

Preface.

Beware, reader, lest you throw aside this pamphlet, or read it carelessly, because you know "EVERYTHING ABOUT THE BIBLE TRAINING COLLEGE." These pages contain information that will be *fresh to the students*. You will discover nearly 30 chapters written in an unscholastic style, without reminders of the inexplicable subtleties of examination papers, interesting as a novel, or rather much more interesting if you are a

NEW-COVENANT AND NOT A NEW-THOUGHT CHRISTIAN.

Beware of men who come to you in sheep's clothing, beware of the fashionable errors of to-day. You know, even as I know, that much "Christian work" is worthy of both parts of the title—only in name. Surely you see in the Word of God doctrine contrasted with that of to-day. Do you not deplore the common creeds of men which declare—

THAT ALL MEN HAVE AN INNER LIGHT,
THAT THE "ONE SPIRIT" IS IN IDOLATERS,
THAT THE WRATH OF THE LAMB IS A MYTH?

Will you not be an active and passive (suffering) resister against the wiles of the devil, and the wills of the Gentiles? Do you not confess your need and desire of training? May I hope to hear from you—or not?

Prayerful reading of these pages again requested. Repetition is intended to avoid lack of clearness. "Brethren, pray for us."

PERCY W. HEWARD.

This Prospectus admits to any class during Dec. 1904 (D.V.), Mondays and Fridays, 7.45 p.m. The Baptist Chapel, Commercial Street, Aldgate.

SPECIAL MEETINGS, Dec. 9th and 12th (if the Lord will).

Historical Note.

The B.T.C. began quietly as the Young Men's Bible Study and Training Association. In 1902 the College was organized, but during 1903 the Lord granted slow progress till the Prospectus for 1904 was issued, announcing a Two Years' Certificate Course and Thorough Tuition, and excising the words "Young Men's," so as to provide for brethren and *sisters* in Christ of all ages, abilities and circumstances. Then numerous applications were received, and granted. During 1904 the Free Training Classes have proved helpful to many (average attendance 45-50), and likewise The Examinations. The following College Societies have been formed—Student Preacher's Association (Gospel Ministers supplied), Students' Prayer Union and Missionary Union. Everything is prepared for the Bible Training Colportage Association, &c. Bible Schools and Conferences have been hopefully held (may there be "increase" in every way.) 12 manuscript magazines are, to use a College term,—“in working order”—the majority monthly. Able lecturers have co-operated with the Principal and the Hon. Sec. (especially Rev. E. B. Samuel and Mr. S. Bloxside—Hebrew and Greek experts). Greek Classes have been formed. Noonday meetings at the College Chapel and the Offices have been conducted (*both* parts of the experience of Matt. xviii. 20). A word concerning the latter (68, Fleet Street)—opened in June—peculiarly central—visitors are welcomed, particularly intending or semi-intending students. Further information will be gladly given. Brethren come from Eltham, Erith, Fulham, Ilford, Mitcham, Walthamstow, Willesden, &c. “Not unto us, O Lord, not unto us, but to Thy Name give glory, for Thy *mercy* and for Thy *truth's* sake.”

Aim.

The exaltation of Jehovah is our object. Anything else is sin, and forgetfulness of this purpose is sin. The Bible Training College seeks the “well-done” of the Lord “in that day,” and therefore heeds not the evil speaking of men in this day. There is *no higher aim, no nobler wish*—and yet how often we all lose sight of it, and look at the things which are seen.

The glory of the Lord is linked with obedience; obedience depends on knowledge; knowledge is joined to spiritual study of the Scriptures—hence the B.T.C. honors the Word of God in spite of every variety of ever-varying Higher Criticism. The glory of the Lord, inasmuch as it is the goal of obedience, contains our glorification. Hence the B.T.C. seeks (see previous paragraph), preparation for the day of His Coming, and has respect unto the recompense of the reward.

The glory of the Lord, involving obedience, constrains *love* to fellow-believers. Therefore, our object is not unspiritual exclusivism. We have no hermits or mystics, and seek none of the modern order. Our aim does not make us forget “all saints.” The more we remember the Lord, the more we remember them. Selfishness is wrongly, aye, impossibly amalgamated with a true longing for the honor of Jehovah.

Here then is our aim—The exaltation of our triune covenant God, in the patient and prayerful study of His Word, privately and unitedly, in the conversation of Mal. iii., 16, and the preaching of Mark xvi., 15.

The College Creed.

Published in November, 1903:—

Dei Gratia.

3 Believe that the Bible, as originally given, not merely contained some thoughts of God, but that it was the Word of God; that it reveals the ruin of man, who by nature receiveth not the things of the Spirit of God, and seeth no beauty in Christ that he should desire Him; that it reveals the substitutionary character of the work of the Lord Jesus, according to the gracious counsels of the Triune Jehovah; that it reveals present holiness and the glories of heaven as inseparable accompaniments of regeneration; that it reveals the Divine command to true, spiritual witness, with the promise of guidance and blessing; and that it reveals the everlasting punishment of all who obey not God. Receiving these truths, I am constrained to know the things freely given me of God, and to show myself approved unto Him, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Gloria Deo.

Surely there is need for the emphasis of this doctrine in days of false doctrines, when the notion of an imperfect Revelation is the result of evolutionary theories; when the plain statements of God are accepted or rejected according to public opinion, or personal fancies; when the gospel of atonement by blood is considered barbarous and ineffective. Let it be remembered the College protests earnestly and sadly against *every* modern gospel, and seeks knowledge of the Scriptures. On the other hand it welcomes *believers* of *every* denomination, and the present occupation of a denominational building (by kind permission of the church) need not cause any saint a moment's fear that his Anglican or Presbyterian or Congregational Creed will create *contempt*. The College is a centre of Christian *love*, and any who cannot accept every statement above, but who desire the Truth, will be welcomed as perpetual visitors, if not as students. The teaching, of necessity, is distinctive: and the hope of unity in belief and practise is cherished, but Pharisaic *proselytism* is not the aim.

Tutors and Officers.

Principal, **Percy W. Heward** (Editor "The Puritan Quarterly," "Thoughts from the Word of God," &c.). As writer of this Prospectus, he will not be expected to give a description, but would ascribe glory unto God that the expository lectures he has been permitted to give have been the means of leading some to the deeper study of the Word—including himself.

Mr. J. Reeves Heward, Lecturer on the Psalms.

Rev. E. B. Samuel, Lecturer on Old Testament Exegesis. Mr. Samuel is a thorough Hebrew scholar, and has a valuable knowledge of Jewish literature.

Mr. S. Bloxside, Occasional Lecturer on New Testament. Mr. Bloxside assisted Dr. Tregelles in the preparation of his Greek Testament, and is the author of an excellent pamphlet, or rather a condensed theological volume "Inspired Words Realised." (From B.T.C. Office).

Other able servants of God will be added, as available and needed.

Contributors to manuscript magazines of students include **Dr. W. G. Kemp**, **Messrs. M. S. Bergmann**, **E. K. Simpson**, **M.A.**

Secretaries and Committee for 1905 from among the Students:—**Messrs. C. H. Welch** (Gen. Sec.), **E. S. Taylor** (Fin. Sec.), **John Rae** (Sec. S.P.A.), **Leonard Martin** (Sec. S.P.U.), **A. A. Brand**, **A. G. Blackman**, **J. B. Collin**, **W. Eggleton**, **E. Sibley**, **C. West**.

Many able servants of God are interested in this testimony, and we trust the words "more and more" will ever qualify the verb, and that they may have many opportunities of confessing sympathy to His glory.

Time and Place of Classes.

Central Training Class of Certificate Course—

Mondays and Fridays, 7.45-9.30 p.m. THE BAPTIST CHAPEL, COMMERCIAL STREET, ALDGATE* (3 minutes from Aldgate Met., close to the City, near Liverpool Street, trams and buses from Stratford, Dalston, and the West End). If business necessitate late arrival, or distance require early departure, the Principal will be glad to consider the case on its own merits. Again let it be stated, students come from Erith, Ilford, Willesden, etc.

No other Classes are necessary. The following are *optional*, and important.

Early Lectures, **Mondays**, 7-7.45 p.m. at the COLLEGE CHAPEL (as above).

* By kind permission. The College includes brethren in Christ of various human denominations, not only Baptists.

Greek Classes, Wednesdays, 8-9 p.m., Haddon Hall, Tower Bridge Road, S.E. (7/6 per quarter—open to all, *i.e.* non-B.T.C. students):

Saturdays, 6-7 p.m., WEST HAM TABERNACLE. (7/6 per quarter—open to all).

Bible and Prayer Conferences:—

Wednesdays, 1-2 p.m. The College Chapel.

Thursdays, 1-2 p.m. 68, Fleet Street, E.C.

Bible Meetings and Schools in various places, and at various times, as doors are opened and grace is supplied, and the Lord's Will made evident.

Who May Join?

You! None beyond believers will read through this book, and all such are received—well received. "Oh, but I can't." Why not? Have you prayerfully considered this matter? Do you *want* Bible help? All Christians, from pastors and preachers to the youngest and humblest, of all ages, of both sexes, in all evangelical denominations, provided they seek spiritual aid, will be welcome. Your opinion as to prophecy (for example) may not agree with the writer's, but the latter dare not outlaw the former. All who honor the Word of the Lord, and the Lord of the Word, may join. Let none be too proud (there is an Advanced Class); let none be too fearful (there is an Elementary Class). If the Lord leads you toward the B.T.C., beloved reader, beware of transgression—He will grant strength and wisdom—delays have dangerous ends—continue in prayer, then write, call at the Offices, or visit the Classes *during this week*.

How to Enrol.

On the one hand, too great facilities are abused; on the other, over-complication terrifies. This is so in everything, and we desire to serve the Lord by avoiding extremes. Would-be students should attend one or two College Classes, and fill in the Application Form (*as far as possible*). Some American Colleges speak of the Application Blank, and the writer has seen some returned which deserve this description. But he has never refused on this account. The Elementary Class was not organised in vain. A few oral questions will also be put to those who desire the opportunity of B.T.C. teaching.

Let a reminder of the importance of real prayer before decision be humbly given—and also before indecision—otherwise both may be sinful. Early application is desirable. Pressure of work is known at the College Office if not in the Classes, and a few weeks' preparation study will sift candidates,

and shift those who are unwilling to continue in holy labor. But why these words? May none "give in" or desert the duty to which the Lord leads.

Reasons for Entry: With Notes on Numerous Advantages.

Difficulties do not destroy reasons. We need hardly say there is no Scriptural prophecy as to joining the B.T.C. (albeit it is oft referred to in the Word, included among the things men despise). The question is—what are Scriptural principles? All true saints will agree that separation and study (2 Tim. ii. 21) are necessary preludes to faithful witness. Here is the *opportunity* for these, for true illustration of Mal. iii. 16. Is it not then a serious matter to propose "Reasons for non-entry"—the title of every opposed or undecided meditation? Join, dear reader, because there is no other Bible College to join, because more Spiritual Knowledge is needful, because a witness against modern fleshly energy is required, because the Lord is directing you hither. Why has this Prospectus reached you as it has?

Numerous advantages, apart from *accurate tuition, general advice and loving fellowship*, should attract *the Lord's people*; and to attract others *almost* necessarily implies sin. We name some privileges:—

- (a) Students will not be reprimanded or put aside when they state difficulties, or present sermon outlines for criticism.
- (b) There is an excellent Lending Library of over 5,000 volumes.
- (c) Brethren of B.T.C. can use the Offices for study, etc.
- (d) Manuscript magazines are edited by the students.
- (e) Qualified men of God are sent forth for important Bible Schools, etc.

Beloved reader, would you not value these things? Can you afford to neglect them? Delay is dangerous.

Difficulties "In The Way."

Many readers know the meaning of *this* title. Some are physically weary in the evening. Perhaps the Classes would prove a tonic for those who are "run down." Some of the present students leave their daily toil just before 8 p.m. and arrive late (by permission). Others have "very little knowledge." The College is for such. Unhappy is the Christian who has *another* opinion of himself, the result of comparing himself with others rather than contrasting his "wisdom" with the

possibilities that a brief study of Scripture will reveal. (There is a similar error in connexion with sin: may every reader ponder the difference between his life and one of Scriptural obedience). Others fear that something would hinder "later on"—The reply is proverbial "do not meet troubles half way." Yet others are afraid that business would compel occasional irregularity:—The College does not forget such, and special arrangements will prevent the implied charge "red tape" or "Medes and Persians." A number hold the opinion that Christian "work" is proportionately more important *i.e.* the effect is more necessary than the cause. Preparation leads to service, and neither lives without the other. Will the Lord permit two parts of His Will to clash? Was Paul's sojourn in Arabia unnecessary? What if present teaching contains many errors? What are lies in the name of the Lord? There are too many ordinary meetings in these days; they promote indifference, religious emotion, etc.

Methods of Study.

The Bible is our Text Book. It is long enough, full enough, and authoritative enough. We believe in methods, but not methods *without God*. Our reliance is on Him. Hence *expository* study. Two lectures are given to each class every College evening. Notes are carefully taken and prayerfully copied out for presentation in College Book-files. Students are *expected* to devote *some* time to preparatory studies, for the subject of lectures are announced in College magazine, and concise hints are there offered.* The quantity of work accomplished may be gauged from the Report. During 1904 Jonah, Rom. i.-xiv., John i.-ix., and selected Psalms (memorized) have been studied in the advanced class. The aim is thorough research, not merely much reading. Time is necessarily taken by attention to spiritual lessons, which the B.T.C. cannot regard as secondary, or part of a momentary final application. The Home-work time should average 1 hour per day. As it is directly scriptural it may supplant the studies of various Scripture Unions. Surely no *real* believer, who often professes to love the Word more than necessary food, will grudge 1 hour per day for the Book of God! It may be added—Difficulties are welcomed and examined, helps for sermons are given, notes of students are readily corrected. The modern "cram" system is not adopted. Examinations are considered part of the teaching, as well as of the testing, for the questions are designed to require thought, and propose further investigation.

* Brethren can meet together for this searching.

Examinations.

An important part of the College Curriculum. Held monthly, except during the summer. Either instead of Classes one evening, or answered at home. 40 per cent. a pass (generally). Questions most suggestive. Present students (names of some in your neighbourhood will be given, if possible) testify to advantages. By the way, the B.T.C. will gladly organize Bible Examinations for Sunday School Teachers, Scholars, etc., and otherwise assist ministers of the Gospel.

Special Optional Examinations are held occasionally. During December, 1904, valuable book prizes will (D.V.) be given for Essays on—

The Fulness of Christ :

Divine Sovereignty and Gospel Preaching (Jonathan Anderson Memorial) : and Examinations on—

Figurative Language (many volumes of Rev. J. Neil, M.A., presented by the author) :

The Epistles :

Bible-Word Study and Concordance Work :

“Cases of Conscience,” etc., etc.

The Certificate Course.

See “Certificates, Diplomas, &c.” It lasts 2 years, and all are advised to enter for the examinations involved. As the certificate will signify *true* knowledge, failures in some part of the work must be expected. They should lead to the Lord, and not to despair. The course can be started any quarter, but the number of applications received at once may compel temporary closing of the doors. May the Lord stir up His people, and you, dear reader, among them.

Certificates, Diplomas, &c.

The reward of true study is found in Phil. iii. 10. All true service brings Jehovah glory, and His people blessing. No rival aim should be permitted, or can be permitted, without sin. And the writer would grieve if any B.T.C. students thought more of his approval than the Lord’s “well done” in that day—the double interpretation of “thought more of” suggesting two related actions.

Howbeit, there is no harm in Certificates, which may prevent a lengthy explanation, encourage to “painful” study by a reminder of that which is past, and take the place of primitive

“letters of commendation.” The danger is lest they become unattainable, or valueless by reason of an examiner’s flexibility. We desire to avoid these errors. Brethren who attend College Classes during 2 years, and pass examinations (monthly, and final) will receive a Certificate stating facts. A third year well spent in College study will qualify for the Diploma, which is in no sense a rival to American degrees. These awards will *not* be given to men who manifest lack of spirituality—if any such can long endure the College labors. They will testify a general knowledge and love to the Word, a special acquaintance with special passages, and an ability to explain the Truth to others. The Preachers’ Diploma is necessarily confined to brethren. “But if I fail in one or two exams.?” The B.T.C. will not excuse errors, nor will it demand entire re-entry. Another examination on the same subject must be successfully taken before the certificate be granted.

In thus looking to the future, we would remember and repeat the words “if the Lord will.” Persecution may hinder our purposes, but work out His, and, in any case, may this B.T.C. be found faithful “unto the Lord.”

Vacations.

The College has none. Be not alarmed. Our aim is primitive Christianity, and the servant of God is never off duty, unless he be undutiful. Our brethren take their holidays from B.T.C. Classes when they will—provided eight absences be the maximum, and notice be given. One has wisely attended every Class during 1904, but his record is unique. In accord with our desire for Scripturalness, students on “holiday” continue some studies and buy up opportunities for witness, rather than worldly pleasure. If the Lord will, in 1905, College caravan testimony during vacation, and *other* village work will provide a helpful change. On Bank Holidays Optional Conferences are held.

Plans for Visitors.

During Dec., 1904, *all* are welcome. Afterwards we shall be glad to supply *Perpetual Visitors’* Tickets for any who can prove inability to attend regularly, and at the same time hearty desire for Bible study. Such will conform to College rules, take notes, etc. They will be permitted to enter for Examinations. *Occasional-Visitors’* Tickets may interest some, and those who wish thus to serve the Lord should apply on behalf of a few friends.

Studies During 1905—if the Lord will.

The **Advanced Class** will consider Romans (continued), John, Isaiah, and perhaps The Pastoral Epistles. Further portions of the Psalms will be learnt, and selected passages (Deut. xxxii., Dan. ix., Heb. iii., etc.): **The Intermediate and Elementary Classes** will study Acts (continued), the Epistles of John, portions of the Psalms, Model Sunday School Lessons. The labors will be well arranged, and regular examinations will stimulate zeal, and help to prevent carelessness. Optional research will doubtless be followed by each student, after prayerful consideration ("specializing.") Help therein will be gladly and thankfully given, for the B.T.C. aim is the glory of God.

Answers to a Few Questions.

"*Why cannot I join a little later?*" Will you have more time? Why not now? Suppose there are no vacancies. Present students were most busy; now they are "most busiest," (!) and quality of all work is "improved."

"*What is the last day for entry?*" Now is the best day. Please correspond, if you cannot come at once.

"*I already have meetings, shall I give them up?*" Perhaps you will be more helpful to fellow saints at the church in which you are if you follow College Course, and thus aid them *whenever* you meet, and by *whatever* you say.

"*Can I fall out if the work is too heavy?*" Yes, but do not be discouraged too soon:—and leave courteously—unlike some of whom the writer could painfully speak.

"*I am able to attend on Mondays only, may I have a certificate?*" Special arrangements after interviews, not before.

"*Why do you say there are no other Evening Bible Colleges?*" Because, alas, there are none. Bible Classes differ in degree, if not in kind. Some well-known theological seminaries are up-to-date rather than primitive.

"*Will you find me preaching engagements?*" Some ask this question at once. Our aim is first training, then witness. This is not man's order. Our hope is to send forth qualified men—let verb and adjective be alike emphasized.

Beware of excuses for neglect of Bible Study.
Are the words of Jer. xv. 16 yours?

The Student Preacher's Association: And College "Supplies."

The S.P.A. is "organized to organize" Preachers' Conferences (not "Socials"), to the glory of God in especial preparation for public ministry. Unique opportunity for fellowship and mutual criticism—always connected. Open to all B.T.C. Students who pass an Entrance Examination.

The S.P.A. will gladly give advice as to the arrangement of Bible Meetings, Bible Schools, other Preacher's Conferences, etc. Deputations can be sent.

Thoroughly Scriptural "supplies" can be obtained from the S.P.A. Only able ministers of the New Covenant are sent forth. "A number of meetings" is *not* ideal, but rather—"the glory of God in the testimony of truth." Engagements for Lord's Days (Saturday to Monday, if in country: no Sunday travelling, Rom. xiv. 21), on week days, special missions, continued services "with a view to the pastorate"—alike welcome. Remuneration according to ability (see 2 Cor. viii. ix.) Further particulars on application to Office. Do not miss the "opportunity" for obtaining men who love the Word: the supply is, indeed, limited, even as the demand—in these days.

Other College Societies.

The Students' Prayer Union arranges miniature prayer meetings of the members for waiting on God. It hopes to organize Conferences, will be glad to send servants of the Lord to conduct other prayer gatherings, will be thankful if any pastors and others will inform the Secretary of willingness to receive requests for prayer, and finally—nay, not finally, *the* final end is the glory of God—seeks for little College prayer meetings among interested friends in the country. Individual supplication is not despised: the B.T.C. continually desires mercies of the God of Heaven Who is our Father in heaven. Communications to Sec.:—Leonard Martin, The Elms, Aldborough Road, Ilford.

The Missionary Union promotes prayer for and interest in wide-world preaching of the one Gospel of the grace of God. *Gospel Literature Band*, etc. in formation (D.V.)

Manuscript Magazines and their Methods.

"Writing maketh an exact man." *Theological* penwork humbles, and also constrains study. An editor, sub-editor, and two or three contributors (all students) are appointed to every monthly. Each enters an article (and a sermon outline, etc.) on right hand pages. The left hand are left for kindly criticisms, testing Christian love, &c., &c. As the books pass round twice, all read and examine all.

The "Magazines" are, if approved by a College censor, lent to those interested at 1d. per week. Funds devoted to printing of *most helpful, i.e.*, most Scriptural articles.

"Quarterlies" have also been floated. The advantages are certain, if the work be spiritually undertaken. The methods have been proved, and the Lord has graciously approved. These "MM" should urge "students" among our readers to become B.T.C. students, albeit we shall be glad to organize, revise, and criticize (as the Lord may give grace) extra-College magazines.

The Correspondence Bible College.

Some cannot "run up" from country towns twice a week. Hence the C.B.C. The full Prospectus is obtainable (1½d. post free). At present, Course A (the Bible Students' 2 years Correspondence Course) is in full working order. During the first year it provides studies in the Gospels, Psalms, and Romans. Difficulties are met; important suggestions are made. Weekly notes on selected passage with questions are forwarded. When the answers to the latter are received, valuable corrections, etc. are given.* The inclusive cost is 12/6 per quarter (15/- during 2nd year). Special fees to poorer brethren. Names and addresses of one or two students who will testify to Scriptural and spiritual advantages gladly supplied. Certificates granted. Brethren in the ministry should consider this. They are also reminded of the Gospel Minister's Examination Union—3 Examinations, each of 3 papers, full of suggestions—advice will be added to loving criticisms. Entrance fee £1 1s.

The Trial Course (one month 5/-), and an Elementary Course (10/- per quarter) may be arranged, if the Lord will. Applications invited. Meanwhile, would-be students may take the studies of Course A for one month, on trial.

The Greek Course suits individual requirements. Entrants can proceed at any rate they choose. Morris' "Greek Lessons" is the text book (*soon* the N.T.) N.T. Greek only. Exercises corrected, difficulties answered. Spiritual Bible Study combined. The work is most attractive, and most necessary for all who preach, and, indeed, all who seek to understand the Word. 12/6 per quarter. Early application desirable.

In connexion with C.B.C. Examination papers on any Biblical subject can be supplied.

PRIVATE CLASSES—

In Theology and Greek can be arranged at Central Offices. Also a Course of Theological Lectures to a limited class (8 or 10). Write for circular.

* 6—10 hours *weekly* required. Any who would ask a fortnight for replies are invited to correspond.

Expectations and Meditations— Or, B.T.C. Extension.

Our desire is to wait on the Lord, and at the same time to walk forward. We behold a tendency, from which none are free, not only to revise God's methods, but also to endeavor progress before the appointed time, or to approve waiting for signs after He has led forward.

Concerning Bible Schools we write elsewhere. They, and All Day Conferences, should be held in *all* parts of England as a testimony, and, secondly, or perhaps primarily, as an opportunity for prayerful, and therefore, spiritual study—unto the glory of God. Branch Colleges will D.V. result, and who can estimate their usefulness in days of theological laxity? Who will unite?

If the Lord will during 1905 two or more Summer Bible Colleges will combine with holidays *and Scriptural witness at the seaside*, or in the country. How many of the Lord's people can lend their house or receive as guests, twice or thrice during the "season" 6-12 students under the leadership of an able Bible teacher, who would show the combination of pleasure and profit in a holiday, by holding two or three Meetings with them in the house daily? These Colleges could last a fortnight or three weeks: two or three could be arranged in the summer. How valuable would the fellowship be. And those who lent the house would be blest thereby. Each "student" could contribute toward expenses. "But I have only *one* (or two) spare bed rooms." Well let us hear from you, if your heart inclines you to co-operation. Perhaps other saints in the same town will *likewise* help. If a number have fellowship, a Bible Chautauqua will be organized. How necessary! Let the Lord's people think more of His glory than popular work and holiday amusements. The success of this movement will thus be assured, because the Lord will be manifesting His favor, and *that* is not fickle. Early correspondence desired from those who can aid in *any* way, and those who would like to be among the "students." Having spoken of the Gospel service on sands, and *in the villages*, connected with these Holiday Colleges we would add—The hamlets of England are laid upon our heart. We need a Bible College Caravan. A *true* evangelist for this work is available. A *number* of villages could be visited, Gospel Churches could be encouraged, brethren could be invited to spend week ends and holidays at the caravan, thus receiving spiritual fellowship, and opportunities for service, (a) under competent and loving guidance (b) amid peculiar difficulties. Moreover, if a number whose heart God had opened respond to the last suggestion, neighbouring

villages could be evangelized, and the much needed *Bible Training* Colportage Association arranged. For this Society two or three tricycles, as business machines with texts outside and Gospel literature inside the receptable, would be needed.

Some B.T.C. Students would use these on Saturday afternoons, etc., etc., and thus minimize expense, and "occupy" in holy labor. The work would be arduous—but it is necessary. The expense—particularly of caravan and one or two evangelists—would be heavy, but God is able to incline His people who have invested in secular companies to use their money more directly for Him. A loss of £10-£15 income a year would free capital to provide caravans, tents and tricycles. As to the support of the brethren in charge—who will have *fellowship*?

A further development. We need a College building where selected brethren can *live* and study for at least 6 or 12 months, and also a house in London where College young men in business may take rooms, and thus enjoy co-study, uniting in Gospel witness at attached hall.

Extension of work by literature, the establishment of a preacher's magazine, the preparation for foreign mission work (an essential branch of a College), are all desirable developments. And the Scriptural Research Society suggests the importance of afternoon Theological and Greek Testament Classes for Pastors who cannot attend in the evening. Let not these proposals be put aside, or only the interest of others sought or besought from the Lord. To each man his work: let each consider what branch he or she is appointed to help.

Bible Schools and their Organization.

Length of time—variable. Held (for example) on 4 or 5 consecutive Wednesday evenings (and afternoons if possible), or every evening in one week. (A Bible Mission). Humiliation and prayer regarded as important as study. Under-mentioned conducted by able B.T.C. representatives. Object—To glorify God by suggesting *methods* of Biblical investigation for future study, by a course of simple yet thorough scriptural lectures. Local circumstances would decide method of making known, and modify arrangements (*e.g.*, a Question Class might succeed lectures: Conferences and Afternoon Bible readings might be accompaniments: an *optional* Examination might close the School). Cost would, doubtless, be met by thankofferings; the B.T.C. would only ask lecturer's expenses, and a donation to the Lord's work. The wealthiest should (and would) give freely. These Schools can be arranged in all parts of England, and will afford a unique opportunity for *true* witness. *Co-operation* will be necessary, but not *latitudinarianism*. The B.T.C. does

not seek a wide platform. Here we may remark that we have no wish for Schools to be *temporary*. Would not some pastors gladly make their week-night service a Bible Training College School?

LATER.—The Lord's Will seems to be permanent Bible Schools: we hope to arrange 12: let students in all parts apply and co-operate.

Financial Data.

At the *Central* Classes there are NO FEES (For Greek and C.B.C. see special chapters). All are expected to help cheerfully as the Lord prospers them (collections and donations). Others are invited to contribute, and thus discharge a portion of that stewardship which not only belongs to the wealthy. The smallest sums are welcome. Penny-per-week Collecting Books (60 id. receipts) can be supplied. Some would find 12 christians ready to expend 1d. or 2d. weekly, and pray for this solemn work.

No bazaars or appeals to the unconverted are employed. The B.T.C. relies on the Lord, and knows that He has all means, and will fulfill His promise.

Strict economy is practised: other action being regarded as robbery and sin. Accounts are kept and audited. Debt is considered dishonoring to the Lord.

The Principal receives no salary (the "fellowship" of some saints is received with gratitude to the Lord). The Honorary Secretary and Honorary Financial Secretary receive not even a honorarium. The Lecturers are at present unpaid, *even as to "expenses."* The church meeting at Commercial Street manifests Christian courtesy, and only charges cost of gas, &c.

But the expenses of Secretary, offices, printing, &c., are heavy.* The loss on the *Puritan Quarterly* and *Thoughts* is not borne by the College. It should be remarked that circulars are designed "as a witness"—hence there is service by printing. And the necessary extension work makes an appeal for £500—£1,000 in no wise extravagant. The B.T.C. is the "*cheapest*" College, and probably its work is more resultful unto the Glory of God than any London testimonies to truth. Unto His Name be praise.

Incidentals.

If you have received help by the perusal of this Prospectus—pass it on and purchase others. On the other hand, do not merely pass on the exhortations. Our aim includes thorough study, and all-round preparation, for holy witness. Hence, manuscript magazines and practice in organization, &c.

* See Report 2^d. post free.

Do not think there is plenty of time to join the College, and then blame others for procrastination.

As to the further future, we cannot say. *If the Lord will*, brethren with diplomas will organize Bible Colleges and Schools in connexion with churches of which they are pastors, etc. Possibly persecution is intended ere the end of another year: it will separate the Church from the churches.

The last but one sentence suggests that those who have money should rather use it for the Lord, than be robbed thereof.

Church Secretaries should write for College preachers: no modern theology, the ancient doctrine of ancient grace.

We desire local correspondents in all parts, to report progress of Bible testimony, and of contrary evil.

Who will give space outside shops or private houses for a B.T.C. show case with a bold testimony, announcement of meetings, helpful literature, &c.?

Pastors, Y.M.C.A. Secretaries, and others are asked to recommend suitable students and arrange B.T.C. meetings.

Scholarships for Scriptural research would be most valuable to able students, to the College and to Christians generally, for the results would be published (D.V.)

College Literature.

This is well known, we trust, to readers. The Principal's volumes (God's Letters to His Church, 2/9, and Scripture Translation, 1/6), are intended to aid the saints of the Lord. Likewise the magazines (The Puritan Quarterly 2/6 per annum, Thoughts from the Word of God, 1/6 per annum—and The Student of Scriptures, 1/6 per annum—the last two being monthly organs of the College), Booklets, Mottoes,* Leaflets, etc., will interest the child of God, and glorify His Name. Early orders and large orders are requested, particularly as printing expenses are heavy, and we wish many to share in the blessing.

Report for 1904 2½ post free.

Application Form 1½ post free.

Difficulty Forms 6d. per doz., post free.

☞ FURTHER COPIES OF PROSPECTUS 1/- per doz. ☞

6/- per 100. Carriage Paid.

Free Grants of a further equal quantity of Magazines, etc.: can be made to those who spend 5/- and above. Orders and applications for Further Particulars to—

THE COLLEGE OFFICES: 68, Fleet Street, London, E.C.

“TO THE GLORY OF GOD.”

* Including the College Motto—2 Tim. ii. 15 (1/- per doz.)

THE STUDENT OF SCRIPTURE :

or, MONTHLY NOTES

and NOTICES

of

THE BIBLE TRAINING COLLEGE.

Edited by PERCY W. HEWARD.

Vol. i. No. 1. January, 1904. 1d.

EDITORIAL MEDITATIONS.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”—2 Tim. ii. 15.

Study—the same word is rendered “be forward” (Gal. ii. 10), “endeavor” (Eph. iv. 3), “do thy diligence” (2 Tim. iv. 9), “labor” (1 Thess. ii. 17, Heb. iv. 11), “give diligence” (2 Pet. i. 10), “endeavor” (2 Pet. i. 15), “be diligent” (2 Pet. iii. 14). The noun is used in Heb. vi. 11, 2 Pet. i. 5. Seriousness, zeal, and business are implied. May the “truth” of their importance be applied to our hearts. Many, alas, seem to study how not to study to shew themselves approved *unto God*. The praise or applause of men is their desire; and they have their reward. But such—whatever their intentions and pretensions—will be shamed away from the Lord at His Coming (1 John ii. 28). May preachers of the Gospel be enabled to unite with Paul and Silvanus and Timotheus, saying, “As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, Which trieth our hearts . . . nor of men sought we glory” (1 Thess. ii. 4, 6). Paul trembled lest he should become “disapproved” (1 Cor. ix. 27). Reader, would the Lord approve or reprove your work?

THE BIBLE TRAINING COLLEGE.

Full information will be found in the *Prospectus*, and *Students' Application Form* (3d.) also in “*Thoughts from the Word of God*” (1/6 per annum). “Notes and Notices” does not and must not supplant “Thoughts.” Primarily intended for Students at the College, it has been thought that other Students of the Word would appreciate—hence its circulation—but “Thoughts” remains the *Organ* of the only Bible Training College for Christian workers. However, we can spare space to state that the **Evening** Classes of **Certificate** Courses—Advanced, Intermediate, and Elementary Sections—are held **Mondays and Fridays, 7-45 p.m., at the Baptist Chapel, Commercial Street, Aldgate** (close to City: accessible from *all* parts). The College aim is God's Glory, and every student is a part of the College. The Bible is our Text-Book: we do not criticize but expound it: and we are criticized

1d. post free: B.T.C. Temporary Offices, 14, Pier Head, Wapping, London, E.

thereby. Spiritual study is "searching"—our hearts are searched as well as the Scriptures, and we learn something of the unsearchable riches of *Christ*. Well-arranged Home Studies: Comprehensive Examinations, but Students need not be apprehensive. Discipline as well as discipling. Free-will offerings according to primitive principle. No fees except in Greek Classes. The Lord's stewards are asked to bear the monetary burden. Will they not find financial fellowship in *Scriptural* witness a privilege? Our faith would lay hold of Phil. iv. 19. Our present need is £500. Students may join any quarter after application has been accepted: Any wishing to know more of The Word should pay a trial visit, and if they also pay attention, we doubt not but that they will be well repaid.

INSPIRATION.

"All Scripture is Given by Inspiration of God." "Yes," observes the *average* Christian, "God influenced and elevated the writers." True, but incomplete. "Influence" is a word that is losing power: originally it indicated a "flowing in"; a memory of its suggestiveness may remain in the name of the resistless epidemic "influenza." We confess to a dread of theories. What remarkable quality and worth does the Scripture claim for itself as a *fact* in the verse before us? "All Scripture is God-breathed"—words, not thoughts, are breathed. "Man shall not live by bread alone, but by *every word* that proceedeth *out of the mouth of God*." "We speak not in the words which man's wisdom teacheth but which the Holy Spirit teacheth." "All Scripture is God-breathed"—Breath is an evidence of life ("everything that breatheth"): God's Book proves His existence (contrast Hab. ii. 19). "All Scripture is God-breathed"—hence it is living, life-giving (Ezek. xxxvii. 5-10). "All Scripture is God-breathed"—hence the critic and opposer may tremble (Job iv. 9, Ps. xviii. 15, Isa. xxx. 28). We need hardly remark that the word "breath" (as the word "wind") in above passages is consecrated as the distinctive title of the Third Person in the Trinity—God the Holy Spirit. He is contrasted with the spirit of man—the Scripture is not of human *conception*. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). All *Scripture* (writing) is God-breathed—the words as recorded, not only as heard (1 Chron. xxviii, 19).

Hear then the conclusion of the matter—The Bible (as originally given), is to us either a verbally-inspired volume or a book full of false claims. Heart and mind unite to oppose the infidel alternative, and we acknowledge with cheerful gratitude that the same Holy Spirit Who wrote the Scriptures is their best Interpreter, that we have proved the truth of the verse wherein God says, "My Word shall not return unto me void," and that it is our prayerful desire to preach the Word, looking to the Lord to glorify it (2 Thess. iii. 1) and thus to glorify Himself.

PROGRAM—"If the Lord will."

		8-8.40.	8.40-9.15.	9.15-9.30.	NOTES.
Ad- vanced	Mon.	Romans.*	Psalms,† etc.	Principal's "Popular" Paper. Preparation for Exami- nation.	PRAYER MEETING 7.45-8. Led on the 8th by Mr. C. H. Welch; 18th, Mr. A. A. Brand; 29th, Mr. L. Martin.
	Fri.	Bible Word Studies‡: & Bible Difficulties.*	Jonah* or Sermon Outlines. §		
Inter- mediate & Ele- ment'y	Mon.	Psalms,† etc.	Mark.*	} As in Ad- vanced.	* The Principal. † The Hon. Sec. ‡ Rev. E. B. Samuel. § 29th.
	Fri.	Mark.*	Essays* on Fundamental Doctrines.		

