leads to it. The sense of the deep reality of divine things is diminishing in quantity and quality.

Blaming one another, or passing the buck" as the world speaks is as ancient as the Fall of Man, on which occasion the man blamed the woman, while the woman blamed the Devil!

To blame preachers because they travel extensively is hardly just. Our method of work calls for preachers travelling. Why blame preachers for doing precisely what they are expected to do, viz travel? If preachers travelling here and there is wrong, why not substitute this for what is right! What is right? If all are not agreed on what is right in this why censure anyone? Until we can give constructive criticism, telling not only what is wrong, but what is right we will get nowhere in the Lord's Work. If preachers remain in a place they are criticized; and if they travel they are criticised. Let the critics come across with a real solution of the problem before finding fault! What is the need of the day.

Would it not be wise to first of all pray and work toward the end of seeing the needs of those now in the field are met, before praying for new laborers? It seems so to me. Thanking you, dear brother, for keeping this vital question before your readers.—"Another Preacher."

P. S.—It has been brought before my notice that to-day there is an increasing amount spent on self, chiefly in autos, that partly at least, was used formerly in the Lord's Work. In some meetings cars are plentiful, where a few years ago they were scarce. So we must put down self-indulgence as a contributing cause to present day apathy in divine things.

Dear Brother:—It has been on my mind for some time to write you. I get much help from time to time in reading questions and answers. I think them very helpful, especially to young converts, who would feel a little backward, perhaps, in asking any brother for explanations.

It is beautiful to see how all Scriptures were fulfilled concerning Him. It gives us much courage, and peace to our souls, to know that all Scripture is God-breathed, especially when we see the falling away so manifest, as was foretold. I oftentimes wish that I had been better educated, but when I see so many of the professors of today casting aside the inspired Word respecting the virgin birth, His Deity and resurrection, etc., I feel satisfied to be simple, and just believe what God says. When God saved me, the Holy Spirit brought the assurance to my soul, it is so because God says so. I thank God I was saved because God said "he that believeth on the Son hath everlasting life." I took God at His word, staking my whole soul on what God said. It brought the confidence, joy and peace which nothing in this world could give, because it came from God. It has pleased God to hide these things from the wise and prudent and to reveal them unto babes. May we ever keep at His feet, humble, dependent upon Him, receiving grace from His bountiful hand.

Dear Brother Chase:—The readers of the *Armour of Light* are to be congratulated. You certainly have made it a very valuable piece of monthly ministry. May the Lord continue you in the strength necessary.

The work here, the classes I have, shows signs of blessing, increasing slowly in attendance and indications of more fully being established on the part of many who attend. Opposition of course but much to thank God for. We would value your help in prayers.—B. B. Sutcliffe.

BRIEF NOTES

Lady Agnes Anderson, widow of the late Sir Robert Anderson, died recently in London, England. Her husband was known throughout christendom by his writings on biblical subjects, and like him she was deeply interested in Christian work.

It was a happy thought presented to one of the meetings of the Chicago Conference to send Mr. Alex Marshall a letter of greeting and sympathy in his illness. The large audience rose to its feet to show its approval.

Someone sent an *Armour* to a prisoner and he writes: "I am happy in Jesus Christ my blessed Redeemer and Lord."

Some meetings have been held in New York for prayer and remarks as to the Grant Brethren and O. B. and others "owning" each other. It is a consummation devoutly to be wished, but we must not be too sanguine of results.

Mr. Bertram would be glad to hear for any Brother purchasing his Gospel car, the car is in splendid condition having only been in use one season, it has every living convenience and can be purchased for a little more than half price. Write Mr. John C. Bertram, 212 Wyoming Ave., Audubon, New Jersey.

HOME TIDINGS

Chicago, Austin.—Tom Kelly from Port Arthur, Canada, had three meetings in Austin Gospel Hall and his ministry was very much appreciated.

Irving Park Gospel Hall.—Garnet and Will Thomas had 2 weeks meetings. Several professed conversion after which they went to Laflin St. for a weeks meetings.

