

Do you desire Spiritual Help?

B.T.C.
BIBLE
SCHOOLS
AT
Blackheath,
Walthamstow,
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†
AUTUMN, 1904.

Syllabus
of
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with
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lars of important
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Local Secretary:

Preface.

"The Word of our God shall stand for ever." The arguments, theories, and doctrines of men we desire to "hate with perfect hatred;" even while we prayerfully and lovingly remember those who formulate them, and also those who emulate such "rabbis,"—"peradventure God may give repentance" and "save some" of both classes. Perhaps the reader acquiesces, and nevertheless confesses a neglect of the Scriptures. A true belief that all Scripture is God-breathed cannot be separated from a conviction that all Scripture is profitable (2 Tim. iii. 16), and a faith that does not influence the life has never reached the heart. "If ye love Me," said the Lord Jesus, "ye will keep My commandments," and these words are immediately connected with success in service and prayer (cf. John xv. 7, 8), and with the presence of the Holy Spirit (cf. Acts v. 32). In the same chapter it is written, "If any man love Me, he will guard My Word;" and the Lord, presenting Himself as an example, says: "I love the Father, and according as the Father commanded Me thus I do" (John xiv. 31). The reader is asked to call to his mind the disobedience, the worldliness, the conformity to this age—of the Churches. But what has this to do with Bible study? Much every way. Obedience is joined to fellowship. How can we follow the precepts we do not know (John xiii. 17)? The inspired Psalmist connects knowledge with the acknowledgment of God's will: "Thy testimonies are my delight and my counsellors," "Through Thy precepts I get understanding, therefore I hate every false way," "My soul hath kept Thy testimonies, and I love them exceedingly." And is it not said "Now ye are clean because of the Word"? Students are the best servants of God, and His servants are the best students.

That believers may be *helped* in the searching of the Scriptures *daily*, guided to make His testimonies their testimony in public and private, encouraged to endure persecution for the Lord's sake, these Bible schools are undertaken.

All arrangements—"if the Lord will."

BLACKHEATH—Alexandra Hall, Wednesdays, Nov. 2, 9, 16, 23, 30, Dec. 7; 7.30 p.m.—Various Subjects, by Mr. John Rae (Sec. the Student Preachers' Association) and others.

ILFORD—Grange Road Hall, Thursdays, Nov. 17, Dec. 1, 8, 15, 7.30 p.m.—"The Lord's Prophecies of His own Death," by Mr. C. H. Welch (Student-Secretary B.T.C.).

SOUTHWARK—Haddon Hall, Wednesdays, Nov. 2, 9, 16, 23, 30, 7.30 p.m.—Heb. xi., by Mr. J. Rae (Secretary, Student Preachers' Association).

WALTHAMSTOW—Trinity Prayer Room, West Avenue, Tuesdays, Nov. 1, 8, 15, 22, 29, 7.30 p.m.—"Studies in Jonah," Mr. L. Martin (Sec. Students' Prayer Union).

The prayerful co-operation of saints will be valued. I believe all our brethren will prove helpful, and hope personally to lecture at all centres.

PERCY W. HEWARD.

B.T.C., 68, Fleet Street, E.C.

Our Platform.

The fully inspired Word of God, the doctrine of sovereign grace, the relation of all blessings to the Lord Jesus, the unity of His people with and in Himself, the believer's *need* for study, spirituality and service, the importance of separation from evil, the certainty of the fulfilment of *all* Scriptural prophecies (see Tit. ii. 11, 14).

[These words will be briefly explained during each course.]

Our Protest.

Against Babylonianism, Ritualism, Rationalism, Indifferentism; against the conceptions and deceptions of "theological experts"; against their reasonings without reason; against the theses of critics both of which words should have the prefix "hypo"; against traditions as additions to the Word; against a worldly and self-satisfied "orthodoxy"; against every form of evil that the Lord has graciously made known to us. "The weapons of our warfare are not carnal," and we seek to remember the words "Thou that teachest another, teachest thou not thyself?"

Notes on Scripture are note-worthy.

If statements are notable, do not say you are not able to take note and notes thereof.

Spiritual treasures and pleasures are found in the study of the Word.

BLACKHEATH CENTRE, Alexandra Hall,

Wednesdays, Nov. 2, 9, 16, 23, 30; Dec. 7.

"In Christ" (Ephesians).

- I. God's Purpose in the Past, i. 3, 9; iii. 11.
- II. God's Work in the Present, i. 3, 20; ii. 6.
- III. God's Work in the Future, i. 10, 12; ii. 7.
- IV. Christ's Work, i. 7; ii. 13, 15, 16.
- V. The Spirit's Work, i. 13; iv. 30.
- VI. The Faith of the Saint, i. 13, 15.
- VII. The Portion of the Saint, i. 3, 6, 7; ii. 13, 22; iii. 5, 12.
- VIII. The Works of the Saint, ii. 10; iv. 17, 21.
- IX. The Walk of the Saint, ii. 10; iv. 1, 17; v. 2, 8, 15.
- X. The Attitude of the Saint to Others, iv. 32; vi. 1.
- XI. The Warfare of the Saint, vi. 10.
- XII. The Character of the Saint, as given by others, i. 1; vi. 21.

Sin.

Definitions. Words employed. "Against Thee, Thee only." Sin essentially. Sin and law. Sin and grace. Sin in the unbeliever. Sin in the believer. Rom. vii. Ignorance. Every action twofold. Danger of fighting against sins, and forgetting sin. Effects of sin. Atonement for sin. Overruling of sin. Application of Scriptural principles to particular actions—cases of conscience. (Explanation of such terms as "the flesh," "human depravity," "original sin," will be included).

Rom. iv. 25.

"Who?" God the Son. "Was delivered," given over, betrayed, "legal" term. Matt. v. 25; xviii. 34; xxvii. 2, 26; Mark xv. 15; Luke ix. 44; xxiv. 20; John xix. 16; Acts xii. 4; xxii. 4; xxvi. 17; 2 Peter ii. 4. To Whom? God received atonement. "Because of" (Isa. liii. 10) "our trespasses"—legal term—He was holy, our Substitute—"our," "us also" of 24; His sheep, His chosen. "Raised again because of our justification"—legal term—we were justified, therefore He was raised—nothing to our charge (Rom. viii. 1) law has no demands—Jehovah perfectly satisfied.

The Recorded Words of Satan.

Gen. iii.; Job i., ii.; Isa. xiv. 13; Matt. iv.; Luke iv. Pride (Luke x. 18). Against God to His creatures, against His people to God. Seeming victory over Adam, defeat by the *second* Adam, the *last* Man. Study of Matt. xvi. 22, 23.

The Witness and Fitness of Scripture.

2 Tim. iii. 16, 17.

I. The meaning of term Witness: Saxon, Greek, Scripture.

II. The Scriptures in relation to

- (a) The Believer.
- (b) The Scholar.
- (c) The Critic.
- (d) The Mythologist.
- (e) The Moralist.
- (f) The Agnostic.
- (g) The Atheist.

III. The Witness to Inspiration of the Bible itself:—

- (a) Peter.
- (b) Paul.
- (c) The Lord Jesus Christ.
- (d) The Old Testament.
- (e) The Style and Language.

IV. The nature of Inspiration as shown in 2 Tim. iii. 16.

V. The fitness of Scripture for

- (a) Salvation.
- (b) Service.

VI. The importance of OUR Witness thereto.

“Jottings.”

Believers should ever be living, and never be leaving, the Word—
all departure manifests the evil heart of unbelief.

Wait on God and hate sin.

A dispensation of grace does not give a dispensation to sin.

Grace has changed our position and disposition.

Leave error, cleave to truth.

Supplication to God will be followed by His gracious application
of His Word.

Give to friends not only intimation of, but invitation to the
Bible Schools. Show interest by interesting others: remember such
labor is service “unto the Lord.”

Inversion of Scriptural order is perversion of Scripture—to be
spiritually logical the student must be theological (*i.e.*, according to
the Word of God—derivation of term.)

Heart-gratitude is the best attitude in prayer.

Sin is insubordination, it is contentious and contemptuous.

Our transgressions cannot be humanly computed, but they have
been Divinely imputed to the Lord Jesus, the only deputed Saviour
of sinners.

A pointed address may not be the most pleasant and popular.

ILFORD CENTRE, Grange Road Hall,

Thursdays, Nov. 17, 24; Dec. 1, 8, 15.

The Prophecies of Christ Concerning His Death and Resurrection.

I.—Indirect Prophecies.

1. Preface.
2. Reasons for obscure language.
3. Figures used in Prophecies.
4. Effect upon hearers.

II.—Symbolical Prophecies.

1. The importance of Contextual Study.
2. The Serpent, Jonah, The Corn of Wheat, The Temple, The
Passover.
3. The Parables.

III.—Direct Prophecies.

1. Time, place, to whom, why?
2. Details given and fulfilled.
3. Nature of His Death. Its cause, in relation to (a) God,
(b) Man.
4. The effects thereof upon the believer.

IV.—

1. Divine Necessity, “must,” “behoved.”
2. Prominence given by Christ to His Death and Resurrection—
cf. apostolic testimony.
3. The Saviour's regard for Scripture.
4. “Sufferings” and “Glories.”

C. H. WELCH.

The Principal hopes to lecture on Isa. liii. (see 1 Peter i. 2).
Twofold smiting. Suffering, Serving, Atonement, Intercession.
Special reference to N.T. quotations of liii., liv.

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E.C.

SOUTHWARK CENTRE, Haddon Hall,

Wednesdays, Nov. 2, 9, 16, 23, 30.

Hebrews XI.