Hints to Students.

- "What hast thou that thou didst not receive?"
- "Every good gift and every perfect gift is from above."
- Let all success be succeeded by spiritual progress.
- Readily and steadily say "By the Grace of God I am what I am."
- Spiritual* searching is the Lord's Will.
- Let humility live and thrive in prosperity as in adversity: be humble else you will stumble.
- Satan would make winning an occasion of sinning.
- Be careful, be prayerful. The Holy Ghost is not given that laziness may be forgiven.
- Beware of self-confidence and of mock modesty alike.
- Be not emulous or envious of more able and capable students (their responsibility is increased by ability)—be not arrogant over others—let brotherly love continue.
- Be content with God's gifts although unsatisfied with your use of them, and you will not be contentious.
- Apply the principle of 2 Cor. i. 4, and help as helped.
- Regularly attend courses and attend to discourses.
- Unpunctuality "excused" becomes inexcusable.
- To take note of what is said, take notes.
- Denounce the practice of wasting a few seconds—they are not of secondary importance—evil habits, as evil communications, are masterful.
- Do not fear to confess ignorance; fear lest you falsely profess knowledge.
- Let Homework be done conscientiously, known "consciously," and shown courageously. Avoid quibbling and scribbling.
- In examinations answer questions as absolutely and accurately as possible—do not add valuable but unasked information. Hear instructions—obey instructions—discipline will be helpful. In other words avoid disgressing and transgressing . . . and *guessing*.
- "If any of you lack wisdom, let him ask of God."

Plans and Particular Preparation-Studies.

ADVANCED.

Explanation of types, etc. : Each word in CAPITALS will be title of an Excursus. *Italics*, (a) in Scripture references indicate seeming discrepancies; (b) otherwise, That Homework Notes must be presented. **Heavy type** is a danger post, with inscription, "Questions may be asked." M=Mark; P=Psalms; R=Romans; K.w.=Key word; S.w.=Same word; Mem=Memorize; O.T.=Old Testament; N.T.=New Testament.

For 4th (Mon.) R. i. 1-2. Paul's 3 (or 4?) titles (NUMBER IN SCRIPTURE). "Omissions." Servant (*John viii. 13, xv. 15*). **Separated** (when? Gal. i. 15, Acts xiii. 2). DERIVATIVES OF *ἀγω* (Gospel, Promise, etc.) In HOLY Scriptures, iii. 21, xvi. 26 (Beginning as ending; STRUCTURE). 2 hrs.

Mem. P. xlii-xliii. PRAISE, PRAYER, SONG. "My." 1 hr.

For 8th (Fri.) *Jonah i. 1-4*. K.w. great, go down, send (S.w. "cast forth" in i. 5, 12, 15). 1 hr.

What is the Law? Etymological word-study. 1 hr.

For 11th (Mon.) R. i. 3-7. THE LORD'S INCARNATION AND GENEALOGY. R. viii. 4, Luke i. 35. **The Spirit of Holiness** (see vi. 4, viii. 11, Heb. ix. 14, 1 Tim. iii. 16, 1 Pet. iii. 18). Acts xiii. 32, 33, Receiving (R. viii. 1, 7. John i. 16). **All in Rome** (i. 13, xi. 13, ii. 14, 17, vii. 4). DIVINE FATHERHOOD. 2 hrs.

Mem. P. xlii. 1-14. **BOASTING IN GOD. CONTRASTS.** 1 hr.

Explain Matt. ii. 23. ½ hr.

For 15th (Fri.) J. i. 5-10. Ps. cvii. 23-31. Fearing, i. 5, 9, 10, 16. **HEATHEN CONCEPTIONS OF GOD. Lots.** 1 hr.

What is Sin? Etymological word-study. 1 hr.

For 18th (Mon.) R. i. 8-12. **FIRST.** ἕλος, πᾶς. THE WORLD (R. xi. 12, 15, Col. i. 6, 23, 27). **Mention** (Eph. i. 16, Phil. i. 3, 1 Thess. i. 2, iii. 6, 2 Tim. i. 3, Phil. 4). Distinguish synonyms for "prayer" (N.B. προσευχή, δεόμενος). In the will (Col. iv. 12). *ἴνα*. **Spiritual gifts** (cf. v. 15, 16, or xii. 6, or 1 Cor. xii.?) R. viii. 32. **Were the Roman saints unestablished?** 2 hrs.

Mem. P. xlii. 15-26. N.T. APPLICATIONS (22). 1 hr.

Explain Matt. iii. 11. 1½ hrs.

For 22nd (Fri.) J. i. 11-16. **Were J.'s words right?** (12). **HEATHEN PRAYER.** 1 hr.

What is Sacrifice? Etymological word-study.

For 25th (Mon.) R. i. 13-18. Ignorant (S.w. R. ii. 14, vi. 3, vii. 1, x. 3, xi. 25, 1 Cor. x. 1, 1 Thess. iv. 13). **Fruit** (R. xv. 28, Phil. iv. 17, Col. i. 6). Debtor: Collect parallels. Ashamed (R. vi. 21).

Righteousness (R. iii. 21, x. 3, 2 Pet. i. 1, 1 John ii. 29). Revealed (R. xvi. 25, Gal. iii. 23, 1 Cor. ii. 10, 13). **From faith to faith.** N.T. USE OF THE O.T. Ungodliness (R. iv. 5, v. 6). κατέχω (FORCE OF *κατα*). 2 hrs.

Mem. P. xlv. 1-17. Heb. i. "Thy father's house." 1 hr.

Explain Matt. v. 13 (Use "Difficulty Paper.") 1 hr.

For 29th (Fri.) J. i. 17. K.w. prepared. **N.T. References.** SCRIPTURE SCIENCE. 1 hr.

Prepare Sermon Outlines. 1 hr. [SEE FOOT OF NEXT PAGE.]

INTERMEDIATE AND ELEMENTARY.

See explanations of types, page 4.

For 4th (Mon.) M. i. 1-8. **MARK. Titles of Christ. John the Baptist.** Prepare (Luke i. 17). **VERBS TRANSLATED "PREACH."** All the land, vii. 30. Relation of confession and remission of sins. 1½ hrs.

Mem. P. xlii. 1-8. **The House of God.** 1 hr.

For 8th (Fri.) M. i. 9-20. In (into) Jordan. **STRAIGHTWAY. The Work of the Spirit** (i. 10, 12). Driveth (Matt. vi. 13, S.w., M. i. 34, iii. 23, John ii. 15, vi. 37, ix. 34). Put in prison (S.w. iii. 19, xiii. 11). **THE KINGDOM OF GOD** (Contrast Matt. iv. 8). **Repentance and Faith.** Fishers : so **Miracles of Fishes** symbolic. 1½ hrs.

For 11th (Mon.) M. i. 21-34. **Synagogue.** Authority (S.w. M. ii. 10, Luke iv. 32, John xvii. 2). **The Scribes.** **DEMON POSSESSION A FACT.** Three voices acknowledged Christ, (i. 3, 11, 26, cf. v. 7). 1½ hrs.

Mem. P. xlii. 9-xliii. 5. **TITLES OF GOD. His Altar.** 1 hr.

For 15th (Fri.) M. i. 35-45. Morning (M. xi. 20, xvi. 2). solitary place (S.w. i, 4, 12). **Prayer in this Gospel.** Came I forth (ἐκ). **LEPROSY** (Lev. xiii. xiv.) **I WILL. The Priests.** Witness to (M. vi. 11, xiii. 9, Matt. xxiv. 14, Luke xxi. 13). 1½ hrs.

For 18th (Mon.) M. ii. 1-12. The Word (M. iv. 14-20, 33, vii. 13, viii. 32—S.w.—xvi. 20). **Their faith.** Reasoned (S.w. M. viii. 16, ix. 33, Luke xx. 14; noun 1 Cor. iii. 20, Phil. ii. 14). **BLASPHEMY.** ii. 8, Christ's omniscience answers cavils. **Emphasis of ii. 9.** 1½ hrs.

Mem. P. xlii. 8. "The light of Thy Countenance": Collect parallel passes. 1 hr.

For 22nd (Fri.) M. ii. 13, 20. **Levi. SINNERS** (ἐμαρτωλοί). Are whole (powerful, contrast Rom. v. 6, S.w. xiv. 37). **FASTING.** 1½ hrs.

For 25th (Mon.) M. ii. 21-28. **Meaning of Parables.** Old, Rom. vii. 6, 2 Cor. iii. 14. Abiathar, (1 Sam. xxi.) **THE SON OF MAN (O.T. use).** 1½ hrs.

Mem. P. xlii. 9-17. *What was God's Covenant* (17)? 1½ hrs.

For 29th (Fri.) M. iii. 1-12. Lawful (S.w. M. ii. 26, vi. 18, noun trans. authority, i. 22). Hardness, (Rom. xi. 25, marg., Eph. iv. 18). **The Herodians. Geography of iii. 8. Disciples=learners : to what classes of Christ's followers is this title applied? Give refs.** 1½ hrs.

[STUDY OF THE GOSPELS FOR EXAMINATION].

All Classes. For 8th. The writers. Their standpoints explained by phraseology, etc. (e.g., "Kingdom of heaven" in 1st: "straightway, immediately" in 2nd; records of prayer in 3rd; "only begotten," "the Father" in 4th).

For 15th. O.T. Quotations. How introduced. Arguments therefrom.

For 22nd. The Parables and Miracles; particularly Matt. xiii.

For 29th. Selected Difficult Passages.* *Matt. ii. 17, 18, 23, iii. 11, iv. 9, v. 13, viii. 17, ix. 13, xi. 12, 19, xvi. 19, 28, xvii. 12, xix. 28, xxiv. 28, xxv. 32, xxvi. 29, xxvii. 9, Mark ix. 39* (compared with Matt. vii. 22, 23), xvi. 17, 18, *Luke ii. 40, iii. 38, vi. 1, xii. 51-53, xv. 11-32, xvi. 9, John i. 17, iii. 5, v. 30, vi. 63, x. 9, 30, xii. 50, xiii. 10, xv. 6, xvii. 12, xxi. 23.* The Gospels may be read in 4 or 5 hrs.

* The First Exam: Paper will not question concerning those italicized.

A Sermon Outline.

The "Points" for Preachers by Preachers of the Students' Association not being obtainable this month, we would suggest a few thoughts on Titus i. 9, which may the Holy Spirit appoint and make *pointed* (Eph. vi. 17, Heb. iv. 12) to Jehovah's Glory.

A GOOD BISHOP.

"Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers."

1. The Preparation for Powerful Preaching. (a) Knowledge of The Word of Faith (Rom. x. 8): the preacher must have Scripture *in his possession*, in his heart. (b) A teachable spirit—"according to the teaching." Acts ii. 42. See Rom. vi. 17, Gk. He must beware of "strange teachings" (Heb. xiii. 9). Show the sinfulness of the Rationalistic Canon (private judgment run riot) and of the Romanistic (according to unanimous consent of the fathers). (c) Willingness to defend and contend for the Book of God ("holding fast" same word Matt. vi. 24, 1 Thess. v. 21). The Scripture is *faithful*: let not the preacher doubt it.

2. Two Aspects of Pulpit Ministry. (a) To exhort (or comfort). See Heb. xii. 22. Sound doctrine makes men sound (ii. 2). Believers need *such* sermons. (b) To convince (same word in John iii. 20, xv. 8, 1 Cor. xiv. 24, 2 Tim. iv. 2). Those who will not be reproved now shall be thoroughly and terribly reproved hereafter (Jude 15). Both reprovings are by the Holy Ghost, and useless is the preacher whose message comes in word only (1 Thess. i. 5). Note, the same Word of God serves both purposes, Doctrine, not denunciation. The two aspects of preaching are found again in Tit. ii. 15 (Greek).

The Study of Greek.

God has been pleased in the sovereignty of His Grace, to give the revelation of His New Covenant in Greek—Greek modified by Hebrew in which the greater part of the Older Scriptures is written. We praise Him for an *excellent* translation, but a translation cannot suggest as much as Original.

How many difficulties might be removed, and thus how many torments and how many moments "saved," if some of the Lord's people would learn Greek. The labor has been exaggerated: but were it ten times greater, as a labor of *love* it would be easy.

It is our privilege to announce that (D.V.) a Class for Pastors will be held in the city one afternoon weekly (Fees 7/6 per quarter inclusive), and a Class for other Christian workers who equally desire to know the Word and know the Lord thereby, Saturday evenings, 6—7 at WEST HAM TABERNACLE (5/- per quarter inclusive). Details unarranged, but will interested students of Scripture write at once to the Principal of the B.T.C.?

No. of Entries for Course, to date of going to press—about 65.

Grace Reigning through Righteousness.

Upon a *Cross* on Calvary I gazed—
My God was *there*! My soul was sore amazed—
The Lord of *Glory* there was *crucified*!
The Prince of *Life* in BITTER anguish *died*!
A Mystery Why should *He* suffer thus?
I hear His servants say—"It was for us."
"For us?—how *could* this be?" the many say—
"He died as martyr on that solemn day."
Whom shall I trust? These statements disagree.
Let me leave men, go *back* to Calvary,
And hear the Sufferer speak in agony.

"My God, my God, *why* dost Thou *Me* forsake.
Why wilt Thou *Me* the scorn of *sinners* make,
Why art Thou FAR FROM hearing when I cry,
For ravening lions to My soul DRAW NIGH?"
Again *He* speaks—Thou art My God alone,
Men jeer and stare—is *all* to Thee unknown?
They utter scornful words, and *laughing* say,
"He rolled himself upon the LORD—away
The LORD hath cast him—let him mercy *crave*—
Other he saved, himself he *cannot* save."

I pause and wonder as *His* Voice I hear—
Who could refuse to shed for Him a tear?—
But those cruel fiends *despise* the God of all—
Yet wrath on *Him*, not *them*, seemeth to fall.
Is He as martyr, as example suffering there—
Why then does God permit that dark despair—
If merely human wrath on Him takes place—
Others died bravely, with a nobler grace!

Were He not *THERE* made sin for sinful men,
And *bearing* wrath Divine for sinners then—
The Cross of Christ Heaven's weakness but displayed!
Perish the thought—on Him the *curse* was laid.
As Substitute the Lord of *Glory* died—
That *we*, the guilty, might be justified!
The Guiltless was condemned by *Law* and in our place,
And, *therefore*, God in *Judgment* hid from Him His Face.
No modern theory of atonement without blood
Could ever satisfy a righteous, holy God.

Believers in the LORD—rejoice and sing,
Your praiseful offerings to Jehovah bring!
Grace, grace be all your song and all your theme;
The pardoned sinner loves to speak of Him
Who bore His people's curse and in their stead
Endured GOD'S WRATH, was numbered with the dead.
IN *Him* THEY died: IN *Him* THEY rose again,
With Him *they* are ascended and will reign.
United unto Christ, by *Grace* they're free
From *Law*: made righteous righteously.
How *can* they boast? Each one's redeemed by Blood,
Chosen and called and *made* an heir of God.

Correspondence Classes of the Bible Training College.

Many Christians out of London who desire *acquaintance* with The Scriptures, will thankfully hear that the Lord has laid it on our hearts to arrange Corresponding Courses of Theological Tuition. Theology either means "The Word of God" or "The Science which treats of God as He reveals Himself." As it is our prayer that all students should know more of the triune Jehovah through His own Word, we claim that the Instruction will be pre-eminently Theological. The word "instruction" suggests another comment—it signifies "building," and thus resembles the misused term "edification." There can be no spiritual building "except on the Divine Foundation": hence we can only invite Christians to join the Classes. But *such* may be pastors or feeble lambs—full-grown saints or babes "in Christ." Circular containing complete information *id. post free*. Fees average 1/- per week. Cannot be commenced till remunerated assistance can be obtained.

The Students=Preachers' Association.

Open to all who have passed the B.T.C. Student-Preachers' Examination.

Advantages of membership:—

- (1). "Opportunities" for College-Exercises in Preaching.
- (2). Participation in Quarterly Bible Conferences.
- (3). Free copies of Tracts for Pastors.

The Principal *entrusts* Reports on Students' Christian Work to, and selects Preachers from the members.

Minimum Subscription. 1/- per annum. Hon. Sec.: Mr. John Rae.

THE GOSPEL LITERATURE BAND prints, and distributes *suitable* (*i.e.* Scriptural) leaflets for saints and sinners, personally, or through the post. Free-will offerings (2 Cor. ix. 8).

THE STUDENTS' PRAYER UNION arranges Quarterly Prayer Conferences. All students are earnestly invited to join, that there may be a manifestation of faith in the Word of God, "If ye ask anything in My Name, I will do it."

Any of *the Lord's* people who desire to understand more of the methods of the B.T.C. before associating their names with it in any way, are asked to write the Principal. Some will be glad to know that among our Referees are Mr. S. Bloxside, Pastor Archibald G. Brown, Mr. M. S. Bergmann, Mr. Finlay Gibson, Dr. R. McKilliam, and Rev. S. H. Wilkinson.

Churches requiring Preachers of the Gospel of the *Grace* of God, as Supplies, occasionally or regularly, are reminded that the B.T.C. will only send forth Grace-qualified men whose determination is to preach Christ crucified and Christ glorified, leaving results and popularity with Him. Please address all communications to Percy W. Heward, 14, Pier Head, Wapping, E.

Published by The Bible Training College.

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THE BIBLE TRAINING COLLEGE.

Edited by PERCY W. HEWARD.

Vol. i. No. 2. February, 1904. 1d.

EDITORIAL MEDITATIONS.

"I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation."—Rom. i. 16.

Last month we saw that many are laboriously studying to show themselves approved unto men and not unto God: such are not ashamed of "human failings" or "carnal wisdom" or "the evangel of man," but they *are* ashamed of the Gospel of God—and they will be ashamed away from the Lord at His Coming (1 John ii. 28). "Whosoever shall be ashamed of *Me and My Words* in *THIS* adulterous and sinful generation, of Him even the Son of Man shall be *ashamed*, when He cometh in the *glory* of His Father with the holy angels." The Lord is not ashamed to call us brethren (Heb. ii. 11), is not ashamed to be called our God (Heb. xi. 16). Shall we be ashamed of His testimony (2 Tim. i. 8), or fear the tribulation which is promised to His people (1 Pet. iv. 16)? Note Paul's "for"—for it is (1) *the power of God* (2) *unto Salvation*.

The Connexion of Words and Works.

A TWO-FOLD WITNESS.

What God hath joined together, let not man put asunder.
 "All that Jesus began both to do and to *teach*" (Acts i. 1).
 "From you *sounded out* the Word of the Lord . . . your faith to Godward is *SPREAD-ABROAD*" (1 Thess. i. 8).
 "Our Lord Jesus Christ Himself, and God even our Father . . . stablish you in every good *word* and *work*" (2 Thess. ii. 16, 17).
 "A bishop must be *BLAMELESS*, etc., holding fast the faithful *Word*" (Tit. i. 7-9).
 "In all things shewing thyself a pattern of good *WORKS*, in *teaching* shewing incorruptness . . . *sound speech*" (Tit. ii. 7, 8).

PLEASE PRAY FOR THE BIBLE TRAINING COLLEGE DAILY.

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NOTICES.

THE BIBLE TRAINING COLLEGE.

Full information will be found in the *Prospectus*, and *Students' Application Form* (3d.) also in "*Thoughts from the Word of God*" (1/6 per annum). "Notes and Notices" does not and must not supplant "Thoughts." Primarily intended for Students at the College, it has been thought that other Students of the Word would appreciate—hence its circulation—but "Thoughts" remains the *Organ* of the only Bible Training College for Christian workers. However, we can spare space to state that the **Evening** Classes of **Certificate** Courses—Advanced, Intermediate, and Elementary Sections—are held **Mondays and Fridays, 7.45 p.m., at the Baptist Chapel, Commercial Street, Aldgate** (close to City: accessible from *all* parts). The College aim is God's Glory, and every student is a part of the College. The Bible is our Text-Book: we do not criticize but expound it: and we are criticized thereby. Spiritual study is "searching"—our hearts are searched as well as the Scriptures, and we learn something of the unsearchable riches of *Christ*. Well-arranged Home Studies: Comprehensive Examinations, but Students need not be apprehensive. Discipline as well as discipling. Free-will offerings according to primitive principle. No fees except in Greek Classes. The Lord's stewards are asked to bear the monetary burden. Will they not find financial fellowship in *Scriptural* witness a privilege? Our faith would lay hold of Phil. iv. 19. Our present *need* is £500. Students may join any quarter after application has been accepted: Any wishing to know more of The Word should pay a trial visit, and if they also pay attention, we doubt not but that they will be well repaid.

We repeat this notice from No. 1, for it is not out-of-date. The Lord has graciously inclined *many* to desire Biblical tuition: hence there are but few vacancies. Hence early application is advisable.

Please write for
FULL PARTICULARS OF THE GREEK TESTAMENT
CLASSES. Saturdays, 6-7 p.m. West Ham Tabernacle,
West Ham Lane, Stratford.

Kindly make known
THE PROPOSAL CONCERNING CORRESPONDENCE
CLASSES to friends in the Country.

Churches requiring preachers and desiring preachers of the Gospel are reminded that qualified B.T.C. servants of the Lord are sent forth to proclaim ancient doctrines in an old-fashioned (*i.e.* primitive) way. Nothing attractive or amusing to the world can be offered: our brethren seek to build up the saint and to pull down the sinner. Write—Percy W. Heward, 14, Pier Head, Wapping, E.

Grace, Mercy, Peace.

A Divine Salutation telling of a Divine Salvation. Mark the order. Before we can experience peace we must be acquainted with "grace and mercy." Grace is not deserved. Works and Law are its antitheses. Mercy is of the Lord to the vessels of mercy which He hath before prepared unto glory. Faith and all covenant blessings are connected with "grace and mercy." It was a grace gift to us on behalf of Christ to believe in Him (*ἐκχαρισθῆναι* Phil. i. 29) and by faith we have peace (Rom. v. 4). Note that the supply is sustained: we may still obtain mercy and find grace at the Father's Throne (Heb. iv. 16), expecting the mercy of our Lord Jesus Christ unto life eternal (Jude 20), receiving peace always by all means (2 Thess. iii. 16). Where is boasting then? It is excluded.

A Bible had better be well-handled than handsome.

Hints to Students of all sorts and conditions.

"Be not wise in your own conceit": be otherwise, or you will find self-conceit is self-deceit.

"The eyes of your understanding *being enlightened* that ye may *know*."

Let walk and talk agreeably agree.

We cannot do overtime in prayerful study: if we underdo it let us be undone.

"Waiting" is not wasting: hasting may be.

Be humble, or you will stumble: lowly, or you will proceed slowly. Be little, or God will belittle you.

Prejudice is injudicious and prejudicial.

Do not wrest or wrestle against God's commands and demands, else you will rest under His righteous reprimands.

Instruction is an obstruction to sin.

Worry and hurry are twin-enemies: hate them with perfect hatred.

You cannot afford to brag or boast: pride will plunder the powers, will squander the strength, will destroy the talents God gave for labor.

"Indisposition" may be a *physical* or *spiritual* "argument" for non-study: the former is reasonable, the latter is treasonable.

Great ability, great responsibility.

When difficulties come let them be—1. Welcome—2. Overcome: if you flee them you will not be free from them.

Irregularly and disorderly preparation will need reparation or lead to separation (from the College), being contrary to regulations and orders.

Monthly examinations do not excuse or exclude from daily self-examination: if you fail in *this*, you may quail in *that*.

Those who pass by Homework will not pass in Examinations.

The best way to learn the Psalms—live them!

Discern truth and error: learn the one, turn from the other.

Plans and Particular: Preparation-Studies.

ADVANCED.

Explanation of types, etc.; Each word in CAPITALS will be title of an Excursus. *Italics*, (a) in Scripture references indicate seeming discrepancies; (b) otherwise, That Homework Notes must be presented. **Heavy type** is a danger post, with inscription, "Questions may be asked." M=Mark; P=Psalms; R=Romans; K.w.=Key word; S.w.=Same word; Mem=Memorize: O.T.=Old Testament; N.T.=New Testament.

For 1st (Mon.) R. i. 19-23. "Manifest, for God manifested it": contrast "manifestation" of iii. 21. "That they may be" (20 marg., cf. εἰς τὸ in i. 11, iii. 26, iv. 16), "without excuse" (S.w. ii. 1, Gentile and Jew alike, Gal. ii. 15). **Verse 21.** Foolish (S.w. i. 31 x. 19). 4 images (23).

Mem. *Ps. xlv. 1—xlvii. 9.* "WATERS" SYMBOLICALLY. **Titles of God.**

For 5th (Fri.) Jonah ii. 1-4. "The LORD is God." Cf. PSALMS WITH THIS PRAYER. "By reason of affliction" (i. 5, ii. 7). Contrast i. 3, ii. 4.

For 8th (Mon.) R. i. 24-32. "Gave up" (3 times). The creature (S.w. creation i. 20). "Who is blessed"—**Find parallel interjections of praise.** A "change" in morality follows change of worship (i. 23, 25, 26). Like (S.w. approvest ii. 18). To do (present), having been filled (perfect)—TENSES. Knowledge (i. 19, 28, 32).

Mem. *P. xlvii. 1-14.* Zion and her great King. **Tarshish.**

For 12th (Fri.) Jonah ii. 5-9. "Remembered"—confession. **VOWS.**

For 15th (Mon.) R. ii. 1-6. According to truth, to works ii. 2, 6: 16. Against (=on to: S.w. i. 18, ii. 9, John iii. 36). "Not knowing" (ii. 18).

Mem. *P. xlix. 1-20.* Trust in wealth v. trust in God's Redemption. **PERISHING.**

For 19th (Fri.) Jonah ii. 10-iii. 4. The fish obedient. **FORTY.** Etymological Word Study—**Sin.**

For 22nd (Mon.) R. ii. 7-16. **IMMORTALITY.** *Tribulation* with (ii. 11)—S.w. before (ii. 13). **Natural religion.** *οὐν* in composition. "Thoughts" (S.w. i. 21, 1 Cor. iii. 20). The secrets (S.w. "inwardly" ii. 29). **Through Jesus Christ.**

Examination on the Gospels: No memorizing.

For 26th (Fri.) Jonah iii. 5-10. Cry and turn (iii. 8). **DIVINE REPENTANCE.**

The Urim and The Thummim.

For 29th (Mon.) R. ii. 17-29. Art confident (Phil. iii. 3, 4). Darkness (i. 21, Matt. iv. 16). *πρᾶξις*. **Blasphemy.** **RECKONING.** **The letter and circumcision.**

Mem. *P. l. 1-23.* A covenant by sacrifice.

"Trust in the LORD with all thine heart; and lean not unto thine own understanding.—Prov. iii. 5."

INTERMEDIATE AND ELEMENTARY.

See explanations of types, page 4.

For 1st (Mon.) M. iii. 13-19. Threefold. Mission (15). **Lives of the Apostles.** Different *order* of names in different Gospel. Where is Nathanael?

Mem. *P. xlv. 18-26.* Who forgets?

For 5th (Fri.) M. iii. 20-35. Beelzebub: **JEWISH NOTIONS OF SATANIC POWER.** "In Parables." **The strong man.** Sin against the Holy Spirit, unpardonable (1 *Tim. i. 13-16, Luke xxiii. 34*).

For 8th (Mon.) M. iv. 1-13. The Sower. **Why 4 different results?** Scripture illustrations of each. Quotations. By way side, etc. (*Isa. lv. 11*).

Mem. *P. xlv. 1-17.* "Christ and The Church." See Heb. i.

For 12th (Fri.) M. v. 14-20. "For a time" (S.w. 2 Cor. iv. 18, Heb. xi. 25). This world—"age" Unfruitful (Tit. iii. 14, 2 Pet. i. 8, Jude 12).

For 15th (Mon.) M. iv. 21-34. Why sudden transition (21)? **Which he hath (25). The fowls of the air.**

Mem. *P. xlv. 1-11.* **Titles of God.**

For 19th (Fri.) M. iv. 35-41 and Review. **GREAT STORMS IN SCRIPTURE. Ye have not faith.**

For 22nd (Mon.) M. v. 1-17. **In an unclean spirit:** spirits (13). An evil prayer answered (17).

Examination on the Gospels: therefore no time-taking memorizing.

For 26th (Fri.) M. v. 18-32. With Him (iii. 14). **SYNAGOGUE-ORGANIZATION.** *Gospel-Sermon Outline on verse 26.* Virtue (S.w. power Luke iv. 36, v. 17, Acts iii. 12, iv. 7).

For 29th (Mon.) M. v. 33-43. Hath saved (perfect), go (present imperative). **Fear and faith.** *When did men laugh at Christ? To eat (Luke xxiv. 41, 42).*

—o—

PROGRAM—"If the Lord will."

		8-8.40.	8.40-9-15.	9.15-9.30.	NOTES.
Ad- vanced	{ Mon.	Romans*	Psalms, † etc.	Principal's "Popular" Paper. Preparation for Exami- nation.	STUDY-ROOM open at 7 p.m. PRAYER MEETING 7.45-8. Led on the 5th by Mr. C. H. Swain; 19th, Mr. A. W. Arscott; 29th, Mr. E. Sibley. * The Principal. † The Hon. Sec. ‡ Rev. E. B. Samuel.
	{ Fri.	Bible Word Studies; † & Bible. Difficulties.*	Jonah* or Sermon Outlines.		
Inter- mediate & Ele- mentary	{ Mon.	Psalms, † etc.	Mark.*	{ As in Ad- vanced.	
	{ Fri.	Mark.*	Essays* on Fundamental Doctrines.		

A Page of Preachers' "Points."

THE METHOD OF GRACE.

Philemon 18. "If he hath wronged thee, or oweth ought, put that on Mine account."

(1). *The sinner* (represented by Onesimus). Away from God, lost, ruined, condemned, needing pardon.

(2). *The Offended Judge* (represented by Philemon). God—holy, hating and punishing sin, not clearing the guilty.

(3). *The Substitute* (represented by Paul). Christ—God's Son. The Holy One made sin, the just taking place of unjust.

(4). *The only way of Salvation.* The Sinner condemned. Christ paying the penalty. God satisfied. Sinner righteous, made nigh.

LEONARD MARTIN.

Two P's for the Preacher.

<i>Pith.</i>	Acts xviii. 24. "Mighty in the Scriptures."	{ 2 Tim. iv. 2, Tit. i. 9, Col. iv. 6, Acts xxviii. 23, John v. 39, Luke xxiv. 44, 45.
<i>Power.</i>	Acts xviii. 28. "Mightily Convinced."	{ 1 Thess. i. 5, Acts xx. 32, Acts xvii. 11-12, Rom. x. 17, 1 Cor. ii. 4, Rom. i. 16, James i. 21.

CHARLES H. WELCH.

The Saint in John xvii.

Given to Christ out of the World (6). God's gifts perfect for ever, without repentance.

Left in the world and not to be taken out of the world—Contrast Hermits, Nuns, etc. (11, 15).

Not of the world—as I am not (14, Cf. 2 Tim. ii. 4).

Hated by the world (14). A *promise*—If ye live godly ye shall suffer—Furnace for refining:

Grinding for polishing.

Kept from the evil (15).

Sent into the world (18).

Preaching to the world (20, 23).

Patience (Rom. xv. 5).

Source—God (Rom. xv. 5).

Means—(a) Scriptures (Rom. xv. 3). (b) Faith (Jas. i. 3).
Manifestation.

(a) In fruit-bearing (Luke viii. 15; Jas. v. 7).

(b) In tribulation (Rom. xii. 12).

(c) In ministry (2 Cor. vi. 3).

Result inheritance of the promises (Heb. vi. 12).

Examples—Job (Jas. v. 11). Paul (2 Tim. iii. 10).

JOHN RAE.

[Will students send Scriptural, spiritual, suggestive Sermon Outlines to our brother, Mr. Rae, before 15th of each month?—ED.]

Gethsemane.

Behold! The Son of God and man

Hath to the garden gone,

And with Him are the favoured three,

Peter, and James, and John.

He leads them there to watch with Him,

Then passes on alone,

To plead and pray before His God

His Father on the throne.

Before Him is a bitter cup,

Mingled with wrath and gall

'Tis full; and to the very dregs,

The Lord must drink it all.

Behold, my soul! that cup was thine,

Thine was the guilt and dread;

He, Jesus Christ, thy Substitute

Is suffering in thy stead.

The Covenant had been made in heaven

Before the world began;

That God the Son should give His life

To ransom fallen man.

Behold, my soul! great drops of blood

Are falling to the ground,

In agony the Saviour groans,

While Angels hover round.

Listen! He speaks.—Father, from Me

Let pass this bitter cup;

Is there no way My sheep to save,

Unless I drink it up?

But for this cause I came thus far,

And can My sheep be lost?

'Father, Thy will, not Mine be done,'

Whatever be the cost.

Where are the three disciples now,

With all their boasted power?

They are asleep, "the flesh is weak,"

They cannot watch one hour.

They are but men—frail, sinful men

Who neither watch nor pray;

An angel comes and strengthens Him

God's justice to display.

Behold, my soul! in wonder pause,

He suffered there for thee;

And drank the bitter cup of wrath

From death to set thee free.

If such the agony He felt,

With angels by His side,

What could it be when all alone,

He bore the cross and died?

WITNESS.

The Odd-Minute.

Some things are natural: like depravity they are human: they are the result of intuition rather than tuition. Among these may be numbered—"The Capacity for Losing Odd Minutes." As we desire our brethren to lose the Capacity rather than the Minutes, we would suggest that time is a Divine gift, that moments are momentous, that seconds are not of secondary importance, that success and idleness are not united. The lazy man will have hazy knowledge. Love of ease from labor is a disease. Delight in doing nothing proves that one is worth and worthy of nothing. In the train continue your training: when walking you may be talking with God. If you arrive early at a meeting do not spend and squander your time in *looking at* each subsequent arrival; and when it has concluded let not interest in study be excluded. Redeem the time (Eph. v. 16, Col. iv. 5).

The Students-Preachers' Association.

Only those who have submitted to the B.T.C. Student-Preachers' Examination are admitted. Having been proved, they are approved. Members' advantages:—

- (1). "Opportunities" for College-Exercises in Preaching.
- (2). Participation in Quarterly Bible Conferences.
- (3). Free copies of Tracts for Pastors.
- (4). Additional hard-work.

The Principal *entrusts* Reports on Students' Christian Work to, and selects Preachers from, the members.

Minimum Subscription. 1/- per annum. Hon. Sec.: Mr. John Rae.

THE GOSPEL LITERATURE BAND prints, and distributes *suitable* (*i.e.* Scriptural) leaflets for saints and sinners, personally, or through the post. Free-will offerings (2 Cor. ix. 8).

THE STUDENTS' PRAYER UNION arranges Quarterly Prayer Conferences. All students are earnestly invited to join, that there may be a manifestation of faith in the Word of God, "If ye ask anything in My Name, I will do it."

It is hoped that a Missionary Association will shortly be formed.

Any of the *LORD'S* people interested in the B.T.C. sufficiently to make manifest that interest will be glad to know that

- (1) Among our Referees are Mr. S. Bloxidge, Mr. M. S. Bergmann, Mr. Finlay Gibson, Dr. R. McKilliam, Rev. S. H. Wilkinson.
- (2) They will be welcome as Visitors at the College during this month.
- (3) Correspondence concerning the work is never irksome.

THE STUDENT OF SCRIPTURE:

or, MONTHLY NOTES

and NOTICES

of

THE BIBLE TRAINING COLLEGE.

Edited by PERCY W. HEWARD.

Vol. i. No. 3. March, 1904. 1d.

EDITORIAL MEDITATIONS.

"And the all things have their origin in God (lit., out of God), Who reconciled us to Himself through Jesus Christ, and gave to us the ministry of reconciliation."—2 Cor. v. 18.

"The all things" of the new creation, in its mystical as well as in its literal aspect (Rev. xxi. 5) are made by God; they are out of Him, *i.e.*, they are His before they are ours. Note limitation in "*the*," so in verse 15 "*the* all (of His people) died (with Him). We are born out of God (John i. 13, iii. 6), our righteousness is out of God (Phil. iii. 9), our sufficiency is out of God (2 Cor. iii. 5, *cf.* Gk. ii. 17), our resurrection body will be out of God (2 Cor. v. 1), we will and do His work out of His good pleasure (Phil. ii. 13)—*i.e.*, He is the Cause of all that is excellent.

He has reconciled us. Why? The implied reason is His grace; implied by (a) preceding statement, and (b) "to Himself." How? *Through* Jesus Christ. God the Father and God the Son agree. The Latter is the Channel of all new covenant blessings. When? Not when we believe primarily, but when Christ died—we died in Him.