Edwin Gibbs, just back from Saskatchewan and Manitoba speaks of the great need of the Gospel in those provinces. He says there are 1300 school districts without a Gospel testimony of any kind.

Wm. Dunning has been moving around among the meetings in the Chicago district, and expects to go to Savannah, Ga., at the beginning of the year.

Robert McMurdo in consequence of the serious sickness of Mrs. McMurdo has been kept closely at home and will value the prayers of Gods people very much.

Mr. T. Baird's new address is 151 Highland Ave., Jersey City, N. J.

Detroit, Mich.—A good conference at Elm Chapel on November 14th and 15th. Mr. Ritts and T. Baird were present. Mr. Arthur Smith of Toronto had some children's meetings which were well attended, and results were recorded.

Mr. Wm. Ford's new address is 620 Lake Ave., Pueblo, Colo. Will those interested please note.

The new address of the correspondent for the assembly meeting on 4th Ave., Flint, Michigan, is D. Kirkcaldy, 2007 Wolcott St., Flint, Mich.

Mr. and Mrs. Rowland Hill are home on furlough from India and may be reached at 151 Highland Ave., Jersey City, N. J.

This is my second week at this time in Lewistown, Mont., seeking to be a help to the few gathered in his precious name, have meetings in a Brother's house with a fairly good hearing.

The Lord has given a little fruit here lately. a young woman that attended the meeting for a long time was saved lately, and the husband of one of the sisters in the meeting was saved a few days ago.

Pray for this needy district that the Lord of the Harvest would send forth laborers into his harvest.—Chas. Hoehler, Box 11, Lemmon, N. Dak.

Newark monthly meeting, held on December 6th, largely attended. Mr. Rowland Hill, who returned from India on December 4th, spoke impressively on Psm. 121 and T. Baird followed on some of the problems which comfort the missionary in India today. Visitors to Newark will be welcome at the Hall, Corner of Chadwick and Bigelow Aves.

A Welcome Home meeting was given to Mr. Wm. Rowland Hill at the Church House, Madison Sq., N. Y., on Monday, December 7th. A very large and enthusiastic audience assembled to greeting the returned workers. Mr. T. Baird and Rowland Hill addressed the assemblage.

Rochester, N. Y.—Our beloved brother, Mr. Geo. Garratt, of Foxmead, Ontario, Can., concluded another two weeks of gospel meetings last Sunday evening. We are very glad to write that through the earnest efforts of our dear brother, the Lord has added thirteen precious souls to His Church. It has been a remarkable evidence of the work carried on thru the power and in the power of the Holy Spirit. We have been out for precious

souls, and the Lord has given us what we asked for. We firmly believe that even more have been saved, whom we know not, but our confidence in Him gives us that assurance. The thirteen who have confessed Christ openly, are going on for Him. Furthermore, we are praying and looking for the Lord to continue this gracious work, and add daily to the body of Christ. We pray that the deep fire of revival may spread in the assemblies of God's people, and that we may have the passion for those who are lost, that the Lord Himself so manifested.

Our great desire is for a Country—yea, world-wide sweeping revival, for the salvation of dying souls. To this end we pray to Him, who is, alone able.—Pray with us.—J. W. Bramhall, Jr.

Oakland, Cal.—You will be interested to hear that our conference just ended was considered good one of the best in years, those ministering the word were C. W. Ross, James Erskine, W. Rae, John Rankin, W. C. Arnold, T. Olson and others Mr. C. W. Ross is staying for two weeks meetings which so far have been very much enjoyed.—T. Hill.

Salem Hall, Detroit, Mich.—In the last week of September our beloved brother Mr. A. C. Bentley held a series of meetings for Christians, which were very helpful and greatly appreciated. We are always pleased to have this faithful servant of the Lord visit us.