- I.—**Study of Contents of xi. x.** 38. Key, see Hab. ii. 4, Rom. i. 17, Gal. iii. 11 and settings. A definition—twofold. Faith and hope. Faith and logic. The elders (O.T. saints), we—so in verse 40—Jesus Christ the same *yesterday* and to-day. Creation first. Abel first man named, Christ completes list in xii. 1-3, see xii. 24. Structure of verse 4. Enoch: see other references. Notes on pleasing God. Prayer in verse 6—essentials. Parallelism of verse 6. Noah, and faith in action when the promise seemed to tarry. Structure of ver. 7. Faith and righteousness. Faith and heirship.
- II.—**Revision.** Abraham and Moses central figures of this chapter: further explanation of its purpose. The progress and continuance of obedience. *The city having the foundations.* Faith's argument—"because," etc. (11). Why is Sarah's unbelief unmentioned? All died in spite of faith: see John viii. 52, 56. The eyesight of faith (13). Faith in relation to the pleasures of this world. A country, a better, a heavenly fatherland, a city. "Better" things of the Epistle (i. 4. vii. 7, 19, 22; viii. 6, ix. 23, x. 34, xi. 16, 35, 40; xii. 24). *The God, their God.* Ashamed: see ii. 11. Abraham's further test. Faith's logic (19). "God is able"—the answer to every seeming impossibility—a Bible Reading, with practical suggestions, will be given. Jacob and Esau (20)—God's order—He specially chose Seth, Joseph, Ephraim, Moses, Gideon (Jud. vi. 15.), David, Solomon, etc. Isaac blessing contrary to will of the flesh, Jacob's to will of man. The Exodus (22), thoughts suggested by word.
- III.—**Revision.** Faith and fear (23). Progress of the faith of Moses. The reproach of the Christ—albeit before His first appearing. Seeing Him who is unseen: faith's eyesight. The Lamb slain for the firstborn (xii. 23). In 29 change from "he" to "they." No mention of wilderness unbelief: why? Faith and presumption (29). Thoughts contained in the mention of waters, symbolic of coming wrath (cf. Noah's *house* passing through the flood, and the *world* destroyed therein). Rahab perished not, justified (Jas. ii. 25). Why does the detailed account end with the entry into Canaan, and the faith of a Gentile woman?
- IV.—**Revision.** Gideon: what did he think of himself? The prophets suffered rather than reigned. Women, 1 Kings xvii. 22, 2 Kings iv. 35. The mouth of lions stopped (a) literally (b) figuratively—examples. *But* others were tortured. The deliverance offered (35 Gk.). The climax, a trial greater than death—wearing life persecution and isolation. Verses 38, 39—Men's opinion, God's decision. What is the promise? Provided: literally, *foreseen.* *Wherefore* we also (xii. 1). The example of Christ. Detailed application in xii. Summary, and answer to questions.

JOHN RAE.

WALTHAMSTOW CENTRE, Trinity Prayer Room,

Tuesdays, Nov. 1, 8, 15, 22, 29.

Jonah.

Chapter I.

Called one of the minor prophets; fifth in order, first in point of time. Many consider whole book a myth. The judgment of the critics. Ps. cxlv. J. *dared* to oppose Jehovah. The Names of God. Jonah—Dove, Amittai—Truthful. Arise and go—two commands. Ninevah, Gen. x. 11. Nimrod—built stronghold of Satan. God's mercy in sending first prophet there. Great City—said to be 60 miles round, four sided, three days journey through. J. rose up, went to Joppa, found a ship, paid the fare, went down into it—mark the continuation of wrong doing, and the effort and expense of opposing God. J. flees from preaching—many go to it unsent. Cast forth, key-word. J.'s sin used to teach mariners. Sleep—easy conscience or indifference? *Arise!* God uses mariners to remind J. of disobedience, thus to rebuke. *Call upon thy God*—2nd rebuke. Think upon us—shine—"the face of God." N. continuing in sin while J. was disobedient. Had uttered. 9. Afraid, 5; exceedingly afraid, 10. When they knew that Jehovah made the storm. Told them, when? "What shall we do to thee?" He must pronounce his own doom. Apparently would rather be drowned than go to Nineveh. The mariners prayed, etc., J. did not. They tried to save J. but failed. Prepared fish, fish obeyed. Any great sea monster. Swallow up, Num. xvi. 32. Type of Christ, but incomplete as are all types.

Chapter II.

Jews opposed to Daniel and Jonah as prophets; reasons. J. three days impenitent; then constrained to pray. Three days, if longer type lost. Contrast prayer with presumption of chapter I. Prayed, "judged himself." *Was* asked to pray—refused: now prays without asking. Contrast this prayer with ch. iv. 2. Well might natural man say this is an extraordinary book. J. prays to the Lord, not to fish, although a symbol of N.'s god. J. prays, albeit he feels unworthy and condemned. Prayer and Praises. Prayer makes a house of prayer. J. conscious after three days, a great miracle. Some say this prayer should come after deliverance—No evidence. J. knew Psalms, yet fled from God. He quotes what fits him exactly. Does not mention his sin, or any direct wish to be delivered from the fish. Eye of faith, 14. Despair encourages prayer, not common idea. When hope seems dead, prayer continues. Compassed—hemmed in. Brought up, contrast—cast down. Lying vanities, idols. Sacrifice and vows. Vomited out, proof of Jonah being inside fish. God does not speak to J. till in *same* position as before his disobedience. Those who made headings to chapters give

all comfort to Church, all punishment to Israel. Do we see ourselves in II. and III., and not in I. and IV? :

Chapter III.

J., by God's grace, commanded a second time, immediately on release. No word—reproof. Same command. The preaching I bid thee. This would further reprove J. No private opinion permitted. He had learnt a lesson, "Arose and went." Before, J. followed his own will, and there is a long account; now he does God's will and little is mentioned. Great City (see margin): Jews connected everything great with God. *A day's journey*: inferences? "*Yet forty days*," brief sermon, *repeated*. Forty, number of test or approbation, God thus hints He may spare. J., afraid his word would not prove true, see iv. 2. Prophets were judged according to the coming to pass or otherwise of their prophecy. Afraid of losing prestige, and perhaps life. The people—frail mortal men—in 7 and 8, higher title is given; man as contrasted with beasts. They did not put J. to death, it was left for Jews to stone the prophets. Believed God—ascribed to God faithfulness. Faith shown. They proclaimed a fast, not ordered by the king. *Afterward* a national and "*ritual*" repentance ordered by the king. J. ordered to cry against Nineveh; now people ordered to cry mightily to God. Bodies, mouths, feet, hands mentioned, but no mention of heart. God saw their works, not heard their prayers—*National* repentance. DOES GOD REPENT? Explanation of terms.

Chapter IV.

"It was evil to Jonah." Did not look at things from God's standpoint, hence grievous sin. No excuse made for his sin. How quickly man can change. Contrast II. "It was good to God" to spare N., but evil to J., he was contrary. Very angry—*heat* of anger. God against sin, J. against God. In II. Jonah judges himself, now justifies himself. He is irreverent now. Was not this my saying?—I said so—my word is true. Replies against God, "I knew all this before, what need to bring me here to teach me this lesson?"

Four Grievous Errors. Jonah—

1. Looked at things from his own standpoint.
2. Became exceedingly angry at the thing which pleased God.
3. Quoted his own words to justify himself against God.
4. Cast God's attributes in His face—dreadful sin.

Strange that J. forgiven so much, should act so. Thought he had lost credit. He cares much more for self, than for the thousands in N. The Lord does not smite, but in forbearance asks a question. J. gives no answer. Heart still hard. Still angry against God. Waits outside the city, hoping that God will turn and destroy it. *God* prepares a gourd. *God* prepares a worm. *God* prepares a vehement, or cutting, or silent east wind. To what is J. compared? 120,000 infants.

LEONARD MARTIN.

The Types of Christ in the Old Testament.

At present no centre. Arrangements could quickly be made. Trusting the Lord will lead in this direction, we venture to insert, praying His blessing, and seeking His glory.

I.

1.—Nature and Meaning of the Scriptural Term—"Type."

Different Eng. words used to translate *τύπος—τύπτω*: example, fashion, figure, form, manner, pattern, print.

2.—A **Scriptural Type** is a person, ordinance, thing or event destined by God to prefigure, in SOME PARTICULAR, something relative to the Lord Jesus, His Church and Kingdom.

3.—Scriptural Warrant for the Use and Application thereof.

Examples of legitimate "spiritualising."

4.—Christ's own References to Himself in O. T.

II.

1.—Typical Men of O. T.

Adam, Noah, Melchisedec, Isaac, Joseph, Moses, Aaron, Joshua, David, Jonathan, Solomon, Jonah.

III.

1.—The Offerings.

The Burnt Offering, The Sin Offering, The Trespass Offering, The Peace Offering, The Meal Offering, The Drink Offering, The Passover, The Lord's Goat. Lev. xv.

2.—The Tabernacle and Furniture.

The Gate of the Court, The Brazen Altar, The Laver, The Shew-bread, The Candlestick, The Altar of Incense, The Veil, The Ark, The High Priest.

IV.

1.—Typical Classes.

The First-Born, Kinsmen-Redeemers.

2.—Typical Things.

The Coats of Skins, Noah's Ark, Jacob's Ladder, The Manna, The Rock, The Water, The Brazen Serpent.

3.—Typical Places.

The Cities of Refuge, Canaan.

Types, Evidence of Inspiration.

C. H. WELCH.

The Principal hopes to speak on the prepositions of 1 John (*e.g.* "Concerning" i. 1 with ii. 26; "With" i. 3, 6, 7; ii. 19, iv. 17; "From" i. 7, 9, v. 21; "Because of" ii. 12, iii. 1, iv. 5), and on the tenses of that epistle during the courses.

Original Biblical Hymns.

1.

WE search the Word Divine,
Lord, through its pages shine,
Thyself make known!
Let us rejoice in Thee,
More of Thy fulness see,
And ever praiseful be
For mercy shown,

For all Thy love we praise,
Thou art the same always,
Thy grace shall stand!
As we Thy saints behold,
Strengthened by Thee of old,
More of Thy power is told;
We see Thy hand.

When Thy forbearance, Lord,
Their grateful hearts record,
We praise Thy Name.
Like them we oft rebel,
Thy gracious Word repel,
Yet sovereign grace know well—
Ours be their shame.

When we the Gospels read,
Christ's wondrous words we heed,
And praise Thee thus.
He knew His awful goal,
Yet would not save His soul,
But bore of wrath the whole—
Bore it for us.

Give us to know Thy will,
Thy purpose to fulfill—
Thee to make known.
May life and lip accord
To preach our gracious Lord,
And be Thy Name adored—
Thy Name alone.

2.

FOR Thy Word, O Lord, we praise
Thee,
And Thy grace Divine;
For the Holy Spirit's guidance,
And that we are Thine.

FOR Thy Word, O Lord, we praise
Thee,
Evermore the same,
Full of living, mighty power,
As from Thee It came.

FOR Thy Grace, O Lord, we praise
Thee,
For Christ, crucified,
For the Holy Spirit's teaching,
For each need supplied.

FOR the saints, O Lord, we praise
Thee,
Who desire to be
Students of the Holy Scriptures,
Thus obeying Thee.

For eternal life we praise Thee,
For Thy Presence, Lord;
For the fulness of Thy Spirit,
For Thy changeless Word.

3.

"MIGHTY in the Scriptures,"
Lord, we want to be,
So that we may witness,
Witness faithfully.
In Thy Power convincing,
Jew and Gentile too,
That Thy Word is living,
Changeless, pure and true.