Notice, *first* personal reconciliation, *then* the ministry thereof—graciously *given* (one of the all things) to His servants. In the next verse Paul suggestively says, "*Placed in us* the word of reconciliation."

"But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth, seeing thou hatest instruction and castest My words behind thee?"—Psa. 1. 16, 17.

Jehovah always separates His covenanted people (5), even when they grievously err, from the wicked; contrast the rebukes of *vv.* 7–15 with those of *vv.* 16–22. The *personality* of this reproof reminds us of Paul's words to cavillers—"Therefore thou art inexcusable, O man," and, "nay, but, O man, who art thou that repliest against God?" These verses show, moreover, that many make an attempt to preach, who take with contempt a command

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to practise the word of the living God. Those who teach others do not always teach themselves (Rom. ii. 21).

The general principle involved is that only those who hear the Lord's instruction, can rightly instruct others. David could not give lessons to transgressors till he had quitted their company (Psa. li. 13).

Does 1 Cor. vii. 40 Limit Inspiration?

Cannot God inspire a suggestive exhortation (*cf.* 2 Cor. viii. 8-10, "advice" S.w. "judgment")? Does the word *γνώμη* exclude His absolute control? See Rev. xvii. 13—they have one mind (*γνώμη*), xvii. 17—God gave it into their hearts to do His Will (*γνώμη*). But we must not forget the Divine Irony of the Epistle. It is manifest in the next sentence, "And I think I also have the Spirit of God." "I think." The Corinthians excelled in exalted "thinkings" (S.w. iii. 18, viii. 2, x. 12, xiv. 37). IV. 9, presents a parallel in an ironical context. "I also," or "even I": frequently connected with veiled irony or veiled rebukes (ii. 1, "I am, even as you, not among the wise of this world, as you who are the foolish and weak" of i. 27, 28, ii. 2 continues reproof, "I determined to be ignorant among you"; x. 33, xv. 8, xvi. 4, note sarcasm of xvi. 3). "Have" contrast vii. 25: "I have no direct words from the Lord Jesus (as in Acts xx. 35) but I have the Spirit." Apparently the Christians boasted of the gifts they *had* (iv. 7, viii. 1—the very next verse—viii. 10, xiii. 2, xiv. 26, xv. 34). The absence of the article before "spirit" suggests reference to such vaunted spiritual gifts (*cf.* xii. 3, 10, xiv. 2, 12). Incidental Illustrations of Irony, i. 25, iv. 8, 10, 19, viii. 1, 10, x. 15, xi. 6, xiv. 17 (?).

PROGRAM—"If the Lord will."

		8-8.40.	8.40-9.15.	9.15-9.30.	NOTES.
Ad- vanced	Mon.	Romans.*	Psalms,† etc.	Principal's "Popular" Paper. Preparation for Examination.	THE PRINCIPAL'S ROOM 7-7.20. Visitors invited. 7.20-7.40. Oral Examinations. 9.30-10. Students with difficulties invited. [Punctuality expected]
	Fri.	Bible Word Studies‡ : & Bible Difficulties.*	Jonah* or Sermon Outlines.		
Inter- mediate & Ele- ment'y	Mon.	Psalms,† etc.	Mark.*	As in Ad- vanced.	THE STUDY ROOM. Open 7-7.40, 9.30-9.55. PRAYER UNION ROOM. 7-7.30. Early Prayer Meeting.
	Fri.	Mark.*	Essays* on Fundamental Doctrines.		STUDENT-PREACHER'S ROOM. 7-7.30. Oral Examinations. UNITED PRAYER MEETING. 7.45-8. 4th Mr. E. Cudmore. " 14th Mr. E.B. Wyatt. " 21st Mr. Webb. *The Principal. †The Hon. Sec. ‡Rev. E. Samuel.

Homely Hints to Scriptural Students.

"How much better is it to get wisdom than gold."
 "God resisteth the proud, but giveth grace unto the humble."
 Do not separate prayerfulness and carefulness, supplication and application, petition and competition.
 Read what you need, heed what you read.
 Be a miner, not an underminer, of the Scriptures.
 Ignorance ignores proofs and reproofs.
 Indolence and indulgence are twin evils: self-gratification never receives Divine ratification.
 In the old sense of the words painful labour is not baneful.
 Do not trust to genius and ingeniousness.
 Your deficiencies do not destroy but display Divine sufficiency: your necessities do not exceed God's possessions, nor your wants His promised grants.
 In examinations answer, do not ask, questions; and do not guess vaguely and vainly.
 Beware lest rigid orthodoxy become frigid: a head-"Christian" is a dead "Christian."
 Be wary and not weary.
 Render praise to and surrender murmuring against—Jehovah.
 Some are zealous for Christian work who are not zealous for Christ's honour.
 Common sense is against sensationalism.
 Rationalism and oration-alism are wrongly praised in our pulpits.
 Prepare sermon-suggestions—beware of sermon-*skeletons*.
 Only those who acknowledge the Author of Scripture can have knowledge thereof and speak with authority.
 Salvation is not of man's skill or will, but of God's omnipotence and beneficence.
 Deem and esteem God's commands above man's demands, God's praise above man's applause, God's will above man's wish and whim.

When preaching think of rightness *more than* brightness; be artless rather than heartless.

"Do all to the glory of God."

Rom. ii. 1.

- (1) The Application of the Argument.
 "Therefore thou art inexcusable." (God takes away man's favourite weapon, excuse. Used in Gen. iii. 12. Popular to-day.)
- (2) The Description of Man (by nature).
 (a) Always ready to judge his fellow-man.
 (b) Blind to his own sin; the beam in his own eye.
 (c) Refusing to take the place of the criminal.
- (3) The Sentence. Condemnation: he himself being judge.

LEONARD MARTIN.

Plans and Particulars Preparation-Studies.

ADVANCED.

Explanation of types, etc.: Each word in CAPITALS will be title of an Excursus. *Italics*, (a) in Scripture references indicate seeming discrepancies ; (b) otherwise, That Homework Notes must be presented. **Heavy type** is a danger post, with inscription, "Questions may be asked." M=Mark ; P=Psalms ; R.=Romans ; K.w.=Key word ; S.w.=Same word ; Mem=Memorise ; O.T.=Old Testament ; N.T.=New Testament ; Lit.=Literally.

For 4th (Fri.) *Jonah iv. 1-3.* Contrast God (iii. 10) and Jonah (iv. 1) as in i. 17, iv. 10, 11. Note emphasis of iv. 1, no extenuation. Contrast prayers of ii. 1-9, and iv. 2, 3 ; in latter no sorrow, no sense of sin, no reverence, no thanksgiving.

A Problem will be set—that it may be settled.

For 7th (Mon.) R. iii. 1-8. **Who speaks v. 1?** *ἐπιστεύθησαν, ἠπίστησαν, ἀπιστία, πίστις.* Make without effect (S.w. iii. 31, iv. 14, vi. 6, 2 Cor. iii. 7, Gal. iii. 7). Why *γνέσθω*? **As it is written.** Taketh=Bringeth upon: a legal term (S.w. Acts xxv. 18, Jude 9). Just (S.w. Heb. ii. 2).

Mem. P. li. 1-19. TRANSGRESSION, INIQUITY, SIN. **Hyssop.** The Holy Spirit and our renewed spirit (10, 11, 12). 2 sacrifices (17, 19).

For 11th (Fri.) *Jonah iv. 4-11.* God's answer a question. Jonah rudely replies not. Two faintings (iv. 8, ii. 7, *αλαφ, αταφ*).

For 14th (Mon.) R. iii. 9-20. Under (iii. 19, iv. 14, 15, vii. 14, cf. thought of sin and wrath upon, *ἐπι*, us). Together. Unexpected climax (18). Under (19)=in the law: contrast "*in Christ Jesus.*" Knowledge (see Luke i. 77).

No Mem. Animating Examination on the 4 Gospels, and the Inspiration (God-breathing) of Scripture, etc.

For 18th (Fri.) Revise *Jonah*. Collect difficulties ; recollect suggestive interpretations ; select two verses for sermon outlines.

For 21st (Mon.) R. iii. 21-26. **Now.** TENSES: Has been manifested, being witnessed (pres.). **Into and upon.** "For." SECOND ASPECT OF RIGHTEOUSNESS (25)—both explained in 26. Declare (Verb, ii. 15, ix. 17, 22).

Mem. P. lii. 1-9. The power of the tongue (1-4, 9). **Olive tree.**

For 24th (Fri.) Examination of remarks on examination papers. A Difficulty will be announced for study, that it may be renounced (as a difficulty.) Read *Jude* carefully.

For 28th (Mon.) R. iii. 27 ; iv. 5. Boasting "was shut out." THE LAW OF FAITH. **Reckoning.** One God, one method of salvation. Establish (S.w. x. 3, xi. 20, Matt. xii. 25, Heb. x. 9). Put full-stop after *καύχημα*. Singular (to him). Faith not a work (16, xi. 6).

Mem. P. liii.-liv. (cf. with Rom. iii.). Fear. God's name. God set behind them (cf. liii. 1, Job. xxi. 14).

INTERMEDIATE AND ELEMENTARY.

See explanation of types, page 4.

For 4th (Fri.) M. vi. 1-13. Follow (1), not at present sent out alone (see also ix. 38). Confession, yet rejection (2, 3). "**Could not**" (5). Marvelled (S.w. Matt. viii. 10, Gal. i. 6). **Began.** Staff (Matt. x. 10). "AS MANY AS shall not receive"—no promise of popularity. THE DAY OF JUDGMENT.

For 7th (Mon.) M. vi. 14-29. "FROM AMONG THE DEAD." "Was saying" continually (14, 18). Herod fearing, knowing, observing, hearing, doing, hearing gladly ; yet . . . "Convenient." "By and by."

Mem. P. xlviii. 1-14. Zion's dignity and the kings' malignity.

For 11th (Fri.) M. vi. 30-45. "Apostles," having been sent forth. Does 31 imply rebuke of pride (30)? Them, Him (twice 33) moved with compassion, therefore began to teach. Spiritual feeding for "sheep" first. Blessed (God, not the bread 41, cf. Matt. xxvi. 26, M. xiv. 22). He to the disciples, they to the people—acted parable. See sequel to miracle in John vi.

For 14th (Mon.) M. vi. 46-56. He saw (how?) ; He cometh (48) ; would have passed (Luke xxiv. 28). All troubled : He spake. THE REASON OF MISUNDERSTANDING (52).

No memorising by reason of memorable examination on the 4 Gospels.

For 18th (Fri.) M. vii. 1-13. Ubiquitous and iniquitous Pharisees. Defiled, lit., common (S.w. Acts x. 14, Heb. x. 29) ; so holy, lit., set apart (2). TRADITION. IMMERSION OF BEDS. **Why complaints almost always concerning eating?** Connexion of worship and doctrine. Irony (9). Cf. Jesuit casuistry (11, 12).

For 21st (Mon.) M. vii. 14-23. Hear, understand (iv. 12). 15, iv. 34. Why not "out of mind evil thoughts" (cf. Luke ii. 35, ix. 40, 47)? Does defile = declare defiled?

Mem. P. xlix. 1-9. Heels = supplanters. What can riches do?

For 25th (Fri.) M. vii. 24-37. **The house.** λαβεῖν, βαλεῖν. Little dogs (27). Go (pres.), has gone out (perf.). Aside (33, cf. i. 29, 45, iii. 9, vi. 31, vii. 24, Matt. xii. 19). Looking up (Matt. xiv. 19).

For 28th (Mon.) M. viii. 1-13. A multitude. From far (iii. 7, 8). Question "answered" by question (4, 5). Have ye, i.e., they were asked to give up their own food. HE SENT THEM AWAY. συζητεῖν, ζητούντες. HE LEFT THEM—CAME AWAY (Matt. xxiii. 38, John iv. 3, cf. Matt. xvi. 4, xxi. 17, note context).

Mem. P. lxi. 10-20. Contrasts (11 ; 12 ; 13 ; 14, 15 ; 18, 19 ; 20).

Rom. ii. 1.

1. Reproof of professors and hypocrites.
2. No man is just before God.
3. No man is able to judge (Rom. iii. 10).

A. A. BRAND.

Something About Libraries.

A Library is a Collection of Books, good, bad, and indifferent—if a Public Library the two latter classes probably predominate. It is the desire of the Principal that all students should borrow from his shelves *helpful* volumes, but EACH ONE should possess (and use) a good library. Such writers as Calvin and Crisp, Goodwin and Gill, Booth, the pastor of the first Particular Baptist Church (since the Reformation), which now assembles at Commercial Street, Spurgeon, the honoured Calvinistic successor of Gill and Rippon—such writers should be represented. Among recent books we have been requested to mention *Alleged Discrepancies of the Bible*, by Dr W. H. Bates (2/3), 125 pp. of accurate refutation of inaccuracies (critical, not Biblical): published by WATCHWORD AND TRUTH, P.O. BOX 5326, BOSTON, U.S.A. PICKERING AND INGLIS, GLASGOW, ask us to notice *Foundations of the Faith*, by F. R. Caldwell (1/6), HELPFUL AND SIMPLE papers upon Inspiration, Atonement, Regeneration, Sonship, Sanctification, Judgment—the author appears to accept election in, and to except Particular Redemption from his creed; also *Strong to Save: Remarkable Records of Rescue from Ruin: Edited by Alex. Marshall*. We like the alliterative title and the book alike. It is well illustrated, and (students will thankfully learn) is issued at 1/-.

“The Righteousness of God upon Faith”

(PHIL. III. 9).

The Righteousness designed and given by God (ἐκ θεοῦ) is always contrasted with human righteousnesses (compared to filthy rags, Isa. lxiv. 6, and refuse, Phil. iii. 8). It is not through *our* legal efforts; albeit the Law is established by the Divine method of salvation (Rom. iii. 31). We are reminded of Gen. iii.—God *provides* a perfect covering for His people—*after sacrifice*. “A perfect covering?” Yes, for righteousness is *upon* us: let us never confuse imputation and impartation.¹ The thought of the word “upon” is emphasised when we reconsider the statement, “The wrath of God abideth upon” the unbeliever (John iii. 36). It is ours to praise for, not to seek to improve, the merits of Christ, which are the personal and perpetual possession of *all* His people—*thereby* there is NO CONDEMNATION (the antithesis of justification) to them that are *in Christ Jesus*. We suggest a sermon-outline—
1. God demands righteousness. 2. God provides righteousness.
3. His righteousness is on faith, not on respectability or learning.
4. The believer is identified with his faith (*cf.* wrath on ungodliness (Rom. i. 18).

¹ On the other hand we cannot divorce justification and sanctification. Note later verses of Phil. iii. Rom. iii., iv., v. lead to Rom. vi., vii., viii.

The Gospel of the Grace of God.

(A COLLOQUIAL OPEN-AIR ADDRESS.)

By nature and by practice all men are condemned,
And though they know it not, and have with pride contemned
The Gospel of the *Grace* of God, I must not fear
To preach that free-grace Gospel—and to preach it here.
Many may scorn and wish to laugh the truth away,
But let me tell them God has fixed a certain day
Wherein the world in righteousness He will condemn,
And let me ask my hearers what that means to them?
Man has no merits, righteousness has none,
All are by nature foolish, sinful, lost, undone.
God never will behold our sin indulgently,
We must endure His wrath, or stand from sin set free.
Oh anxious sinner, there is nought to pay or do,
The Saviour paid your debt and died instead of you.
Free Grace I must proclaim: listen—believe the Lord,
And you with me shall prove He's faithful to His Word.
“Come unto Me, ye weary”—’tis Himself that calls,
And He has power to conquer all the sin that thralls.
God will not scorn, though you’ve His grace despised,
For such as you—for sinners—was His work devised.
Your anxious fear and feeblest wish His grace to know
Are not of nature, but of grace; then boldly go
And plead the merits of the Sinless Son of God,
And take salvation purchased by His precious Blood.

* * * * *

Oh careless, heedless hearer, let me now repeat to you
A message from the God of Grace, and, therefore, ever true.
The day will come when you before His Great White Throne shall stand
And answer to the awful charge of breaking His command.
What is your hope? How can you think that He will pardon then?
Nay, to the Lake of Fire He will condemn ungodly men.
Your “merits” and your “honesty” will not be reckoned there,
But sinners, from His presence cast, His fearful wrath shall share.

P. W. H.

Daniel i. 8, iii. 16-18.

Men who dared to do the right, Men of purpose, men of might, Living ever in God's sight.	God for them deliverance wrought, They to God much glory brought, 'Twas His praise alone they sought.
From God's way they would not veer, Fearing Him they knew no fear, God Himself to them was near.	Such the men God wants to-day, Men who fear not what men say, Men who trust in God alway.
Heedless of the tyrant stern, Heedless of his threat to burn, They could die—they would not turn.	This His Word through me to you— Brother, to your Lord be true, Keep the faith, His bidding do.

True to Christ your absent Lord,
“Soon I'm coming”: heed His Word,
Live as one His voice has heard.

J. R. HEWARD.

Notices.

A Cordial and Courteous Invitation.

The Lord's people are indiscriminately invited to "come and see" His work at the Bible Training College any Monday or Friday (7.45-9.30) during March, and during March only. Those who arrive early (7-7.45) may speak with the students concerning the methods: their recommendations will exceed the writer's. We hope that many who have fears that the Course is too advanced or too elementary (the former fear being popular, although we have an Elementary Class) will not miss the "opportune opportunity" of hearing example (and, we trust, exemplary) Biblical expositions. Injudicious, prejudiced critics are welcome to investigate, and try a *trial* (suggestive word!) examination. A few vacancies remain for pastors, preachers, and Christian workers. Delay is unwise, and therefore unadvised.

Greek Testament Study. At West Ham Tabernacle, West Ham Lane, Saturdays, 6-7 p.m. Fees, 5/- per quarter. The majority of preachers *sin* in neglecting Greek. The doctrines of grace can be taught from the verb-tenses and prepositions of the Original. Tuition by Correspondence, 12/6 per quarter.

Correspondence Department B.T.C. Those who *cannot* attend the central classes may receive valuable help by post. Prospectus, 1½d. post free.

Ministerial Supplies. The Principal can send servants of the Lord to herald His Gospel wherever that Gospel is valued. "Theories and theses" will not characterise their expository sermons. As faithful stewards, the brethren who supply will supply spiritual food.

The Student-Preachers' Association. Full particulars from Mr. John Rae (Hon. Sec.). All students in Advanced Class are expected to pass the qualifying Examination, for the B.T.C. does not believe in pulpit-declamation by untried and undecided men. The Students' Prayer Union. Hon. Sec.: Mr. L. Martin. The Gospel Literature Band. The B.T.C. Missionary Association. Particulars next month (D.V.).

Addresses.

Principal: Percy W. Heward, 14, Pier Head, Wapping.
General Secretary: C. H. Welch, 20, Drummond Road, S.E.
Financial Secretary: R. G. Wright, 44, Leytonstone Road, Stratford.

Our Need:

FIVE HUNDRED POUNDS.

For the Lord's Glory.

Published by The Bible Training College.

THE STUDENT OF SCRIPTURE:

or, MONTHLY NOTES
and NOTICES
of

Edited by PERCY W. HEWARD.

Vol. i. No. 4. April, 1904. 1d.

THE BIBLE TRAINING COLLEGE.

EDITORIAL MEDITATIONS.

"If I preach the gospel, it is not a glory to me: for a necessity is laid on me: and a woe is to me, if I preach not the gospel."—1 Cor. ix. 16.

These lines, written by the Holy Spirit, set forth the (forgotten) attitude of the true preacher. The word translated "glory" indicates also "glorying." Paul says, "My preaching is not a subject of boasting to me," *i.e.*, I am not entitled to congratulation; and "It is not a boast to me," *i.e.*, Not my boast, I do not congratulate myself. The latter thought suggests a striking contrast with 1 Cor. iv. 7, v. 6, and develops the teaching in 1 Cor. i. 29-31 (words from same root, as also in Eph. ii. 9). "Boasting" is of the flesh, *i.e.*, (1) it is only allowable if the good action be produced by the flesh (Rom. iv. 2), and (2) as the flesh is corrupt, it is illegitimate, and, therefore, of the flesh sinfully. Gracious constraint excludes merit. "Is laid upon me" intimates *fitness, continuance, urgency*. Note the contrast between "a glory to me" and "a woe to me." "If I preach not" does not imply that Paul might defeat "Necessity," any more than Gal. i. 8 hints that an angel *out of heaven* would evangelise with another gospel. "If" is concessive. Grace does not destroy law, *Divine threats remain*, Grace keeps us from their sphere. Greek students will notice the structure:—

- | | |
|--------------------------------|--------------|
| A. "If" sentence | No negative. |
| B. "Not is to me boasting" | Negative. |
| C. Central sentence (reason). | |
| B. "Woe to me is" ¹ | No negative. |
| A. "If" sentence. | Negative. |

"I buffet my body and lead² it into (and in) slavery lest perchance having heralded to others, I myself should become disapproved."—1 Cor. ix. 27.

Difficulties are man-made; Scriptural discrepancies are non-existent. "Buffet" signifies "weary out by blows": we must not

¹ Noun, pronoun, verb, exactly reverse order in B: indication of antithetical parallelism.

² A contrast with 1 Cor. xii. 2 and reminder that the work is of the Holy Spirit *in* the renewed spirit (Rom. vii. 14). He leads—the new man in freedom, the old in slavery.

1½d. post free: B.T.C. Temporary Offices, 14, Pier Head, Wapping, London, E.

embrace the body of sin which crucified Christ and was crucified with Christ, with the Divine purpose that it should be "put out of working order," and that sin (not the new nature) should be enslaved (Rom. vi. 6). Slavery is not eradication.

Paul has no doubt of salvation. His heart's desire is that God may continue him in present approval for service (cf. 1 Thess. ii. 2, 4, words from same root; perf. tense followed by pres.)—the EXACTLY parallel phrase IN CONTEXT is συγκοινωνός γένωμαi (1 Cor. ix. 23, explain by Phil. i. 7). Likewise he desires that he may receive the crown for service (1 Thess. ii. 19), an "incorruptible" blessing beyond personal incorruption (xv. 52, only other use of word in 1 Cor.), in the day of testing and approval (δοκιμάσει 1 Cor. iii. 13). Note 2 Cor. v. 10, 11, where we have a past AND a future "manifestation" to God.

The Word of God and Persecution.

"When affliction or persecution ariseth for the Word's sake" (Mark iv. 17).

"I have given them Thy Word; and the world hath hated them" (John xvii. 4).

"Having received the Word in much affliction" (1 Thess. i. 6).

"Ye received the Word of God . . . ye suffered" (1 Thess. ii. 14).

"Preach the Word . . . endure afflictions" (2 Tim. iv. 2, 5).

"I was in the isle that is called Patmos for the Word of God" (Rev. i. 9).

"Slain for the Word of God" (Rev. vi. 9).

See Ps. cxix. 23, 51, 69, 157, 161.

The friendship of the world is enmity against God; the "Gospel" that pleases the world is not the Gospel of God. We must suffer for or deny our Lord (2 Tim. ii. 12).

PROGRAM—"If the Lord will."

		8-8.40.	8.40-9.15.	9.15-9.30.	NOTES.
Ad- vanced	{ Mon.	Romans.*	Psalms,† etc.	Principal's "Popular" Paper. Preparation for Exami- nation.	THE PRINCIPAL'S ROOM 7-7.20. Students invited. 7.20-7.40. Oral Exami- nations. 9.30-10. Students with difficulties invited. [Punctuality expected]
	{ Fri.	Bible Word Studies†: & Bible Difficulties.*	John* or Sermon Outlines.		
Inter- mediate & Ele- ment'y	{ Mon.	Psalms,† etc.	Mark.*) As in Ad- vanced.	THE STUDY ROOM. Open 7-7.40, 9.30-9.55. PRAYER UNION ROOM. 7-7.30. Early Prayer Meeting. STUDENT-PRACHER'S ROOM. 7-7.30. Oral Examinations. UNITED PRAYER MEET- ING. 7.45-8. 15th Mr. H. M. Hancock. " 18th Mr. Green. " 22nd Mr. Fry. *The Principal. †The Hon. Sec. ‡Rev. E. Samuel.
	{ Fri.	Mark.*	Essays* on Fundamental Doctrines.		

**SOME SIMPLE SENTENCES
FOR
SCRIPTURAL STUDENTS.**

"My Grace is sufficient for thee, FOR My power is being perfected in weakness."

Remission of sins does not lead to remissness.

Because Jehovah is gloriously gracious, why should pride and presumption be notoriously outrageous?

To the Lord's people sins are forgiven, strength against sin is given.

We are naturally undone by a transgression which can never be undone.

The Lord cannot alter, why should we falter? He will not dissemble, why should we tremble? He is faithful, why should we be faintful?

Salvation must be without good works, for there are no good works without salvation.

Our walk should agree with our talk, our way with what we say, the truth we live forth with the words we give forth.

Those who comply with the world's wishes will come to complications.

College instructions must be followed as well as College instruction: the B.T.C. believes in discipline as well as discipling.

A College postulate—Those who neglect regulations must expect expostulations.

Financial meanness proclaims spiritual leanness; those who are slack to obey 2 Cor. ix. 7, will lack 2 Cor. ix. 8.

Progress in preparation precedes success in examination; if lectures are well marked by principle, papers will be well marked by the Principal; those who are spiritually laborious will be victorious; those whose study is insufficient will not be proficient; work underdone will mean remorse undergone.

The B.T.C. has a vocation, therefore no vacation; a recess would be recessional.

Preachers should expound (not expand) truth, rather than expose error; advocate the Christ, rather than provoke the Christless—desire conversion, not diversion; heal rightly, not slightly.

Well founded arguments are better than well rounded sentences—sound doctrine than sounding and astounding statements.

Close connexions—conceit, deceit—anger, danger—haughtiness, naughtiness—carelessness, prayerlessness—revelling, reviling—laziness, haziness—meddling, muddling—grumbling, stumbling—hasting, wasting—ease, disease—legality, carnality—wondering after evil, wandering after evil.

Plans and Particulars of Preparation-Studies.

ADVANCED.

See explanation of types, page 29.

1st (Fri.) and 4th (Mon.) Holidays will prevent homework for but not on these dates. May the extra time be prayerfully expended !

For 8th (Fri.) *ℑ. i. 1-5.* **The Word** (see I J. i. 1, 10, Rev. xix. 13, Luke viii. 11, Heb. iv. 12, 13). *πρός* (xiv. 6, 12, Rom. iv. 2, I Cor. xiii. 12). Why repetition of "God" and "beginning"? Without (xv. 5—*cf.* spiritual and material creation). Not any thing: *cf.* emphatic Gk. Matt. xxvii. 14, Rom. iii. 10, I Cor. vi. 5. **THE DARKNESS.** *κατέλαβεν* (xii. 35, *cf.* i. 11). Questions on Gnosticism.

For 11th (Mon.) *R. iv. 6-15.* *χωρίς κύριος* without article. Upon (*ἐπί* as iii. 22, ix. 23, xi. 22). Into (imputed) righteousness (goal). Made of none effect (S.w. iii. 3, 31, 2 Cor. iii. 11, 14, Gal. iii. 17, Eph. ii. 15). **SIN PRESUPPOSES LAW** (a standard).

Mem. P. lv. 1-23. Afflictions and Inflictions. The Psalmist fearing, Jehovah hearing. **IMPRECATORY PSALMS.**

For 15th (Fri.) *ℑ. i. 6-13.* Through him or Him? **THAT LIGHT** (i. 18, 23, ii. 21, iii. 28, 30, viii. 42—contrast with 44, I J. ii. 6, etc.). **THE WORLD.** His own people received Him not as from above; yet as many as received Him (so 2 classes in J. xvii. 3). *εἰς τὸ ὄνομα αὐτοῦ—ἐκ θεοῦ.*

For 18th (Mon.) *R. iv. 16-25.* Grace (1) not of works, (2) unalterable. **THE SEED (BIRTH-PRIVILEGE).** Us all (so Isa. liii. 6, J. i. 16). Divine calling parallel to making alive; anti-Arminianism. Hope natural, hope spiritual, antagonistic. *εἰς τὸ γενέσθαι*—Note (1) *εἰς* with infin. in this ch., (2) *γενέσθαι* in its double meaning, (3) parallel with v. 9. He considered (omit "not") but. Staggered (S.w. Matt. xxi. 21, Mark xi. 23, Jas. i. 6, ii. 4). **DERIVATIVES FROM φέρω.** For (*διά* with acc.: S.w. ii. 24, viii. 10, 11, 20, xiii. 5, xv. 15).

Mem. P. lvi. 1-13. The enemies' spite; God's might—or, The foes fighting; God requiting.

For 22nd (Fri.) *ℑ. i. 14-19.* **BECAME FLESH.** From (S.w. i. 6, v. 44, vi. 45, 46; study compounds with *παρά*). For = because (17). Receiving of 16 *succeeds* becoming of 17 (so in verses 12, 13). *θεόν* without article: **HOW AFFECTING UNITARIANISM?** "This is the" witness—Johannine formula—witness "concerning Christ" (i. 7, 15), contrast "concerning thyself" (i. 22).

For 25th (Mon.) *R. v. 1-11.* **WE HAVE, OR, LET US HAVE?**—iv. 25, v. 9 answer. We have had the access (*perf.*). On hope (though against natural hope, iv. 18, *cf.* v. 5). "For" 4 times (Gk.). "Now" with past tense; dispensational "now"?—what bearing on "now" in viii. 1?

Mem. P. lvii.-lviii. God's mercy, power, and glory. Man's cruelty, deceit, and condemnation.

For 29th (Fri.) No Homework. The following brethren will (D.V.) prepare short papers—Messrs. Welch, Martin, Burston, Webb, J. J. Smith. May every heart be prepared.

Suggested Sermon-Outlines for Mon. and Solution of Scriptural Problems for Fri. whenever possible.

INTERMEDIATE AND ELEMENTARY.

Explanation of types, etc.: Each word in **CAPITALS** will be title of an Excursus. *Italics*, (a) in Scripture references indicate seeming discrepancies; (b) otherwise, That Homework Notes must be presented. **Heavy type** is a danger post, with inscription, "Questions may be asked." M=Mark; P=Psalms; R.=Romans; K.w.=Key word; S.w.=Same word; Mem=Memorise; O.T.=Old Testament; N.T.=New Testament; Lit.=Literally; J.=John.

1st (Fri.) and 4th (Mon.) Holidays hinder *class*-progress, but not private, prayerful preparation.

For 8th (Fri.) *M. viii. 14-26.* Illustrate disciples' forgetfulness. (15, 18) **LEAVEN.** Of Herod (vi. 20). Among themselves, yet—Jesus knowing (ii. 8, v. 30). Of what verse does v. 18 remind? **OUTSIDE THE TOWN** (23, 26, 30, i. 35, 44, iii. 13, iv. 35, v. 43, etc.).

For 11th (Mon.) *M. viii. 27-33.* By the way (iv. 1 suggests teaching on the journey, see also x. 17, 32, Luke xxiv. 32, 35, contrast ix. 33, 34). Ye, emphatic. **Began.** **MUST** (Matt. xxvi. 54, J. iii. 14, ix. 14, xii. 34). Be rejected (S.w. xii. 10, I Pet. ii. 4, 7). Openly (S.w. J. vii. 4, 13, 26, xvi. 25, 29)—perhaps a contrast with 30 (*ix. 30, 31*). **Satan** (*cf.* iv. 4 and 15). **FOR.** Savourest (S.w. R. viii. 5, Phil. iii. 19, *φρονέω* a K.w. of Phil.).

Mem. P. l. 1-23. God breaking silence. **DEGRADATION OF CEREMONIAL.**

For 15th (Fri.) *M. viii. 34-ix. 1.* What intervened between vv. 33, 34? **His Cross**; see Gal. v. 24, vi. 4. Follow Me; see R. vi. 6, Gal. ii. 20. **FOR. MY SAKE AND THE GOSPEL'S** (38), the written and incarnate Word linked. This generation (S.w. viii. 12, Matt. xxiii. 36, xxiv. 34). ix. 1 explain by J. viii. 52 OR 56?—See *ἐήλυθε* (ix. 13).

For 18th (Mon.) *M. ix. 2-13.* Leadeth up (S.w. Luke xxiv. 51, *cf.* use of *φέρω*, 2 Pet. i. 21). Transfiguration, change of "form" (Phil. ii. 7, *i.e.*, anticipation of Phil. ii. 9). **ELIAS.** Peter desires NEVER to taste death. Cloud as in Matt. xxiv. 30, Acts i. 9. **THEY HAD SEEN** (*cf.* ix. 1). Elias has come; understand in light of ix. 1. How is it written?—a question.

Mem. P. li. 1-19. Sin, substitution, sorrow, spiritual sacrifices, service.

For 22nd (Fri.) *M. ix. 14-27.* The scribes' zeal. They could not (*vi. 30*). **WHO ARE THE FAITHLESS GENERATION?** Why delay of 21, also in 26? Converse of 23 in Matt. xiii. 58 (S.w. Matt. xvii. 20). **GO OUT, GO IN** (25).

For 25th (Mon.) *M. ix. 28-37.* Note emphasis on actual death. They feared: why?—does verse 34 explain? "Lost" in punishment (x. 31), OR because that is true pre-eminence (Matt. xx. 28, Luke xxii. 27)? Disciples compared to children (contrast Jer. i. 7, see Luke xiv. 11, xviii. 14).

Mem. P. lii. 1-8. **THE MIGHTY MAN. CONTRASTS.**

SERMONS OF STUDENT-PREACHERS.

John vii. 46.

The officers' tribute to Christ's words :—
"Never man spake like this man."

I. He spake with unparalleled authority.

(a) Concerning God. For He was God.

(b) Concerning man. For He knew what was in man
(John ii. 25).

(c) Concerning Heaven. For He came from there.

(d) Concerning earth. For He created it (i. 3).

II. He spake with unlimited power. For "with a word He raised the dead" (xi. 43).

III. He spake with wondrous love to sinners.

IV. But also with great and unequalled boldness against sin.

R. G. WRIGHT.

Matthew xiv. 9.

"And the king was sorry, nevertheless——"

Consider—

I. The sorrow of the world.

(a) It turns not away from sin (ver. 10).

(b) Pride remains dominant (for oath's sake, etc.).

II. A comparison and contrast.

David sinned as Herod. Adultery and murder.

David experienced genuine sorrow.

(a) Against Thee, Thee only, I sinned; blot out my transgressions.

(b) That *Thou* mayest be justified (no pride).

In the light of the Sermon on the Mount all men are like Herod and David in this sin.

III. 2 Cor. vii. 10.

CHARLES H. WELCH.

Preparation to Preach the Gospel of God's Grace.

Plenty of prayerful practising
While *you* PREPARE your theme,
Plenty of patience, praise, and power,
And "perfect peace" in Him.

Power to pray and prevail with God,
Power to plead for men,
Power to perform God's perfect Will,
Power to speak It then.

Power to point poor sinners to Christ,
Power to please *your* Lord,
Power God's Truth to plainly preach,
Powerful in His Word.

S. A. HEWARD.

The Students' Prayer Union.

A LETTER TO THE LORD'S PEOPLE IN ALL PARTS.

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. vi. 18.

DEAR CHRISTIAN FRIENDS,—As students of Scripture we recognise the need of earnest, fervent, and constant prayer. We know that the Lord does not hear and bless us because we pray, but we pray because He hears and blesses us. We earnestly desire that the Bible Training College may be signally owned of God to His glory; for the Principal and students we ask no honor above the honor the Lord Himself will give.¹ Will you join with us in approaching with reverence the Throne of Grace, asking for a rich and an abiding blessing on all the work of the College, that every student, being a new man in Christ, may be *a man of God*, thoroughly furnished. We boldly ask for the supplications of saints everywhere, that the Word of the living God may be spread abroad, that Christ may be exalted and man humbled. We should be pleased to *hear* that the College is remembered at your Prayer meeting. We are praying for you while you are praying for us, and the end of all our prayers is, we trust, the Glory of God.

Yours in His service by His Grace,

LEONARD MARTIN, Sec.

The Bible Training College. 1904.

ENTRANCE EXAMINATION SUMMER TERM.

Set to students entering before March 28th. No books or friends consulted. 3 hrs.

(Possibly some of our readers will be interested herein.)