On November 25th Mr. A. Smith of Toronto visited us for the first time, and remained with us for ten days. He is a singer, violinist and preacher. His meetings were mainly for children, but as dear Mr. J. G. McVicker used to say, "Where lambs can feed, sheep won't starve." So his meetings were well attended by both children and mature saints. By permission of the superintendent of "The Protestant Orphan's Home," 50 children from that institution were with us. Mr. Smith's bright cheerful way of presenting the gospel, wins him an attentive hearing.—R. W. L.

722 E. Yamhill, Portland, Ore.—I'm now at Everett seeking to follow up the work here. God has blessed the testimony in a wonderful way for the past four or five years. Bro. Ainslie of Vancouver, B. C., has also recently had 2 weeks splendid meetings for the young, a number mature Christians are exercised as to their path in leaving human systems, so keeping coming to the Gospel Hall, so I find happy work going in and out among them while in Everett. Our brethren Kane and Marcus are much encouraged, seeing for years it was trying up hill work with little to encourage.—Wm. Rae.

CANADIAN TIDINGS

Maramatha, Toronto Annual Thanksgiving Conference.—This year's gatherings were the largest yet on record. In spite of the unfavourable weather on Saturday and Sunday the many who came from far and near were beyond all our anticipations. The happy spirit of love and fellowship displayed by all through the week-end will not soon be forgot. The practical and edifying ministry from our brethren T. Baird, G. Benner, A. G. Bentley, R. Brooks, Wm. Hill, C. Innes, H. Kane, and G. Thomas was appreciated by everyone. Our sisters Miss F. Young, who has laboured 43 years in the Solomon Islands and Miss M. Akers of China at 2 meetings for sisters told of the triumphs of the gospel in these strongholds of Satan.—John S. Reld.

Springbrook, Ont.—Our Bro. John Rea was with us for eleven nights. We appreciated his visit very much. The believ-

ers were helped and refreshed, the word was with freshness and power. The manifestation of the Holy spirit was seen in the salvation of two precious souls and others we believe were exercised.—Jas. Gibson.

Edmonton, Alberta.—The Thanksgiving Conference at this place has truly been an occasion for Thanksgiving, much prayer had gone up to God on behalf of it. The spirit of the young westerner was exemplified in a young woman who did not be daunted in her ambition to get to the conference, so when reaching the river found that the extreme low temperature had completely frozen over the river and prevented operation of the Ferry, she got two planks, slid one then the other step by step across the river, finally reaching the railroad station none the worse. Bro. Stephenson, Morton and Gibson shared in the ministry—the bulk of it falling upon Willson and Rae. Sunday evening the Lord was manifestly present in power and several young people professed faith in Christ, so the prayers of His people have turned to praise and thanksgivings in reality.—Jas. N. Gibson.

A letter from Mr. Sam. Pue, 1040 7th St., Brandon, Manitoba says: "I will be very pleased to meet any of the Lord's servants who may be passing this way.

Bro. A. R. Stephenson, of 11210 50th St. Edmonton, Alberta, writes as follows:—Mrs. Stephenson and I had a four weeks trip by auto car, calling on some Christians who live in out of the way parts. It was somewhat of a hard trip, but soul refreshing to have a read and prayer with some of these lonely ones of the Lord's dear people. We called in all upon seven places where a testimony is upheld, and in some fifteen homes of those who do not get out to meeting much, and some not any at all. I hope D. V. to get a car fitted up to do more of this work. The old one that I have is a poor thing, as it takes so much time to keep it in shape for the road.

The Young People of the Saskatoon Assembly, numbering forty, met together during November for the purpose of forming themselves into a M. S. C. This was with the happy fellowship of the elder brethren of the assembly, who wish to give the young people the right encouragement.

Mr. George Pinches who is at present holding meeting in Saskatoon) and Edwin S. Gibbs, were present, and were asked to address the meeting. Mr. Pinches gave a very practical word of exhortation from Phil. 2: 12-16. "Work out your own Salvation." Mr. Gibbs gave a word as to the actual running of the M. S. C. He told about the methods of the Chicago M. S. C. and suggested they pattern themselves after this Class.