"Mighty in the Scriptures,"
May we ever be,
"Mighty in the Scriptures,"
Mighty, Lord, in Thee.

"Mighty in the Scriptures,"
By Thy wondrous Power,
Growing in the knowledge
Of our Lord each hour.
In Thy Word delighting,
Searching day by day,
We behold its Fulness,
More and more alway.

"Mighty in the Scriptures"
May Thy servants be,
With Thy Word abiding
In them constantly;
And, with holy boldness,
May they now declare
All Thy glorious Counsel,
Preach Christ everywhere.

4.

THE Word of God we love,
And in that Word delight;
For we are quickened from above,
And seek to serve aright.

The Word of God is true,
We, therefore, would obey.
And by that Word our lives review,
And keep Jehovah's way.

The Word of God is sure,
And none can change His will,
His grace and righteousness endure,
His plan He shall fulfil.

The Word of God we seek,
Oh, teach us gracious Lord,
Let those who hear, and those who
speak,
Thy help and power record.

5.

GATHERED from the world by grace,
We would seek our Saviour's Face;
Gathered round the Holy Book,
We to Him for help would look.

Gathered by His grace alone,
That His purpose may be known,
That His will may be obeyed,
And His Gospel be displayed.

In the Name of Christ we claim,
Grace to reach our holy aim;
And we pray with one accord,
"Glorify Thy Name, O Lord."

6.

NOR by works would we draw nigh,
Nor upon ourselves rely,
But would pray for Jesu's sake,
"Father, for us undertake."

We by grace Thy will desire,
But to learn, more grace require,
Yet more grace to live for Thee,
Grace we want continually.

Grant our prayer because we plead
Jesu's Name, and show our need,
Thou will not our prayer neglect,
Or Thy feeble saints reject.

Give us grace to wait on Thee,
Knowing we Thy grace shall see,
Grace to praise for blessings all,
And upon Thee still to call.

7.

HASTEN, Lord, Thy blest appearing,
When Thy sleeping saints shall
rise,
And Thy waiting, living people,
Shall be gathered to the skies.

Long Thy Church has waited for
Thee,
Thou dost hear her earnest cry—
"Come, Lord Jesus, oh! come
quickly,
'Tis for Thee we look and sigh."

We are working, looking upward,
Always thinking, Lord, of Thee,
And the glorious time soon coming,
When Thy Church shall spotless be.

Oh! come quickly, and receive us,
Let us here no longer roam,
But be gathered to Thy Presence,
Dwell in Thy Eternal Home;

Where we shall behold Thy Glory,
In Thy blessed Presence rest,
See Thee, serve Thee, and adore
Thee,
Be forever fully blest.

8.

Glory to God the Father be,
And to the Son unceasingly;
The Triune God of Grace we praise,
And would confess in all our ways.

Nota Bene.

All meetings will be devotional as well as intellectual—in the *modern* sense of the term they are hardly entitled to the latter description; we signify there will be much exercise for the new "mind."

Collections for expenses, but further donations for the Lord's work will be welcome.

All speakers will endeavor to show the exactness of Scripture, to suggest further research, to remove difficulties, etc.

Note-books will be on sale, also College literature.

A question box will be provided.

There will be an optional examination at end of each course. Entry Fee, 1s.

Advice concerning the organisation of Bible Lectures and Classes, Theological Manuscript Magazines, will be gladly given.

“Suggestions.”

Every denial that all evil is of ourselves, and all good of God, is from the deceiver who was a liar from the beginning (Jas. i. 16, with 14, 17).

The parallel sentences of 1 John iv. 9, 10, show that life is *via* propitiation—a reference to the Day of Atonement.

Acts xvi. 12—Even an apostle had times of rest from “active” service—the season was not wasted—to preach before the appointed time is sin.

Acts xvi. 14—She heard (*ears*): the Lord opened the *heart* to attend—hearts are naturally closed—attention is of the heart—heart-hearing leads to faith and obedience (15, faithful—believing); reader, apply.

Unless “service” be in time, place, and motive, as well as in method, according to the will of God—it is transgression.

If you value Scriptural exposition, do not avoid it.

If you find the lectures and literature helpful, do not be forgetful to “love one another” in action.

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“I have given them Thy Word, and the world hath hated them.”
 “Thy Word is Truth.”

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A
 MESSAGE .
 TO
 BIBLE . . .
 STUDENTS.

By the Principal of The Bible Training College.

BE not alarmed, beloved friends, by the title: “on” is not “in.” I will endeavour to explain myself *clearly* if you will read *carefully*. The subject is not merely of interest to collegiate pastors: such an idea is incipient Romanism, separating the “clergy” and the “laity”—although in Scripture (1 Pet. ii. 10; v. iii., see Eph. i. 18, Gk.), *both words* are applied to the Church. The “heritage” and the “people” are not distinct—a tract *ad populum* is *ad clerum*—there are diversities of gifts, expressions, offices, but not of relationship to the Lord. I have asked you to look at the Greek, but probably you cannot do so. Will you accept any help in preparation for such an accomplishment, which is truly a means to *the* great end, even the glory of our Lord? But, perhaps, you have difficulties, *e.g.*, lack of time, strength, abilities, or perseverance. “No time” is a common excuse for sins of omission—I do not *say* your action is among these, but have you not often had this “reason” offered you, and been compelled to resist? If so, pardon me for a like deed. But you do not wish an argument that will take time, you want me to give you some time! Nay, I must not misrepresent you—*that* is the beggar’s plea who asks money, but is unwilling to learn a trade which will ultimately bring more money. I will, by the grace of God, help you to make time, and home-made luxuries are always most appreciated. Your time-problem must be the result of one of the following things:—

(1) Long hours always. (2) Irregular hours. (3) Home duties. (4) Unpleasant environment. (5) Much Christian work. (6) Over-sleep or pleasure. As to (1), it may be used of God, if you are in your right sphere, to prevent this study, and if you find time for *fellowship* with Him, all is well, the reason is justifiable. But have you no spare moments? Regarding (2), your slack periods will afford a splendid opportunity for Greek study, even though arrangements hinder anything beyond correspondence classes. With

respect to (3), none should make an idol of home, or neglect it; if you attend few meetings and waste no time, the argument is indeed forceful. Concerning (4), can you *never* get a quiet room? By the way, the rooms of the Bible Training College offices are open to would-be-students awkwardly placed, and the Lord blesses service in spite of circumstances, which is very different from grumbling at the latter. (5) is a complex difficulty—*what* is “Christian work”? If it is obedience to the Lord, the suggestion is without argument, unless His will be opposed to Greek, study may be “Christian work.” Beloved readers, the Lord does not ask for so much time in *apparent* labor, He calls for quality not quantity, and in another sense, requires *all* time; for “secular” toil is spiritual, if it be in the Spirit. Moreover, when do you prepare at all? If that be not waste time, must Greek necessarily be so? *Because* you have *much* work, and *much* responsibility, you need *much* preparation. Beware lest you misrepresent God, a vague wish to please Him will not atone for the teaching of error. “But I believe I’m right;” so you did of old, but how many errors have you since discovered? Do you not wish similar advice had been given and received *then*, for was the “service” full of success? Will you forgive the hint of (6)?—To have time to “oneself” may be selfishness: *self*-denial is Divinely commanded—can you not take fifteen minutes from sleep, five minutes from meals, and ten minutes from social conversation, as well as newspaper reading? In little things we mispend much time. Odd moments are like odd pence, and each is *part* of the *one* comprehensive stewardship of everything. Train and tram journeys provide opportunities for the study, *if there be sufficient interest to concentrate the mind.*

Lack of strength *links* lack of time and of ability. Obedience is sometimes physically blessed. At any rate, the Lord gives grace to fulfil His new covenant precepts to His people. The expenditure of physical and mental power is slight, if there be no *worry*. Love prevents much neuralgia and sleepiness. Excitement at meetings, etc., and irregularity, tend to encourage the former, and Greek study will hinder both.

“But I am so stupid.” A good preliminary realization. Sense of hopelessness leads to hope in God. Knowledge of weakness provides an opportunity for the manifestation of His strength. Do not, beloved readers, be as those who remark how ill they are, and refuse *real* medicine. Greek is a mental as well as a spiritual tonic. Has the Lord vainly given the desire? Have you confidence in Him? You know something of English, therefore (probably) you can learn something of another language. I remember a teacher who taught almost in spite of his dull pupils; the Bible Training College will, by grace, endeavour similar work. One suggestion—do not spend your talents in constructing insults for your talents, any

more than devote your time to meditation on the little time you have. Perhaps, your self-charged stupidity is cultivated by neglect; a poor mental soil may bring forth mental fruit, albeit a bad spiritual soil can never produce good spiritual fruit, for in the former there is difference of *degree*, in the latter of *kind*; in the former *variations*, in the latter a *contrast*.

“But I have no perseverance.” Has not the Lord given and renewed diverse powers, since you believed in Him? You had no ability to speak, perhaps, before you were converted. The physical and mental apparatus which the new nature employs, is modified thereby. Have you “perseverance” in eating and sleeping? Why? Because you cannot help it? Have you “perseverance” in reading newspapers? Why? Because you like them? Intense love compels continuance.

But now I have only cleared away that which was in the way, and, negative and positive arguments must be joined as precepts and prohibition in the Word. As with nature, I abhor a *vacuum*. If you have *no* reasons for *not* learning—I almost think the inference is guided by the law, two negatives make a positive. Howbeit, let me remind you, that the New Testament, and the oldest version of the Old Testament (to which the former often alludes in a *remarkably* suggestive and untranslatable way) are in Greek. Faith in full inspiration should be practical. Imagine a child content with the translation of its parent’s letters. True, God understands and can speak by His Spirit in all languages, but He has *especially* used two, and the Greek is probably the one that should be learnt first. Translations are necessarily *inaccurate*, being not verbally inspired; albeit, the writer’s reference to the Septuagint will show he does not neglect their perusal. There is, however, a unique argument for this study in this instance, as there would be for the first and only recognized English translation of a classic in the examination of a scholar’s comment on the classics addressed to an audience *better* acquainted with the rendering. This is the position of the Septuagint. God Who worked by *means*, used its phraseology to modify and educate New Testament scribes. But to return; if we had love for the Scriptures, should we neglect them as we do? The references, hints, niceties, pregnant meanings and construction often cannot be reproduced without a paraphrase, which would obscure by the addition of *other* thoughts. Perhaps, illustration should be given.