- | | Possible
Marks. |
|---|--------------------|
| 1. Concerning certain men we read in consecutive verses—"They fear the LORD." "They fear not the LORD." Of what nations were they? Account for apparent contradiction, and give two parallel passages | 80 |
| 2. Give the meaning of—Selah; Hallelujah; Baal; Molech; Melchisedec; Eli, Eli, lama sabachthani; Abba; Talitha cumi; Aceldama; Apollyon | 80 |
| 3. Give eight Divine descriptions of the much-extolled natural man | 80 |
| 4. What Biblical meanings have the words "Flesh" and "Spirit"? (Quote an example of each.) | 80 |
| 5. "All God demands and can demand is sincerity." Give reasons for acceptance or refusal of the "theology" of this statement. | 80 |
| 6. "The voice of the people is the voice of God." Point out fundamental error in this proverb. Mention 10 Biblical occasions whereon it was proved false. | 100 |
| 7. Write a 200-300 words essay entitled "Boasting Scripturally Considered." | 100 |
| 8. In what books of the Bible is David named (one complete-sentence quotation from each)? Prove he (by the Spirit) wrote Psalms xxxii. and cx. | 200 |

¹ Humility rather than exaltation is needed.—ED.

Noteworthy Notices.

A Great Opportunity. Greater than our importunity! We do desire readers of The Student of Scripture to see the students of Scripture at the Bible Training College. The LAST evening for general visitors is April 8th (Fri.). We welcome *any* servants of God, and trust *many* such will come. The invitation is cordial, and those who answer by acceptance will find the evening's *study* a cordial—if their "*hearts*" be right. Some seem to fear that Bible training implies detaining and restraining from Christian effort. But what is effort? It is fleshly, unless one is spiritually fortified. 'Tis better to make preparation for and before service than to repent and make reparation afterwards. But argument, unless it be the Holy Spirit's instrument, will not convince those who are "otherwise minded." Nevertheless we invite for April 8th the opponents as well as the exponents of the primitive system of Bible study.

The Student-Preachers' Association. It is hoped all brethren in the advanced class will be enrolled. Members only will be sent forth to preach and teach; the B.T.C. disapproves of unproved haranguers. We do not "experiment" with unexperimental dilettanti. Able and stable, Scriptural and spiritual, "tactical" and practical men and such only should fill our pulpits. Primitive practices alone can have the B.T.C. imprimatur.

The Students' Prayer Union. We trust all our readers will consider the Secretary's letter. Prayer is not an irksome duty but a holy privilege. All men who have preached boldly the Gospel of Grace have continued in prayer. Our Lord has given us an example as well as exhortations. Why is it we neglect prayer?

Greek Testament Study. A South London Class is *in process* of formation. We *know* "experimentally" (as all preachers should know their themes) that the Lord's people will find that there is profit for the labor involved, and it is not involved labor. So long as language is the vehicle of thought and (as a result of Babel) the Scriptures are inspired in Hebrew *and* Greek while we speak in *English*, a knowledge of the three tongues is more than desirable, it is a *desideratum*. Yet how few understand even the last-named! At the Greek Class hints are given upon Hebrew and English incidentally.

Particulars of the Gospel Literature Band and The B.T.C. Missionary Association next issue (D.V.), but missionary interest need not know omission, nor the circulation of B.T.C. Literature.

Addresses.

Principal: Percy W. Heward, 14, Pier Head, Wapping.
(For enrolment, and "supplies," &c.)

General Secretary: C. H. Welch, 20, Drummond Road, S.E.

Financial Secretary: R. G. Wright, 44, Leytonstone Road, Stratford.

Important Bible Training College Conference, April 1st (Good Friday), D.V., 3 p.m. and 6 p.m. (Tea 5 p.m., Collection), at Evangelical Mission, Grange Road, ILFORD. Please make widely known.

THE STUDENT OF SCRIPTURE :

or, MONTHLY NOTES

and NOTICES

of

THE BIBLE TRAINING COLLEGE.

Edited by PERCY W. HEWARD.

Vol. i. No. 5. May, 1904. 1d.

EDITORIAL MEDITATIONS.

"But in these days the disciples being multiplied, there became a murmuring."—Acts vi. 1.

How sinful is human nature! Even in PRIMITIVE and PERSECUTION times there was not only a particular Ananias, but a general murmuring. Read on from v. 42 to vi. 1 "every day" the Apostles ceased not to teach and preach, BUT . . . aye, and the very murmuring was an indirect result of the *successful* preaching—ingenious, indeed, are the vices and devices of Satan. The Student of Scripture should notice the relation of growth in grace, and in mass—the two often have an inverse ratio. Numerical progress is often chimerical—when churches advance in numbers, the church often slumbers and declines spiritually. The mixed *multitude* were no help to Israel. Sin was, and is contagious (Deut. xx. 8). Gideon's 300, whom the Lord had chosen, were stronger than the 32,000. In the Lord's parables, the mustard-tree growth beyond measure prepared for the rest of the children of the evil one. "The thousands of Jews," who believed, were Judaizers, a dangerous "multitude" (Acts xxi. 20-22). Crete had *many* talkers (Titus i. 10), but it was hard to find holy elders therein. The church of the Laodiceans, was indeed catholic.

May we not learn from these words the sin of complaining—if murmuring against the business arrangements of the early Church be recorded with the Holy Spirits disapprobation, how much more rebellious is murmuring against truth!

A DIFFICULT PASSAGE.

"For as the body severed from the spirit (breath) is dead, thus also the faith severed from the works is dead."—Jas. ii. 26.

James ii. contradicts not Romans iii., but abusive abusers of its sound doctrine. Thus, Galatians ii. 19, speake of *both* death to law *and* life to God. Even so Paul saith salvation is not of him that willeth, yet remarks that faith is of God's inworking, for "He enforced not the will." James, to legalists, would quote Romans iii., but to the licentious would explain it. As there are two kinds of hearing (Matt. xiii. 9, 13), the former leading to obedience (Gk., "hearing under," *ὑπακοή*), so are there two varieties of faith (Jas. ii.

18), one completed with, and incomplete without (James ii. 22), "obeying"—a Greek word for which comes from the root of the word "faith." In like manner, unbelief and disobedience are identical (Eph. v. 6, text and margin). Hence we have no need to make Jas. ii. speak of a *justification* before man, in violation of v 23, or of a *future* justification before the judgment seat of Christ, in violation of v 24 (δικαιοῦνται) and v 26 (ἔσθι).

Now let us examine the Divine simile. Its general teaching is (1) "faith" by itself is *carnal*. (2) Such "faith" is a polluting and disgusting corpse. (3) It *cannot* act, except in "dead works." (4) The new "man" in Christ has faith and works, even as a natural man possesses body and breath. A general inference is that the condemned faith cannot be the faith of the new *life*. Wherein lies the difficulty?—The body is apparently compared to faith, and the spirit to works. We should have expected the reverse. Do works actuate faith? nay, James wishes to imply that these "Christians," first mutilated, and then "reversed" the Divine doctrine—first their creed cut off works, and then put faith where works should be, and left another vacuum (see ii. 23).^{*} They showed off their faith, and desired to make that their only testimony (ii. 14, "say"). Theirs was a religion of externalism and profession. Moreover, the Apostle intimates that obedience is in the heart and of the heart, and *then* of the hands.† A saint's good works are not to be condemned by antinomianism as "legal": they are "spiritual"; on the contrary, antinomianism is evidence of the absence of "spiritual" life. Herein we have the key of the passage. May we "speak," and "do" (ii. 12), "hear" and "do" (i. 22) in accord with the Gospel of grace.

^{*} "Vain," in ii. 21, has the double signification "empty" and "idle."

† The word "life," in its twofold meaning, well illustrates the relation between spirit and deed; may the action of our heart be not weak.

Students of Scripture.

Students of Scripture may we be,
And search Thy Word, Lord, constantly;
That we may know as there we trace,
The wonders of redeeming Grace.

Students of Scripture! Lord, may we,
In Thy blest Word, Thy beauty see;
And as we meditate therein,
May we abhor and hate all sin.

Students of Scripture! Strengthen us
To seek to know Thy Word, and thus
May we in Grace and knowledge grow,
And error by Thy Truth o'erthrow.

Students of Scripture! Make Thine own
To SEARCH THY WORD—WAIT at Thy Throne;
Before they venture forth for Thee,
O Lord, Thyself, their Teacher be.

Students of Scripture! By Thy Grace
May we revere, all truth embrace;
And know that every word is pure,
Each promise, and each precept sure.

Students of Scripture! Day by day
May we, O Lord, Thy Word obey;
And in the Holy Spirit's Power,
Show forth Thy glorious Grace each hour,
S. A. HEWARD.

Phases and Phrases of Truth.

"To the Law and to the Testimony."

Musing on the Word is better than amusement with the world: displaying Divinity better than playing with humanity; the believer is a new creation, let him enjoy a new recreation.

Blessings in consequence of grace do not make thee of consequence, and they should break thee of being consequential.

Apply truth, reply not against it—accept reproof, except not thyself from it—receive rebuke, and deceive not thyself that thou needest it not—hear warning, sneer not thereat—acknowledge correction make not insurrection against it.

The saint is acquitted—aye, and banquetted: delivered from wrath—aye, and liveried with Christ's Righteousness.

There is no union with the Lord apart from Communion: no Communion without union.

Unless you hate and abominate sin it will domineer and dominate—if you give it place you grieve Divine grace.

Many Christians show fright or flight, rather than fight.

The Pharisee is proud, the Christian is bowed, before the Lord—the former tramples on the Word, the latter trembles before it.

If an examination question seems foolish and *simply* absurd, let it be fully and *amply* answered.

If you are not winning in examinations, be not whining—if you are not first, be thankful if you are not worst.

Simplicity is more honourable than duplicity.

Many books are void, avoid them, and many contain a mass of spiritual matter (*e.g.*, College magazines), do not pass by them.

Those who are sent to present truth and represent Christ, should not resent opposition.

Bluntness may be as bad as blandness, coldness as boldness, backwardness as forwardness, timidity as avidity for service.

The words of preachers should be sound—and their voices should sound—and both should be "clear."

Remember thou hast a message and an embassy.

Aim at verity rather than variety, at preaching Christ rather than reaching men, at holding truth rather than holding an audience; pray for accuracy, be not racy.

Aberration from a subject evinces and evidences lax preparation, or even lack thereof.

Preachers should keep to the verse and keep to the terse—else, they will meet reverse; and ministry under the auspices of the College will not be auspicious.

If thou hast willingly received College Bye-Laws, do not willingly "reserve" obedience thereto—resistance will lead to insistence, inasmuch as it is inconsistent.

Because the Lord is gracious *be not audacious*, because He is of tender mercy *be not an offender against mercy*, because He is compassionate *be not passionate*.

For 2nd (Mon.) R. v. 12-17. Note *emphatic* and *explanatory* repetition (a) of words, e.g., sin; (b) of thought. "Through, into" (each twice). **Inference from 13?** Death reigned on to (ἐπὶ S.w. i. 18, Eph. v. 6, Col. iii. 6, 1 Pet. iii. 12). Not "on the likeness" but nevertheless "on Adam" (ἐφ' ᾧ) i.e., on the same sin, hence death on them. πολλοί, πολλῶ. **In grace, into the many.** The grace-gift out of many offences into . . . : grace presupposes sin. NO GRACE WITHOUT RIGHTEOUSNESS (i. 17, v. 21, x. 4, Ps. li. 14), NO RIGHTEOUSNESS WITHOUT GRACE (iii. 11, Gal. ii. 21). Not merely "life shall reign."

For 6th (Fri.) J. i. 20-28. Who art thou?—I am not . . . not . . . not. My voice, i.e., my message my only importance, I am lost in my testimony, the proclamation is not mine. **Why?** ἐρχόμενος, γέγονεν, εἰμί (c.f. 30). Not worthy to unloose, sent to witness.

Mem. P. liv. The unrighteous rising up, and in derision; or, God's replying to man's prying and pride.

For 9th (Mon.) R. v. 18-21. "All": two meanings so "law" (13); similar limitation (i. 5, 7, iii. 9, 22, 1 Cor. xv. 22). See also ix. 6, xv. 11, xvi. 26.—For "all" and "many" (Heb. ii. 9, 10). Were made = were constituted (legal), S.w. Luke xii. 14, 42, Heb. vii. 28, vii. 3, Jas. iv. 4—**Compounds of ἵστημι.** Righteous, not candidates for righteousness. **Law entered into—what?—"Where."** Through, into, through.

For 13th (Fri.) J. i. 29-34. This para. well explains the works of the Trinity. THE WORLD (29), ISRAEL (31). Remaining—(K.w. iii. 36, xiv. 16, 17, 25, xv. 4-16 (12 times). In the Holy Spirit (see iii. 34, xiv. 17, xvii. 17).

Mem. P. lx. Vain the help, the hope, the haughtiness of man.

For 16th (Mon.) R. vi. 1-7. The sin, the grace. We died (representatively: Christ died ἐπὶ ἡμῶν, see 2 Cor. v. 15). "How?" expects "no," (iii. 6, x. 14, 15, 1 Cor. xiv. 7, 16). ἀπο (see 7), ἐν, εἰς. **As many as.** Through baptism (type of wrath) into death—out of death, through glory. In (c.f. 2). Become (S.w. vii. 4, 13, xi. 17, John i. 12). Likeness: voluntary identification implied as in v. 14. HENCEFORTH (S.w. xiv. 13, 2 Cor. v. 15, Eph. iv. 17)—similar word, vi. 9 (twice "no longer"), vii. 17, 20, Gal. ii. 20, iii. 25, iv. 7, Eph. ii, 19, Phil. 16. Is freed="has been legally justified."

For 20th (Fri.) J. i. 35-43. Cf words of 36 and 29-34, and their success. What (not, whom) seek ye? He first (of the two) finds . . . **who then was other disciple?** THE MESSIAH—how did he know?

Mem. P. lvi., lvii. David longing, the enemy thronging, God prolonging D's life (lxi). The foe's hate and fate, God my Rock, Refuge, etc. (lxii.)

For 27th (Fri.) J. i. 44-52. GALILEE IN THIS GOSPEL. From Nazareth (46), out of N. (47). A good argument (47). Indeed = truly, i.e., of the New Covenant (Rom. ii. 28, 29). **Whence knowest . . . I saw—why change?** Thou (1) *believest*; (2) *shalt see*. Thou: ye. ἐπὶ, 33, 52, Grace and Glory.

Mem. P. lviii. Seeking, thirsting, seeing, speaking, etc. **Thy.**

For 30th (Mon.) R. vi. 8-14. We died (past), we believe and know now, we *shall* live with Christ. Thus (c.f. 4, 19). "In Christ," and "in mortal body," but be not in sin's lusts. Yield (14, S.w. xii. 1, xiv. 10, 1 Cor. xi. 2, Eph. v. 27, "present.") "For" (twice); command rests on (1) promise; (2) present standing.

For 2nd (Mon.) M. ix. 38-50. What suggested John's record of this incident, and what does it suggest? "**Us**" (twice). Contrast—"into me,"—"into the sea," "into the life," "into the Gehenna" (hell), "into the fire." **WHAT SINS DID CHRIST REBUKE MOST SEVERELY?** Verse 43—note (1) individuality; (2) we can make *ourselves* stumble. Verse 44—continual present. Casting out, casting into (47). In yourselves . . . in one another.

Mem. P. liii. Man's pravity and practices: God's justice and judgments.

For 6th (Fri.) M. x. 1-12. Again (twice). **LAWFUL** (ii. 24, 26, iii. 4, xii. 14; noun in ii. 10, xi. 28, translated "authority"). Answer by question, cf, ii. 25, iii. 23, x. 18, xi. 29, 30. Christ upholds law, yet, showing sin occasioned it, utters rebukes; SEE MATT. v.

For 9th (Mon.) M. x. 13-22. Rebuked—from (a) desire of quietness; (b) jealousy; (c) impatience; or (d) pride? Forbid—remember of ix. 50; see context concerning child-likeness—COLLECT DISCIPLES' WORDS. "Such" (ix. 37, Matt. xviii. 56). "As," 1st, receive; 2nd, enter into. "What (*one thing*) shall I do?"—Pride.—So "all these" (20). Christ criticizes *both* parts of question. **Why no mention of first commandments?** 3 "and's." *θησαυρόν, σταυρόν.*

Mem. P. liv. Oppression and its suppression: my "observers" and my Preserver. "Thy Name," explained by parallelism.

For 13th (Fri.) M. x. 23-31. Christ's 2nd piercing look (23, 1st 21, 3rd 27). "Having" and entering into kingdom (cf, ix. 43, 45, 47). Again, same words when opposed (John vi. 52, 53). "Have put faith upon riches" (N.B.—Uniting power of faith). "All things," "Thee." Note omission of "father" in spiritual list (Matt. xxiii. 9), and "wife." **But many.**

For 16th (Mon.) M. x. 32-41. Twelve—Judas heard all. Began (how about viii. 31?) Be betrayed to them, then they shall betray. Note "and's," as in viii. 31. "In Thy glory"—more impressive than suffering. The cup—the Lord's Supper speaks of suffering (xiv. 23, J. xviii. 11, 1 Cor. xi. 26, Rev. xiv. 10; see 1 Cor. x. 16). *Is not, has been made ready.* 10—all the rest.

Mem. P. lv. 1-11. "Out of the heart proceed," oppression, iniquity, wrath, violence, strife, mischief, sorrow, wickedness, deceit, guile.

For 20th (Fri.) M. x. 42-52. *κατα.* Before honor is humility: humility is honorable. **For.** A Ransom—λύτρον (1) payment; and (2) deliverance. πολλοί, πολλῶ. The fickle crowd (48, 49). Go . . . be followed.

For 27th (Mon.) M. xi. 1-11. Ye shall find a colt . . . they found the colt—if someone say: some were saying—they will send: they let them go. Hosanna—save (from Rome). The Coming One, the Coming Kingdom (Gk.). **Only "with the 12" cf (18-21).**

Mem. P. lv. 12-23. **The man of hypocrisy, the son of perdition.**

For 30th (Fri.) M. xi. 12-26. The Barren Fig-tree, Israel who *prematurely* promised fruit in xi. 9-11, 18—the time of figs not till Christ comes again. **Began.** *Shall* be called . . . ye *made*. Roots; entire rejection: see iv. 17, Jude 12. Israel under a curse. **Warning against misapplication (25).**

SERMON BY STUDENT POINTS REACHERS.

Edited by
CHAS. H. WELCH.

Ephesians ii. 13.—Now in Christ Jesus, ye who once were far off were made nigh in the blood of Christ.

- 1.—The sinner's natural distance from God, "far off," see verse 17, cf prodigal son.
- 2.—The way open for the sinner to come to God, viz., "were made nigh."
- 3.—The way: "In the Blood of Christ." 1 John i. 7; Heb. ix. 14.
- 4.—The saint's security: "Now in Christ Jesus." "Our life is hid with Christ in God."

S. W. SMITH.

Romans i. 9.

- 1.—A Divine Witness. "For God is my witness." "Does God witness for or against us?" Jer. xxix. 23, xlii. 5; Mic. i. 2; Mal. iii. 5; John v. 31, 32, 36, 37; Heb. ii. 4; 1 John v. 9.
- 2.—A Spiritual Service. "Whom I serve with my spirit." John iv. 23; 1 Cor. xiv. 15-16; Eph. vi. 18; Phil. iii. 3.
- 3.—A Glorious Gospel. "In the Gospel of His Son." Mark i. 1; Acts xx. 24; Romans xv. 29; 2 Cor. iv. 4; Eph. vi. 15; 1 Thess. i. 11.
- 4.—A Ceaseless Remembrance. "That without ceasing I make mention of you always in my prayers." 1 Cor. i. 4; Eph. vi. 18; Phil. i. 4; Col. i, 3; 1 Thess. i. 2.

LEONARD MARTIN.

**John xx. 11-16.—"Mary stood without at the sepulchre weeping."
"She turned herself, and saith unto him, Rabbouni."**

- 1.—The Place and Cause of Weeping. "At the Sepulchre": the Christ lost. Luke xxiv. 17, 20, 21; 1 Cor. xv. 12-19.
 - 2.—The Place and Cause of Rejoicing. The empty tomb: the Christ found. John xx. 15, 18, 20; Luke xxiv. 25, 32, 41.
- The Risen Saviour.—Our Pledge of Justification. Romans iv. 25.
The Risen Saviour.—Our Pledge of Sanctification. Romans vi. 6.
The Risen Saviour.—Our Pledge of Glory. 1 Cor. xv. 22-23; 42-45; 51-55.
"Rejoice evermore." 1 Thess. iv. 14.

CHARLES H. WELCH.

"Beware of False Brethren."

Beware of false brethren, my brethren, beware!
Their words may be kind and their speeches be fair;
But though e'en an angel new "gospels" should preach,
List not to his message, but scorn his fair speech.

Beware of false brethren, my brethren, beware!
They will seek to entice, and will try to ensnare;
They'll reason and argue—then stay not to hear,
Hold fast to the Truth, and the Gospel revere.

Beware of false brethren, my brethren, beware!
To be holy they seem, unholy they are;

Like scribes in their robes they may deck themselves out,
If their message is false, their life ye must doubt.

Beware of false brethren, my brethren, beware!
Their doctrines avoid, of their writings take care;
Attempt not to know all that Satan hath taught,
Let the Scriptures be loved, the Scriptures be sought.

Beware of false brethren, my brethren, beware!
Who wish them "God-speed," their transgressions will share,
Contend for the Faith, the Gospel confess,
And you the "well-done" of your Lord will possess.

College Notanda and "Propaganda."

A Plea for Prayer.

May we again urge students, and other readers, to wait before, for, and upon the Lord that He who is ever mindful of His Covenant may grant to us the spiritual blessings of the Covenant prepared for us by everlasting grace. "More prayer" is necessary in these days of unholy co-operation with evil, in these days of theoretic spirituality; "more prayer" that each student may grow *in* grace, inasmuch as the Lord has mercifully brought each *into* that sphere; that all may understand the Lord's Word, undertake His work, and undergo suffering for His name's sake.

The Student-Preachers' Association.

We have not ventured to ask Mr. Rae how many of the "advanced" brethren are enrolled. Members only will be remembered when preaching applications arrive. Pastors and Church Secretaries are asked to recollect that "College" men—rather *Bible Training* College men—do not bring stories or sing solos, but in accord with the Divine precept, preach the Word—they expound and do not compound, are expositors of and not composers of the Divine message. We will not send forth any who are clever rather than reverent, fitful rather than faithful, fitful rather than fitted by the great Head of the Church for the work of the ministry. Many taking preachers are mistaken.

The Greek Testament.

Valuable as the A. V. is, it is a version, and though as a version it is not a perversion, some verses therein are perverse. The translators have often given their own ideas and opinions, unwittingly perhaps, but sins of ignorance

are none the less sinful ; and in so saying we must not forget to condemn others who are expert to read *into*, and *then out of*, Scripture personal notions—"others," even ourselves. Hence the importance of spiritual study of the original—the preparatory labour will be labour, but will not be in vain. Enrolments for the South London class should not be made at the present time, and not "presently."—Introductory Free Lecture, Wednesday, May 11th, 8 p.m. (D.V.), Surrey Garden Memorial Hall, Penrose Street, Walworth, S.E.

The English Language.

Languages come *from* Babel ; and those who speak them often come *to* confusion. Believing that simple and grammatical phraseology is not unnecessary, we invite all students to attend, and attend to Mr. Rae's Lectures, Mondays in May (D.V.) 7 p.m. Our brother will give rules and remarks concerning speaking and spelling, pronunciation, and punctuation, parts of speech, and figures of speech, etc.

The B.T.C. Missionary Association.

Lectures (D.V.), Mondays in May, 7 p.m.—it becomes those who have ears to hear the Lord's words "go ye *into* all the world"—it becomes such to pray the Lord of the harvest that He may send forth labourers *into* His harvest. Then will they manifest continual interest in His work in other lands.

Ilford Conference.

On (Good) Friday, some of the students and friends spent a pleasant time around the Word, at Ilford Mission Hall, kindly lent by Mr. Mootz. Our brother, Mr. E. S. Taylor, proved an energetic organizer. We propose such Conferences every "holiday"—thus, will the name keep to its derivation ; thus, will the students be kept from "too much spare time."

PROGRAM—All arrangements—"If the Lord will."

CLASS.	7.45-8.	8-8.40.	8.40-9.15.	9.15-9.30.
Ad- vanced	Mon.	Romans.*	Bible Word Studies, † or Bible Difficulties.*	Principal's "Popular" Papers : Examination Preparation : Announcements, Pronouncements, and Denouncements.
	Fri.	Psalms. †	John.*	
Inter- mediate & Ele- ment'y	Mon.	Psalms. †	Mark.*	
	Fri.	Mark.*	Essays on Essentials. §	
*The Principal ; † The Hon. Sec. ; ‡ Rev. E. B. Samuel ; § Divers, but not divergent Lecturers.				
Notes.—Punctuality must be an actuality. All Students can see the Principal in his study, 7-7.40 (except 2nd and 27th, Committee Meetings) 9.30-9.50. An "early" Prayer Meeting is conducted by Mr. Brand, Fri., 7-7.30 Mon., 7-7.30, Course of Lectures on, and Lessons in English by Mr. Rae. THE STUDY ROOM is open for study (not for speech) Fri., 7-7.40, Mon., 9.30-9.55. Oral Examinations will be sometimes arranged in THE STUDENT-PREACHERS' ROOM. United Prayer Meetings led on 6th, by Mr. Blackman, 13th—Mr. T. Sibley, 20th—Mr. Rogers, 27th—Mr. Cook Sat., 6-7.15, Greek Testament Class, West Ham Tabernacle, Stratford. Open-air Testimony, 21st and 28th, 7.30-8.15.				

THE STUDENT OF SCRIPTURE :

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THE BIBLE TRAINING COLLEGE.

Edited by PERCY W. HEWARD.

Vol. i. No. 6. June, 1904. 1d.

EDITORIAL MEDITATIONS.

The Divine Parable of "the Steward of Unrighteousness."

First Part.

Spoken *to* disciples, but referring to Pharisees also, *cf.* double application of Luke xv., note verse 3. "A certain rich man," representing God (xv. 11) ; in xvi. 19, the Pharisee is seen usurping His place. Israel's leaders had a "stewardship," not a proprietorship (Romans iii. 2 ; Matt. xxi, 33, xxiii. 2 ; *cf.* Luke xiii. 6-9—*oikonomos*).* "Wasted"—even as the despised prodigal (xv. 13). "But he said *in himself* (3)—the Pharisee schemers—no sorrow for sin. "Taketh away, *cf.* xix. 24 ; Matt. xxi. 43. Verse 4, No "shame" for robbery. "They may receive me"—persons named *after*, mentioned thus as *well-known* friends, with whom, doubtless, he had wasted the goods, like the publican (xv. 13). Their houses, *cf.* xv. 15 (*oikous*) ; having been sent from *oikos*—*oikonomos*—of God). "Everyone"—ALL transgressors his friends—ALL *unite* to rob. "How much?"—the steward had kept *no* accounts of debts *to his lord* ; the Pharisee had not attended to the law's application. Verse 6, Sin leads to sin. Excusing of spiritual "debts" to gain favour, in spite of pretended jealousy for God's honour.

(To be continued D.V.)

Free Will.

Forgetting metaphysical speculation, let us practice spiritual introspection. What original good have we, and what good can we originate? Whence come our present good desires—from the new nature or the old? if from the former, how could the *first* of the series be formed by the latter? I believe in the terrible strength of free-will, *i.e.*, will free of God, *i.e.*, independence of God, *i.e.*, sin. Free will is, I presume, the mind of the flesh which is not *subject* to, *i.e.*, free from the law of God (Romans viii. 7). Seemingly the Apostle refers to it in Romans vi. 20, "when ye were the bond servants of sin, ye were free from righteousness." Free-will is evidently self-will, else is it not self-moved ; the synonym is suggestive. *Without controversy it is of necessity best exercised when Divine "restraints" are removed, when God "gives up" a man to himself.* Romans i. 18, 32. May wise men exercise judgment

* Scribes boasted of "sonship" and "stewardship"—Luke xv. and xvi. together refute their claims.

herein, for God has exercised judgment hereon. Permitting free-will, since it is in the sphere of works, to boast of all its merits and deeds, I would, by grace, humbly ascribe all *my* salvation to that everlasting love, which in everlasting covenant ordained to give me a new life whereby I believed and believe into, and on my Substitute and Suffering Surety, even the Lord Who said, "No one is able to come to Me unless the Father Who sent *Me* draw *him*."

SERMON BY POINTS
STUDENT REACHERS.

Edited by
CHAS. H. WELCH.

Text—ROMANS VI. 1-2.

What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that died to sin, live any longer therein?

I.

1.—A Momentous Question.

"Shall we abide in sin that grace may abound"? Many say that grace encourages continuance in iniquity. Rom. iii. 8 ; 2 Tim. ii. 19.

2.—A Short but Weighty Answer.

"God forbid"—"Let it not be so," the antithesis to "Amen." Let such a thought never enter the heart of the grace-called believer.

3.—A Conclusive Argument.

"How shall we who died to sin, live any longer therein"? The alive in sin are dead to Christ. The alive in Christ are legally dead to sin. When the believer may continue in sin, then can light dwell with darkness, and Christ have concord with Belial. The new man cannot sin (1 John iii. 9 ; v. 18). The old man cannot but sin (Rom. viii. 7) ; but the old man has been condemned and crucified with Christ.
LEONARD MARTIN.

II.

1.—From Sin Grace BOUGHT us. Acts xx. 28.

"The Church of God, which He hath purchased with His own blood."

2.—When we Were in Sin Grace SOUGHT us. Eph. ii. 13.

"Ye, who sometimes were afar off, are made nigh by the blood of Christ."

3.—"Shall we continue in Sin who died to Sin"? We cannot, since Grace has TAUGHT us. John vi. 45.

"They (the BOUGHT, SOUGHT ones) shall be all *taught* of God."

EDWIN S. TAYLOR,

III.

1.—The Question of the Antinomian.

(a) The nature thereof. It uses the strongest argument against sin as an "argument" for sin ; *cf.*, Rom. vii. 8.

(b) The tendency of the human heart—abuse of the Grace of God ; *cf.*, Jude 4.

(c) The inability of a mere reception of doctrine to change the life ; *cf.*, John iii. 3.

(a) The deceitfulness of sin—"that grace may abound" !

2.—The Answer of the Grace-Taught-Believer.

(a) The nature thereof (Rom. vi. 2-14). It uses the strongest "argument" for sin as an argument against sin.

(b) The tendency of the grace-taught heart—horror of sin. Rom. vi. 2, 9, 11 ; vii. 23, 24.

(c) The power of doctrine upon a prepared heart. "Know ye not?" Rom. vi. 4, 8, 11.

(a) The sanctification of Grace. "How . . . live . . . longer therein" ?

3.—The Test Applied.

The doctrine of the final, unconditional, perseverance of the saints ; does it give an increased desire for holier living, or an excuse for continuance in sin ?
CHARLES H. WELCH.

PROGRAM—Every arrangement—"If the Lord will."

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.

CLASS.	7-45-8.	8-8.40.	8.40-9.15.	9.15-9.30.		
Advanced } ----- } ----- }	Mon.	All Students unite in holy worship, prayer, and praise.	Romans.*	Bible Word Studies, † or Bible Difficulties.*	Principal's "Popular" Papers : Examination Animation : Data and Dates of coming College Events.	
	Fri.		Psalms. †			John.*
Intermediate & Elementary } ----- } ----- }	Mon.		Psalms. †			Mark.*
	Fri.		Mark.*			Essays on Essentials. §

*The Principal ; † The Hon. Sec. ; ‡ Rev. E. B. Samuel ; § Various, but not variable Lecturers.

Notes.—Punctuality must be an actuality ; it is sometimes evidence of spirituality. All Students can disturb the Principal in his study 7-7.40 (except 3rd and 24th, Committee Meetings.) 9.30-9.50. An "advance" Prayer Meeting is convened and conducted by Mr. A. A. Brand, Fri., 7-7.30 Mon., 7-7.30. Course of SCRIPTURAL MISSIONARY LECTURES by Rev. E. B. Samuel, Messrs. Brand, Grimwood, Welch. THE STUDY ROOM is open for study (not speech, etc.) Fri., 7-7.40, Mon., 9.30-9.55. Oral Examinations should be sometimes held in THE STUDENT-PREACHERS' STUDY. United Prayer Meetings led on 3rd by Mr. Cooper—10th Mr. Richmond—17th Mr. S. W. Smith—24th Mr. O. Gara. Sat., 6-7.45. Greek Testament Class, West Ham Tabernacle, Stratford. Open-air witness to the Gospel, 11th and 25th at The Grove, Stratford, 7.30-8.30.

Plans and Particulars of Preparation-Studies.

ADVANCED.

For 3rd (Fri.) *ƒ. ii.* 1-11. 3rd day—less than a week since—i. 19-28 (which day Sabbath?) Not yet (*cf.* vii. 6, 8, 30, viii. 20, xx. 17). Was made wine (S.w. I. 3, xvi. 20, Rev. xvi. 3, 4, not in Matt. xxvi. 28). Beginning MIRACLES (“Signs” acted parables, “evidences,” S.w. ii. 18, 23, iii. 2, iv. 48, 54, vi. 2, 14, 26, 30, etc.).

Mem. *P. lxiv.* Voicing of complaint, rejoicing at complete deliverance. Diverse Arrows (3, 7). Fear not (4), shall fear (9).

For 6th (Mon.) *R. vi.* 15-23. Then (οὖν S.w. vi. 1, 4, 12, 21, vii. 3, 7, etc.)—LOGIC. Under ὑπό with acc. iii. 9, vii. 17, I Cor. ix. 20, I Cor. x. 1, Gal. iii. 10, 22, 23, 25, iv. 2, 3, 4, 5, 21, v. 18, Jas. v. 12, I Pet. v. 6, see R. iii. 19, vii. 2). ANTITHESIS OF DEATH (16). ἐκ, εἰς. As, so Iniquity = Lawlessness (S.w. iv. 7, 2 Cor. vii. 14, Heb. i. 9.) ἐπί. No neutrality (22). Ye have (1) fruit, (2) holiness, (3) the end—yours now (I Pet. i. 9).

For 10th (Fri.) *ƒ. ii.* 12-25. In the temple—where? MESSIANIC PSALMS. Prove by several arguments that this incident caused much hatred. “What sign?” *cf.* quibble of vi. 30—signs just performed! Destroy (ye), I will. REMEMBERED (M. viii. 18, J. xiv. 26, Luke xxiv. 45). The Scripture (γραφή), the word (λόγος). Many believed . . . Jesus did not commit (S.w.), entrust Himself. τοῦ ἀνθρώπου.

Mem. *P. lxxv.* Iniquities prevailing, grace availing, enemies failing, earth regaling. MILLENARIANISM OF THE PSALMS.

For 13th (Mon.) *R. vii.* 1-6. Hath dominion (S.w. vi. 9, 14, xiv. 9.) Denial of death with Christ is Legalism (1). Double separation (ἀποθάνη, ἀπὸ τοῦ νομοῦ twice). εἰμί, γίνομαι (*cf.* vi. 5). διά, εἰς, ἐκ. Fruit—no life without fruit. διά, ἐν. Motions, passions (S.w. Gal. v. 24; *cf.* Rom. i. 26, Col. iii. 5, I Thess. iv. 5, πάθος) ἐνηργεῖτο, κατηγορήθημεν. “Now” with past tense (v. 9, 11, xi. 30, 31, xvi. 26, Col. i. 21, 26, I Pet. i. 12.) “In which we were held down,” contrast vi. 17, viii. 1. LETTER, SPIRIT.

For 17th (Fri.) *ƒ. iii.* 1-6. A man. Doing, teaching (2). “Except” (2), “except” (3). See kingdom: N. attracted by visible signs. “Can” (thrice: treble quibble 10). The Lord repeats and emphasizes (*cf.* M. x. 23, 24, J. vi. 51, 53, viii. 41, 44, 56, 58).

Mem. *P. lxxvi.* Afflictions and Inflictions. The Ways of God, and the Praise of His people.

For 20th (Mon.) *R. vii.* 7-13. Nay = But contrariwise (Eph. v. 13). Lust, covet, concupiscence (S.w.) Sin’s “work” (8, 13). γέγονε, γένηται. In me 17, 18, 21, 23, viii. 4, 9, 10.

For 24th (Fri.) *ƒ. iii.* 7-13. Further repetition. Knowest not whence it (or, He?) cometh: contrast N’s words (2). “Thou art the teacher,” contrast 2. Tenses (11). “Heavenly things,” the reasons for things happening on earth. And no one. ἀναβέβηκεν (ἀνοθεν, 3, 7).

Mem. *P. lxxvii. and Revise.* The Nations’ Salvation, Acclamation, and Adoration.

For 27th (Mon.) *R. vii.* 14-21. Am carnal, having been sold γνωσκω = θέλω (*cf.* foreknow), note emphasis on θέλω. σύμφημι *cf.* συνήδομαι (22), and compounds in viii. 16-18. Contrast ἀντι (23). Will do, say 16). Is present with (18, 21). FIND (18, 21).

INTERMEDIATE AND ELEMENTARY.