Mr. Marshall Shepperd has been chosen as leader, and there is a good spirit of fellowship and desire, on the part of the young people, to make this Saskatoon M. S. C. what it ought to be, i. e., A Spiritual force for good at home and abroad.

May the Lord bless and encourage the Saskatoon M. S. C.

"The Lord blessed the effort in Estevan, Sask., I was there three weeks. I spoke to the children only the first week, and elder people the two following weeks. Five professed conversion for which we praise God. One, a young married woman, another was the daughter of Christian parents and had attended meetings all her life, but was careless and heedless. She did not see the light until ten o'clock at night, and settled the question then and there.

At Oxbow, Sask., a young girl got saved during the breaking of bread meeting. She was a child of Christian parents

and was sitting at the back of the Hall, watching for them. But the Lord exercised her then and there, and she turned to Js 5:24 and found peace. At the gospel meeting, that same evening three other little folks desired to be saved. I was very glad to show them the way, for I myself was saved when nine years old.

Thus the Lord is encouraging and blessing here. Pray for us."—Nell Fraser.

Maranatha Hall, Toronto.—Mr. Alfred Maco had a week's special meetings with us, the meetings grew in numbers as they went on and the ministry was most helpful and practical. Mr. Wm. Hill, Mr. George Benner and Mr. Geo. Rainey have recently given help here with acceptance.—John S. Reld.

MISSIONARY TIDINGS

Angola, P. W. A., July 13th 1925.—The Lord continues His blessing on the work here. This past week we had five conversions and two others are asking for baptism. This will bring the number up to eight who have been baptised this year.—Jean Bodaly.

Chavuma, N. Rhodesia.—Quite a number of our day-scholars are now able to read God's word for themselves, but they only have the Gospels, Acts and a few of the Epistles in print. Mr. Mowat has now finished translating Romans so we hope to get that in the hands of the people shortly. When hearing my class read (I have the advanced class) I always ask them to tell me what they have read and thus I get a good opportunity of teaching them God's Word, apart from the regular meetings. The Chiefess of this district, "Chavuma" by name, has attended the meetings regularly ever since she came, and has brought her people with her. A few Sundays ago she confessed Christ, and as her confession will cost her something, we would value your prayers for her that she will give the Lord Jesus Christ first place in her heart, in spite of opposition.—Mrs. Mowat.

Chokwe Land, Central Africa.—We should be ungrateful indeed if we did not send a few lines of appreciation for the kind help rendered us by the Sisters in Chicago and other centres for the very useful parcels sent to us, for ourselves and our children and for the natives.

Friends have little idea how much time and money are saved by these appropriate gifts and the delight they give to the young folks who never see a "store" nor have the childish pleasures which children in civilised lands are accustomed to. Native garments are always useful.

Our feeble service for the Lord in this land is we believe, bearing some fruit but we should all like to see more results and greater crops. It has been a joy to hear—on recent Lords Day the long—silent voices of backsliders returning to the Lord. These have risen up at the close of the meeting, together with some confessing Christ for the first time, and have publicly confessed their sin and their sorrow for it. Ten converts were baptised last month.

The poverty and wretched social conditions of these people do not improve with "advancing civilisation." Except for those on the station whom we try to find work for, there are few natives who wear cloth—they have to be content with the skins or part of the skins of the "Kayi"—a small forest Antelope which fortunately abounds in these parts. Between the harvest many half-starve.

Our dear fellow workers, Mr. and Mrs. Olford and family and Miss MacRae are all well and hard at work.

In a land where vegetables, milk etc. for our families cannot be purchased nor can carpenters and builders be hired, we all find it difficult to keep pace with the ever increasing needs of the native assemblies whose needs in schooling, in literature, medical treatment as well as the deeper intimate spiritual needs we must, for His sake, seek to meet, as well as our own necessities.

At Boma, brethren Aston and Martland and Mrs. Smith report steady progress while Mr. and Mrs. McJannet and Miss Howell are "holding the Fort" at Benlah.—The McLarens alone at Chuimbe.