The words “steward,” “dispensation,” “edification,” “build,” “habitation,” “dwell,” “goodman of the house,” “servant,” are, in some passages, all from the *same* root, and thus one can learn *much* as to Israel, the old covenant *house*, with its Pharisaic *steward* set aside, and as to the new-covenant *habitation* of God, built upon the rock, and the office of those to whom a *dispensation* of the

Gospel is given, and likewise as to the miniature representation thereof, wherein the Holy Spirit *dwells*.

Again the following words sometimes set forth Greek derivatives, from one common root (as "truthful," "troth," "untruth," "trust," have one English original)—"work," "deed," "workman," "labor," "diligence," "craftiness," "benefit," "operation," "idle," "destroy," etc. Thus we have opposed "works"; and a number of passages have fresh force, e.g., "Every idle word" (Matt. xii. 36)—not a "work" of obedience, but lawlessness—"Not without work, nor without fruit" (2 Pet. i. 8; verse 7 will suggest "*love* is the fulfilling of the law")—Eph. i. 19 and ii. 2, offer a contrast—2 Thess. i. 11, ii. 9, 11, 17.*

Yet again, there is a common root to the following:—"faith," "unbelief," "disobedience," "faithful," "obey," "confidence," "persuade," "enticing," "persuasion," "infidel," etc. Thus we learn that faith is obedient, and them who believe not the Lord disobey Him—doctrine and practice are linked—see 1 Cor. ii. 4, 5; Gal. vi. 7-10. Some may fail to notice the suggestive thought in the word "enticing"—there is a manufactured as well as Divine faith. The Lord keeps us from attempts at faith—creating words of man's wisdom, for it has pleased Him by the foolishness of the proclamation to save them that believe.

The time would fail me to tell of all possible word studies, by which it may be shown, e.g., that the having-in-common of Acts ii. remains in the very word "collection," that knowledge is spiritual eyesight, that *bringing forth* fruit is *doing* the will of God, Who hath made us Himself, and *made us alive* etymologically as well as theologically. Often the Holy Spirit uses words with a like meaning, or with a like sound, or with a like root in the same context. Most translations can only represent the former. Let the reader consider the loss if I paraphrase the following expressions:—"When God is preceptive, let His people be perceptive. God undertakes for those who takes His commands. Faith goes forward and undergoes the wrath of man, it dures and endures." The truth may be preserved, but the emphasis lost; and as all that God intended is included in inspiration, the emphasis is inspired.

Yet further, a number of Greek words as our "undermine," "inwork," "overwork," are compounded with prepositions. Thus we have in Ephesians about a dozen words in the front of which stands the preposition "together with," and these all illustrate *fellowship* in the body of Christ. Speaking of the prepositions, I may add that we read of believing "into," "on to," and "on" the

* "Strong delusion"—inworking of error, see Eph. ii. 2.

Lord Jesus—each expression has a special fitness in the context, e.g., John ix. 35, "They outcast him out—Jesus heard that they outcast him out, and having found him He said to him, 'Thou believest into the Son of God?'" Moreover, the Church is literally "the called-out company" in Christ. Sufficient has been said to prove that the study is interesting and fruitful. It supplies a witness to the world, more powerful than a pulpit oration, that the Word of God is beloved by His people. Accuracy is less possible, and only attainable after much *longer* study, if Greek be put aside without a Divine warrant for the action. A true student of the New Testament cannot but worship when he beholds the wonders of revelation—hence the study is devotional. The removal of Scriptural difficulties, increased delight in the Word, discipline of the mind, ability to speak much more suggestively, and further knowledge of English, are not merely "incidental and comparatively valueless" results. One who neglects this study will have little influence when he or she urges others unto the Word. Young men who preach the truth, or desire so to do, seem peculiarly criminal, when their actions suggest slight care if they exactly set forth the truth of God. The *doctrinal sins* of the ablest commentators, for such are all errors, afford no counter-argument. Give two German men of equal Shakesperian-feeling, the one who knows the writing in English will be the truer commentator. God's sovereign acts overruling all, do not prevent the pointing of a parallel—"Shakesperian feeling" being the counterpart of Spirituality.

The writer does not say the learning is "nothing." There are "problems," and tests of diligence. But the labor is over estimated. A present student has been able to use the N.T. *helpfully* (not to read fluently) after one weekly lesson and one hour's study weekly within five or six months. Fictitious promises are not made, and progress is seemingly impeded by the *attractive* introduction of much important Biblical exposition, to illustrate grammatical points and encourage study. *Classical* Greek is much more complex, yet some are wasting their time in it—*aye, the study thereof gives a blindness to Hebraisms and other idioms.*

So far, I have spoken to those who know not Greek, let me talk with those who have *some*, it may be *much* knowledge. Work out, dear brethren, the derivatives of ἄγω, καλέω, ἵστημι, τίθημι, κρίνω. Follow the occurrences of ἐκ and εἰς together. Study the derivatives in English, and thus learn to explain by illustration. Keep in touch with the A.V. Use a note book for remarkable passages, etc., etc.—preserve results of study.

But how can I AID those for whom this leaflet is written? I want to have fellowship. Ah, say some, here is an advertisement—not financially profitable, I fear. Booking is now possible for the following important Greek Classes:—

1. **The Bible Training College Training Centre (Baptist Chapel, Commercial Street, Aldgate, E.—kindly lent)—Fridays, 6.45—7.35 p.m. (Elementary).***
- 2, 3. The Bible Training College Offices (68, Fleet Street, E.C.)—
Tuesday, 1.15—1.45 p.m. (Elementary).
Thursday, 2—3 p.m. (Elementary).
- 4, 5. Also, Tuesday or Thursday, 8—8.45 a.m. or 9—9.45 a.m. (Applicants should suggest which mornings would suit); and Tuesday or Thursday, 5.30—6 p.m. or 6.30—7 p.m., or later. (Suggestions valued). These classes would be Elementary or Advanced, according to the needs of those who write. One would be reserved for pastors and evangelists who wish more advanced study, and there is no reason why one of the Elementary classes should not be thus reserved.
6. West Ham Tabernacle, Saturday, 6—7 p.m. (Intermediate and Advanced—during winter only).

Other times and centres are possible, if those to whom the Lord gives enthusiastic interest will co-operate and attract their friends. Who will accept a Divine leading as an appointment to the responsible office of honorary local Secretary. The first-named class (Fri. 6.45 7.30 p.m., Baptist Chapel, Commercial Street, Aldgate) may be the *first*, and should be the *largest*, and, although we pray the Lord to remove dilatoriness and necessitate the establishment of *all* classes for His own glory, brethren are invited to enrol for No. 1, or to offer it as a *possible alternative*. Tuition may be arranged by correspondence. But some will say, "How about fees, etc.?" A suggestion of 1/- per week has been made in the *correspondence* class, but this is not compulsory, and the writer would rather that future applicants should state "voluntary contributions, as the Lord grants blessing and guides." He will not ordain illiberality, some may be only able to afford half, and no complaint will be suggested. The aim is not money-making, and if any give beyond the fee proposed at first, the tutor will *not* pocket the balance. The *suspicion* that this method is adopted to secure more money must not be allowed, lest the Lord be dishonored. And as to the other classes? When West Ham Tabernacle was made a centre 5/- quarterly was the fee, afterwards 7/6 was proposed. Henceforth,

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will be permitted. A *proportion* of those given at West Ham, and

*If desired—Monday, 9.30—9.55 p.m. also.

at one Fleet Street Gathering will reach the teacher or teachers, but the chief class at Commercial Street, and a majority of the others (D.V.) will bring no return—except spiritual—to those who lead therein. The proceeds of the Collecting Box will speed Village Testimony and other branches of the Lord's work. The writer is preparing a New Testament Grammar, which, in manuscript, will help any who aid him in the Institution; for the *best* way of teaching and illustrating Greek grammar, is a subject for research, yet is included in our aim, *viz.*, *the Glory of God*. Till this is published, elementary students will use *Morris' Greek Lessons, 2/6*, and there will be the need for a little stationery. More advanced brethren will have grammars, etc., chosen according to necessities. Individual help of those engaged in preparing theological volumes and essays requiring Greek study, and much comparison of passage with passage, will be freely rendered whenever possible.

Beloved friends, the opportunity is placed before you. Will you accept it? Will you not make a trial, relying on the Lord? Will you not at least correspond or call at 68, Fleet Street? I trust I have made it evident that the aim is not finance or worldly success; and advice will be gladly given even to those who cannot join classes. Do not delay, for delays have dangerous ends. Remember that late entrants hinder their brethren. I should like to start No. 1 class within a fortnight of the issue of this brochure. Will you unite in prayer? Will you make known, as service unto the Lord? The responsibility of pastors, mission leaders, Y.M.C.A. secretaries, and *all* others is great in this respect. Copies of this pamphlet on application. Fellowship in its expenses valued. "Do all to the glory of God."

PERCY W. HEWARD.

First Free Edition—Feb. 1905.

Helpful Literature for Saints.

God's Letters to His Church (2/9); Scripture-Translation (1/6); The Puritan Quarterly (2/6 per annum); Thoughts from the Word of God (1/6 per annum); The Student of Scripture (1/6 per annum); B.T.C. Report, 1904 (2/d.); B.T.C. Prospectus, 1905 (2/d.).

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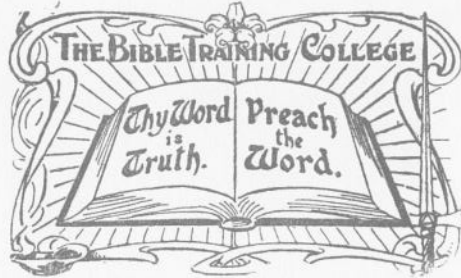
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[P.T.O.]

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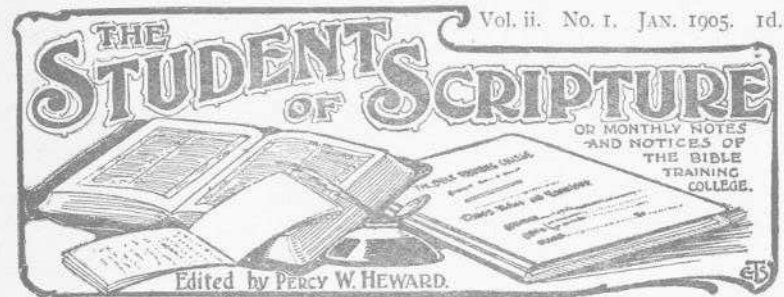
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EDITORIAL MEDITATIONS.

The Divine Argument of Luke xvi. 14-18.

(Introduction).