For 3rd (Fri.) *M. xi.* 27-33. “Again” An unholy fellowship, friendship, federation. “Who?”—we are the authorities! “But Jesus” “one word,” contrast 2 queries. Aptness of question. No thought of truth (31). “All were holding John,” yet . . . ! ὄντως, ἦν. “We know not; I say not.”

For 6th (Mon.) *M. xii.* 1-12. Read Matt. xxi. 28-32. Again, again. No fruit (Luke xiii. 6-10). ἀτιμάω. Therefore (6). Turn and reverence. “May be ours” (J. xi. 48). Feared.

Mem. *P. lvi.* The enemies’ spite and might, David’s fears and tears, the Lord’s victory and glory.

For 10th (Fri.) *M. xii.* 13-27. They went away: and they send away to Him. Regard not (contrast themselves xi. 32, xii. 12). “Is there authority?”—we grant Thy authority (xi. 28)! εἰδός, ἴδω. Compelled to confess irksome subjugation (16). “Therefore in the rising, when they rise”—Irony. More than answer (26). How does Ex. iii. 6 apply?

For 13th (Mon.) *M. xii.* 28-37. “And.” With = out of. ὄλης, ἄλοκ, ἐπ’ ἀληθείας. The Kingdom of God. In the Holy Spirit (*cf.* 2 Sam. xxiii. 2, Heb. iii. 7). Whence?

Mem. *P. lvii.* The enemy deceiving, God relieving, and receiving Psalmist’s psalms; Or, enmity, calamity, amity, equanimity.

For 17th (Fri.) *M. xii.* 38-44. WARNING IS PART OF TEACHING doctrine). Feasts. Devour: Robbery and Gluttony. Many, many. Widows, widow (42). 44—contrast ruler—God looks at giving rather than gift; at giving up rather than giving.

For 20th (Mon.) *M. xiii.* 1-8. Forgetfulness and Pride (1); What else? Christ brings spiritual instruction into every reply. PRIVATELY. “When,” “what”—“but Jesus said . . . Take heed” (S.w. iv. 24, viii. 15, xii. 38, xiii. 9, 33; lit: “see” reference to “signs”). Many, many. The end, beginnings.

Mem. *P. lviii.* Liars and lions—God revenging and rewarding—N.B.—Hearts, hands, voices, ears, etc.—evil.

For 24th (Fri.) *M. xiii.* 9-13. But (9). Jew and Gentile opposition (1) for My sake (13, J. xv. 18-21); (2) with a view to testimony (Human and Divine reasons). Illustrate 11 from Acts: do not generalize promise.

For 27th (Mon.) *M. xiii.* 14-27. “The abomination of the desolation.” (19) yet future, for final tribulation shall be worst (Jer. xxx. 17). “The elect whom He elected” (*cf.* 22, 27). Four things (24, 25). THEY see. A scattered people (27).

Mem. *P. lix.* 1-8. The foe rising and devising evil, the LORD arising and Divinely deriding.

Explanation of types, etc: CAPITALS indicate request for comprehensive notes. Heavy type suggest “be not sans peur, since questions are purposed.” Italics are emphatic. J = John; M = Mark; P = Psalms; R = Romans; K.w. = Key-word; S.w. = Same word; Mem. = Memorize; O.T. = Old Testament; N.T. = New Testament; Lit. = Literally.

A Summary of Romans in Verse.

I.

Paul greets the God-loved saints in Rome :
He must the Gospel tell ;
Therein is righteousness revealed,
And wrath on sin as well.

II.

The man that sins dare not judge sin ;
God's judgment must be true,
And He demands reality
In Gentile and in Jew.

III.

Both Jew and Gentile, all have sinned,
Yet justly can our God
Now freely justify by Grace,
Through faith in Jesus' Blood.

IV.

Abraham staggered not through doubt,
He knew God promised true,
His faith was unto Righteousness—
This Faith is your Faith too.

V.

And being justified, by Faith
With God we now have Peace ;
By Faith we are accepted too,
Our Praise shall never cease.

Behold the wondrous Love of God
To strengthless sinners given.
His enemies—for us Christ died,
And we shall enter heaven.

By Adam's sin death came to all—
The punishment of guilt ;
But God's free Grace did more abound
When Christ His Own Blood spilt.

VI.

Since justified, we'll not serve sin,
For death has set us free ;
We died with Christ, we live with Him,
Our life to God shall be.

We are no longer slaves to sin,
We're bought by Christ the Lord,
So gladly yield ourselves to Him,
And will obey His Word.

VII.

The law held o'er us husband's sway,
The fruit was only sin ;
But we were to the law made dead,
And now to Christ we're kin.

We're married to the Risen One,
Our lives His rightful claim,
Him now to serve, His Will to do,
Be this our new-life aim.

I love the holy law of God,
Yet things I hate of do,
But Christ this mortal frame shall make
Like His Own Body too.

VIII.

No condemnation now is ours,
In Christ we are set free,
And in His Holy Spirit walk
In blessed liberty.

Led by the Spirit—we're God's sons
And though we suffer here
All things together work for good,
And Christ shall soon appear.

Whom He foreknew, He set apart,
Like His Own Son to be.
We heard His call, are justified,
And shall His glory see.

Who can lay ought 'gainst God's elect ?
'Tis God Who justified,
And who can separate us from
The One Who for us died ?

IX.

Paul longs his brethren in the flesh
Might in the Lord rejoice ;
He tells of God's electing Love—
His holy, perfect Choice.

X.

Paul prays that Israel may be saved,
For God they have a zeal,
But knowing not His righteousness,
To their good works appeal.

The same Lord, over Jew and Greek,
Saves all who to Him come ;
Oh, for the God-sent messengers
To bring His people home.

XI.

If God broke Israel's branches off
To graft the Gentile in ;
You stand by faith, then humbly pray
" Keep me from pride and sin."

All-wise almighty, holy God,
None can do aught but Thee,
Of, through, and to Whom all things are,
Now, and shall ever be.

XII.

A chapter full of wondrous words,
On service, prayer, and praise ;
Be earnest, humble, cheerful, kind,
Through all your brief life's days.

XIII.

Obeys the powers ordained of God,
Render to all their due ;
And loving God, and serving Him,
You'll love your neighbour too.

XIV.

The strong should not despise the weak,
But owning Christ as Lord,
Let each his brethren seek to help
According to God's Word.

XV.

Jesus our Lord pleased not Himself,
Reproaches He did bear ;
Then let us His example heed,
Our brethren's weakness share.

Paul longs to see his friends in Rome,
And asks the saints to pray
That God, if so shall be His Will,
May speed him on his way.

XVI.

Paul sends kind words from self and friends
To all the saints in Rome,
And hopes that soon he may them see,
And make with them a home.
And now to God, the only wise,
The everlasting God,
Be Praise and Glory evermore,
Through Jesus Christ our Lord.

J. REEVES HEWARD.

Worthy Words, Freightened Phrases, and Sententious Sentences.

"Do all to the Glory of God."

Those who delight in the Word will have light on the Word : those who find pleasure therein will not be blind to treasure therein. To tone down sin will not atone for it, to extenuate it will not exterminate it, to mend in future, even if naturally possible, would not be passable instead of amends for the past—the law must be honoured by its fulfilment (Romans x. 4).

Fallen man is ever falling.

Amity with the world is enmity with God ; all who make truce with sin forsake truth.

Students who are froward will not go forward, those who are untoward will not press toward the mark.

Hearers are often generous with general exhortations : they pass them by or pass them on.

Let not praise be wanting for wanted grace.

Wandering from the Lord inclines to, or rather includes, squandering of His gifts : those who go away from Him throw away His blessings.

Beware of self-content and of contention with the Lord, of self-satisfaction and of defection from Him.

Self-relying Christians are not self-denying.

Saints full of faith are faithful ; trusting the Lord they are trusty ; honouring him they are honourable.

The Lord will not ratify the labour of such as gratify men, He will not approve those who seek to move and improve fallen nature.

Think more of the war thou dost wage than thy wages, of the charge thou hast received than thy charges.

To obtain the reward abstain from all that will displease the Lord. A lively preacher is not always a living preacher, a showy evangelist may not show truth, a charming manner is often harming, gaiety is no proof of piety.

Beware of reveries and "revelations," "visions" lead to revision of Scripture, "conceits" to conceit.

Combine and entwine exposition and admonition, explanation and exhortation, explication and application.

The Gospel is aged, but not damaged or ravaged by time—let it be venerated not renovated.

Choose words of wisdom, use not wisdom of words, affect not learning to be affective, make not pretension to eloquence and elegance to take attention.

Those who announce the Saviour should renounce as well as denounce the sin for which He died, those who deliver the truth should live therein, those who declare wrath against sin should not spare themselves, those who discourse on grace should not follow an evil course,

College Notanda and "Propaganda."

Open-Air Witness. Those who by grace have claimed Gospel blessings should acclaim their Author in true thanksgiving, and proclaim Him to others. If Christ has not been confessed by any believer, the sin of *denial* should be confessed. There are many opportunities for testimony. Some fear to take them, lest they mistake them; thus committing one sin to omit another. The Holy Spirit gave the word "Be instant in season, out of season," and any who fulfil His orders will not be out of order. Open-air preaching is *one* primitive method of setting forth the Gospel of Grace. Will all Stratford students, knowing this, unite with representatives of the Greek Class on Saturdays? We shall be glad to have a list of Open-Air Meetings in all parts of London aided by our brethren.

The Student-Preachers' Association. Mr. Rae (whose English lectures, proving long, and much longed for, will be resumed in July, D.V.) is organizing the S.P.A. May it be a healthy organization! Preachers' Conferences (unique by reason of many references to Scripture) are, we believe, intended—may they be well attended. "Advanced" brethren will be wise to prepare for entry, by asking for the few necessary Examination Papers—the usual College Passport. Secretaries of churches are reminded that "College" men—rather, *Bible-trained* College men—seek to imitate model and not modern preachers—their desire is the Glory of God by spiritual regeneration rather than social amelioration—they wish to illustrate Scripture rather than appear illustrious—to praise the Gospel rather than raise their reputation—to declare the Word rather than declare "their work."

The Greek Testament. Again we urge—for the need is urgent—**PRAYERFUL STUDY OF THE ORIGINAL SCRIPTURES.** To fix a valuable version—in whole or part—on a *level* with Inspired Scripture is to mix the work of God and man. Translating involves dilating and diluting. The perfection of the Original must be reduced, for it cannot be reproduced, any more than a saint can completely copy the holiness of his Lord (apply principle of 1 Cor. xi. 1). Therefore, we exhort all students to learn the Greek and Hebrew languages—one at a time—that they may behold and hold the Word of God *in its fulness*, that they may understand and stand for the whole doctrine of Scripture. To those who have taken previous advice, we remark—Be particular about particles and articles—Propositions depend on prepositions—all constructions and the structure of sentences are full of instruction—the order of words is ordained.

Important Addresses. Percy W. Heward (Principal), 14, Pier Head, Wapping, E. Charles H. Welch (Organizing Sec.), temporary offices, 14, Pier Head. R. G. Wright, (Financial Sec.), 44, Leytonstone Road, Stratford. [All students *and friends* should heartily use our new "Receipt Books"—Sixty rd. receipts. Will not 12 friends give a regular weekly subscription of 1d. ?]

THE STUDENT OF SCRIPTURE :

or, **MONTHLY NOTES**
and **NOTICES**
of

Edited by PERCY W. HEWARD.

Vol. i. No. 7. July, 1904. 1d.

THE BIBLE TRAINING COLLEGE.

EDITORIAL MEDITATIONS.

The Divine Parable of "the Steward of Unrighteousness."

Second Part.

"Quickly" (6)—Fear: see Rev. xii. 12. In spiritual application—the Pharisee *suggests* sins (*cf.* Mark vii. 11-12), ventures to forgive sins (Christ's reply to Mark ii. 7). Two debtors specified, of *different* kinds (Gk.)—"indulgences" to (1) Pharisees and (2) Publicans (so *two* in xv. 11-32, xvi. 19-31, xviii. 10). Debtors told to make up their own bill! "The Lord (or lord?) praised the steward of unrighteousness"—how many pause here—"because 'wisely' he did." If xv. 7 be Divine sarcasm and "wisely" ironical (*cf.* "wise" as the serpents, Matt. x. 16: contrast Luke xii. 42), why not the word "praised" also? "Because the sons of this age"—what a rebuke to the Pharisees, who thought themselves sons of *God* (preceding parable) and sons of *Abraham* (succeeding parable*)—*cf.* reproof to the Sadducees, who denied the next life, in xx. 34. "Are 'wiser' than the sons of the light"—a further denunciation—the Pharisees darkness (*cf.* words in xi. 35 to the rulers, xxii. 53, John iii. 19 to Nicodemus, a Pharisee)—note further the Lord's people are *definitely* distinguished; and are not of this age.† "With a view to their generation." The Pharisees looked after the present life as would be expected from "the men of this generation" (vii. 31, xi. 29-32, the word also occurs in ix. 41, xi. 50-51, xvii. 25, xxi. 32, wherein the self-righteous scribes are pre-eminently considered). How remarkable are these titles illustrated in the *next* parable.

(To be continued, if the Lord will.)

The fears and tears of the feeblest saint, the sneers and jeers of the ribald world cannot change or re-arrange the Divine purposes.

Preachers should not retract to attract, withdraw truth to draw men, broaden doctrine to widen interest, desist from "controversial theology" when men resist.

* Thus in *xv.* the claim of *righteousness* is verbally acknowledged: *here* the mask is torn away from the steward of the unrighteousness.

† So in *9 αἰωνίου σκηνάς*. Note contrast εἰς (8-9)—the two goals.

SERMON BY STUDENT POINTS REACHERS.

Edited by
CHAS. H. WELCH.

Text—The WORD.—John i. 1.

I.—WAS in the beginning.

"He is before all things, and by Him all things consist."
Col. i. 17.

"Before Abraham became, I AM." John viii. 58.

II.—WAS with God.

"Through *Whom* also He made the worlds." Heb. i. 2.

"And God said let *Us* (the Trinity) make man in our own image, etc." Gen. i. 26.

"For Thou lovedst Me before the foundation of the world."
John xvii. 24.

"The glory which I had with Thee before the world was."
John xvii. 5.

III.—WAS God.

Very God, begotten not created. Not the best of God's creation, but God from eternity Who became man. God manifest in the flesh. 1 Tim. iii. 16.

"His name shall be called . . . The Mighty God
Isa. ix. 6.

This is the *True God* and Eternal Life. 1 John v. 20.

LEONARD MARTIN.

Text—JOHN vi. 37.

"All that the Father giveth Me, to Me shall have come, and him that cometh to Me I shall in nowise cast out."

I.—The Trinity in Salvation.

The Father gives	} The Elect People—the Church.
The Son receives	
The Spirit preserves	

II.—The Nature of Salvation. (From the Divine Standpoint.*)

Eternal election by God the Father. xvii. 6.

Particular Redemption by God the Son. x. 11, 15, cf. 26.

Effectual Calling and Final Preservation by God the Spirit
xvii. 9-11, x. 28.†

* The parallelism of the text suggests this two-fold thought.

† All quotations designedly chosen from the Gospel most misused by Arminians.

III.—The Assurance of Salvation. (The Believer's Standpoint.*)

The Immutability—the Father's Oath. Heb. vi. 17, 18.

The Blood—the Son's Sacrifice. Heb. xiii. 20, x. 14, ix. 14.

The Seal—the Spirit's Witness. 2 Cor. i. 22, Eph. i. 13.

N.B.—Advocates of the "gospel" of "Free-Will and Duty-Faith Salvation" mutilate and misinterpret this text.

(a) *All that* . . . *πᾶν*, a complex whole, the church viewed as one. See John xvii. 11, 22, 23.

(b) *Him*—all believers are individually precious to the Lord, cf. Rom. viii. 1, 2, "them"—legal identification, "me—calling and regeneration; see also John vi. 39-40. *Divine Sequence*.

(c) Two words used for "come," *ἦξει* and *ἐρχόμενον*, suggest (1) certainty of "reaching," (2) absence of forcing (Psa. cx. 3).

(d) Further passages relating to the Trinity in Salvation—
John xiv. 26, 1 Cor. xii. 3-6, Eph. ii. 18, 1 Thess. i. 3-5, 2 Thess. ii. 13-14, 1 Tim. ii. 5, Tit. iii. 4-6, 1 Pet. i. 2, 21, 22; iii. 18.

"The Word is Truth."

Men boast of knowledge, proud and
vain,

And supernatural skill they feign,

Many disciples can they gain—

But still "Thy Word is Truth."

They "think" their wisdom is profound,
And their "strange god" is often
crowned,

Their sneers against Thy Word
abound—

But still "Thy Word is Truth."

They would Thy righteousness decide,
Thy right as God they have denied,
On wisdom of this world relied—

But still "Thy Word is Truth."

They never fear to "criticize,"
New "Scriptures" they could well
devise,

Against Thy Word they boldly rise—

But still "Thy Word is Truth."

Their lying may be often shown,
But every error they condone,
Or will not to that error own—

But still "Thy Word is Truth."

They have success in this *their* day—
Lord shall Thy judgment yet delay?

Wilt Thou not now Thy power
display,

And prove "Thy Word is
Truth."

"The Gospel of the Grace of God."

ACTS xx. 24.

The Gospel of the Grace of God,
The Gospel of the Saviour's Blood,
The Gospel of Atonement made
By Him on Whom our sins were laid.

The Gospel of redeeming Grace,
Where human merit hath no place,
The Gospel of Christ's work alone
Where free-will's boasting is unknown.

The Gospel of the One Who died,
The righteous law Who satisfied;
The Gospel of a grace so free,
It welcomes *sinners* graciously.

The Gospel of Christ's work complete,
Let none with Him through pride
compete;

The Gospel wherein all is *done*,
For men have works and merits none.

The Gospel of eternal love,
Which all elect of God shall prove;
The Gospel which can never fail,
However earth or hell assail.

This is the Gospel that we preach,
The Gospel which we love to teach;
The Gospel of God's grace to man,
According to His sovereign plan.

Plans and Particulars of Preparation-Studies.

ADVANCED.

For 1st (Fri.) *J. iii. 14-21.* In (13, 14). **And** as M. Lifted (S.w. Matt. xi. 23, xxiii. 12, J. viii. 28, xii. 32, 34). **FOR** (16, 17, 19, 20). **Tenses** (18, 21). *ἔτι* (18, 19). *The Light.* Men (ii. 25, iii. 1.) God's love (16), man's (19): Christ's coming (19), man's (20). **Doeth the truth** (1 J. i. 6). In God.

Mem. P. lxxviii. The foes scattered, their force shattered—God's exaltation, Israel's exaltation. SHOSHANNIM.

For 4th (Mon.) *R. vii. 22, viii. 2.* Another kind of law. Conative present. *My mind, the sin* (see 24). Man, God. Fut. tense. From out *ἔνομα* with *ἀπό* and *ἐκ*. **This death**, Gk. No! Condemnation only under law of sin and death.

For 8th (Fri.) *J. iii. 22-36.* 24 see Matt. iv. 12. Purifying (Heb. ix. 13). **Inferences from 26.** Bridegroom; remember where first miracle, and M. ii. 18, 19. Hé that is of the earth: Who? None receiveth, he that receiveth (32, 33, vi. 44, 65, R. iii. 11, Isa. lv. 6, Matt. xi. 25-30). **FOR** (34), Trinity (34). Love, give. **Life, eternal life.**

Mem. P. xlix. Indignities and indignation; or men deriding, Jehovah hiding his face, Christ confiding, Israel residing in their land. *Many N.T. references:* N.B., twofold use of 23.

For 11th (Mon.) *R. viii. 3-11.* Through (3, vii. 25) *κατέκρινε, δικαίωμα.* Those who *are* do *mind.* The flesh has a *mind*, which is (a) death (b) enmity. *ὑπο.* How many negatives? **In** (9). Because of whose righteousness (10, see iv. 25)? **Tenses** (11). Two bodies (a) dead (b) mortal (*cf.* vi. 6, 12). *διά* (10, 11).

For 15th (Fri.) *J. v. 1-12.* (a) Made (b) baptised. **Needs, therefore, therefore.** Sixth hour, hottest part of day. An unlikely convert (9). Who (a Jew) whence (iii. 8, vi. 5, vii. 14)?

Mem. P. lxx. and Revise. The wicked ashamed, the Lord proclaimed. Two seeking and sayings.

For 18th (Mon.) *R. viii. 12-19.* Promise (11), then Exhortation "therefore" (12). 13, Matt. vii. 20. **For.** Again (Gal. iv. 9, v. 1). Not received, *into:* received, *in* whom we cry. Trinity, 16, 17. *μέν, δέ* (17). *R., into* us (i. 17). **For** (18).

For 22nd (Fri.) *J. iv. 13-27.* Become (14). **Hither (twice 15, 16).** Well said (M. vii. 6, xii. 32). **PROPHET.** Must (20, 24, Gk.) The Salvation. **Spirit and truth.** I know (reply to 22). Upon this—Time appointed.

Mem. P. lxxi. The Psalmist cast down, not cast off.

For 25th (Mon.) *R. viii. 20-27.* From, into. Freedom of the glory. **Tenses (20-22).** Have (23). In hope (24, see 20). Have *διά* (25) Groanings (groan 23, see 16).

For 29th (Fri.) *J. iv. 28-42.* Inferences from 33. Others, 38—Who? Testified. **THE WORLD, i.e., A SAVIOUR BEYOND JUDAISM** (iii. 16, vi. 33, xvi. 8, Matt. xiii.).

Mem. P. lxxii. "The Son of God, the King of Israel." Blessings to, and praise from, the needy and the nations.

INTERMEDIATE AND ELEMENTARY.

For 1st (Fri.) *M. xiii. 28-37.* Contrast with xi. 12-14, 20, 21. Doors (*cf.* 34). *γινέσθαι, γένηται.* Knoweth (1 Cor. ii. 2). **For** (33). Each (Matt. xxv. 15, Eph. iv. 7, 15). Authority, Work, Watching, Praying.

For 4th (Mon.) *M. xiv. 1-11.* See Matt. xxvi. 1, 2. **EVENTS OF PASSOVER WEEK.** *πιστικῆς.* Inferences from 4 with J. xii. 4. "ME, MY." *This gospel.* And (10). Were glad, *i.e.,* lost fear of L. xxii. 2—N.B. R. i. 32—Pitiless, P. xxii. 7, lxix. 12—see 1 Cor. xiii. 6. Seeking how (i. 11, 55).

Mem. P. lix. 9-17. God a Shield, Strength, Defence, Mercy. Men lying, defying, and flying.

For 8th (Fri.) *M. xiv. 12-25.* Inferences from question. **A man bearing.** 21—God's counsel, man's sin. Was Judas present at the supper? The New (ii. 21, 22, Heb. viii. 8, 13, ix. 15) Covenant. All (23), many (24). *τό* thrice. Consider 25 a word of (a) consolation (b) controversy.

For 11th (Mon.) *M. xiv. 26-42.* All (26, 23, 31). **THREE PROPHECIES** (28). Peter taken and tested (33, 37). Into temptation (54). Instruction amid exceeding sorrow (38, 41). The sinners, *i.e.,* the Pharisees, see ii. 16, viii. 38, L. xv. 2, xix. 7, xxiv. 7, J. ix. 41.

Mem. P. lx. God's displeasure known, His covenant grace shown, His foes overthrown—or the earth shaken, His people no longer forsaken. the strongholds of evil taken.

For 15th (Fri.) *M. xiv. 43-52.* A multitude: fear. But (44). Kiss, *φιλέω*=to love: see L. xxii. 48. Robber (S.w. xv. 27, J. xviii. 40). 49, xii. 37, L. xix. 47, 48. Lay hold (51)—fear.

For 18th (Mon.) *M. xiv. 53-72.* All (53, 64), the whole of the Sanhedrim (55, xv. 1). From 58 show (a) Christ had said such words more than once, (b) lying witness. No truth, yet 60. "I *am* and ye *shall see.*" The Pharisees began the insult (65). **Began** (69, 71).

Mem. P. lxi. Jehovah attending, sending help, defending—David depending, praise ascending.

For 22nd (Fri.) *M. xv. 1-15.* 2—Why change of question, xiv. 61? **Barabbas: Son of Father.** DEDUCTIONS FROM 8. Man's will (9, 12). Envy (xi. 28, J. xi. 47, 48, *φθόνος* leads to *φόνος* R. i. 29, Gal. v. 21—see 1 J. iii. 12). **Again** (13). Delivered = betrayed.

For 25th (Mon.) *M. xv. 16-32.* "And" 10 times 5 verses. "He received not"—**Reasons.** Pilate's spite against Pharisees (26). **Reckoned.** THE PROPHECY SCORNFULLY REPEATED, WAS BEING FILLED (29). Scribes. 32—**Order of Words.**

Mem. P. lxvii. The enemies consultation, the Psalmist's consolation.

For 29th (Fri.) *M. xv. 33-47.* Darkness (L. xxii. 53, P. lxix. 17). Prove 35 to be mockery. See (36). The veil (Heb. x. 20). **THE FAITH OF CENTURIONS.** The centurion (44, 45). **DEMONSTRATE JOSEPH'S FAITHLESSNESS AND FEARFULNESS: YET! Tombs.**

Explanation of types, etc.: CAPITALS indicate request for comprehensive notes. **How type** suggest "be not *sans peur*, since questions are purposed." *Italics* are emphatic. J = John; M = Mark; P = Psalms; R = Romans; K.w. = Key-word; S.w. = Same word; Mem. = Memorize; O.T. = Old Testament; N.T. = New Testament; Lit. = Literally.

Tried Maxims and Trite Axioms.

It is well to rest on Scripture rather than "rapture"; to excite is not to give insight into the word; apparitions are no substitute for Divine operations; ecstasy may lead to apostasy.

The Lord will finish His work in all His people: He shall not diminish their number—all who have been elected shall be collected into the one body, or, to change the figure, erected into the one house.

Jehovah did not choose His church in vain, He did not bruise Christ for them in vain, He will not lose them. Did He make them for Himself and take them to Himself but to forsake them? Did He receive them but to leave and deceive them? Though they be bereft of earthly blessings, they shall not not be left by their covenant God.

The believer's standing does not depend on his understanding; covenant sureties and securities do not vary with his assurances; apprehensions cannot prevent the salvation of any apprehended by Christ Jesus: feelings will not hinder God's fulfilling of His Word.

No Christian shall fall away—albeit such may fall in the way—the redeemed may be cast down, not cast out—tossed, but not lost.

The people of God may be surrounded by foes, but not surrendered to them, they may be opposed, not deposed—men may threaten and set themselves against the church, God will not forget or let His plan fail.

Though none of Christ's shall be lost, some shall lose the reward.

Avaunt, vaunting: thou art vain in vain!

Those who appreciate and appropriate the promises find them precious and appropriate.

Feigning spirituality is profaning it.

Divine work is not merely planned, it is planted, and it shall not be supplanted.

None can gain or bargain for heaven; human buying, or trying or crying will not obtain salvation; if any could win law's prize he would be entitled to praise himself; none by nature merit or inherit eternal life; there is no human right or righteousness available, it is all of grace, and not of race or place.

Those who varnish humanity, tarnish Gospel divinity.

Our serving of the Lord is not *deserving* of payment.

Morality is not Scripturality—the servant of Christ should reprove rather than improve the world.

Ministerial versatility is with some considered more important than utility, and a sense of ability rather than of responsibility.

Students who fully and faithfully respond to their homework will not fearfully and fretfully despond in their examination.

Those who study the Word will be steady workers: those who live therein will live thereby.

"Sparing" Christians will be spiritually "spare"; meanness is not a means of grace; liberality is evidence of reality, giving is a sign of living.

College Notanda and "Propaganda."

The Bible Training
Colportage
Association.

Colportage service "unto the Lord" is not now despised or unadvised—albeit the opposition of man would not change our position. Nevertheless, it is well that many saints should manifest "fellowship" in such Christian work. Novels will not emanate from, nor be disseminated by the B.T.C.A. We cannot afford to push popular literature. Sermons by leading divines—manifestations of fallen humanity rather than manifestos of "Pauline Divinity"—will not receive our support. Magazines of man's imaginations will not be "taken up" but contrariwise put down. Our holy vocation will not permit of their advocacy: the promises to the Lord's faithful people warn against all compromises: we would not disgrace the doctrine of grace. Further particulars from Leonard Martin, The Elms, Ilford.

The Work of one
of the Brethren.

Lest any should complain of paucity of time, and impossibility of accomplishing all the required studies we call attention to the extra, not extraneous, College work of the Secretary of the Student Preacher's Association. We believe he is energetic, because graciously energized. By the way, it is hoped all "Advanced" Students will qualify for the S.P.A. The entrance examination is a "nominal" necessity—an elementary preliminary—there are only three papers, two or three hours each. To the first Conference every member may (or must?) bring one friend. But our brother, Mr. Rae, is not restrained and restricted to the organisation of this flourishing and encouraging "organism." His Monday lectures on English will be resumed (D.V.) this month. May the study of language not languish, and may the "lessoning" not be lessening the attendance. Alas that admonishing should ever suggest diminishing. Expositors need not be orators, but errors—numerous and humorous—are not edifying. A man of letters need not be a "letter" preacher: he may be a *better* preacher—further, an illiterate sermonizer is not of necessity spiritual—*γράφμα* and *πνεῦμα* are not thus opposed.

News and
Needs.

Thanks be unto God for His grace in providing us with suitable central city offices. Now we desire to use them fully, that His Name may be glorified therein and thereby. We expect some of our students will desire to visit 68, FLEET STREET, and if they can arrange to be there on Thursday at 1 p.m. or Tuesday at 5.30 p.m. they will find a few of the Lord's people waiting before and for Him. Suggestions as to extensions will be welcome. Arrangements for the answering of examinations thereat will (D.V.) be made. And now as to our needs—are they beyond the "deeds" to which the Lord seems to have called the B.T.C.? By no means. A testimony of this nature is a necessity, in days of "Higher" criticism and Hyde Park witticism *against* the Word of

Truth ; in times of apostasy from the apostolic faith. The collecting forms and penny-per-week books should be circulated widely and wisely—unto the glory of Him Whose glory is the only worthy goal of service.

The Faithful Witness of the Baptist Martyrs. A Lecture by Mr. S. Banks, on Monday, the 11th, at 7.15 p.m. (D.V.); tickets free. Syllabus—
1. What is intended by the words "Baptist Martyr." 2. Christian Martyrs generally and B. Ms. in particular. 3. Martyrdoms (a) by Jews (b) under Pagan Rome (c) under the Roman hierarchy (d) by the Reformed Churches (e) in this country. 4. The conclusion of the whole matter as it should affect present-day Christians.

Personalia. Our brother, R. G. Wright, has, through business, left for Liverpool, but we are not bereft of his interest. Mr. E. S. Taylor has kindly consented to occupy his office. All communications should be sent to 68, Fleet Street—letters to the Principal should be marked "Private."

"Not unto us, O Lord, not unto us, but unto Thy Name give glory."

PROGRAM—Every arrangement—"If the Lord will."

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.

CLASS.	7.45-8.	8-8.40.	8.40-9.15.	9.15-9.30.
Ad- vanced	} Mon. } Fri. All Students unite in holy worship, prayer, and praise.	Romans.*	Bible Word Studies, † or Bible Difficulties.*	} Principal's "Popular" Papers : Examination Corrections and Directions : College Plans—Dates and Mandates.
		Psalms. †	John.*	
Inter- mediate & Ele- ment'y	} Mon. } Fri.	Psalms. †	Mark.*	
		Mark.*	Essays on Essentials. §	
*The Principal; † The Hon. Sec.; ‡ Rev. E. B. Samuel; § Various, but not variable Lecturers.				
<p><i>Noks.</i>—Punctuality must be an actuality : it may be evidence of spirituality and reality of interest. All Students <i>in turn</i>, can see the Principal 7-7.40 or 9.30-9.50 (except when Committee Meetings). An "advance" preparatory, unconventional PRAYER MEETING is convened and conducted by Mr. A. A. Brand, Fri., 7-7.30: except 1st (whereon Student-Preachers' FIRST Conference). Mon., 7-7.40. LECTURES ON ENGLISH—Etymology, Enunciation, Eloquence—by Mr. J. Rae—except 11th (special Lecture regarding "The Faithful Witness of the Baptist Martyrs" by Mr. Samuel Banks). STUDY-ROOM open for study (not speech), Mon., Fri., 7-7.40. Oral Examinations are hereby appointed, and it is hoped Student-Preachers will make appointments to see all Intermediate Students during July—Reports important. United Prayer Meetings led on 1st by Mr. Rae—8th Mr. West—15th Mr. King—22nd Mr. Broadbent—29th Mr. Wookey. Sat., 6-7.15—Greek Testament Class, West Ham Tabernacle, Stratford—succeeded by Open-air Testimony to the Gospel of Grace, at The Grove, Stratford, 7.30-8.15.</p>				

THE STUDENT OF SCRIPTURE :

or, MONTHLY NOTES

and NOTICES

of

THE BIBLE TRAINING COLLEGE.

Edited by PERCY W. HEWARD.

Vol. i. No. 8. Aug., 1904. 1d.

EDITORIAL MEDITATIONS.

The Divine Parable of "the Steward of Unrighteousness."

Third Part.

The Lord gave to repentant publicans and sinners the titles and privileges Pharisees claimed (L. vii. 29, xiii. 16, xv. 6-24, xvi. 23, xviii. 14. and xix. 9), and to Pharisees the titles and positions they offered publicans, sinners, Gentiles (L. vi. 32, vii. 31, viii. 12, xi. 39, xiii. 28, xvi. 23, xviii. 6—contrast "unjust" 13—xxiv. 7, with M. xiv. 41, 43, 53). He put all men on the same basis by nature—the lawyers were no better than the lawless, Nicodemus was "flesh" spiritually even as others (J. iii. 6, see L. vi., 39). L. xvi. 8—application. "And I"—therefore *lord*, not *Lord* (7)—"I" emphatic (cf. xi. 9). "Say to you," disciples (1), distinct from Pharisees, the children of this age. "Make for yourselves* friends out of the mammon of unrighteousness." "Make," ποιέω (3, 4, 8, 9)—Ye are to "do prudently" as to the future. "Friends"—see xiv. 12-14—Christ called the Friend of sinners (vii. 34)—contrast the worldly robber-friends of the Pharisees (4, 6, 7, xix. 46, J. xviii. 40)—in xv. 29. the "elder son's" friends are not God's friends—note context emphasis on friendships of heaven (xv. 6, 9, 10, xvi. 23). "Out of the mammon" *i.e.* by use of, by giving away (xviii. 22), that which the unrighteous steward used unrighteously—The Lord condemns wealth, always cause of sin and worldliness † (vi. 24). The Pharisees were spiritually indulgent rather than generous with material money. Verse 12 keenly rebukes them on their *own* principle of stewardship. Contrast action in verses 6, 7, and 21.

N.B.—The Pharisee lives for the present, the Christian for the future, the present is present is preparatory. Faithfulness to God is the wisest course for *personal* blessing. Mammon and God (13), men and God (15), the earthly and the heavenly CONTRASTED.

(To be continued, if the Lord will.)

* εαυτοῖς—εαυτῶν (8).

† See 1 Tim. vi. 17-19 Greek αἰών, νῦν, μέλλον.

Essays in Essence,

or Faithful Phrases and Fragments.

Service is *of* and *unto* the Lord: the work is first His, *then* thine; reverse of order means reverse.

Defend truth, though it offend men: engage in the good fight, though men be enraged: be faithful, though men be wrathful.

Those who please may increase their hearers, but not the Lord's hearers (John v. 25): and "audiences" shall not count in the Divine audit (1 Cor. iii. 13). To please the world is to ease its conscience—men are diseased and need to be dis-eased.

Fluency and affluency are fashionable essentials, but not spiritual necessities for influence: power to obtain the many and the money is not always of God.

The pastor should not think of status and statistics, but rather of the Divine statutes.

Those who bow before God will not be cowed before men, those who seek Divine fitness will not be weak in witness, those who hear His voice will not fear His foes.

All who attend to truth will contend for it.

The new nature detects and detests sin: it cannot contract or have contact with it.

The *flesh* must be reprov'd, not improv'd; buffeted, for it cannot be benefitted; subdued, for it cannot be endued with grace, overpowered, for it cannot be Divinely empowered; maimed, for it cannot be tamed; annoyed, till it be destroyed "in that day."

Why do we care that which we should harass, and embrace that which we should seek to disgrace and efface, even sin in the flesh?

Persecution leads to prosecution of the Lord's work: tribulation to heavenly tabulation: those who trouble the Church will be God's means to double the Church.

The Lord hath made reparation for our sin and our separation from sin should and shall follow—Atonement brings at-one-ment with God, and nearness to Him involves holiness.