We greatly desire the prayers of the Lords children, many of whom we had the joy of meeting while on "furlough," that we may be able to consciously labour in fellowship with Himself—taking HIS YOKK and learning of HIM.—Yours in His Love.—Leonard and Lillian Gammon.

Portuguese West Africa, October 8th, 1925.—It is our joy to record the faithfulness of God to us as we seek to labour for Him amongst this dark Chokwe tribe. God is faithful, and we thank Him for all the manifestations of His wonderful love.

During the past months we have been building a new hall about two hours' walk from this mission station. It is built of large sun-dried bricks, and thatched with grass. Some of the work has been done freely, but most of the water carriers and others have been paid with salt and fish, and a few have received cloth. There are quite a number of villages in the district, and the headman of the village nearest the hall is in fellowship, also three of his men. Others have made a profession. The building is not finished, but we have had meetings in it. Two weeks ago, on the Lord's day morning, we had a Gospel meeting in the new hall, and three confessed faith in Christ. We shall value prayer for this work, that the Gospel may be faithfully preached, and that in all things God may be glorified.

Quite a number have recently made a confession of faith, but their knowledge of eternal things is usually very limited. Witchcraft abounds, and the evil influences of the old men troubles the young converts. We seek your earnest prayers for them, and also for us as we seek to minister God's Word to them. We long to see more of the work of the Holy Spirit.

Pray for the school work. We have to teach the Portuguese language. This is difficult for scholars and teachers, but we are glad to see some of the young lads making progress.

We shall value prayer for our own children that they be kept from the heathen evil influences, and early brought to a definite knowledge of the Lord Jesus.

Remember the translation work that we may realize God's help as we seek to place portions of His Holy Word into the hands of these natives, that they may read in their own tongue.

Last Lord's day the Gospel was preached by a lad who was one of the first to be baptized on this station. The message was with power, and some w. o heard made known their desire to follow Christ. Praise God for the power of the Gospel of Christ. Jesus saves, Hallelujah!

The lovely parcel sent by you on April 22nd has arrived safely. We are indeed grateful for the many useful articles. The parcel has taken a long time to reach here, but we are glad to report that everything is in good condition. Praise God for His watchful care. Kindly convey our hearty thanks to those who contributed to the parcel. Thank God for His love, and the practical fellowship of His children.—Fred Olford.

MORNING

O God, we turn our faces
To Thee our Father Friend;
Just as the flowers in nature
Their heads all sunward bend.
In each returning morning
All nature seeks the sun;
So we would hold communion
With Thee through Thy dear Son.

NOON

O God, we seek Thy shadow
At every noon-tide hour;
The sun then beats so fiercely
With all its killing power.
Thou hast a place at noon-time
Where Thy parched flock may rest;
And so we seek the shadow
And shelter of Thy breast.

EVENING

O God, we creep around Thee
As evening shadows fall;
We need Thy kind protection
Beneath night's darkening pall.
As birds perch on tree branches,
And trust Thee them to keep;
So we would creep beneath Thee,
And trust Thee while we sleep.
T. Baird.

WHAT DOTH HINDER THEE?

What hinders you, anxious and weary one—what hinders you to be Christ's? Nothing, as far as Christ is concerned. He came to seek and save that which is lost. He calls you: His offers of pardon and peace are full and free, kind and urgent, tender and loving; His work is finished; His redemption perfect. What doth hinder thee? Nothing, as far as you are concerned. Is it your ignorance? If you know yourself to be a sinner, and Christ to be a Savior, your knowledge is sufficient. Is it your sin? "Christ died for the ungodly"; He calls sinners to repentance. Is it your past ingratitude and contempt of His offered mercy? Though your sins be as scarlet, they shall be as white as snow. Is it your want of repentance? He is exalted a Prince and a Savior to give repentance and remission of sins.

WHAT DOTH HINDER?

—Adolph Saphir.