Remember preceding parable, peruse succeeding. Additional notes on 1-13, wasting, scattering, giving to *others* instead of *God*, giving as his own bounty. Possessions, M. xxv. 14. Called, M. iii. My Lord taketh away (M. xxv. 28), not "I have forfeited." *μειστώνω*, s.w., Acts xiii. 22. *Me, their*, 4, no thought of God. Receive, gladly—welcome thy bill, 6. Wheat and oil were Israel's special natural blessings to be used for God, hence figuratively all blessings, specially as one is a type of Christ, another of the Spirit's. Note Pharisaic compromise—he does not excuse all debt—Different reductions to show *his* authority. 8, collect titles of Pharisees. Wisely, as a serpent M. x 16, contrast the faithful and wise servant of xxiv. 45; see s.w. R. xi. 25, xii. 16., 1 Co. iv. 10, x. 15 (suggests pride).^{*} Are, emphatic, so "is" in 10. Rebuke to disciples, as ever 9, make "doing in obedience to *both* commands. 13, no action is neutral, indifferent—love, hate: so only two classes in 10. God and mammon (2 Tim. iv 10)—God first must be God alone—service in all. See Matt. xxiv. xxv., Luke xix. for stewards: 14, but—sin leads to sin. They heard *all*. Two classes of hearers, 1, 14. Being (23, Gk.) covetous—(a) naturally, see Gk.—Satanic fatherhood; (b) money was their "friend" (9) as well as "master"—contrast J. xv. 15. 20.; (c) see 1 T. vi. 9. 10—root, heart sin—2 T. iii. 2, Heb. xiii. 5—not mammon but *God*, *αδρός*; (d) the word here implies haters of God, 13. Mocked, illustrating 13, see xxiii. 35, Gal. vi. 7 (actions mock). They continued, Gk. Rejecting words is mocking their Author. And He said, fearlessly, uncompromisingly, sternly. Justify yourselves—although unjust—vii. 29 ("themselves" in 30)—*self*-praisers. Thought of *men* not of God. Lawlessness, the exaltation of a new standard—note Christ's charge. Reference to heart suggests R. ii. 29 (see 17-28). N.B.—x. 29, M. xii. 37, 1 Cor. iv. 4.

^{*} N.B.—*καταφρονέω*, 13.

Gems and Germs of True Thought,

Or Books and Rebukes in Brief.

We can neither make nor break, invent nor prevent new covenant Grace.

To alloy the Gospel is to destroy it: to add other ingredients is to take away obedience.

Promises are not to be promiscuously applied.

An "illustration" may be a "frustration"; an anecdote often needs an antidote.

All professing Christians either overcome—or heed the enemy's "come over."

It is possible to think more of ancient tomes and tones than of the ancient faith; to exalt traditional ideas to the level of that which is "untraditional"—grooves are often graves—and griefs to true believers.

Fancies, trances, appearances, and circumstances do not alter Divine precepts.

It is better to to analyze the Word than to criticize it.

God dictates to us through the Scriptures He dictated.

Some think only of a mass meeting or to amass money; *i.e.*, collections of all kinds—such hate corrections.

An oration does not sanctify an erration; nor a melodious voice improve odious views; brilliance calls for special surveillance.

Those who remove the Word will never move the world; those who evict truth will not convict of sin.

Separation will oft shorten rations; but he who complies with men will miss supplies from God.

Imputation of evil (1 Cor. xiii.) is amputation of a man's character.

A new year should bring more yearning for grace, more learning of truth, more journeying in God's way.

Which do you seek—money or testimony?

Pastors sometimes make themselves masters; and those who should feed endeavour to lead in an unscriptural manner.

Sin is never justifiable, but the sinner is justified.

Some sins—cynicism, insinuation, modern "sincerity."

Spiritual pain—spiritual gain; penury is a preparation for eternal tenury of *all* wealth; indigence is better than indulgence.

If you have a good character, fear not a bad caricature; if you represent Christ men will misrepresent you.

Fiction leads to spiritual defection, for it is carnal confection.

What matters it if the lawless outlaw you?

Do you seek sensation or Salvation—"revival" meetings or a revival?

Holiness is manifest by lowliness, heavenliness by evenness of character, spirituality by reality, piety by purity (2 Cor. vi. 17., 2 Tim. ii. 21), sanctity by the *opposite* of sanctimoniousness.

A believer's opinion of himself should be the exact antithesis of that passed by others.

SERMON POINTS BY STUDENT PREACHERS.

Edited by CHAS. H. WELCH.

Notes of Sermon preached at Aylesbury, December 11th, 1904.

PSALM lxxv. 4.

"Iniquities Prevail." (3) Human Depravity.

"Purge." (3) The Blood of Atonement. *cf.* Ps. li. 7.

"Blessed." See Ps. i. 1; xxxii. 1, 2; xxxiii. 11, 12; lxxxiv. 3, 4, 7, 8. "Grace and Glory."

"Choosest." (Cause). N.B.

Deut. vii. 7, Sovereign Choice.	Mk. xiii. 20, "Elect."
Deut. xiv. 2, "Peculiar People."	John xv. 16, "I have chosen."
Ps. cxxxv. 4, "Unto Himself."	Eph. i. 4, "In Christ."
2 Thess. ii. 13, "Eternal Sanctification."	Matt. xxii. 14, "Men will not."

"Causest." (Effect.)

Num. xvi. 5, "Cause ... near ... chosen."	Rom. viii. 20, "Called."
Ex. xl. 12-15, "Bring Aaron."	Eph. i. 19, ii. 8-10, "Power."
Ps. li. 10, 11, "Not away."	2 Tim. i. 9, "Holy."
Zec. iii. 1-10, "Chosen...caused."	Gal. i. 15, "Grace."
John vi. 44, "Draw."	1 Pet. i. 15, "Holy."
John vi. 37, "Shall."	1 Pet. ii. 9, "Out of Darkness."
	1 Pet. v. 10, "Find Glory."

"Approach." (Effect.)

Ex. iii. 5, "Draw Nigh."	Heb. x. 17, 19-22, "THE Approach."
	Eph. i. 6, 7, "Nigh by Blood."

"Dwell." (Final Result.)

Rev. xxi. 3, "Purpose Fulfilled."	Ps. xxiii. 6, "House of the Lord"
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"Satisfied." (Final Result.)

Ps. xvii. 15, "In Resurrection."

Unbelief is foolish, resultful in evil, and essentially evil—a sin of omission, yet indeed of commission. Unbelief questions God and His Word, believing the criticisms of self-reason. Unbelief is not merely to be found in unbelievers: every temporary, or "trivial" mistrust of any Divine promise is unbelief. It may be in word or deed, it may be only in heart. True faith acts—how much unbelief there is! Real faith wavers not—how much pseudo-trust there is!

What about
the Masses?

Regeneration and not amelioration is the gospel we preach. "Really," some will say, "we thought you confined yourself to scholastic and bombastic dissertations." Nay, we think of, and pray for the masses as well as the classes. Calvinism does not promote self-centred pride. We desire further "openings," for *Gospel* Meetings (College brethren, please note), among children and adults, unto the glory of God.

ADVANCED.

For 2nd (M.) R. xv. 8-13. NEW SECTION; TO PREVENT JUDAISTIC MIS-IMITATION OF CHRIST. A minister, J. ii. 13, inference from A. x. 14, M. xx. 28, G. iv. 4. *ὑπέρ*. Truth, mercy, P. xxv., lxxxix., Ex. xxxiv. 6, 7. Covenant promises, that Messiah should be of Israel, etc. see 2 C. i. 20. Glorify, the object, 6, 7, M. v. 16, vi., 2, Eph. ii. 4-7. 4 quotations: see contexts. Law, Prophets, Psalms. **Nations, I.** Thee, Thy name. **Quotation from Deut. xxii.** *εἰ*. With. *πάντα τὰ ἔθνη*. CONTEXTS of cxvii. *The Root*, Rev. xxii. 16—figures? Why Jesse? *ἀνιστάμενος* Isa. ix. 6, 7. On, M. xvi. In, joy, peace, 32, 33, xiv. 17 abound.

For 6th (F.) *Revise* *γ. viii.* N.B.—(a) Lawlessness—twofold in 6 (b) Divine writings (c) First and last words of twice sevenfold sermon the same (d) Relation of suffering and glory (e) “Be,” “Do” (f) “Word,” “Truth” (g) Prepositions: two spheres, (h) Prophecies—future tenses (i) “See” (j) Structures.

Rev. P. cxix. 1-152.—If from memory a good memorial. Note (a) Thy, my, there (b) The proud, those who fear (c) Heaven, earth.

For 9th (M.) R. xv. 14-24. Filling, power, 13, 14. That or because? Boldness, grace. Trinity, 16. *ἐπι, ἀνα. ἔργον*, 16, 18. *The* object, 16. Holy, acceptable. Word, life, 18, 19. Quotations from Isa. lii., liii. **Wherefore.** *eis, διά*, so 28 see 32. By. Infilled, 24, 29.

For 13th (F.) *γ. ix. 2-12.* See Dec. S. of S. Birth, 34, 39. Aorist, def.: act 2, 3. Light and works of Father and son. Further darkness, light 6, 7. Into, 7. *ἔλεγε*. Hear, see. **Few words.**

Mem. P. cxix. 153-160. Not. Many. Love, life. Paronomasia, 155 Salvation, statutes. **Words also in γ.**

For 16th (M.) R. xv. 25, 33. Love in action, Jews, Gentiles, 26. *ποιέω*. Love, duty, 27. *ἔργον, καρπός*. But, 29, Gospel still for believers. For=through, with xii. i. Trinity. **Our, love.** Love, pray. GOD OVER ALL 31, 32 love to all saints, oneself placed last. Joy of service. *ἀνα.* **What is rest?** Peace, all.

For 20th (F.) *γ. ix. 13-23.* The-once-blind-one. Therefore, 15, He, I. *τηρέω*. P's idea of sinnership. Which party minority. Work, Word, 17. **Therefore, 18.** Jews—moral term. *συν.* Become, 39. **Of age—inferences.**

Mem. P. cxix. 161-168. 162 true of us? 163, inferences. 165, R. xvi. 18, 20. 166, R. xii. Love. Fear, joy.

For 23rd (M.) R. xvi. 1-16. N.B.—Gratitude, humility. *συν,* 1, 3, 7, 9, 11, 14, 15, 21, 22. Sister, servant, cf. 7, 12. *ἐκ, ἐν,* see 11, 13. *ἴστην*, see 17. My, theirs. *ἀπο, eis.* One another, love. Holy (twice). **Were there Churches in Rome?**

For 27th (F.) *γ. ix. 24-25.* Change of tactics. God, man, see 16. Know 24, 25, 29, 30, 31 (see). Not. Will, reminder viii. 44. Learn, 27 teach 34. 30, man will restate *fact*. Prayer-preludes. **Anyone.** 33, see 16. 34, viii. 24, P. xi. 5. *ἐν, ἐκ, eis.* Thou, 24, 35. Found—where? See, hear. 37. *ἐκείνος*, 28. SHOW WRATH OF MEN OVERRULED.