No longer are we arraigned, contrariwise arrayed in spotless righteousness; not only emancipated, but also instated as sons of God: not only blessed through atonement, but with adornment: not only divested of guilt, invested with holiness: our caparison is beyond comparison: the Divine robes take the place of human rags: the Divine clothing supplants (not supplements) humanclouts.

Only those who spiritually live can spiritually give to the Lord's work, only those who truly thrive can truly strive for the Truth.

If men gainsay truth, again say that truth.

Many "illustrations" are rather a semblance than a resemblance—they have more to do with versatility than utility.

A preacher who has sought to be ingenious is not always thought a genius—to scheme to seem something is not seemly.

Quantity of words and quaintness of thoughts do not compose a sermon, nor should one who succeeds therein pose as a sermonizer.

SUGGESTED TEXT FOR NEXT STUDENT OF SCRIPTURE. 1 Tim. iv. 15.

SERMON BY A STUDENT PREACHER.

Our brethren have a strange idea and ideal of true unity and unique preaching.

Text—Acts xiii. 48.

"And when the Gentiles heard this, they were glad, and glorified the Word of the Lord, and as many as were ordained into eternal life believed."

1.—The Recipients of Salvation.

- (a) Gentiles (without hope of justification by law). John xi. 50-52, x. 16. Matt. xii. 21, xx. 19. Acts x. 45, xi. 18. 1 Cor. xii. 2. Eph. ii. 11, iv. 17.
- (b) Those in darkness. (Light of Gentiles, 47.) Rom. i. 21. Eph. iv. 18. John i. 5, iii. 19, viii. 12. Luke i. 79. 1 Peter ii. 9. 1 John i. 6.
- (c) Those to whom the promises were made. (32, all yea and amen in Christ.) Rom. ix. 6-8. 2 Cor. i. 20. Gal. iii. 13, 16, 28, 29. Eph. ii. 11, 12, iii. 5, 8. 2 Peter iii. 9.

2.—The Channel of Salvation.

Hearing and believing the Word.* Rom. x. 17. 2 Tim. iv. 2, iii. 15. Matt. xi. 15. Luke viii. 18. John v. 24. Acts xi. 18. Rom. xv. 12. 1 Pet. iv. 3. Eph. ii. 8.

3.—The Result of Salvation.

- (a) Gladness in the Lord. † Psa. xxxii. 11. Acts ii. 46, xi. 23, xiii. 32. Gal. v. 22.
- (b) Glorifying of the Word of the Lord. 2 Thess. iii. 1. Eph. i. 6, 12, 14. Rom. viii. 30, xv. 6-9. 1 Cor. v. 20.
- (c) Growth in Grace. Verse 43. 1 Pet. ii. 2, iii. 18. 2 Thess. i. 3. Eph. iv. 13, 15.

4.—The Channel of Salvation.

The Ordination of God. Acts. xiii. 48, ii. 47. John i. 13. 1 Pet. 1-2. Rom. viii. 28, ix. 11. Eph. i. 11, iii. 11, 2 Tim. i. 9. Acts xv. 14. Eph. i. 4.

* Hearing—*i.e.*, new Covenant hearing.

† Gladness in heart constrains manifestation in glorifying God. N.B.—Tenses—"were glad" and "glorified" in imperfect suggest a state of continuance. "Believed" in aorist, referring to primary act of faith into salvation. The last sentence is a pregnant Greek construction—"as many as were ordained into eternal life," and "as many as were ordained, believed into eternal life." *éiς*, change of sphere. Verse 49 other aspect of Gospel preaching—"as a witness." "As many as," wonderful success given—all the elect called at one meeting.

A lengthy "Sermon" is not desirable, yet, while students evidence such little interest in this section of their work, it cannot be avoided. Will the S.P.A. prevent a sermon on "the Lethargy of Students" by awakening to true, spiritual Liturgy (*Λειτουργία*). CHARLES H. WELCH.

Plans and Particulars of Preparation-Studies.

ADVANCED.

For 1st (M.) Preparation of heart, Ez. vii. 10, that the holiday may be a holiday.

For 5th (F.) *ƒ. iv. 43-54.* Galilee, 43, 45, 46, 47, 54. For 44. Received, having seen. See, believe, 48—**Faith's test—therefore, 48, go, 50.** Believed, 50, knew, 53, believed, 53, therefore, 52. **Second.**

Mem. P. cxix. 1-16. Walking in and talking of the Lord's Law. Heart, 2, 7, 10, 11, lips. Creeds, deeds. Keeping.

For 8th (M.) *R. viii. 28-39.* The saints past, present, future, 28, so 29, so 30, so 32, 33, so 34, 35. *σύν* 28, 29, 32. Many. Us all, 32. *ὑπέρ, κατά*, thrice, 31-34. Logic, 32. Tenses, 33. **Quotation.** *δαυατούμεθα*, yet 2. In, over, through. **We, I, 37, 38.** *ἐτέρα.* Creation, God, Love unites.

For 12th (F.) *ƒ. v. 1-15.* Why not recorded elsewhere? 4 classes, 3. Knowing. Man, 7. Three sections in 8 and 9, Inferences. Healing, teaching—miracles, parables, 14. Told, 15.

Mem. P. cxix. 17-32. The way of God and waywardness. The inerrant Word and erring men. The Psalmist reproaching, God approached.

For 15th (M.) *R. ix. 1-5.* "In Christ," viii. 39, ix. 1, "from" viii. 39, ix. 3. Sorrow for brethren; 3a, parenthesis. For I used to wish—**Inferences.** *καί.* Sonship and glory. *ὦν, ἐξ ὦν*, 4, 5. OVER ALL, NOT MERELY JEWS, x. 12. **Blessed.**

For 19th (F.) *ƒ. v. 16-32.* Answered. Equal. *ποιέω, ζωοποιέω.* Cannot, iii. 27. **Quickeneth**, Resurrection, Judgment, 21, 22, so 24, so 26, 27. *εἰς, ἐκ, εἰς*, 24, 29. Voice, i. 37, iii. 8, x. 3, 4, 16, 27, xviii. 27. Hear, 25, 28, 30. Another, 1 John v. 9, Matt. iii. 17.

Mem. P. cxix. 33-48. Pleas and promises. Delight. Me, my.

For 22nd (M.) *R. ix. 6-13.* The Word of God, 9; 2 Tim. ii. 19. *ἐκπέτω*, M. xiii. 27. All. Not. In. Children (plu.), seed (sing.), 1 Cor. x. 17. 8, universal principle, Gal. iii. 28, iv. 28, 29, Tit. i. 2. *εἰς*, 8, *ἐκ*, 11. **Election, calling.** Genesis to Malachi; 2 witnesses.

For 26th (F.) *ƒ. v. 33-47.* Ye, 33, 34, 35, 38, 39. Say, saved, contrast xii. 48. *ἐκέινος*, 35, 38, 39, 43, 46, *οὗτος*, 38. Not in you, yet ye search, 38, 39. In, 38, 42. Believe, Receive, 38, 43, 44, 46, 47. **Tenses, 45.**

Mem. P. cxix. 49-64. Holy decision, amid derision. Keeping the law, leaping with joy, weeping for the lawless, The two companies, 53, 63.

For 29th (M.) *R. ix. 14-21.* Unrighteousness, nay for anything is of mercy. Therefore, 16. Will, 16, 18. The Scripture, My, 17. *τί, τίς*, 19, 20. Man, God, vii. 24, 25, viii. 39. *ἀντί*, 19, 20. **Why honor first?**

Explanation of types, etc.: CAPITALS indicate request for comprehensive notes. **He type** suggest "be not *sans peur*, since questions are purposed." *Italics* are emphatic. J = John; A = Acts; P = Psalms; R = Romans; K.w. = Key-word; S.w. = Same word; Mem. = Memorize; O.T. = Old Testament; N.T. = New Testament; Lit. = Literally.

INTERMEDIATE AND ELEMENTARY.

For 1st (M.) Anticipatory watching and prayer lest there be entering into temptation.

For 5th (F.) *M. xvi. 1-8.* Love, enthusiasm, unbelief, 1, 2. Looked, saw. Young man. Order of words, tenses, voices, 6-8. **And Peter.** Goeth before, xiv. 28, x. 32.

For 8th (M.) *M. xvi. 9-20.* One, 9, two, 12, eleven, 14. Upbraided and said . . . Unbelief, hardness of heart (iii. 5, viii. 17). **Because.** All, twice, 15, he that, 16. Believeth: remember, 11, 13. Miracles to *believers.* Power over the devil and death. *εἰς*, 19, *ἐκ*, 20. **WORK, WORD.** xvi. 20, i. 1 (beginning.)

Mem. P. lxiii. 1-11. Desiring and inquiring for God: the foe conspiring, their force expiring. God's power, glory, love. My, Thy.

For 12th (F.) *Revision M. i-viii.* The Kingdom. The relation of Christianity to Judaism. The nature of Our Lord's early success (see 14-20). His enemies classified: their fellowship and their followers to-day. Unexpected sequences, e.g. i. 11, 12; i. 24, 25; i. 33, 37, 38; iv. 20, 21. Veiled rebukes, e.g. ii. 17, 19, 25; vi. 37.

For 15th (M.) *Revision M. ix.-xvi.* As Fri.: also Parables, Miracles, *Difficulties*, etc., etc.

Mem. P. lxiv. 1-10. The foe lurking and working evil. The Lord doing, men viewing His Will. "Fear."

For 19th (F.) *A. i. 1-8.* *λόγος*, L. i. 2, 4. Apostles through the Holy Spirit. *ἀπό, διά, ἐκ, ἀνά.* The Kingdom, 3, xxviii. 31. *ἀπό, ἐπί, ἐν*, 4, 5, 8. Therefore, 6. *This time*, M. xiii. 30, 32. 6, Matt. xxi. 43, viii. 11, 12. **KNOWLEDGE, POWER.** The Trinity, 7, 8. 8, Not only to *Israel*: 4 places.

For 22nd (M.) *A. i. 9-14.* Receive, 9, 8, 11. *ἀπό*, 9, 11. Eyes, 2 Cor. v. 7. **2 men.** Past, pres., fut., 11. *εἰς*, 11, 13. Ye shall see *i.e.*, literally. 12, L. xxiv. 52, *μένω.* ONE ACCORD, WITH (TWICE), *πρός.*

Mem. P. lxx. 1-13. God's power in grace, His possessing, His blessing. Salvation, Satisfaction.

For 26th (F.) *A. i. 15-26.* These days, i. 5. Necessities, 16, 21. The Holy Spirit through, 16. Therefore, 18. Double reason, 19. *ἕτερος.* THE LORD JESUS, 21, LORD, 24. John's baptism beginning, M. i. Resurrection. Compounds of *ἰσθημι*, i. 3. Chosen, 24, past tense, i. 2. *ἐκ, εἰς.* **Their lots, the lot.**

For 29th (M.) *A. ii. 1-13.* **Fully come.** *Still*, all (1, 4), one accord, the same object. *ἐκ* (*εἰς* i. 10, see ii. 33). *πνοή*, 2, *πνεῦμα*, 4. Tongues, M. xvi. 17. **As of fire**, see 19. Every nation, M. xvi. 15, Gal. iii. 8, Rev. vii. 9, A. xxviii. 28. Under the heaven, i. 10, Matt. xxviii. 19, see A. ii. 19. Voice, J. iii. 8, Gk. 11, i. 22. *ἄλλος, ἕτερος.* 13, As of Christ.

Mem. P. lxxi. 1-10. Trial, Trouble, Trust, Triumph. They, we, I.

'There is, therefore, now no condemnation to them which are in Christ Jesus.'—*Romans viii. 1.*

"No condemnation!" Can we say
These words apply to us *to-day*?
Vile sinners both in thought and deed,
Are we from condemnation freed?

"No condemnation!" Is it true?
Are we made clean and righteous too?
Yes! those who in Christ Jesus dwell,
Are saved from sin, and death, and hell.

"No condemnation *now* to them."
God justifies; *who* shall condemn?
'Tis Christ Who died, and rose again,
And we with Him shall live and reign.

"No condemnation!" Wondrous love
That brought our Saviour from above,
To carry out His Father's plan,
As Substitute for rebel man!

"No condemnation!" Grace, free Grace,
Hath given us in Christ a place;
No merit of our own we claim,
But plead the merits of His Name.

"No condemnation!" Blessed words,
And all the Glory is the Lord's;
He for our sin *was* crucified;
We by His death *are* justified.

LEONARD MARTIN.

"Strengthened with all might according to His glorious power."—*Col. i. 11.*

Strengthened as on God we wait
Strengthened as we meditate,
Strengthened in the narrow way,
Strengthened as we watch and pray,
Strengthened through God's Holy
Word,
Strengthened by our risen Lord,
Strengthened in this world of strife,
Strengthened in our daily life,
Strengthened as we walk aright,
Strengthened by the Spirit's might,
Strengthened as the Lord we know,
Strengthened as we onward go,
Strengthened Satan to withstand,
Strengthened by God's Mighty Hand,
Strengthened for the conflict here,
Strengthened so as not to fear,
Strengthened as we grow in grace,
Strengthened in the heavenly race,

Strengthened midst our toil and care,
Strengthened as Christ's yoke we bear,
Strengthened in the time of grief,
Strengthened as God gives relief,
Strengthened when we suffer pain,
Strengthened by God's grace again,
Strengthened when we are alone,
Strengthened as God's Word is
known,
Strengthened God to glorify,
Strengthened saints to edify,
Strengthened to support the we k,
Strengthened sinners still to seek,
Strengthened 'mid our daily task,
Strengthened more than we can ask,
Strengthened at the Throne of Grace,
Strengthened in the Holy Place,
Strengthened wheresoe'er we be,
Strengthened now—eternally.

S. A. HEWARD.

College Notanda and "Propaganda."

Means and
Methods.

Our design is to lead students to *study*, thoughtful Christians to *thoughtfulness*. The writer's labor is neither popular nor easy (the Lord has not given His promises to fashionable work, but to faithful service); he trusts the readers may have like difficulties to develop spiritual faculties. Lectures, home-studies, examinations, practice in preaching, are useful portions of college education: may all energies be Divinely constrained rather than humanly strained, with a view to success. Are there further means of preparation? Yes, outdoor exercise (*i.e.* help in open air meetings), co-operation in research, practice in introducing college literature, etc., etc. And all these means are valuable if the Lord deign to bless them, else all are valueless—therefore, let us *pray* for His grace—no success without access to the

throne. The other meaning of "means" demands notice—why should our friends expect the college to help support them spiritually, if they will not support it financially? It is not to their *credit* to be in *debt* (Rom. xv. 27). Let students be liberal—except in theology—and manifest love by gift. The "Penny-per-week" books are sound literature. We hope to have an addition of helpers that will warrant a new edition of these most valuable 5/- volumes. A peculiar advantage is that they take little time to read, and are full of Scripture, being pocket manuals of *practical* theology.

The
Student Preachers'
Association.

By the grace of God this Association is planted and prospering. May it bear *much* fruit. Two Conferences *around the Word* have been held. The Secretary will be glad of further membership-applications. The elementary entrance examinations enhance the value of enrolment, and assure the exclusion of half-and-half students, and our brethren who draw back will not desire us to form this opinion of them; let them prove themselves "advanced" by advancing. The 3rd Conference will (D.V.) be held on the 12th, 6.45 p.m. Paper by Mr. S. W. Smith—The Atonement. The *Covenant* work of the Lord Jesus to satisfy Justice, and justify the naturally unjust, through the vicarious Sacrifice of Himself, is little understood, although the Scriptures emphasize it in type, prophecy, history and commentary; although the *Ordinances* of Baptism and the Lord's Supper teach it; although the children of God owe every blessing to it. The paper will be courteously, candidly, and "christianly" criticised. Mondays 7-7.45 Mr. L. Martin will deliver Popular Lectures—rather Biblical Addresses.

8th. Experiences of a village preacher.

15th. Things the student-preacher should never do.

22nd. Things the student-preacher should always do.

29th. Thoughts on open air preaching.

We shall not circulate an abstract of these lectures: it might call for an extension of time. Our brother will, we believe, speak from the heart, and we trust his message will reach the heart of all who want to be preachers—and what Christian young man omits this glorious, and sometimes vainglorious, ambition?

A Holiday
Conference.

Can our readers look back and say that holidays have been spiritually profitable? The Christian has no holiday as a Christian—he is always on duty, and yet how many have shyly and slyly taken a day's rest from Bible study and Bible testimony. On August 1st (D.V.) Students and friends—rather, Students of the B.T.C. and other *Students*—are invited to *show* they value spiritual health even more than physical (high ideal!) by attending a College Conference, at the Elms, Aldborough Road, Ilford. Trains from Liverpool Street to Seven Kings. Friends should arrive at 2.50 p.m. We hope to consider the Levitical Offerings, Christ in the Psalms, Boldness in Witness, etc.:—many Biblical "attractions." So there will be an excellent

spiritual repast with several courses. The meetings will commence at 3 p.m. and end at 9 p.m.—and we venture to suggest that 6 hours Bible Study should be a more alluring advertisement than 6 hours at the seaside. As to “the physical” see Matt. vi. 33. Christians are sadly *anxious* about health and wealth, and thus make themselves ill, and then blame the study without which they would be worse. They complain they are human, and certainly have little interest in Divine things. A spiritual breakdown is their habitual experience : yet they love to have it so.

Personalia
et alia.

Our brother Mr. Wright's address—45, Irvine Street, Edge Hill, Liverpool. Mr. E. S. Taylor, our Financial Secretary, finds his labors light. Mr. C. H. Welch, can fill up his time with lectures on *The Witness and Fitness of Scripture*. Scriptural Questions are invited by the Principal. Attendance at the 1 p.m. Conferences (Wed. Commercial St., Thurs. 68 Fleet St.) is important. Our offices are already a centre of Biblical work, but extension is necessary—watch, pray, expect, labour. “Do all to the glory of God.”

The *Bible Training Colportage Association*, if any would like to devote *some* time to this work, will they see the Principal?

The *prayerful* interest of all students is invited :

PROGRAM—with the proviso—“If the Lord will.”

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.

CLASS.	7.45-8.	8-8.40.	8.40-9.15.	9.15-9.30.
Ad- vanced	Mon.	Romans.*	Bible Word Studies,† or Meditation.	“Popular” Papers : Problems, Programs and Projects : College Commands and Reprimands.
	Fri.	Psalms.†	John.*	
Inter- mediate & Ele- ment'y	Mon.	Psalms.†	Mark.*	
	Fri.	Mark&Acts.*	Thesis Theological§	

*The Principal; †The Hon. Sec.; ‡Rev. E. B. Samuel; §Several, but not spiritually-severed, Lecturers

Notes.—Time should be kept : otherwise there may be suspicion that some is lost. The Principal will be glad to tender advice and render aid, 7-7.40 or 9.30-9.50 (except Committee Evenings). An *anticipatory PRAYER MEETING* guided, not presided over, by Mr. A. A. Brand, Fri., 7-7.30: except 12th (whereon Student-Preachers' *Third Conference*). Mon., 7-7.40. LECTURE TO PREACHERS, and other humbler students of Scripture, by Mr. L. Martin. STUDY-ROOM open for study Mon., Fri., 7-7.40. Oral Examinations must not be further delayed or evaded. United Prayer Meetings led on 5th by Mr. Ling—12th Mr. Arscott—12th Mr. Webb—26th Mr. Taylor. Sat., 6-7.15, Greek Testament Class, West Ham Tabernacle, Stratford—associated with open-air *Testimony* to the Gospel of sovereign grace to sinners, The Grove, Stratford, 7.30-? Students can make application for evening research work at the offices—a healthy recreation. The Bank Holiday Conference must not be forgotten beforehand—it will not be forgotten afterwards. Our trust is in the Lord.

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THE STUDENT OF SCRIPTURE :

or, MONTHLY NOTES
and NOTICES

Edited by PERCY W. HEWARD.

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of

THE BIBLE TRAINING COLLEGE.

EDITORIAL MEDITATIONS.

The Divine Parable of “the Steward of Unrighteousness.”

Fourth Part.

The P. wishes present rest, 4, 31—the Christian looks forward ; thinking of faithfulness he fears not poverty. The Lord's representatives—Ps. xli. 1, Prov. xix. 17, M. xxv. 40, A. ix. 4. Christ and the poor—L. iv. 18, J. xiii. 29, Ps. lxxii. 2, 4, 12, 13. The P. is self-centred (he gives *to* others *for* himself, 4-7), cf. xvi. 19, xviii. 5, 11, 12. “In order that, when ye leave (this world), they (the Lazarus-friends) may receive you into the everlasting tabernacles.” *iva*—actions must have good motives ; give, not for reputation, or as a bargain with God, but because of *unworldliness*. When—ye shall not live for ever, P. in xii. 19, cf. Rev. xviii. 7. Leave S.w. xxii. 32. Ye must leave earthly riches. Receive welcome, see 4—Into—cf. 22 ; contrast 4, 8, 28 : εκ 9. The everlasting tabernacles—This “age” is not for ever, N.B. 8, xx. 34—see Mk. viii. 36-38—a new generation, a new age—consider how our Lord answered those who profess desire for everlasting life (x. 25-37, especially 35, xviii. 18-23)—it is impossible “to make the best of both worlds”—note promise of enduring blessing*—“tabernacles” suggests emphatically the transitoriness of present things (4) and speaks of peace (contrast 23, 24)—see John xiv. 2—no Nirvana or absorption of individuality. The fact that these friends receive you in glory proves they are there—hence Gal. vi. 10. Verse 10 a *personal* application—the present is preparatory and probatory—the faithful one walks by faith not *sight*—material blessings are of the least importance, but are not thereby to be despised—every gift involves responsibility to the *One Giver*.

(To be Continued, D.V.)

Some think more of a competency than of competency, of a living than of living for the Lord, of health and wealth physical rather than spiritual.

Proclaim the Word when many disclaim and declaim against it—shout forth the Gospel though men doubt it, and shut their ears against it—all *service* is successful, and there is no true success outside obedience, God's glory alone is success.

* αἰώνιος twofold meaning—(a) of the coming age (b) everlasting.

SERMON BY STUDENT POINTS PREACHERS.

Edited by
CHAS. H. WELCH.

SUGGESTED TEXT FOR OCTOBER. *Ephesians 1. 14.*

Unity in Gospel Proclamation does not prevent a Community of
Gospel Preachers.

Two Absolute Certainties.

"All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out."—John vi. 37.

I.—The Certainty that the Chosen of God will Come to Christ.

All, not one left out, the whole company. "All" includes the weakest, the one with small faith, the most ignorant.

They are the Father's Gift to the Son. "Thine they were, and Thou gavest them to Me." (John xvii. 6.)

Shall come to Me. No "if" or "perchance" here; none can keep the saints from Christ.

II.—The Certainty that the Chosen of God will Continue in Christ.

Him that cometh to Me. He who once cometh by constraining love and grace, cometh on account of his election by God.

I will in no wise cast out (Greek, emphatic negative). If He cast not out, who can pluck out of His hand? (John x. 28, John xvii. 12.) The Lord's people have been chosen, set apart, called, justified, glorified in Christ.

LEONARD MARTIN.

"Meditate on these things, give thyself wholly to them, that thy profiting may be manifest among all (and in all things)."—1 Tim. iv. 15.

I. MEDITATION: "Meditate upon these things."

Meditation precedes success (Ps. i. 2-3, Joshua i. 8).

"These things" (*tauta* key-word of context.)

II.—CONCENTRATION: "Give thyself wholly to them."

Lit: "Be thou in them," and, consequently they will be in thee. The believer's sphere. The connection with 16, shows the Scriptural truth—the union of doctrine and practice.

Meditate on these things — Take heed to thyself
be thou in them — remain in them
that thy profiting . . . — thou shalt both save . . . hear
thee.

Note also in 16, *doing* and *hearing*—life and lip.

III.—MANIFESTATION: "That thy profiting may be manifest among all, and in all things."

Ps. i. 3, fruit and leaf. *προκοπή*—furtherance, a cutting forward. The word suggests difficulties overcome, the cutting of a pathway. This path must be in the sphere of doctrine. S.W.—Phil. i. 12, 25.—"furtherance."

See 2 Tim. ii. 15. "rightly dividing," not turning aside from the path to vanities (16). 1 Pet. ii. 2, 2 Pet. iii. 18, speak of growth. *φανερά* suggests (a) shining, (b) that all service is in view of "that day."

In v. 25, present manifestation; vi. 14, future manifestation. Same thought in iv. 16—"Save thyself and them that hear thee."

IV.—APPLICATION.

"Sermon Suggestions" may be one way wherein the members of the S.P.A. can manifest their profiting in meditation and concentration upon and in the Inspired Word.

CHARLES H. WELCH.

"Tribulation."

The "threshing" now may give me
pain,
But why should I of trials complain?
With Christ I suffer, and shall reign.

The tribulation strengthens me,
And proves I shall His glory see,
And with Him glorified shall be.

Through tribulation let me press,
Each trial to me the Lord will bless,
E'en now the Kingdom I possess.

The light affliction in man's day,
Should never fill me with dismay,

The Lord hath planned for me my
way.

For Him Who took the curse for me,
I'll gladly tribulation see,
And wait for Him to set me free.

How shall I praise Him when we
meet,
The joy will seem more than com-
plete,
When I have borne the toil and heat.

Then let me glory in each test,
In Christ I shall for ever rest,
In Christ I shall be ever blest.

"Whoso offereth praise glorifieth me." *Psalms 1. 23.*

Praise for the gift of unspeakable
worth,

Praise for the love which hath
blessed us from birth,

Praise for the grace, which so freely
is given,

Praise that we're chosen by God,
heirs of heaven,

Praise, for our sins are all taken
away,

Praise, because sinless we'll stand
in that day,

Praise for the benefits daily received,
Praise for the promises daily believed,

Praise to the God Who supplies
every need,

Praise that the Spirit doth every day
lead,

Praise that the Blood of the Lamb
washed us white,

Praise that his righteousness covers
us quite,

Praise when we look for His coming
again,

Praise that as kings and as priests
we shall reign,

Praise, if we can in infirmities boast,
Praise when the devil is tempting
us most,

Praise that continues while under
the rod,

Praise that is offered to glorify God.

LEONARD MARTIN.

Plans and Particulars, Preparation-Studies.

ADVANCED.

For 2nd (Fri.) *Ἰ. vi. 1-10.* After—inferences. Saw, 2, 14, 30, 36, But Jesus, 3. Therefore, 5, We, He, 56. Simon Peter. One. 5 + 2 = 7. But, 10. SUPPLEMENT FROM OTHER GOSPELS.

Mem. P. cxix. 49-64. The wicked hating, the P. meditating in the law. The secret of praise and a good memory, 54-56. THY Mercy and Judgment.

For 5th (Mon.) *R. ix. 22-33.* *ἐν* in comp. **Bore.** *ἐν, εἰς, ἐπί, εἰς, ἐκ,* 23, 24, 25-29. Fourfold prophecy, xv. 9-12. People, beloved, sons. Sons of God, sons of Israel. 27, explain xi. 26. *συντελών,* S.w. M. xiii. 4, Luke iv. 2, 13, Heb. viii. 8. LEFT 29—COGNATES (Gk.). *εἰς,* 31, x. 1, 4. As 32. Faith, works. Christ's two aspects, 2 Cor. iii. 16. **I Pet. ii.**

For 9th (F), *Ἰ. vi. 11-24.* Spiritualize 11. *ἴσον,* 7, 9. INFERENCES FROM 12. Therefore, 14, 15, men 5,000, opportunity. Immediately 21. Became, they drew. The Lord, Jesus, 23, 24. Whose ships?

Mem. P. cxix. 65-80. The truth of God, the lies of man. How to learn, 71. Good, 65, 66, 67, 72. Humbling, 67, 71, 73. Heart, 69, 70, 80.

For 12th (M.) *R. x. 1-10.* *ὑπέρ,* intercession. For 2, 3, 4, 5. To establish, *i.e.* to make to stand legally. *ὑπό.* 4. Inferences. Tenses, 5. **The Gospel in Deuteronomy.** A finished work, 6, 7. Mouth, heart, 6, 8, 9, 10, 14, confess with whom? "Lord" in resurrection, Phil. ii. 11. *ἐκ, εἰς*

For 16th (F). *Ἰ. vi. 25-40.* Inferences, 26. **God—emphasis.** 27, iv. 14. *τοῦτον, τοῦτο.* Works, work. 31 proves 26. Tenses, 32. **True.** You, the world, 32, 33. 34, 35 *cf.* sequence iv. 15, 16. Come-believe 35 see i. 47, vi. 37, 40, 44, Rev. xxii. 17—INFERENCES. **Tenses, 36, 37, 40.** For 38. I will raise *i.e. not* natural life.

Mem. P. cxix. 81-96. Preservation amid persecution, life while dying daily, R. viii. 36. God over all—blessed for ever.

For 19th (M.) *R. x. 11-21.* On, 11, 12. *εἰς,* 12, 14. How, four times. *οὐ πάντες* see iii. 20, Gal. ii. 16, Rev. ix. 4, xxi. 27. "Obey" : same "root" as "hear." *ῥήμα, κήρυγμα* (*cf.* order 14, 17). Through J. vi. 63. Law and prophets—ix. 12, 13, 15-20. 20, ix. 30. Became manifest, A. x. 40. All day, J. ix. 4, xii. 35. Hands, general calling. *ἀπειθοῦντα, ἀντιλέγοντα, πιστεύεται, ὁμολογεῖται,* 10.

For 23rd (F.) *Ἰ. vi. 41-59.* This, 42, 52. Father, 27, 31, 32, 36, 39, 42, 44. Have seen, 42, 40. Prophets. Taught, contrast Isa. xxix. 14. *True* hearing, 45. 47, life given, 48, sustained. *τις,* 50, vii. 17, 37. Tenses, 47-51. In 53, 56. **Relation to the Lord's Supper, 53.** As 57, 58, x. 15, xvii. 11, 14, 23.

Mem. P. cxix. 97-112. Trust amid tribulation. Light and life, doctrine and practice. The wicked would deter, the P. will not err, neither forgetful, nor fretful, nor fitful. **Ways.**

For 26th (M.) *R. xi. 1-12.* Tenses, 1. *λεῖπω,* 3, 4, 5, 7. Now, 5, then, 26. Election, birth. *κατανύξεως,* A. ii. 37. Table, blessings P. xxiii. 5. 8-10, **six sections,** *cf.* J. xii. 40. INFERENCES FROM QUOTATION. Darkened J. xii. 35. *The* salvation *παρά.* Twofold end, two fulnesses, 12, 25. World, nations.

For 38th (F.) *Ἰ. vi. 60-70.* Hear 60, see 64, x. 27. 62, i. 52, M. xxvi. 64. 63, iii. 6. They are . . . but some are, 63, 64. Can 65, 60—Tenses. 68, 69 see 63, 64. *The* twelve *ἐκ.*

Mem. P. cxix. 113-128. Jehovah—His servant—The wicked the

INTERMEDIATE AND ELEMENTARY.

For 2nd (Fri.) *A. ii. 14-24.* Eleven. *ἐν.* Pentecost early morning. **Tenses, 16.** Days, 17-18. iii. 24. All, L, iii. 6. Sevenfold manifestations of grace, 17, 18 (4 classes), of wrath, 19, 20. *ἐπιφανῆ,* 2 Thess. ii. 8, 2 Tim. iv. 18. The Nazarene, manifestly approved by God; slain, raised by God, 36, iii. 15. *οἴδατε* Given, 23, 27. **LAWLESS HANDS.**

For 5th (Mon.) *A. ii. 25-36.* 25, Heb. xii. 2. Heart, tongue. **Tenses, 28, 32.** Knowing. Sufferings, *then* glory, 30. All, 32. Trinity, 33. See, 3, hear, 6. Ascended not. *τιθῆμι,* 35, 41. Jehovah, Messiah—Jesus, crucified.

Mem. P. lxxi. 11-20. Transient trouble, tribute of thanksgiving. Through, into, 12, 2 Col. iv. 17. *My, His.*

For 9th (Fri.) *A. ii. 37-47.* Heart, voice, 37, heart, action, 38. **But, 38.** Trinity, 38, 39. In, into. 39, reply to M. xxvii. 25. Far, Eph. ii. 13. As many—qualifying all, 39—*καλέω,* 39, 40, 47. This generation, M. xi. 16, xii. 39, 41, 45, xxiii. 36, Jer. vii. 29. **Were baptized, were added.** *κοινωνία, κοινά,* see R. xv. 26. 43, Mk. xvi. 17. 44, 46, ii. 1 Gk. All, 44, 45.

For 12th (Mon.) *A. iv. 1-16.* 9th. Spiritualize, 5-8. I give *in* the Name—in the Name rise. Praising God. Conviction, 13, 14. The Holy (to God) and (legally) Righteous One of Prophecy. Twofold descriptions. On, through, 16.

Mem. P. lxxii. Israel, the nations, nature. God shown and known. God adored, earth restored. **STRUCTURE.**

For 16th (Fri.) *A. iii. 17-26.* 17, 18, ii. 23. Through, 18, 21. From, 19, 2 Thess. i. 9, N.B. 23 Gk. All things which, 21. Prophecy, covenant, first, R. i. 16. Two sendings, 21, 26. 26, last words of sermon—your wickednesses.

For 19th (Mon.) *A. iv. 1-12.* **HOWBEIT,** 4. 7, M. xxi. 23. 8, Mk. xiii. 11. *In* Whom, 9, 10, 12 ("in" five times). Become, *is* (twice) 11, 12.

Mem. P. lxxiii. 1-10. The presence of GOD; His people ("Thy," 7, 9, 10) and the wicked. Righteousness, wrath, rejoicing. *Passover* Psalm.

For 23rd (Fri.) *A. iv. 13-31.* Reminiscences of M. xxiv. 46. N.B. A. iv. 11. *ἀντεπεῖν.* 16, 17 (a) How reported? (b) no thought of truth. Cannot, 16, 20. 24, M. xviii. 19, 20. No "congratulation," etc., 24. The God of power and prophecy, 24-26. Hand—in Scripture? 28. **27, 4 classes.** Word, work, 29, 30—see also Isa. liii. 1.

For 26th (Mon.) *A. iv. 32, v. 11.* Great power, grace, 33. Types, 36, v. 1. **Satan, thou—responsibility, 45.** *Words* and *works* of heart. Yielded the ghost, 5, 10, xii. 23, diff. word Mk. xv. 37, 39, see A. vii. 59. **TEMPT.** All the Church heard.

Mem. P. lxxviii. 11-24. The King of kings. God's right and might, the enemies spite and flight, His people's delight and sight.

For 30th (Fri.) *A. v. 12-32.* Join, were added. 18, despite iv. 16, 17. In, 18, 20. 20, comprehensive command. 26, despite miracle. Man, men, 28, 29. 29, No personal hatred. Obedience, 29, 32. Hands, 30, 31. *πιεθαρχεῖν, ἀρχηγόν,* see 27. Gifts, 31, 32.

Explanation of types, etc.: CAPITALS indicate request for comprehensive notes. **Heavy type** suggest "be not *sans peur*, since questions are purposed." *John* = John; *A* = Acts; *P* = Psalms; *R* = Romans; *M* = Matthew; *L* = Luke; *J* = John; *S* = Same word; *M* = Memorize; *O.T.* = Old Testament.

Comprehensive Themes and Compressed Theses.

None found in Christ and founded on Him shall be confounded, none redeemed in Him shall be deemed worthless and condemned, they are without blame in Him, and shall not be put to shame by Him.

Trials should hearten not harden, awaken not weaken, exhort to patience not extort petulance.

Election wrongs none, but rights some ; ruins none, renews some ; depraves none, saves some.

Christ's work cannot be undone, why should His people be ?

All thou "found in Christ" (Phil. iii. 9) are lost.

Regeneration is not a process ; its realization may be, and its method may sometimes remain a mystery.

Remission of sin does not excuse its commission, the Lord's work is effectual *in* as well as *for* His people—the doctrine of a new nature without expiation would be neonomianism—expiation without a new nature antinomianism.

None among men can appease or please God.

Christ's reparation, not my "preparation,"—His mediation, not my meditation thereon—His expiation, not my application of it—His atoning, not my owning thereof—create a righteous salvation.

If thou art for the Divine Cause, and in the Divine course—fear not the world's curse, holy venture brings unholy censure ; spiritual labour, fleshly disfavour—shalt thou toil and the world not seek to foil and spoil.

Mortification at sin's results is not mortification of sin, but may be fortification thereof.

Spiritual nature must precede spiritual nurture.

To assist the flesh is not to resist it, all truce with evil is treason, concession is transgression.

Joy in Divine revelation exceeds human elation ; delight in the Word excels excitement in the world.

Suffering does not involve severing from Christ—the two meanings of "endurance" are related—tribulation is to try and train, not to distract or destroy.

False reports do not permit retorts, reviling is defiling.

Those who note Scripture will quote it correctly, those who treat it rightly will repeat it accurately, those who love it will learn it, the college demand for exactness is not exacting.

The citation and recitation of scriptural passages are excellent exertions.

Scriptural giving is without constraint or complaint.

Preachers who "wish" to get an audience forget the Word ; they desire to be popular, not peculiar ; to draw, and to draw away disciples after them ; their earthly rather than their heavenly position is their concern. A scheme to attract will oft cause retracting of the theme.

All Scriptural explication contains application, the true preacher demonstrates and remonstrates, proves and reproves.

College Notanda and "Propaganda."

August—Past. We have not adopted the popular summer cessation of work—for it would cause a sensation and vexation—and, indeed, is not adapted to *Biblical* laborers. Variety is good, but plenty thereof is found *in* the Lord's word and the Lord's work. The students who have been on holiday are, by now, nearly as fit for the winter campaign as those who have remained at home. We cannot but be glad that many look upon September as Autumn, for it is the fashion to associate extra work therewith—and students should be in this fashion all the year round. But do not the words "August—Past" suggest "opportunities" of open-air witness, and sea-side testimony, disregarded and lost for ever? May the Lord's people know more of the grace of repentance!

The Holiday Conference. August 1st—Bank Holiday—"Special trips to the Sea-side, etc., etc.!" And many Christians went! And many indulged the flesh by fellowship with the world! Thanks be unto God, over 30 were inclined *by Him* to meet around the Word at The Elms, Ilford, for personal blessing, and as a witness against popular notions. The *professedly* five minutes' Papers on Confession, Praise, Waiting, and Petition were spiritually suggestive. Likewise an Essay entitled "Christ in the Psalms"—may we ever behold *Him*! An Exposition of Eph. i., ii. followed—how many and manifold are the blessings of the one Church in Christ—they *have* ever existed and *will* ever subsist, and they embrace *the present*. Student-Preachers were *tested* with Biblical Difficulties, and, albeit, some answers were contested, all can see that B.T.C. men may be *trusted*. An excellent paper on *true* "Boldness in Witness" aptly succeeded. An earnest Prayer meeting closed the Conference—nay, it was continued in at least one railway carriage, for *healthy* Christians have a good appetite, and think more of spiritual training than the difficulties in the way thereof.

English Lectures. Our brother, Mr. Rae resumes his work. Every Monday, at 7 p.m., he will explicate our intricate language, and it is hoped that the attendance and attention may be increased. We remind our readers—especially those who have been on holiday—that the history of language *illustrates* the Scripturally *proved* fact of depravity, and that the study of English is nearly as important as the learning of Greek. Preachers have no need to *defend* grammatical blunders any more than mumbling, shouting, ludicrous action, or other pulpit errors. Indeed, the former are *more* likely to affect the *matter*, as well as the *manner*. The Holy Spirit in the Original Scriptures has not set the example ; *every* grammatical variation there has a reason. We are inclined to believe that those who denounce knowledge illustrate their creed and evidence ignorance of the Authorized Version, *their* Text Book, *which is educationally, as well as theologically, invaluable*. "Verbosity" and "loquacity" are not the prerogatives of *scholars* ; why should they be condemned because of worthless and unworthy imitations—and why should their accusers forget the principle of Rom. ii. 1.?

The Message of Student Preachers. Not another Gospel of another kind, which is not another at all (Gal. i. 6, 7), not themselves (2 Cor. iv. 5), not a mixture of law and grace (Rom. x. 1-6), not the goodness of man, not the evolutionary possibilities of humanity, not sentimentalism. What then is left to preach? Nigh all pulpit "theology" has been summarized! Must not the S.P.A. become extinct?—Nay, but it desires to be distinct from popular preachers, and not tintured with the inverted creed of the P.S.A., symbolized in the title, wherein first things are last and last first. We preach Christ crucified in the stead of sinners who would not or could not help to save themselves or others; Christ risen, because of the legally reckoned righteousness of all His people in Himself; Christ ascended as ever-living High Priest to intercede for all whom He represented on Calvary; Christ coming in glory and righteous wrath to receive all His people and glorify them with Himself in the Kingdom which He purchased on Calvary, and to manifest the Headship of Creation which He won as the last Adam. May these doctrines be prominent in the College MSS. Monthlies (wherein all should take part).

The whole of our periodical is worthy of this title.

Personal, etc. We wish readers would accept the rebukes as personalities, else are they nullities. Mr. L. Martin awaits intimation that other brethren will start College Prayer Meetings—have they received some intimidation? Mr. E. S. Taylor, as Financial Secretary, has light duties and a light purse: Will our brethren combine to burden him? They are seriously *in debt* (Rom. xv. 27). Visits to 68, Fleet Street, should not be rare—especially at 1 p.m. Thursdays.

PROGRAM—with the proviso—"If the Lord will."—*Jas. iv. 15.*

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.

CLASS.	7.45-8.	8-8.40.	8.40-9.15.	9.15-9.30.
Advanced } Mon. Fri.	Worship and waiting, spiritual petitions and not ritual repetitions.	Romans.*	Bible Word Studies, † or Meditation.	Proposals,* Programs,* Problems and Propositions : * Prayerful Consideration of College Commands and Demands.
		Psalms. †	John.*	
Intermediate & Elementary } Mon. Fri.		Psalms. †	Mark.*	
		Acts.*	Thesis Theological §	

*The Principal; † The Hon. Sec.; ‡ § Rev. E. B. Samuel, and other Lecturers, various, but not Scripturally at variance.

Notes.—Punctuality is part of regularity—and of the College regulations. The Principal will readily advise, and revise the note books of students, 7, 7.40, 9.30, 9.50. An old fashioned PRAYER-MEETING by Mr. A. A. Brand, guiding, not over-riding.—Fri., 7, 7.30 (except 2nd S.P.A. Conference—Questions and Suggestions). Mon., 7, 7.40. LECTURES ON HISTORICAL ENGLISH GRAMMAR by Mr. J. Rae. STUDY ROOM open—Mon., Fri., 7, 7.40. UNITED PRAYER MEETINGS led on 2nd by Mr. Rae; 9th, Mr. Webb; 16th, Mr. Fotheringham; 23rd, Mr. Henry; 30th, Mr. Richmond. Sat., 6th, 7.15—New Testament Greek Class, with New Covenant Theology Notes, at West Ham Tabernacle, Stratford—a preparation for faithful open-air Testimony to the Gospel of the New Covenant, The Grove, Stratford, 7.30—? Students desiring extra studies, or willing to undertake evening research work at the Offices, should make early application. Students' Prayer Union, Tues., 7.30, 127, Caistor Park Road, West Ham, E.

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THE STUDENT OF SCRIPTURE :

or, MONTHLY NOTES
and NOTICES

Edited by PERCY W. HEWARD.

Vol. i. No. 10. Oct. 1904. 1d.

of

THE BIBLE TRAINING COLLEGE.

EDITORIAL MEDITATIONS.

The Divine Parable of "the Steward of Unrighteousness."

Fifth Part.

Looking back—*revision*, preventing sleep, is well—we note the riches, arrogance,* rapacity and robbery of the Pharisee, his desertion of God's house for the houses of men (see 13), his wisdom with a view to his aim (Matt. vi. 2, 5). We consider the charge of *witting* and *wilful* sin (cf. Mk. xi. 32, xii. 7), and the warning of coming judgments, (a) national, (b) personal (cf. xvi. 19-31). The mammon of the unrighteousness (9), the money used unrighteously above. In 10 note the certainty, "is." "Faithful" and "righteous" are words closely connected (1 J. i. 9, Rev. xix. 11). All unfaithfulness is unrighteousness, robbery, worthy of punishment. Cf. with this verse xii. 42-44, where the *faithful* and truly *prudent* steward is presented. In 10, 31 we have charge of "unfaith" and "unfaithfulness"—always related. These two passages *together* show that additional outward blessings will not lead to repentance those who misuse smaller blessings. "Therefore if ye did not become faithful"—a period of test—the P. reached the goal of unfaithfulness and disobedience (same root). "Who shall entrust to you the true (riches)?" Who has it beside God? Your "friends" are helpless. "True," the spiritual counterpart, not visionary †—πιστοί, πιστεύετε. N.B. tenses. Verse 12 declares the same truth (*emphasis*)—riches are not our own (Job i. 21, L. xix. 16).—nothing material is ours eternally. "Gifts" in that day. "Your own," permanence—the Divine result and reward of service (cf. 2 Cor. iv. 17)—may there be a hint "That which ye expect"?—See also xv. 31. N.B. Matt. v. 3, xxv. 34, L. vi. 20, the Gk. imports one blessing for many, i.e. the Kingdom.

(To be Continued, D.V.)

* Toward the debtors he combines haughtiness and obsequiousness. N.B., "my lord" (6, Matt. xxi. 30).

† Men call things seen, actual; things unseen, wills-o'-the-wisp. God reverses their decision.

Words of Wisdom and Witness.

(Circumscribed Sermon Series.)

The only man of letters is a man of the Word (2 Tim. iii. 15). Hast thou left the Divine Law for human lore—God's Regulations for man's revelations?

Beware of deifying good men or "Bibliifying" good books—Calvin's Institutes are not Jehovah's Statutes.

Test the Word by tasting it—examination thereof is by rumination.

Wilt thou mistrust self or God, thy premises or His promises, thy unbelief or His faithfulness?

All who do not weather tribulations wither. Will thy profession end with or endure persecution?

All who leave the Bible come to Babel; deserting truth, they come to a desert; they shall wonder and wander after evil.

The Lord is now warning and soon will be warring, yet men resist and persist; but His silence and their violence shall not last.

Many of the Lord's people have spiritually weak hearts, but none shall die of heart failure; many have weak lungs, but none shall lose the Divine breath (spirit; John, iii. 6).

Dost thou defy, deny, or die daily for the Lord?

Warring with the flesh is wearing, but it is necessary, and not merely accessory; only those can strive who are alive; spiritual might is requisite for the spiritual fight.

Those who bear dishonor shall share honor, but those who ever avoid the former shall be ever void of the latter.

A laborious service will make glory more glorious.

An experimental sermon is not sentimental; do not presume to "experiment" its construction and production.

In Bible study, toil usually accompanies the finding of spoil.

A sense of sin is better than assumed innocence.

Declamation is not declaration of truth; wittiness is not witness.

The most pointed address is the appointed one.

Forego not the five points of Calvinism, and forget not the four points of the compass.

Is thine ideal an oration and an ovation? If so, thou art not a student-preacher, but an impudent self-seeker.

Some love audiences rather than the Lord's ordinances.

Numbers and slumbers are oft together.

A demagogue usually belongs to the synagogue of Satan; beware of babbling.

Chattering indicates a smattering of knowledge.

Clear thoughts and writing befit a manuscript monthly. If thou cannot see through the former, others will not read through the latter.

Write (and right) your essay before entry; criticise and excise; losses are often gains.

Bombastic books deserve drastic rebukes.

"Preach the Word" (2 Tim. iv. 2).

Preach the Word, and not man's theory,
Preach the Word, and not man's
doubt—

Of the critics we are weary,
Though they say they are "devout."

Preach the Word of God's salvation
To a fallen, ruined race,
Better far than your oration
Is the Word of Sovereign Grace.

Preach the Word with joy and boldness,
Preach the Word and do not fear;
Why this dread, and why this coldness?
Some may scorn, but some will hear.

Preach the Word, on God depending,
For your strength is not your own;
To the work with zeal attending,
Know the work is God's alone.

Preach the Word, for time is fleet-
ing;
Preach the Gospel everywhere;
Soon will come the joyful meeting
With your Saviour in the air.

Preach the Word, though men
abuse it,
Do not seek to please their will;
Preach the Word, for God shall use it,
And His purposes fulfil.

Preach the Word, and seek His glory,
Preach the Word—His praise your
aim;
Do not trust to human story,
Preach Jehovah's saving Name.

"Pray Without Ceasing" (1 Thes. v. 17).

"Pray without ceasing," in prayer
DELIGHT,
Pray to Jehovah, in prayer UNITE;
Pray in the morning, lift up your voice,
"Pray without ceasing," pray and re-
joice.

"Pray without ceasing," LABOR in
prayer,
Pray in THE SPIRIT, pray everywhere;
Pray when in sorrow, pray when in
joy,
Let this blest service be your employ.

"Pray without ceasing" all the day
long,
WAIT on Jehovah, WAIT to be strong;
Thus He will strengthen, clothe you
with might,
Make you victorious, strong in the fight.

"Pray without ceasing," God will fulfil
All He hath spoken, work out His will;
WAIT on Him daily, with Him alone,
"Pray without ceasing," wait at His
Throne.

"Pray without ceasing," pray in
Christ's Name,
Pray to the Father, ever the same;
Prayer is EFFECTUAL if we obey;
"Pray without ceasing," FERVENTLY
pray.

"Pray without ceasing," pray when
you preach,
Pray when you study, pray when you
teach,
Pray when you're busy, pray when
you're slack,
"Pray without ceasing," nought will
you lack.

Pray with thanksgiving, watching
thereto,
Pray for each other—this we may do;
Pray for the heathen, pray for the
Jews.
Help one another, spread the glad
news.

S. A. HEWARD.

In the midst of sorrow "think" not of the morrow; in anguish be not anxious; rejection precedes resurrection; men may despise, and devise evil—the Lord will arise.

All glory, except in Christ, is vainglorious.

Plans and Particulars, Preparation-Studies.

ADVANCED.

For 3rd (Mon.). R. xi. 13-24. μέν, where δέ? Magnify "if." Provoke, x. 2. Some, 14, 17, iii. 3. World, 2 Cor. v. 19. **For, 15.** λαμβάνω. Lump, 16, ix. 21, 1 Cor. v. 6, 7, xv. 23. The branches. ἐκ, ἐν. συν. Being, Became. ἐγώ. Standest, see 12, 22. Faith, fear ἀποτομίαν—severance. Thou, these. ἐπι. Is, 23. ἐκ, εἰς, 1 Pet. ii. 9.

Mem. R. iii. 9-18. Heart, mind, hand, mouth, eyes sinful. First and last statements respect relation to God and Law.

For 7th (Fri.). Ἰ. vii. 1-13. **For. Thy disciples: who?** If, 4. Behold, believe, 3, 5. The world, 4, 7. 5, see A. i. 14. Therefore, 6. Works, 7, see 3. When time for this feast fulfilled? Jews, multitudes, 11, 12. No one. Boldness and fear: contrast, 26.

Mem. P. cxix. 73-80. Jehovah, the Psalmist, companions, foes. Shame, 78, 80. Fearing, knowing, 79, 75.

For 10th (Mon.). R. xi. 25-36. Mystery. Ignorance, pride. Comings. Thus, cf. 14. Tenses, 26. See contexts of quotation, as ever. **Can God love and hate at once?** Election, grace, calling, see 2 Tim. i. 9. Dispensational sequence. Israel, nations—position changed. Four, 33. ἐκ, 33. Who? Him, emphatic. **Show grace in 34.** 36 cf. beginning of, section ix. 5.

Mem. Rom. iii. 19-26. The world, no: Flesh, Him. διά, εἰς, 22, 24, 25. Root of δική 9 times.

For 14th (Fri.). Ἰ. vii. 14-27. Letters, 2 Tim. iii. 15. Scribe, disciples (roots), 15, Matt. xiii. 52. Anyone, 37, iii. 3, viii. 51, 52, Rev. iii. 20. Will, do (see 19). Will, will. Will, shall know. Do, shall know. **Applications of 18.** True, righteous. ποτέω, 19, 21, 23. **Therefore, 22.** Inferences, 23. Whence, iii. 8, viii. 14, Two Natures.

Mem. P. cxix. 81-88. Thy word, mine, 82. Pride, falsehood, 85, 86. Consumed, alive.

For 17th (Mon.). Difficulties, etc., R. ix.-xi. Everything two-fold. Shall be saved, ix. 27, x. 9, 13, xi. 26. Tenses. νῦν. ἴνα.

Mem. Is. liii. 16. He, we. Rejected of men, smitten of God.

For 21st (Fri.). Ἰ. vii. 28-39. True, 28, 26. εἶμι, 29, 33, 36. From Him. No one, but many. ἐκ, εἰς. Therefore, 33. **Seek, 34, how?** Come, 34, 37. But, 37. εἰς, ἐκ, 38, 48. 39, A. xix, 2 Gk. Glorified, see 18.

Mem. P. cxix. 89-96. Delights, affliction, 92. **Explain, 96.**

For 24th (Mon.). R. xii. 1-8. Therefore. New covenant service. Worship of knowledge. **2, Inferences.** Soberly, God dealt faith, xi. 18-20. All Christians alike in 1, 2, distinct in 4: cf. Eph. iv. In, 4, 7. Are, having, 5, 6. Seven, 6-8. Omit italics.

Mem. Isa. liii. 7-12. Past, future. Death, Resurrection.

For 28th (Fri.). Ἰ. vii. 40, viii. 1. Four, 41-44. Therefore, 43. Man, 46, 51. Singular, plural, 49. Our, 51. Words, works, 51. And, but.

Mem. P. cxix. 97-104. Love, meditate. Out of, 101, 102.

For 31st (Mon.). R. xii. 9-21. 10, 11 complementary. **Hope, tribulation, prayer.** δῶκω. φρονέω. One another, yourselves (Phil. ii. 3, 4), all. κακός, καλός. Give, 19, 17. **Fire.** Overcoming, 21, viii. 37.

Mem. Jer. vi. 10, 15-17. God's Word and man's.

INTERMEDIATE AND ELEMENTARY.

For 3rd (Mon.). A. v. 33-42. Cut. Then—but, 34. Yourselves, 35, ix. 4, 5, Zech. ii. 8. Two illustrations. ἀνέστη. Were joined, after obeyed,—appropriate parallels. Men twice, 38, 39, J. xi. 49-51. **Found, legal term.** λύω, 39, 40. Name, 40, 41. μέν, 41, δέ, vi. 1. Worthy, lxx. 35, xxi. 36, 2 Thes. i. 5, 11. Suffering and teaching. Boldness.

Mem. P. lxxviii. 25-35. Israel endued with power, enemies subdued. Strength, 28, 34, 35. Victory and praise, 2 Chron. xx. **PASSOVER.**

For 7th (Fri.). A. vi. 1-15. Testimony, progress, murmuring. Daily. The twelve, i. 26. ἐπί (twice). Spiritual wisdom needed for both "ministries," 2, 4. Power, 4. ἴστημι. **And, 7.** But, 8. Arose, resist, came upon, set up—same root. 13, v. 42. 14, Did S. anticipate P.'s work? Customs, law, vii. 53, 38. 15, yet, vii. 54. N.B. "couplets"—the Holy Spirit and wisdom, faith and power, etc.—INFERENCES.

For 10th (Mon.). A. vii. 1-8. And—but, 2, 6. Abraham, first. **In.** Out, into, 3, 4, twice. βῆμα. Gave not, promised to give, see 8. Seed. **Sequence, 6-8.** 400. Thus.

Mem. P. lxxix. 1-13. Many, mighty, mocking enemies—strength needed and pleaded. Reproaches. **For, 7, 9.** 2 Cor. vi. 2.

For 14th (Fri.). A. vii. 9-19. The patriarchs, God. Envy, 9, v. 17. δίδωμι, 9, 52. εἰς, ἐκ. All, 10, 11. **FAMINE, A WARNING.** Egypt, Canaan—Christ above Gentile and Jew. **75.** Died: emphasis to show promise not then fulfilled. 19, Egypt and Rome parallel.

For 17th (Mon.). A. vii. 20-29. Why many who appear in Heb. xi. here? 22, i. 1. Visit, Ex. iii. 6. Opposition to unrighteous Jew and Gentile, 24, 26. δίκη. M. rejected, 25. Deliver: give salvation, iv. 12, v. 31. συνῆκαν, Matt. xiii. 23, Mk. iv. 12. **2 sons: types of —?**

Mem. P. lxxix. 14-24. The flood overflowing, the LORD knowing. **My.** Thy, 16, 24.

For 21st (Fri.). A. vii. 30-40. 40. See and hear, 31. The covenant promise—statement, 32, 33, vi. 13. I came down; J. iii. 13. I will send ("apostles"). **Now.** Compound of αἰρέω, e.g. 10, 21, 28, 34. Ruler, twice, 31, Rev. i. 5, Judge, x. 42. Redeemer. ἐκ, εἰς, 36, 39. Signs, ii. 19, 22. Do and Teach, 36, 37. ἀκούω, 37, 38. γίνομαι, 38, 39. Heart, voice, 39, 40.

For 24th (Mon.). A. vii. 41-50. οἶδαμεν, εἰδὼλφ. **What accusation involved?** Warning, 42, 43. Tabernacle, 43, 44. τύπος, 43, 44. εἰρήσκω, 46. **What does reference to Isa. lxxvi. imply?** My hand, 50, 35.

Mem. P. lxxix. 25-36. Grief, relief. Seeking and speaking to God. Wealthy, poor, 31, 32, 33. Those who love serve, 36, 2 Tim. iv. 7, 8.

For 28th (Fri.). A. vii. 51-60. Stiff-necked—eyes turned, heart, ears, 54, Isa. vi. The Spirit in prophets, 51, 55. But, 55. Trinity. One accord, iv. 24. Outside, Heb. xiii. 13, 14. 2 prayers, my, their. ἴστημι, legal.

For 31st (Mon.). Revise vii. Dean Stanley's difficulties. Note God's purpose in all, see e.g. Gen. i. 20. 18, picture of the time of Jacob's trouble. Show how 35 with 27 accuses of lawlessness. Why Church, 38? Why difference v. 40, vii. 58? N.B. viii. 1-4.

Explanation of types, etc.: CAPITALS indicate request for comprehensive notes. **Heavy type** suggest "be not sans peur, since questions are purposed." Italics are emphatic. J = John; A = Acts; P = Psalms; R = Romans; K.w. = Key-word; S.w. = Same word; Mem. = Memorize; O.T. = Old Testament; N.T. = New Testament; Lit. = Literally.

SERMON POINTS BY STUDENT PREACHERS.

Edited by CHAS. H. WELCH.

Outlines will D.V. be selected for this page from the MSS. Magazines. Editors please note, and send in for choice by the 15th of each month

Text—EPHESIANS I. 14.

"Who is an Earnest of *our* inheritance unto redemption of the purchased possession, unto praise of *His* glory."

1.—The Earnest.

The Blessings for *the* People—(i.) *present* (ii.) *future*—*always* linked for *all* believers, see Rom. viii. 11, 17, 30: certainty of Salvation. N.B.—The Holy Spirit is *in* us; the inheritance also is holy, see 1 Peter i. 4; the *promise* precedes the heritage.

2.—The Redemption.

The People for the Blessing—(i.) present, (ii.) future. N.B.—*eis, apo*: see Acts xx. 28—the complete Church; Rom. viii. 23—explain comprehensive words as "salvation." "redemption," etc.

3.—The Consummation.

God's praise the ideal, *cf.* i. 6 (all of grace). N.B.—A second *eis*, the first *a* means to the end; "Of Him and to Him all things" see *kará* in early verses; consider Isa. xliii. 21. In I. special reference to the Spirit, in II. to the Son, in III. to the Father: see i. 17.

Manuscript Monthlies.

All Students should *show* interest in these, for mutual help and God's glory. Difficulties welcome. Magazines can be borrowed, 1d. per week, or part thereof. Many of our brethren like "to give orders," and to have something for their money *larger* than a College receipt from the penny-per-week books. We hope all Editors will generalize (except in doctrine) and specialize (that they may be specialists)—and, above all, realize the Lord's guidance. Some have not sent in "Contents"—they must not be discontented by non-insertion.

The Primitive Preacher (S.P.A.)—Ed.: J. Rae. Essays by Rev. E. B. Samuel. October subjects—Glory, Prayer, etc.

The Witness of the Word (Proposed Prophetic Enquiry Association). Ed.: C. H. Welch. Every Difficulty Attempted, Prophetic, Calvinistic, Expository Articles, Questions Invited, Systematic Theology. Free Church Decision, Mr. E. K. Simpson, M.A.

Preparation & Proclamation (Prayer Union). L. Martin. Contents—Preparation & Proclamation, Prayer, (Mr. Finlay Gibson), a Poem.

Faith and Faithfulness (Finance Committee). E. S. Taylor. *The* illustrated magazine. Preaching through the Eye (illustrated).

Watching & Witnessing. C. West. Essays on Title, Service, etc.

Meditation and Ministration (Bookstall Statistics). E. Sibley.

Essays on Sin, Meditation, Prayer, Ministration, God is Love. An Article on the last parable in Matt. xiii. by the Principal of the B.T.C. will be published in this Magazine in October.

The Word, The Walk & The Work. T. Armstrong. Eng. Lectures. Study and Service. T. Sibley. Open Air Addresses.

Biblical Boldness (Missionary Association). E. Grimwood. Contents—Biblical Boldness, Conversion of Paul, etc.

Life, Love & Labor (Ladies' Prayer Union). Miss A. Applegate. Essay by Mrs. J. R. Heward.

Tested Truth. F. Palmer. Article by Mr. S. Bloxsidge.

College Notanda and "Propaganda."

The Work of the Autumn. Yet more "holidays" are concluded. We almost wish *some* were excluded. Holy convocations are preferable to "holiday" vacations. Our brethren are now ready for, and will be steady in, their College labor. Alas! to be away from home is usually to be away from home-work, and some must catch up if they would not be caught up in an examination. But, doubtless, they regard thorough Bible study as a privilege, a pleasure, an "opportunity," a duty, a necessity. It is the best medicine for those who suffer from worldliness, the best food for those who are spiritually run down (Jer. xv. 16). Scriptural topics are true tonics. Other stimulants are worthless, and their analysis would be surprising. May grace be given for and *through* the toil, that intellectualism may not become *the ideal*, nor ability to preach, but rather the glory of God in the experience of Phil. iii. 10.

The Missionary Association. The command to preach everywhere has been assailed but not cancelled; our belief in Millennial promises does not involve disbelief of present-day precepts; our assurance of Scriptural Calvinism does not give remission and permission for idleness and carelessness, despite the "arguments" of some whose brethren bring like objections to the doctrine of Justification by faith. The greatest Calvinist was the greatest missionary—we refer to him who was less than the least of all saints (see Matt. xx. 26-27). We have fullest sympathy with Missionary *service*, although sorrowing over much so-called Missionary work. Abuse of obedience does not excuse disobedience. The early Monday lectures (7-7.35) will (D.V.) be given by Rev. Lawrence Tweedie, Brazil (important testimony to *benighted* Romanists), Mr. M. S. Bergmann (*Bible* Distribution to *Israel*), a London "Gospeller," (the Home "Field"), and the Principal (Satan's chief travesty—Jesuit Missions). Tickets for friends from Mr. G. Truby.

The Student-Preachers and Preacher-Students. We shall be glad of more openings for our brethren. With these we believe the Lord will grant them the opening of the mouth boldly. Their creed is not popular, but they believe in services unto God

rather than for the people. The hated and out-dated reformation doctrine of absolute depravity they assert, despite denial by half the prominent preachers of "to-day." The truth of covenant grace they proclaim, although it suggests more glory to God and less to men, than many Christians deem equitable. The importance of Bible study they urge, and illustrate by a sermon whereof texts are the texture, albeit they know the majority are too "busy" for it—this term is used in the sense it receives in a familiar compound, of which the second part has a similar beginning and ending. Those who ponder the Word cannot pander to the world; those who speak in the cause of God cannot seek the applause of men. Truth may be many-sided, but it is also decided, and additions to or reductions from the Gospel are *equally* SINFUL. May all our students hear, and fear, and persevere in faithful witness, desiring God's *δόξα* in both significations.

Breviates.

Our brethren are a *personnel*—This magazine is part of their *materiel*. Mr. Rae desires to help in the effecting and perfecting of MS. Monthlies. Mr. Martin still wishes for more College Prayer *Meetings*. Mr. T. Sibley looks for further open-air *helpers*. Mr. Taylor, as Financial Secretary, finds that his toil soon come to a finish—a material burden would be a mental relief—albeit we are sure the Committee illustrate Phil. iv. 6. We shall not commandeer, but would repeat Scriptural commands—surely they are constraints; other restraints are unnecessary.

PROGRAM—with the IMPORTANT proviso—"If the Lord will."—*Fas. iv. 15.*

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.

CLASS.	7.45-8.	8-8.40.	8.40-9.15.	9.15-9.30.	
Ad- vanced	Mon.		Romans.*	Hints and Helps. Programs of Progress. Consideration of College Maxims and Magazines. Questions and Suggestions.*	
	Fri.	Fellowship of Fellow Students in Steadfast Supplication.	Psalms.†		John.*
Inter- mediate & Ele- ment'y	Mon.		Psalms.†		Acts.*
	Fri.		Acts.*		Research †

*The Principal; † The Hon. Sec.; †† Rev. E. B. Samuel, and other Lecturers, various, but not Theologically variable—"Students of Scripture."

Notes.—Punctuality at the beginning will ensure punctuality at the end of the evening; it is no mere formality, may show vitality. The Principal will be ready to *help* any student—7.40, 9.30-9.50. A Scriptural PRAYER-MEETING led by Mr. A. A. Brand, Friday, 7.30 (except 2nd S.P.A. Conference.—Practice in Preaching, Catechising and Criticising, Mutual Reprimand)—"Wait on the LORD" Monday, 7.40, Students' Missionary Union Lectures, Mark. xvi. 15. STUDY ROOM disengaged Monday, Friday, 7.40. S. P. Room—Editors, if consulted, will tender counsel, revising and criticising essays essayed. UNITED PRAYER MEETINGS guided (not presided over) on the 7th by Mr. Patis, 14th Mr. Rae, 21st Mr. Cairns, 28th Mr. Almeroth. *New Testament* Greek class, with thoughts Theological, at West Ham Tabernacle, Stratford, accompanied by faithful and forceful open-air witness of the Truth to ruined sinners, for the glory of the Lord, at the Grove, Stratford, 7.30—? Students desiring extra studies for spare moments, or aspiring to pursue Research at the offices, should endeavour to provoke emulation rather than mere admiration. S. Prayer Union, Tuesdays, 7.30, 127, Caistor Park Road, West Ham.

Published by the B.T.C., 68, Fleet St., E.C.

THE STUDENT OF SCRIPTURE:

or, MONTHLY NOTES
and NOTICES
of

Edited by PERCY W. HEWARD.
Vol. i. No. II. Nov. 1904. 1d.

THE BIBLE TRAINING COLLEGE.

EDITORIAL MEDITATIONS.

The Divine Parable of "the Steward of Unrighteousness."

Sixth Part.

Revising our mental notes of these wonderful verses we behold: The lord only had *one* steward (Jew: professing church). He was not harsh. The steward could not reply. *No* penitence for sin, only selfishness, appears in verse 3 (*cf. τί ποιήσω* elsewhere). Verse 4 shows that warning preceded dismissal by some space of time. He linked himself with *every one* of his lord's debtors. The *spiritual* meaning of all this is not veiled. Verse 8 indicates that the believer is *most imprudent* if he store wealth: the man of this age "wisely" seeks position and riches in this age: the servant of God looks for a city and *spiritual* riches in the age to come. Verse 9 indicates we must *not* seek wealthy friends, otherwise we are unrighteous: "it is more blessed to give than to receive." *δραβ*, 9, see 4. Faithfulness does not depend on positions or possessions (10). Who?—*cf.* Matt. xvi. 26. We pass to verse 13, "No *household* servant"—see previous references to "house" and "steward": S.W. R. xiv. 4: this title would *humble* the Pharisee, see J. viii. 35 "Is *able* (2) to serve two lords"—he may try, or rather profess, but there *cannot* be *two* masters in *one* house. Who are these lords? God and mammon, *i.e.* God and self: see verse 14 with Heb. xiii. 5—N.B. essence of sin, *cf.* 1 Tim. vi. 10.* Our Lord oft repeated words (Matt. vi. 24, in context ref., to "light," as here: in 19-21 there are 2 treasures, thus 2 rewards, 1, 2). **ONLY 2 lords.** The world, flesh, and devil united. *Every* attempt at compromise involves sin. Riches are masterful. "Pharisees" are slaves of wealth. Christ suggests their *desire* to make the best of both worlds. Whose interests have *we* at heart?

* *φίλαντοι, φιλάργυροι* together in 2 Tim. iii. 2.

Every deviation from God's will is worthy of condemnation. Every faltering in obedience is an altering of His Word. Every departure to one's own way is waywardness.

A Library of Lectures and Lessons.

Compressed and Condensed.

The Lord's suppliants will receive the Lord's supplies: their expectation shall be followed by delectation; His bequests will exceed as well as succeed their requests; His donations will excel their aspirations, and should excite their adorations.

Spiritual longings are precious belongings.

A saint may be shaken, not forsaken; Satan may annoy but shall not destroy; albeit he dismay he shall not slay; though he perturbate, he cannot extirpate.

Delight in prayers, and God will right thine affairs. When men oppose, repose in God, and he will dispose all things to His glory.

God's grace is not limited to place, His hand to one land, His bounty to one county, His pity to one city—the elect nation is gathered out of every nation.

Those who respect the Word expect the Lord.

Many esteem sincerity above verity; they approve those who are zealous, rather than jealous for truth.

If there be "God speed" to any labor, there will be good speed therein.

The Glorious Appearing is both imminent and eminent.

All who refuse Scriptural nutriment will find detriment.

Consolation follows reconciliation; God's pardon removes a burden.

Spiritual constancy and consistency are joined and enjoined.

Christ is not only some of the Gospel but the sum thereof.

Believers must venture and endure all for the Lord.

Affiliation with the world should bring to humiliation; all such conciliation is evil.

Diversity of opinion often leads to perversity; debating to unspiritual combating; a conceited arguer is an heated arguer, and the warmth of his words exceed their worth.

Loquacity often tends to mendacity.

The believer has a spiritual munition and ammunition.

Many genial men find any company congenial; they are so affable that they are feeble in defence of truth.

Much of most sermons should be suppressed and the remainder compressed—then they might be impressive.

College Rewards—think more of the enterprizes than the prizes, more of the cognition than the recognition gained. Some theological examination papers show a love of verbosity and pomposity; others spiritual ability and humility.

A headstrong man has not a strong head.

In manuscript monthlies the composer is the compositor—let both parts be "well got up."

Right handling, and hand-writing that is legible, should characterize each periodical.

SERMON BY POINTS STUDENT PREACHERS.

Edited by
CHAS. H. WELCH.

Contrary to expectations NOT ONE MSS. Magazine has contributed a Sermon Outline for this page. Do the Students never Preach? if so do they not Prepare? If they Prepare and Preach are the Sermons not worth Preserving and Publishing?

PSALM LXIII.

I. "My Soul Thirsteth for Thee."

(a) The Lord *alone* can Satisfy the *Longing Soul*. Contrast the natural man, Jer. ii. 13. N.B.—"No water is"—no good apart from God.

(b) Experimental Separation from God is a Wilderness Experience.

(c) "My God." Personal Covenant Relationship—Covenant Pleas and Promises.

Note verse 2. Thy *power*. Thy *glory* . . . seen *Thee*—God's attributes—God in manifestation—a Sanctuary Experience.

II. "My Soul shall be Satisfied."

(a) Blessed are they that hunger and thirst after righteousness for *they shall be filled*, cf. Jer. xxxiii. 16.

(b) The Bounty of God. "As with marrow and fatness" again emphasizes "No good beyond God," contrast Deut. xxxii. 14-15.

(c) The Satisfied Soul is Joyful and Thankful, cf. Grace and Thanksgiving (Gk.), 2 Cor. iv. 15.

III. "My Soul Followeth Hard after Thee."

(a) The Believer's Privilege and Calling: "Follow Me." Note—"After *Thee*," not merely after Thy blessings. Also the walk of the soul, and in verses 7 and 8 the *two* positions; "in shadow of wings" and in the world where enemies are.

(b) The Promise of Sustaining Grace. "Thy Right Hand upholdeth me."

IV. "Those that Seek My Soul."

(a) The Saint has Enemies. "They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

(b) They seek the *soul* to destroy it, but in vain. "Fear not them which kill the body, but are not able to kill the soul," cf. Ps. ii. All opposition to God is "vain." N.B.—Contrast Thy, those. The upholding of God is more than all the strength of the enemy. The Saint upheld. The enemy . . . the *lower* parts of earth.

CHARLES H. WELCH.

Plans and Particulars

ADVANCED.

For 4th (Fri.). *J. viii.* 2-11. Early, A. v. 21. People, scribes. Say, interrupt. Moses, Thou. No grief at sin, 6. Double hope of accusation. Law cursed all sin, 7. **What is conscience?** *κατά.* NO EXCUSING, 10.

Mem. *Isa. lv.* 1-7. "Everyone that thirsteth"—*twofold* description. I, Him, Thou. The Trinity, 5. Repentance positive and negative, 6, 7.