Mem. P. cxix. 169-176. Prayer, praise. Hear, see. For. Life, praise. Servant, sojourner. 1, 176.

For 30th (M.) R. xvi. 17-27. Standing apart=fallings. Doctrine, practice. *ἐκ,* 17 see 16, 18, 2 Tim. ii. 21. **For.** A deceived heart. Unmixed, M. x. 16, Phil. ii. 15. *ὑπό*, 19, 20. **Inferences, 20.** 23,

love. “Host” suggests “steward.” Brother: sister 1. Method of *stablishing.* 25, 26, hear, see. Manifest, 2 Tim. i. 10. *One God.* *ἐπι, ὑπο.* Wise, strong, 25. **Last word.**

INTERMEDIATE AND ELEMENTARY.

For 2nd (M.) *Revision A. i-x.* Apostolic sermons, all emphasize sufferings and Glories of Christ, sin, punishment, etc. Heart, gifts. Law and prophets together. Transgressors.

For 6th (F.) A. x. 34-48. *λαμβάνω*, see 43, 47 (xi. 17, 18). Legal terms, 34, 35, 42, 43. Emotion manifest in Gk. Power, oppressed—same root. 40, life, light, Rev. i. 1, Gk. 41, anticipation of Lk. xx. 30. Witnesses, 41, 43. Judge, sins. Spirit. They, Peter, 45, 47. “Even as we,” xvii. “All” in sermon.

Introduction to P. cxix. Structure, authorship, fulness, spirituality, difficulties, characters, appropriateness.

For 9th (M.) A. xi. 1-18. Some silent, others condemnatory. *ἐκ.* Me, my. 10, in heaven approved. See, hear. *ἐν*-14, 16. Beginning. **Fell.** They were part of the “ye.” God, I, withstand, s.w. x. 47. forbid. Trinity. Silence and praising. **Inferences from 18.**

For 13th (F.) A. xi. 19-30. *μέν, δέ*, cf. xii. 5. 20, 21, Isa. liii. 1. Grace, rejoiced, same root. Grace, yet exhortation. Purpose, added, same root. 25, fulfilment ix. 25. 26, synagogued in the church. Famine, love. Disciples (learners) at work (did).

Mem. P. cxix. 1-8. In. Heart, eyes, ears. Sin, shame. Command, power.

For 16th (M.) A. xii. 1-12. Hands xi. 30, xii. 1. **Why James? Sword.** Time when Christ crucified. 4x4, 4. 5, not petitions to man. Becoming, 5, 9, 18. **True.** Know, consider (same root). *συν, ππος.* Night prayer.

For 20th (F.) A. xii. 13-25. Unbelief after prayer! **Gate.** The brethren—inferences. *θύμος.* Sin against God and men, 23, 1-3. God. Victorious, seed, life, 24.

Mem. P. cxix. 9-16. **Not make me wander.** Thee, Thy commands. Praise, prayer. 11, 13 see xl. Love, memory, 16.

For 23rd (M.) A. xiii. 1-12. Prophets, 1, 6. God's calling, 1, 2. *ἔργον* (twice). Hands see xxii. 14. *ἐκ, eis,* 4, see 2. With, why? Seek, 7, 8, 11. Withstand, 2 Tim. iii. 8. Turn, 8. 10 (subvert). **Enemy.** 11, contrast with Paul. Work, word.

For 27th (F.) A. xiii. 13-31. In you. *ἐκ.* David a type. Work, word, 25, 26, x. 2. Double ignorance. Fulfil, 27, 32. *eis, ἐκ.* Who, we.

Mem. P. cxix. 17-24. Live and keep. Pride=wandering. Words. Counsels and councils.

For 30th (M.) A. xii. 32-41. Him, you, 34. Added, 36. **37, inferences.** *διά, ἀπό, ἐν.* Tenses, 39. **Your days.** 41, Lk. xv. 31. See, believe.

Explanation of types, etc.: CAPITALS indicate request for comprehensive notes. **Heavy type** suggests “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.

“Stand Fast,” “Hold Fast.”

Who will stand fast, for the truth of our God?
 Who will hold fast, to atonement by blood?
 Who will stand fast, for the faith once revealed?
 Who will hold fast, both the sword and the shield?
 Who will stand fast, when the many give way?
 Who will hold fast, and the Gospel display?
 Who will stand fast, when the warfare is long?
 Who will hold fast, though the foe may be strong?
 Who will stand fast, to the truth once proclaimed?
 Who will hold fast, when the most are ashamed?
 Who will stand fast, when the Word is assailed?
 Who will hold fast, till the Lord hath prevailed?
 Who will stand fast, though his strength be but small?
 Who will hold fast, when the boldest shall fall?
 Who will stand fast, in the strength of the Lord?
 Who will hold fast, to the faith of the Word?
 “Who will stand fast?” let the question resound;
 “Who will hold fast?” let the answer be found.
 Let every student reply in God’s might—
 “I will stand fast for the Lord in the fight.”

We Preach.

The free Grace of God is for ever our boast,
 It is most triumphant, where sin abounds most;
 The Grace of Jehovah the vilest can reach—
 So these are a few of the things which we preach—
 That God is almighty (deny it who dare),
 His Word, and His wonders this great truth declare;
 His Wisdom is perfect, His Will is supreme;
 His Grace is abundant, we make it our theme.
 That man is a sinner, a rebel as well;
 The free will he boasts of shall lead him to hell;
 With pride and with boldness he fights against Grace,
 And loves what God hates, like the rest of his race.
 That Christ is a Saviour, well worthy the name,
 To save rebel sinners from Heaven He came.
 He gave up His Glory—to hang on a tree—
 And poured out His life blood, a Ransom to be.
 That Blood makes Atonement—the dear Lamb of God,
 Secured full Redemption, the purchase of Blood;
 He offered Himself unto God without spot,
 And those who receive Him—condemned they are not.
 That Satan, though active, can never prevail,
 To make the Salvation of *one* saint to fail.
 He often endeavours to worry the sheep,
 But the Shepherd hath bought them, and surely will keep.
 That Father and Son and Blest Spirit combine,
 To bring every loved one to Glory Divine;
 The Chosen of God are redeemed by His Son,
 While the Spirit will guard them till conflict is done.

LEONARD MARTIN.

College Notanda and “Propaganda.”

January, 1905. Another year. Another magazine. Another opportunity for service, as well as study. But not another Gospel. Not another Saviour, not another college handbook (*ἡ γραφή*). The outlook is sad: thank God for the uplook. We shall be called mystics, pessimistics, yet we cannot but sigh and cry for the abominations of *to-day*. Surely sin will soon reach its climax, and judgment descend, that praise may ascend from a millennial earth. Shall men continue their blasts of blasphemy, and readers of “religious” thought proclaim pantheism? God will display His force, and dismay His foes! Meanwhile, let us be patient and persistent.

Lectures on Logic. To be theological is not to be illogical. Grammar does not lead from τὰ γράμματα, Greek does not stunt grace, Hebrew does not hinder that which “Hebron” signifies. Brethren (*outside the College*) who speak otherwise, should find better reasons for ignorance, or be silent. The early lectures on logic well follow those on language. They will not be dry or dreary. The aim is not mere knowledge of the jargon *names* for correct and incorrect reasoning, but real practice in true thinking. *The Scriptures will supply illustrations*, and prayer is as necessary for this study as for others. One word—“debating” is not taught, waiting on God is far more important. Argumentativeness rarely accompanies spirituality. “Not by might, nor by power, but by My Spirit, saith the Lord.”

Welcome to New Students. Young or old, poor or rich, nonconformist or anglican, advanced or elementary—welcome *in the Lord’s name* to every fellow-heir of the promises. Do not feel nervous, beloved friends, of your older students (as regards servitude); they seek what you seek, but as the blessings are not for one person but the one Church, there is no rivalry, but rather benefit to all by co-operation. Beware of idleness: College work is *intended* to keep obedience to this suggestion. Do not soon change your mind as to the importance of study, and leave the B.T.C. to engage in labor that is more engaging. That which is sentimental is detrimental. “Wait on the Lord.”

Finances and Circumstances. Our needs have been met, our needs are future. Penny-per-week Collecting Books are still up-to-date. The published price allows of no trade discount—but students are not money-makers. The volume is Scriptural and so are those who circulate it. By the way, have *you* given up for the College as much as you would if there had been a fee? All who invest money in the B.T.C., should take a good interest! Bible Schools—have *you* arranged any? How about *your* Notes on Lectures, etc., etc.? S.P.A., S.P.U., S.M.U.—further fellowship sought. “Lord, what wilt Thou have *me* to do?”

Manuscript Monthlies.

A *helpful* venture. Faithfulness in "details" of organisation is not natural—therefore recommended. Articles are not merely amusements. Nothing can be more harmful than false ideas of service. Let brethren love one another in action, or their loud and proud protestations are doubly sinful. Edification is spiritual education. "Do all to the glory of God."

NAME.	DESCRIPTION.	SPECIAL FOR DEC.
1. The Primitive Preacher (Rae)	S.P.A. Organ.	A Pastoral.
2. The Witness of the Word (Welch).	Prophecy, etc.	False Religions.
3. Preparation and Proclamation (Martin).	S.P.U. Organ.	Prize Poem.
4. Watching and Witnessing (West).	General Theology.	
5. Faith & Faithfulness (Taylor).	Finance Magazine.	Illustrated.
6. Meditation and Ministration (E. Sibley).	Bookstall Memorial.	
7. The Word, The Walk and The Work (T. Armstrong).	Logic & Language Notes.	
8. Study and Service (T. Sibley).	Open-air Witness.	Rom. xii. 1, 2.
9. Biblical Boldness (Grimwood)	Missionary Monthly.	
10. Life, Love, and Labor (Applegate).	Ladies' "Theological."	
11. Tested Truth (Palmer). ...	Greek Class Herald.	

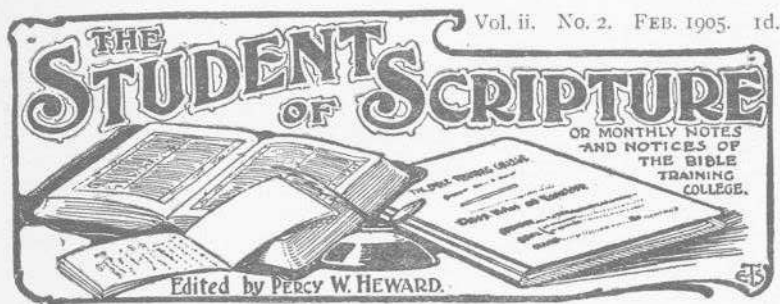
PROGRAM—Subject to modification if found to edification, or rather qualified by the God-honoring proviso—"If the Lord will."

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.	7-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-9.50.
Ad- vanced	Mon. Logic.	Unity and Agreement in Prayer and Praises.	Romans.	Word-Studies.	The College Course and Cause. Extensions considered. Conversation "in the Lord."
	Fri. Petitions and Praises.		Psalms.	John.	
Inter- mediate & Ele- ment'y	Mon. As Adv.	Supplication with thanksgiving.	Word-Studies.	Acts.	
	Fri. As Adv.		Acts.	Psalms.	

Notes—Those who are in time are rarely out of temper; lateness is no sign of greatness; in another sense only should all be behind the times. Prayer should be the first thought on entry, but it should not be forgotten before. The Principal will readily look over notes, not over-looking errors. 7-7.35. Sub-editors invited 3rd Friday; Editors 4th. Brethren may visit magazine-specialists who will receive and relieve students with difficulties. United Prayer Meetings—following brethren in charge: 2nd, Mr. Rae; 6th, Mr. Richmond; 13th, Mr. Vincent; 20th, Mr. Hestop. N.T. Greek.—6-7.15, West Ham Tabernacle—comprehensive method but none need be apprehensive—all-round training for every sphere of testimony. Open-air witness when possible. S.P.U. Tues. 127, Caistor Park Road, West Ham. College offices suggest research—so do its officers. Increased library. Helps to and in further study: a trial visit will be no trial. What is your *vocation*? What your *qualification*? Prepare for service, or it will be surface work. Here is an "opportunity," if unattainable, some would *seek*—"Redeeming the time."

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EDITORIAL MEDITATIONS.

The Divine Argument of Luke xvi. 14-18.

(Continued.)

Pharisees, "separatists," yet! Hearing without hearing. Love of self blinds to a sense of sin. Fellowship in iniquity leads to bravado. They mocked, He said. Justify=declare righteous. Without, within, M. xxiii. Men, God—twice. God knoweth, see 3, 4, J. ii. 25, A. xv. 8. Your hearts—all alike—judgment is according to works, the heart works. The ref. to 1 S. xvi. 7 illustrates the parable of the Elder Son, L. xv. (Eliab=God is Father), and emphasizes thought of rejection from the kingdom—N.B. Eliab's spite. Prov. xvi. 5 would suggest vanity of plots against the Lord. Everything high (proud) among men (what a condemnation of "men")—see Isa. ii. 14, 15 (8 Sept.). N.B.—xl. 4—a hint of John's rejection. "Abomination"—"detestable," a name for idols—self-worshippers—see Rev. xvii. 4, 5, xxi. 8, 27—all sin alike—do we look at things from God's stand-point?—J. v. 44—men, as well as their gifts, abomination, see Isa. xli. 24. Everything lowly is...? Law and prophets, see 29, where else together, e.g. A. xiii., R. iii.? The Kingdom—John its primary preacher—yet in the O.T.—inference as to "the mystery." Note above words as to Eliab and David. House (xvi. 1-13) and Kingdom together. Gospel of the Kingdom, Gk, cf. A. viii. 12. Every one, cf. all of J. i., 1 Tim. ii., see L. vii. 29, xi. 52. Presseth, xviii. 24, 25. Into it, J. iii.—all outside. Ref. to Kingdom anticipatorily in xv. 22-32. But, to correct misrepresentation. 17, Christ's words on a level with the Law, M. xxiv. 35, J. v. 47, viii. 52. While the earth remains, the Law is unchanged. Fall, 1 S. iii. 19, Isa. xl. 8, R. ix. 6, Gk. See M. v. 17-20, where note preceding mention of house and Father, and hint of lawlessness in *νομίω, νόμος*—*εὐς ἂν πάντα γένηται*, cf. xxiv. 35, same context—"Kingdom"—"Do" then "teach"—Pharisaic self-justification—succeeding ref. to murder and adultery (as in L. xvi.), David's sins typical of Israel's (xvii. 20), 18, more comprehensive code—reminder of John's Baptism (see Rom. vii.)—"an adulterous generation"; no escape from law except death with Christ.

SERMON POINTS BY STUDENT PREACHERS.

Edited by CHAS. H. WELCH.

Brethren S. W. Smith and F. W. Heslop will kindly contribute sermon outlines (O.T.) for this page, last day for receiving—Feb. 13th.

“Create in me a clean heart, O God, and renew a right spirit within me.”—Psalm li. 10.

- I. **The Suppliant.**—A convicted sinner. David—a type of (a) Israel: (b) sinners generally. Adultery and murder together, see Matt. v.; Rom. iii.
- II. **The Supplication.**—*Create* a clean heart. *Renew* a right spirit. *Restore* the joy of thy salvation.
NOTE.—David does not pray for salvation, already possessed.
- III. **The Supplier.**—God—the One sinned against—“Against Thee, Thee only.”
Note in Context:—
- IV. **The Suitable Means.**—*Purge* me—hyssop, metonymically used for blood, *the Blood*. *Wash* me—whiter than snow—(no natural standard of purity).
- V. **The Sequence.**—“Hearing of joy and gladness.” “My tongue shall sing aloud.” “My mouth shall shew forth Thy praise.”—Contrast Rom. iii. “every mouth stopped.” “Then will I teach transgressors Thy ways.” (Let the Divine order be kept).
E. SIBLEY.

ROM. iii. 19.

TWO “WE KNOWS” concerning THE LAW.

- I. **Its ADDRESSEES.**—“That what things soever the law saith, it saith to them who are in the law” (*outside* Christ, see viii. 1.)
- II. **Its PURPOSE and RESULT.**
 - (a) “That every mouth may be stopped” (contrast man’s natural pride, 13, Ps. xii.)
 - (b) (That) “all the world may become guilty before God.” One Law-court recognized God’s honor the great aim. Jew and Gentile alike (v. 9.)

If “we know,” this, we have nothing to boast, but must acknowledge His Sovereign Grace in the Gift of the Lord Jesus Christ for guilty sinners.
EDWIN S. TAYLOR.

Veins of Thought that are not Vain.

(Or, Momentary and Momentous Messages.)

Sense and science are sins, when they fight against the Word of God. Kneeling and feeling never make prayer—mere physical bowing and vowing are idle.

Those who spend time before God have time to spend in witness. To hold one’s own is often to steal that glory which is God’s—to stand up for Him is better than for one’s “rights.”

The Church does not need financiers, but overseers: not men of capital, but those who acknowledge *the* Head.

Do not with honied speech, please, praise, and appease monied men. Those who realize truth will not neutralize it.

The seed is the need: some think of showing off rather than sowing thereof.

Every Christian should have confidence and diffidence, be an optimist and a pessimist.

Humility and tranquility are joined and enjoined: some prefer place to peace, a position though it include God-opposition.

A man may be religious and sacrilegious.

The Spirit’s sealing depends not on any feeling.

God is our Reward in view, and our Rereward when men pursue.

Those who think more of prestige than practice, of man’s obeisance than obedience to God are not students or servants.

Spiritual interest is spiritual rest.

Some value a *man’s* arrival rather than *God’s* revival.

Theorizing (unlike memorizing) never leads to spiritual arising.

Dost thou prefer speculation or revelation?

Denominations have produced mutual comminations—those who make a sect often forget the number of the elect.

To engage in controversy is not to engage an opponent: temper and contempt are alike evil.

Man’s rejection should not encourage dejection—when cast out be not cast down—removal of worldly support may be a sign of God’s approval.

Some preachers delight in reputation and computation—the latter aiding the former.

Salving a conscience is not saving a soul.

Adulation is not worthy of emulation.

We get men, and forget God, make a name, but make not *His* Name. Known—they are indeed babblers of Babel.

Elation and ejaculation do not prove spirituality: the chief feats of Satan are counterfeits.

Voice-panting, word-painting, three-pointing, do not constitute a sermon.

Which impresses you more—the expanse or expense of needed Bible testimony?

A Bible Institute: have you asked for it?

Plans and Particulars of Preparation-Studies.

ADVANCED.

For 3rd (Fri.) *J. ix. 35—x. 1-6.* **Heard—inferences.** N.B.—First words, 35. "Thou believest," &c. **36, inferences.** Root idea of κρῖμα. **39, find references in Isa.** "Now," in spite of all, in the question of 40. **Remaineth—inferences.** ἐκεῖνος, 16, οὗτος, 3. εἰς, διά, ἐκ. "Go before"—where else used? The Reason of following. Seeing, hearing, 4, 5 M. xiii. 22. ἀπο.

For 7th (Mon.) *R. xvi. 1-16.* See Jan. S. of S. "Since she is," 1. **What does not befit saintship, 2?** Fellowship love to others—"for." "Firstfruits"—inferences? γίνονται. "Even before me." **12a, inferences?** THOUGHTS FROM ARRANGEMENT OF NAMES. ἐν, ἐκ, 16.

Revision of *P. cxix.* Love and hatred. "For." Memorizing and forgetting. **Inaccurate translations.**

For 10th (Fri.) *J. x. 7-21.* Therefore. I, all, 29; εἰμί, ἐστί. **Inferences, 8?** "Through Me" qualifies all verse. He, they, 10. "Love of money," 12. Why not "killeth" in 12? Because mine, the sheep, see xvii. Love, give, 14, 15, 27, 28. ἀγω. Explain 17 on paper (no further reminder). Hear, see, 20, 21. Blind—plu.

For 14th (Mon.) *R. xvi. 17-27.* See Jan. S. of S. Two classes. What is "service" 18? Inferences, 18—see M. xiii. 22. 20, 24—grace begins and ends greetings. All the Church strangers and pilgrims. 25, see Isa. lxiv. 25, 27, τῷ, ᾧ. διά.

Revision of *P. cxix.* Praising God with all faculties under all difficulties. What does non-delight in the word prove? What does terror evidence! **Descriptions of the godly.** The future.

For 17th (Fri.) *J. x. 22-39.* "Encircled Him," 23. Near, see, 25. Believe, hear, 26. Doctrine, practice. Perish, 28, see, 10. 29, illustrate from O.T. Works, 32, 37. **God, the Father, 35, 36.** "Believe the Works." Their hand, contrast 28, 29.