For 7th (Mon.). *R. xiii.* 1-10. 1 Pet. iv. 15. The two commandments. *ὑπέρ, ὑπό.* *τάσσω*, 1, 2. **For, 1, 6.** Sin, against God. Good, 3, 4. *ἐκδικος*, xii, 19. *διά* with acc. Ministers: public servants. Dues: word from same root, Matt. vi. 12, xviii, 24, 32, R. i. 14, iv. 4, viii. 12, xiii. 8, xv. 1, 27. Fourfold, 7. **For, 8.** Negative: positive, 9. The nature of sin and of love.

Mem. *P. cxix.* 105-112. **For, 111.** God's words and mine, affliction, life. The heart rejoicing and doing.

For 11th (Fri.). *J. viii.* 12-24. **Again, 12, 21.** Light, *see* 9, iii. 20. Walk, yet dead. Memory, 13. I, ye, 14, 21. 16 explains v. 31. Dilemma, 16. Where, 17, *see* 14, 21. Because, 20. **Con-nexion, 20, 21.** In, 21, 24, 31, 35.

Mem. *Isa. lv.* 8-13. "For." Word of life. Life, joy. God's will, 11. God's glory, 13.

For 14th (Mon.). *R. xiii.* 11-xiv. 9. "That," 11. Love, hope. *ἐκ, ἀπό, ἐν*, 11, 12, 14. Works, armor. Negatives suggest glories of the day. Christ, flesh. Mind, flesh. Tenses, 14. Perversions of xiv. 1. Him. **Inferences from 4.** For, 6, 7, 8, 9. Us, 7.

Mem. *P. cxix.* 113-120. Faith, love, hope. In, out of, 117, 118. No truth outside the Word, 118. Love, fear, 119, 120.

For 18th (Fri.). *J. viii.* 25-41. Therefore. **Inferences from 27.** "Exalted." **Ye shall know, 28, 32.** Do, say, 28, 38. Some "falsely," 31. Tenses, 32, 33. Free: from what? **Inferences, 35, 36.** Two classes, xv. 15, R. viii. 15, Gal. iv. 7. Seed, R. ix. 7. Word, seed. Father, 39, 41, *see* Luke xv. xvi. **This, 40.** *τὸν Θεόν.*

Mem. *Fer. xxiii.* 16-20. Me, His own. Words, works, 18, 19. Hearts, 17, 20.

For 21st (Mon.). *R. xiv.* 10-23. *See* 1 Cor. iv. 3-5. Tenses, 10, 12. Christ, 9, thou, 10, *see* 4-13. *ἑαυτοῦ*, 10, 4. Himself, one another. Love worketh no ill, 15. Thou, Christ. Non-essentials and essentials, 17. In. The Trinity, 17-20. Therefore, 19. One another, God. *κακόν, καλόν.* Responsibility for sin. *κρίνω*, 22, 23. **Definitions of faith and sin.**

Mem. *P. cxix.* 121-128. "Thy servant." Righteousness, mercy. Therefore, 127, 128. All, 128.

For 25th (Fri.). *J. viii.* 42, ix. 1. 42, 1 J. v. 1. Christ's "ifs." *ἐκ*, 42, 44, 47. Work, word, thought. And . . . him, 44: inferences? The lie, the truth. Because, why *οὐ πιστεύετε*. 47, x. 26. **50, Inferences.** Thou, 52, 53. *ἔδωκ*, 55, 56, 57. "My day," *cf.* xii. 41, explain. **57, Inferences.** 59, in spite of 1-11. 59, miracle-proof.

For 28th (Mon.). Revision; "special" examination. *Study* "unto the Lord." A Lecture (d.v.) on Jude.

Mem. *P. cxix.* 129-136. Therefore, 129. Light, 130, 135. In, out of, 133, 134. Thy face, mine, 135, 136. 133, 136, R. vi. vii.

Preparation-Studies.

INTERMEDIATE AND ELEMENTARY.

For 4th (Fri.). *A. viii.* 1-13. Stephen, Saul, 59, 1; 2, 3. Asleep, violent death. "Except": why? *ἐκ, εἰς.* "Sown abroad." The Word, the Christ. *προσέχω*, 6, 10. Demons, diseases. But, 12. Believe, baptized. Name, baptized, 12, 16. *ἐκ.*

For 7th (Mon.). *A. viii.* 14-25. **Samaria: fig. of speech?** Why acknowledge Samaria?—*see* x. 45. *ἐπί*, 16, 17, 24. Money and sin, 18. Mind, heart, 20, 22. *λόγος*, 21. For, 21. Ye, 24. *μὲν, δέ*, 25, 26. 25, *cf.* 40.

Mem. *P. lxxi.* 1-13. Distress and fortress. In, out of, 2, 4. My. Two hands. Confederacy in evil.

For 11th (Fri.). *A. viii.* 26-40. Desert. Contrast Jonah's reply to twofold command. Worship, study. *γὰρ.* **Beginning.** Jesus, baptized. Before servants. THE SPIRIT'S WORK.

For 14th (Mon.). *A. ix.* 1-16. "Yet." Synagogues. *ἄγω*, 8, 27. **Near.** Heaven, earth. Eyes, ears. Why? Wilt, must, *cf.* 16. "I died," 9. Jonah 3 days. Thy, 13, 14. My, 15, 16. What he was and did, is and shall do. Name, 14, 15, 16. Go, because, for, 15, 16.

Mem. *P. lxxi.* 14-24. Enemies confounded, God's righteousness expounded, His praises sounded. Thou, I. Righteousness and salvation: where else together? Showing, 15, 18. In, out of, 16, 20.

For 18th (Fri.). *A. ix.* 17-31. **In the way.** Life, light, power. *ἐν*, 19, 22. With, preached: *cf.* 28. Jews, 23: inferences from 2 Cor. xi. 32, 33. Boldness, 26. No bravado, 30. Built up, walking. Built up, multiplied.

For 21st (Mon.). *A. ix.* 32-43. Two miracles, their teaching. All. Him, the Lord, *see* 42. *ἐπί*, 36, 42. No display, 40. Prayer first, 40.

Mem. *P. lxxii.* 1-11. "In His Days," cx. 3. Peace, power, prosperity. He: they. Rule, judge. The King, the Kings. 8 and 10. Worldwide, fourfold.

For 25th (Fri.). *A. x.* 1-16. **Cornelius' spiritual state.** House, *cf.* xi. 14. Manifestly, 3. Alms, prayers, prayers, alms, 2, 4. 6, *cf.* ix. 6. Prayer at midday. **Hungry.** 4 corners, 4 kinds, 11, 12. Sacrifice, eat, 13. Thrice. **14, inferences.** God, thou, R. xiv.

For 28th (Mon.). Revision of Acts: special examinations. Prayerful review of past work; characterized by diligence or negligence, genuine labor or fitful enthusiasm, holy desiring or proud aspiring?

Mem. *P. lxxii.* 12-20. The Lord's pity and power: His people's prayer and praise. Name—Bless—Keywords. Last sentence a summary. **Explain 20.**

Explanation of types, etc: CAPITALS indicate request for comprehensive notes. **Heavy type** suggest "be not *sans peur*, since questions are purposed." *Italics* are emphatic. J = John; A = Acts; P = Psalms; R = Romans; K.w. = Key-word; S.w. = Same word; Mem. = Memorize; O.T. = Old Testament; N.T. = New Testament; Lit. = Literally.

College Notanda and "Propaganda."

November.

A month famous for fogs and colds—may College students see clearly and be kept spiritually warm. It will be the winter's privilege to prevent them from venturing out more evenings than *necessary*, and to provide peculiar entertainment, *not* popular entertainments. November reminds us of the nearness of 1905. "Time flies." We linger and lose thereby. Have the past months been faithfully spent to the glory of God? Have other engagements, social intercourse, or holidays hindered the investigation of the Word? How many Protestants seem to think that the Lord issued "indulgences," and that sin acknowledged need not be put away? How many consider that some sins cannot be helped and, therefore, must be excused? November—a month of spiritual study, establishment and service—shall it be so?

S. P. A. and
S. P. U. . .

These letters are not mystic—as with some secret mottoes of Babylonian fraternities. The Student-Preachers' Association and the Students' Prayer Union desire and deserve the due and true interest of readers, in or outside of the College. The former includes some of our brethren, the latter should embrace all. Some saints cannot preach, none cannot pray. Both organisations seek to arrange "occasional" meetings, the former encouraging a love for examinations by holding them, and otherwise training godly and goodly expositors at the Monthly Conferences. The latter is a tree with few branches, and yet our members expect much fruit. The secretaries of these societies should arrange a Quarterly United Gathering in their country suburb—Ilford. Churches believing in the ancient—and therefore the only up-to-date—Gospels should write for College "supplies," instead of modern doctrinaires, and forerunners of the coming head of humanity.

English and
Logic. . .

A good knowledge of the A.V. will tend to acquaintance with both. *The Scriptures* are, undoubtedly, *the* textbooks of logic; and not the pages of an agnostic. The College Lectures on these subjects will supervise and systematise study, but they are not instituted, and must not be substituted, instead of personal labour. Proxy investigation may become worthy of verbal castigation. We firmly believe that the Holy Spirit gives no especial aid to willing ignorance, and wonder that those who hold this opinion do not try to forget their knowledge of words as well as forego that of grammar: perhaps there would be several advantages. But we also believe He condemns an unspiritual study of anything, and a glorification of the *means* rather than the *end* of our toil.

The Manuscript
Monthlies. . .

All our subscribers should read the notices of all of these and the Scriptural notes in some of them. The Student of Scripture has no fear of rivals in circulation (it may wish for a revival of interest). A few hints to contributors: Beware of neglecting College studies for the sake of this

accessory labor, or it will be in vain. Depend upon the Holy Spirit even as if the circulation were 100,000. Seek that the Lord may apply the truth which He supplies, and make the article a blessing to the writer first. Let each issue, each article, be an improvement, by reason of its omissions, *i.e.* of errors. All editors should supervise, devise new methods (not new doctrines) and criticize their helpers in accord with Luke vi. 31. Are further suggestions wanted? Let these be obeyed.

Breviates.

College brethren love brevity; especially as some of the examinations have a remarkable longevity ere they are laid low—the antecedent of "they" must be ambiguous. The Editor's books need a wide circulation: will not readers unite and delight in "emulation" in this work? Mr. Welch will be glad to encourage students on Thursday evenings at the Offices—an opportunity. An excellent library is provided. Mr. Taylor will also welcome visitors, particularly if they seek him officially. "Means are a means"—and in these words we would oppose both reliance upon and carelessness concerning them. Mr. T. Sibley expects further open-air *helpers*, not necessarily *speakers*. Mr. Truby, as Missionary Secretary, could be more overworked. Grace be with all the brethren, and a love for Gospel proclamation.

Manuscript
only . .
Magazines.

The Lord bless every contributor, if he thereby becomes a distributor of *truth*. These publications bring obligation to our brethren. May they be humbled and helped thereby. Editors, be ye faithful. Sub-editors, be ye faithful. And all who assist, be ye faithful. All *service* is "unto the Lord." Reader, is *your* Christian work?—*experimentally?*—*continually?* Are your articles written *primarily* for His glory? Beware of pride, self-pleasing, natural energy. Sin is subtle. May all the monthlies be, in every way, well *ordered*, and may God be exalted and saints exhorted through *each one*.

The Primitive Preacher. Ed., John Rae (Student Preachers' Association). Dispensational and Doctrinal Articles. Special Word-Studies by Rev. E. B. Samuel.

The Witness of the Word. Ed., C. H. Welch (proposed "Prophetic Association"). Articles on "Inspiration," "Paranomasia," "Eph. iii. 1-6," "John xx. 23," "False Religions." Special Contributions by E. K. Simpson, M.A. *Correspondence invited.* Orders to date, 5.

Preparation and Proclamation. Ed., L. Martin (Prayer Union). Spiritual and Suggestive Spiritual Articles. A Poem by Mr. C. Goff. Special Contributor—Mr. Finlay Gibson.

Faith and Faithfulness. Ed., E. S. Taylor (Financial Committee). "Christian Advertising" (illustrated). "The Preciousness," and article by Rev. M. Bergmann. Orders to date, 8.

Watching and Witnessing. Ed., C. West. Helpful Studies from the Best of Books.

Meditation and Ministration. Ed., E. Sibley (Bookstall Statistics). Doctrinal and Practical Essays.

The Word, the Walk, and the Work. Ed., T. Armstrong (English Lectures).

Study and Service. Ed., T. Sibley (Open Air Work). Special Contributions by Dr. Kemp. Four Essays on "Christ Jesus . . . made unto us (1) Wisdom, (2) Righteousness, (3) Sanctification, (4) Redemption.

Biblical Boldness. Ed., E. Grimwood (Missionary Association). "The Duty of Missionaries." "The Rending of the Veil of the Temple." "Joseph as a Type." "The Dispensation of the Spirit." "A Missionary Message." "Christian Boldness among Soldiers."

Life, Love, and Labor. Ed., Miss A. Applegate (Ladies' Prayer Union). Special Article by Mrs. J. R. Heward. "Peace," by Miss Brown.

Tested Truth. Ed., F. Palmer. Greek Class Notes. Suggestive Article by Mr. S. Bloxside.

Held over—literarily not literally—Standing Fast, and Preaching—the *ποιήσις* need not tarry for the *ποίημα*.

PROGRAM—subject to improvement; and—"If the Lord will."—*Ἰας. ιν. 15.*

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS	7-7.35.	7.40-7.55.	7.55-8.35.	8.35-9.10.	9.10-9.20.	9.20-9.50.
ADVANCED.	M. English Lecture Waiting on the Lord with one accord, 11th—S.P.A. brethren confer. Other compounds of <i>fero</i> illustrated.	Agreement in prayer, praise, and confession. Ps. xxix. 2, J. iv. 23. 24.	Romans *	Bible Word Study—Philology and Theology. †	List of Eventful Events: Notes on B.T.C. Methods, Maxims, & Magazines.	College Colloquies: "Fellowship" of Students.
	F.		Psalms †	John *		
INTER. & ELEM.	M. As A.	Psalms †	Psalms †	Acts *		
	F. As A.		Acts *	"Essential" Essays. ‡		

*The Principal; †The Hon. Sec.; ‡Rev. E. B. Samuel, and other Lecturers, various, but not Theologically variable—"Students of Scripture."

Notes—Punctuality is part of regularity: those who are late are often dilatory. The Principal will readily direct any student and correct his notes, 7-7.35, 9.30-9.50. Editors should see him 4th Friday; Sub-Editors, 3rd Friday, 7-7.35. Students may consult Magazine-advisers any evening, 7-7.35. Editors should meet Monday, 7.35-7.40 or 9.25-9.35. Study Room open 7-7.35. United Prayer Meetings guided (not presided over) on 11th by Mr. Rae, 18th by Mr. Looms, 11st, by Mr. Soper, 25th by Pastor West. New Testament Greek Classes, Wednesday, 8 p.m., Aidon Hall, S.E.; Saturday, 6-7.15, West Ham Tabernacle—thorough tuition for those who give thorough attention, spiritual as well as grammatical exercises. Open-air witness "out of season," Lord's Day, 6.30, Ilford Broadway; Wednesday, —? in South London; Saturday, 7.30—? Grove, Stratford. S.P.U., Tuesday, 7.30, 127, Caistor Park Road, West Ham. Offices open for rest and recreation—i.e., research—9 a.m. to 7 p.m., later if desired and occupied.

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THE STUDENT OF SCRIPTURE:

or, MONTHLY NOTES

and NOTICES

of

THE BIBLE TRAINING COLLEGE.

Edited by PERCY W. HEWARD.

Vol. i. No. 12. DEC. 1904. 1d.

EDITORIAL MEDITATIONS.

The Divine Parable of "the Steward of Unrighteousness."

Seventh Part.

Revision is admirable: let time be spent thereon rather than on visions, even as with Revelation rather than revelations. Note "his," 1. The steward had *no* defence, and he *quickly* decided for evil (one step *leads* to another). "In himself," collect other similar references to heart-words of Pharisees. *All* debtors were willing to be robbers. The Master knew all. He took not vengeance. 8, only 2 objects. Money almost invariably used for unrighteousness (same title as of steward, the "righteous" P.) 10, gifts do not alter a man, note vain promises of some to use a fortune for God, when obtained. True, 11, the counterpart, spiritual antitype, new covenant riches (see Eph. i. 18). Concerning wealth, see Ps. lxii. 10 (heart), Ezek. xxviii. 5 (heart), Matt. xiii. 22, 1 Tim. vi. 17, Jas. v. 2, Rev. xviii. 7 (Babylon the centre). 13, illustrate in steward—he professed to serve God, actually looked to himself, and *could* not then obey God, but only cheated Him. Self love is God-hatred. P. accused of hating and despising Jehovah (Mal. i.). Love expresses itself in action. *ἔρεπος*—contrast. "Despise." see 2 Pet. ii. 10, pride, despising in deed, such sin contemporary with verbal reverence. Serve, see John viii. 34. P. did not serve God. Service and sin cannot be linked, in so far as we, etc. In Matt. xi. 24, context, note (a) *two* classes only in 23, (b) Satan is *ὁ πονηρός*, (c) all "care" tends to forbidden "service," 25 (d) Sin is God-forgetfulness, 26 and self-exaltation, 27, (e) P. as Gentiles, 32, (f) "Righteousness," 33, (j) Kingdom and righteousness together, 33, so v. 20, P. shut out from Kingdom.

Students should consider xviii. 9-14. Trusted, M. x 24. "Themselves" 9, 10, 11 (talking to self), 14. Despising others, condemning God. *ἔρεπος*. Extortioners (xvi. 6), unrighteous (xvi. 8), adulterers (xvi. 13). Great possessions, 12.

(Exposition of chapter to be continued, D.V.)

SERMON BY STUDENT POINTS PREACHERS.

Edited by
CHAS. H. WELCH.

One MSS. Magazine has contributed to this page, but the brethren should endeavor to "prevent," (i.e., "come before,") the "Witness of the Word," and its staff from continually securing a FREE ADVERTISEMENT every month. Help is gladly offered with a view to revision for the press; latest date 12th of each month.

JOHN v. 1-15.

A central miracle about to be wrought (vii. 21). It contains spiritual teaching (*cf.* Acts iv. 9-12, "made whole" and "saved").

I. Analogy between the Condition of the Man and the Sinner of To-day.

(a) Seeking life by *personal* works and *human* help. 5 porches—"number" of law—"not a man"—"put me." Law says "do and live.

(b) Depending on an *angelic* miracle, or something similar.

(c) Helpless. Rom. v. 6.

(a) Hopeless. Consequence of (c). 38 years. Eph. ii. 12.

II. CHRIST'S Dealings with this Man Illustrates HIS Perpetual Method of Saving Souls.

Grace instead of Law. Christ when all others have failed.

(a) An Election (6). If *He* did not begin with sinners—no salvation. 1 P. i. 2; R. ix. ii.

(b) A Word of Command (8). Power therewith (A. iii. 6, 7): contrast law's commands. Acts ii. 38, xvi. 31.

(c) Separation from "Law"—*Sabbath* work "not lawful" (ἐξέσσει).

(d) Death's Dominion broken—"rise," "walk," the walk of the believer is "in newness of life."

(e) An Effect with relation to Sin (14)—second command, see 1 J. v. 18. "Lest a worse thing," grace restrains.

(f) Gracious Assurance (15). After open confession before *all* in the fact of carrying bed on Sabbath.

III. The Ingratitude of the Man.

Comparison with many believers.

(a) No word of thanks.

(b) Quick fellowship with enemies, etc.

Modified from Sermon Outline contributed to "The Witness of the Word" by W. G. WALTERS.

Sententious Sermons:

Suited to Spiritual Students and Servants.

'Tis better to be a saint than a savant, a man of God than a man of means, a faithful teacher than a famous preacher.

Those who tremble not at the Word trample it under foot; those who reflect not thereon, reject the Scripture; those who mark it not, mock it; those who deny it, defy it.

In days of apostasy, wait and meditate rather than agitate and demonstrate; declare truth rather than declaim against error.

Every believer belongs to the Established Church, and should be spiritually Catholic, while a Nonconformist from all evil.

A sense of security in Christ removes murmuring at obscurity.

He who is "conscientious" has great knowledge.

Those who clasp the Word as a treasure will grasp it as a sword.

Lightness does not suggest likeness to the Lord; levity is the reverse of gravity, jollity is not a quality.

Extravagance is not excused by economy in another direction; every penny, every moment belongs to the Lord.

A Gospel minister should not forget administration; but let him agonize (Col. ii. 1) as well as organize—*then* antagonize.

He who has a qualm about an action will not have calm if he undertake it; he who is dutiful will do nothing doubtful.

Beware of Gnosticism and Agnosticism—they are alike, even as Polytheism, Pantheism and Atheism.

Some men's creed is greed (1 Tim. vi. 5), their religious feeling avaricious filling of their pockets, their interest is in their interest.

"Unfortunate" circumstances shall lead to importunate prayer; and success also should remind of access to the throne.

Some think more of prosperity than verity, of temporal vantage than spiritual vintage, of raising funds than praising God.

Stumbling succeeds grumbling, and should be humbling.

A man without an object is an abject.

A masterly speaker must beware lest he become masterful—ministerial and magisterial.

Preacher—seek not an altitude nor a multitude—to aggrandise self or to be grandiose.

Christians should not be moved by persecution, even if removed thereby; when they are scattered, hope should not be shattered.

The glitter of gold, and the clatter of hands or tongues should not be the student-preacher's aims—nor should he think more of worldly positions, portions and possessions, than of spiritual.

Re manuscript magazines—those who keep to their subject will find it keep to them.

A careless writer is prayerless; those who jerk their duties will soon shirk them—the essays are unto God or sinful.

He who is off hand will learn that writing will help to get his hand in.

INTENDING STUDENTS SHOULD APPLY AT ONCE.

Plans and Particular Preparation-Studies.

ADVANCED.

For 2nd (F.) 7. ix. 2-12. Disciples—inferences? Collect their words. 2, viii. 58. Inferences from knowledge: "born blind." ἀλλ' ἴνα, xiii. 18, 1 J. ii. 19. Manifested, 3. Light, 5—S. root. Of God 4, vi. 29, x. 37, xiv. 10, 11. Contrast manifestation of xvii. 6. M., Gal. i. 24. Day with light, see 1 Thess. v. 5, N.B.—viii. 56, xi. 9. *Continual service.* Night, xiii. 30, Matt. xxvii. 45 (*a warning*), see J. xxi. 3, N.B.—Jer. xiii. 16, 2 Cor. vi. 2. 5, i. 5. 6, no delay, no fear, see viii. 59 with ix. 1. **Why unpleasant and seemingly-unreasonable means?** See 16, 39, etc.: Clay signifies...? Siloam, second typical reference, vii. 37. "Therefore" qualifies 3 statements. Only "came." 8, where was Christ? Neighbours gossip on Sabbath, or did he go to synagogue? A man, 11, see 17, 36, 38. The Lord never said "thou shalt see" 11—faith. Answers *may* be sent to following queries:

- (1.) Does 34 illustrate 2?
- (2.) How did our Lord answer the query, and explain His reply during the chapter?
- (3.) How does He witness against Pharisees in 7?
- (4.) What are the Divine necessities of John?

For 5th (M.) *Oral Exam. Preparation. Romans i.-xiv.* N.B.—Answer questions precisely, concisely—and thus wisely. Avoid guessing, and addressing a reply-question. Do not be discouraged at the results of ignorance, *i.e.*, failure, but at the ignorance and its cause. Continue in prayer—the best preparation, if combined with study.

Mem. P. cxix. 137-144. "Thy" *Jehovah* as His Word, 137. Contrasted memories, 139, 141. Righteous, true, see J. vii. 18, 1 John i.—inferences from connexion of words (*e.g.* lawlessness=heeding the lie, *i.e.* Satan's word). Sorrow and joy, 143. Live, Matt. iv. 6, R. i. 17.

For 9th, 12th (Fri. & Mon.) Prayerful endeavor to bring other saints to special meetings. Illustrations of the study of verses like J. xiii. 34, xiv. 15, 23, xv. 12, 17, Eph. iv. (all the practical parts of Scripture, *i.e.* Gen. i.—Rev. xxii. might be read). "Looking up" for practical examination. Brethren who speak to be spiritually ready, and not heady: words of wisdom rather than wisdom of words: as the oracles of God rather than rhetorical.

For 16th (Fri.) *Oral Exam. Preparation (optional.)* John i.-viii. N.B.—Occurrences of "no one" i. 18, iii. 2, 13, 32, vi. 44, 65, vii. 19, 30 (and "nothing"), likewise of "if any one," also of "not yet," "desert" (or "wilderness"), "perish," "have," "myself," "will" (θέλω), ἐκεῖνος. Collect words uttered to and by disciples. Do John iii. iv. illustrate Christ's *first* appearing to Mary, *last* to self-righteous Paul? Gather quotations from the O.T., and references to the types. —Allusions *e.g.* vi. 5, to Deut. viii. 3.

For 19th (Mon.) R. xv. 1-7. But, 1. Two actions, explain each by contrast. 3, Christ an Example, the law in His heart. Thee, me, 1 J. ii. 23. Thee, "pleasing" of 2 unto the Lord (*cf.* 5, 6.) P. lxix. 8, rebuke to latitudinarianism. ὄσα. Through, pathway. Hope, 36. 5, 2 Tim. ii. 7. With one accord A. i. 14, i. 1, 46, iv. 24, etc. Father: fellow sons in Christ. As God's elect, 7.

Mem. P. cxix. 145-152. Heart—voice, meditation, prayer, 148, 149. Near to avenge, Jas. v. 1 Pet. iv.

For 23rd (Fri.) Customary preparation for United Prayer Meeting.
For 30th (Fri.) Extra studies, as ever on holidays (noblesse oblige). Scriptural addresses by all the Committee.

INTERMEDIATE AND ELEMENTARY.

For 2nd (Fri.) A. x. 17-24. God's arrangement of time, 17. Simon: why this name as well? 3. The Spirit, I sent, 20, see 17, 21. 21, before message from those of house? **Cause. Righteous—inferences?** Therefore, 23. "The brethren"—6. 24, a true drawing-room meeting. Faith, enthusiasm, influence, the work of God.

For 5th (Mon.) A. x. 25-33. 26, inferences and contrasts. A Jew, Col. iii. 11. Custom, God. Race, man. Wherefore, to avoid the sin of R. ix. 20. **Ask. Four days, reckoning.** 9th hour of sacrifice, of Christ's death. Man. "Entered into," "before God": see P. xviii. 6, Lam. iii. 8, Jon. ii. 7, Heb. iv. 16, 2 Chron. xvi. 9, Luke i. 6, Jas. iv. 10. "**Lodgeth**": inferences. Acceptance, blessing. Thou, God (twice). All, all.

Revising of memorizing (no natural compulsion). P. xlii.-lix. Us, my xlv. 14, 15—why charge? The King's enemies, xlv. 5, see cx. God with us, xlv. millennium. Abraham, the earth, xlvii. 9. Two classes, resurrection, xlix. "God" liii. Light, life lvi. 13. Mercy, wrath, lix. 10, 13.

For 9th, 12th (Fri. & Mon.) Conversation concerning the College, with inseparable prayer and study. Pleading of the promises of God for blessing, which involves perusal thereof and petition therewith. "Case of conscience"—If the B.T.C. be needed, and I am helped thereby, is it selfishness or love to be *easily* disheartened, when others lack interest? *Some* "energy" is much vaunted, soon daunted.

For 16th, 19th (Fri. & Mon.) *Oral Exam.*: Optional forethought (to avoid over—μετάνοια). A. i.-x. First and last words of sermons. Titles of Christ. Sufferings and glories together (*e.g.* ii. 23, 24; iii. 13-15, 23). The earth (i. 8, ii. 19, iii. 25, iv. 24, 26, viii. 33, x. 11). Strange land, holy land (vii. 6, 33). Leading converts. The heart the source of action—proof.

For 19th (M.) Consider P. lx., lxxii., if time, &c., permit. God, man lx. Rock-on, Tower-in, lxi. 2, 3. Trust of the heart, lxii. 8 (contrast 10). Prayer, praise, lxvi. 17. **First and last words.**

For 23rd, 30th (F. & F.) Devotion of moments given by the Lord unto the Lord. Freedom from festivities, and seasonable oddities—holiday seclusion, study, and prayer against the timidities of testimony at the Christian Saturnalia.

Explanation of types, etc.: CAPITALS indicate request for comprehensive notes. **Heavy type** suggest "be not *sans peur*, since questions are purposed." *Italics* are emphatic. J = John; A = Acts; P = Psalms; R = Romans; K.w. = Key-word; S.w. = Same word; Mem. = Memorize; O.T. = Old Testament; N.T. = New Testament; Lit. = Literally.

MANUSCRIPT MONTHLY = MAGAZINES.

The Magazines are proving to be more and more useful, and praise is gladly rendered to the Lord for all His Grace exhibited therein. There is a lack of healthy criticism on the part of some. "Sermon outlines" also are "rare"—at least in quantity if not in quality. Will all Editors send in a sermon outline for the "Student of Scripture" by the 12th of next month?

Grace be with both readers and writers. "The pen of a ready writer," is found in close connection with the "heart" and the "King" (Psa. xlv.), may the exhortations implied be of service.

The Primitive Preacher. Editor, John Rae. (S.P.A.)

Continued article on Glory (Editor).

Pastoral Theology (Principal).

Names and Titles of Christ (Rev. E. Samuel).

Types of our Lord in Genesis (A. E. Harris).

The Witness of The Word. Editor, C. H. Welch. (Proposed Prophetic Enquiry Association).

Special Articles (Ezek. xviii. 19-23).

Did Paul write the Epistle to the Hebrews?

SPECIAL. Sermon Outline by the late Jonathan R. Anderson.

NEXT MONTH (D.V.). Report of the Meeting of the Prophecy Investigation Society.

Preparation and Proclamation. Editor, L. Martin (Prayer Union).
Scriptural Subjects.

Helpful Articles. Verities in Verse.

Faith and Faithfulness. Ed., E. S. Taylor. (Financial Committee).

The "Manifold" Grace of God—Illustrated in many ways.

Watching and Witnessing. Editor, C. West. (Gospel Literature Society).

Articles on experimental and doctrinal subjects:—Faith and Practice.

Meditation and Ministration. Editor, E. Sibley. (Bookstall Statistics).

The Inspired Word, and the ministry of the same.

The Word, the Walk, and the Work. Editor, T. Armstrong. (English Lectures).

Expository Extracts.

Correspondence invited on (a) Scriptural Subjects (b) English Grammar and Style.

Study and Service. Editor, T. Sibley. (Open-air Work).

The Title exemplified in the Helpful Articles.

Names received for Open-air Witness.

Suggestions given for organizing meetings.

Biblical Boldness. Editor, E. Grimwood. (Missionary Association).

Lectures on Missionary Methods arranged.

Correspondence invited. Information given to any who are called to Foreign Service.

Life, Love, and Labor. Editor, Miss A. Applegate. (Ladies' Prayer Union).

An Inexhaustible Supply.

Precious Promises. Mrs. J. R. Heward.

Titles of Christ. Made Nigh (Eph. ii. 10).

Power for Service.

Tested Truth. Editor, F. Palmer (Greek Class Notes).

Special Article on the Greek Verb by Mr. S. Bloxidge.

DO NOT FORGET TO CIRCULATE THE REPORT & PROSPECTUS.

College Notanda and "Propaganda."

The Whirl of the World. Everywhere excitement reigns. The wicked cannot rest. Men make haste to get rich and have no time to think of God. Babylon shall be a greater Chicago—erected as in a moment. Believers, too, know what is meant "by the care of other things entering in. But sin is never defensible, always reprehensible. We would not misapply Isa. xxviii. 16, which tells of freedom from flight and fear and shame (see lii. 12), but we would exhort saints to wait on God, to continue in prayer, to love not the world nor the things that are in or of the world. Paul's years in Arabia were necessary preparation for witness and therefore part of it. The rush of sensational meetings and sentimental "service" is not in accord with fellowship, humility, and a true sense of sin. When God is forgotten, prayer is forgotten, the new life is forgotten, the cleansing blood is forgotten, the things of earth are remembered, the prophets, prospects and pleasures of this age are remembered—brethren, is your character described?

1904 Nearly Past.

Another year of darkness that might be felt. But men are in death and therefore know it not. But the Lord's people are children of the day, and are told to walk and war as His servants. Have the moments been occupied in spiritual duties? How much time has been spent?—how much wasted? It is easy to complain of others, but do we not need to complain of ourselves. Have we not used the time as if it were our own, as if we were on a modern "holididay"? Is such action a manifestation of love to God and man? Is it not disobedience, lawlessness, rebellion? There are no extenuating but many aggravating circumstances. But a jeremiad makes no atonement. Let us confess our sins and pray for the application of the Atoning Blood, and for grace to maintain a life of grace "unto the Lord."

Manuscript onthlies: Enduring enthusiasm is a test of grace: "Some" are fickle when difficulties arise or arrive. Why? We trust each magazine is Scripturally stored and, to change the figure, Scripturally steered by its editor. There will be seas of trouble if the work be spiritual, for the world, the flesh and the devil oppose everything that is of God. The winds of this age will contend with the Spirit of God. The Lord's people were once enmity to Him, now are they enmity to His enemies, including self. Let writers beware of temptation to pen mere essays for the sake of duty,

or pleasure. Let "or" be omitted, and the epithet "spiritual" be inserted—then will the object be the glory of God. Let prayer humility, a sense of Divine guidance, a realization of the helpfulness of the message, and praise accompany the entering of *each* article, otherwise there will be bad company. May each contributor learn much in preparation. May all "grow in grace" and be blessed continually thereby. The writer will gladly hear of circulation through the blessing, and of blessing through the circulation. Wide distribution is the only wideness commended, and in the College *that* will depend on narrowness.

Special Meetings, &c. On 9th and 12th (D.V.) we desire to enrol many students. Let each B.T.C. member *discharge* his or her responsibility in this matter, specially as we are not ritualists exalting the days named alone. Do *all* to the glory of God. Oral examinations and optional essays, etc., must not strike terror. They are "opportunities" for striking at error and learning of the Lord. Can a Conference be arranged December 26th? Hasty affirmatives and negatives as inadvisable as perpetual interrogatives. The S.P.A. (which "confers" D.V. on the 2nd) might consider this matter, and the writer will test knowledge of "S. of S." by leaving the Committee to introduce the subject. S.P.U.—continue in prayer—agree in prayer, brethren—prayer *meetings* are *needed*; shall they be unheeded? College Collecting Books—have you been faithful? Have you given, or striven to avoid it? A cheerful not a tearful helper is sought; one whose works are prayerful, and prayers workful. What is stewardship? What is stealing?

PROGRAM—qualified by the inspired words—"If the Lord will."
"His Way is perfect." —*Fas. iv. 15.*

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.	7-7.35.	7.40-7.55.	7.55-9.20.	9.20-9.50.
Advanced	Mon.	A.V. Eng. Lectures.	continued: Study, Oral Examinations. Solemn Warnings. Special Meetings (see announcements).	"Unto the Lord." Optional "Conversation" of those who fear Him, and therefore think of His Name, and thus prove themselves His people.
	Fri.	United direction of prayer (Ps. v. 3). 2nd S.P.A. Conference, Communion, Correction (2 Tim. iii. 16). As A. As A.		
Intermediate & Elementary	Mon.	Worship in Spirit and Truth	Special Meetings (see announcements).	
	Fri.			

Notes—Punctuality is a true duty, only excusable by true necessity; some soon give entrance to a *hindrance*; the slow are oft slothful; those who are behind are sometimes spiritually behind—irregularity is lawlessness (derivation). The Principal will gladly glance through, advance criticisms on, and enhance the value of "Notes," 7-7.35. Sub-editors expected 3rd Friday. Editors expected 4th Friday. Brethren may consult Magazine-Specialists, who will consider studies and students alike—who will not merely talk *generalities*—any evening 7-7.35. United Prayer Meetings—following brethren *responsible*—may they be *responsive*: 5th, Mr. Wyatt; 12th, Mr. Rae; 19th, Mr. G. E. Martin; 23rd, Mr. Armstrong. New Testament Greek Classes.—Wed. 8 p.m., Haddon Hall, S.E. Sat. 6 7.15, West Ham Tabernacle—true tuition, leading to due fruition: exercises for heart, friend, and hand; Verbs rather than verbiage. Open-air *witness* "unto the Lord," "out of season."—Lord's Day 6.30, Ilford Broadway; Wed. ?; Sat. 7.30—? Grove, Stratford. S.P.U. Tues. 127, Caistor Park Road, West Ham, and—? Offices open for research—are Students? A library involves liberty, *i.e.*, a holiday. Helps to preparation of work, separation from modern "work," etc. A Deduction—reduction of fleshly zeal.