For 21st (Mon.) *Rev., Rom.* Structures. Prepositions. Two classes—various descriptions. Future tenses. Quotations and the Septuagint. Explain (1) "the firstfruits of the Spirit," (2) xi. 7, (3) xiv. 9.

Ps. cxix. 1-8. To be learnt with appointed parallel passages. Structure. All blessings in spite of all. Inferences from 3. Statutes—show full suggestiveness. Thy Word, Thyself, 8.

For 24th (Fri.) *J. x. 40—xi. 10.* "Again." See, hear, 41. Confession, belief. **2, when?** Therefore, 3, 6. 3, inferences. See, hear, 3, 4. Not, but, 4. **9, 10, explain.** Why do men stumble?

For 28th (Mon.) *Rev., Rom.* Transference of negatives, e.g. "To work the evil I find," "He that believeth not shall be ashamed." Word-Study and Concordance-Work. Cases of Conscience suggested by Rom. xiii. Select hardest verse, and be ready to explain.

Ps. cxix. 9-16. To be honestly learnt, with appointed parallels. What does sin prove, 11? Taught and teaching, 12, 13. True meditation, 15. What does forgetfulness show, 16?

INTERMEDIATE AND ELEMENTARY.

For 3rd (Fri.) *A. xiii. 13-31.* See Jan. S. of S. ἀγω, ἀπό, εἰς. Why send, 15? Cf. with A. vii. Suffered, R. ix. 22. Nations, them. Heart, will, 22. For, 27. Him, the Scriptures, 27. They placed, 29. 31, 32, no self-exaltation.

Introduction to *Ps. cxix.* "Reasons" for neglect, misunderstanding, &c. Titles and descriptions of God's Word. How to learn.

For 7th (Mon.) *A. xiii. 32-41.* Fathers and children are company. The Speaker in Isa. liii. τὰ πιστά. Therefore, 38, 40. Not only possibility of being justified. God's Work. You. Why this ending?

For 10th (Fri.) *A. xiii. 42-52.* Jews, Gentiles. Followed, later through fear? Heart, words, 45. **Inferences from 46.** For. **Thee, 47.** End of earth, i. 8. Hear, rejoice, glorify, believe, 48. Into life, 48. **Dust, inferences.** But, in spite of their departure—and of persecution, 52. No mention of Jew and Gentile—one company.

Ps. cxix. 1-8. The Word of God and prayer. Preludes of praise. God's sovereignty.

For 14th (Mon.) *A. xiv. 1-7.* **So spake.** Jews and Greeks for and against Christ, 1, 2. μέν, δέ. Words, works. 5, ix. 15. No strife on part of Christians. Ware of it, how? 7, inferences.

For 17th (F.) *A. xiv. 8-18.* Faith, yet a command. 12, why Jupiter? **Before, 13.** 15, 1 Thess. i. 10. **Names for idols.** World-wide making. ποιέω. Us. Contrast Jesuits' methods.

Ps. cxix. 9-16. "All." Ignorance of sin, 11. My lips, Thy mouth. Two riches, 14. 16, transfer negatives—the words of many to-day.

For 21st (Mon.) *A. xiv. 19-28.* Jews and Greeks against Christ. Stoned for refusing blasphemy. 2, Evangelizing the city, discipling many, 21. Quotation, 22. Us. εἰς. Synagogue, church, 27. Door, inferences?

For 24th (Fri.) *A. xv. 1-12.* "Some," see Gal. Paul's energy and humility, 2. What meetings parallel, 3? 5, J. viii. 31, Gk. Not all the church, 6. διακρίνω. Cleansed. See Gal. ii.

Ps. cxix. 17-24. Inferences from each verse. Two curses. Fellowship in evil, see Ps. i. 1. A council-chamber.

For 28th (Mon.) *A. xv. 13-29.* ἐκ, ἐπί. Neu: Masc, as in Matt. xxviii. 19. Do, 17, see, 4. **For, 21.** Heralding the Word. ἐκ, 23, 24. What was the primitive idea of keeping the law, 24? Barnabas first. 26, Phil. i. 29. Peter and James prominent, see Gal. i.

Explanation of types, etc.: CAPITALS indicate request for comprehensive notes. **Heavy type** suggests "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.

A Warning.

Take care, O my brethren, if those who maintain That godliness serves as occasion for gain, Their words may be pious—their object is plain.

Beware, lest with them into evil ye fall, For sins are related, and one leads to all, Then pray for discernment that *sin* may appal.

Oh heed ye the warning that God hath made known, And joy not in money, but *in Him*, alone, When sin is discovered its awfulness own.

Seek not to be rich in the *slightest* degree, And the sin is in *seeking* though fruitless it be, We *all* have too much, if from wealth we should FLEE.

Each saint is a steward, though finance be small, To God there belongeth no tithing but all— "Appearance" and "pleasure" have many a thrall.

To give but a penny to self, not the Lord, Is to rob Him indeed, let the sin be abhorred— How much, when we *like*, we all find we afford.

To help with a trifle our God's wicked foes Is to fight against Him and His Truth to oppose, And the end of such action not one of us knows.

And how shall I end? with a College-need plea? For Caravan Witness—say, would you agree? My last words include it—"Your stewardship see."

Bible Students.

Believe the Word of the Living God. (Ps. cxix. 128.)
Imitate the Bereans, who "searched the Scriptures daily." (Acts xvii. 11.)

Bless and praise God for His Word which abideth for ever. (1 Pet. i. 23.)

Look to Him to guide by His Holy Spirit. (John xvi. 13.)
Endure hardness as good soldiers of Jesus Christ. (2 Tim. ii. 3.)

Sow beside all waters. (Isa. xxxii. 30; Eccl. xi. 1.)
Talk of all His wondrous works. (Ps. cv. 2.)
Use the moments to God's Glory by buying up the opportunity. (Col. iv. 5; Eph. v. 16.)

Delight in the Lord—delight in His Word—delight to do His Will. (Ps. xxxvii. 4; Ps. cxix. 77; Ps. xl. 8.)

Edify and exhort one another. (1 Thess. v. 11; Heb. x. 25.)

Neglect not the sure Word of Prophecy. (2 Pet. i. 19.)

Teach and preach the whole Counsel of God. (Acts xx. 27.)

Study to show themselves approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth. (2 Tim. ii. 15.)

College Notanda and "Propaganda."

Our Season. The B.T.C. has a continual season. Its *curriculum* has, in every sense, a *long* "run." It is always in working order. Even vacations, and other occasions of evil, are not officially organized. Truly *all* the present dispensation is the season of witness, though such work seem to some always "out of season." Will the Lord's people who read these lines, remember them, and illustrate obedience to the direct and *indirect* exhortations? Every Scriptural is "*special*." The *present* time is always the best to lead students unto the Word. The College is never closed for stock-taking. Our new year starts every day. Let our brethren ever be seasonable, else will they be treasonable, let them always buy up the opportunity else there will be disunity with *the* object of the B.T.C.

The Use of Knowledge. Every one has *talents*, and the *results* thereof. But acquaintance with isolated facts is of little value. Comparison of Scripture with Scripture is helpful. Hence the necessity of analytical memorizing, and of mental *connexions*. Further, knowledge is not only for self, but for others—for the glory of God. Hence clear and suitable explanations of truth should be given, as opportunity be afforded. What avails it that A knows everything, if he helps not brother B in whose presence he is often times found? A reputation for wisdom is not wisdom—ability to aid others is not aiding thereof. A man who can reason Euclid from a few axioms, is more skilful than he who knows all the propositions verbatim, though an examination might place the latter first, if little time were granted. In like manner, he who obediently teaches Greek to twenty Christians, serves more faithfully than the professor of the ancient language who keeps his studies to *himself*, and a few like-minded men.

Intentions and Extensions. Of both there are many. May the latter become the former, or, otherwise, being not the Lord's will, be *rejected*. Applications for Bible Schools welcomed. "Numbers" and "money" offered—do not decide the acceptance. Where the Lord opens the way, His people should enter. The B.T.C. still intends and will tend Greek Classes and Lord's Day Afternoon Conversational Bible Classes in *all* parts. Two caravans are a desire, and desideratum that God may be glorified in the villages. A College Building, with suitable Halls, Library, Museum, and Room for students (engaged in business during the day) is needed. Who has *not* prayed for this? Does absence of petition indicate a position of carelessness? Beware of sin in "trivial" matters.

Jottings. A list of officers in various branches of College work will soon be obtainable. Volunteers wanted.—"Unto the Lord." The needs financial do not decrease. Self-denial is part of the denial of self. Money-love is sin because it is self-love, and all love should be to God. Love *always* gives. Mr. E. S. Taylor is Secretary of the Children's Bible Mission—advice, fellowship,

supervision—*free*. S.P.A., S.P.U., S.M.U. Conferences—will Secretaries send notice of subjects, etc.? Attention to details may be an evidence of spirituality. Absence thereof is pride, indifference to that which has its only importance from the fact it is of God. Recent literature sales prove much study of the Bible *alone*, or love for light literature, or indifference.

Manuscript Magazines.

The Lord has blessed these "private publications." Writing often tends to righting. The oversight of editors has, in spite of many oversights, been graciously used by God. All acquisitions qualify for important positions. No talent can be despised apart from the despising of its Author, and all neglect is despising. More diligence and less procrastination are needed. Steadiness is as important as readiness. Each article should be a *message* from the Word, or it is a presumptuous waste of time. Those who say "I will not write," forget that such an action may be equally self-decided. Re-organization through new year losses and gains, &c., prevents helpful and accurate list of magazines. Jan. No. is not issued. Will all unite in prayer that plans may be of God in formulation and execution, so that all may be *to* Him? Otherwise all will be full of sin, and of failure. Both are natural, neither is naturally realized.

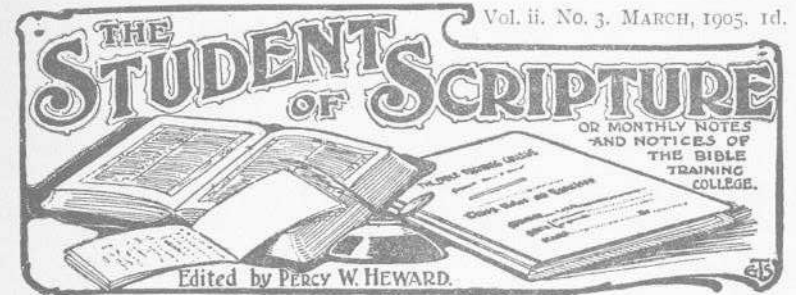
PROGRAM—Alterations possible but not altered rations: the Word of God will be the food provided. "If the Lord will" should characterize, and may revise all announcements.

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.	6-7.	7-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-9.50.
Advanced	Mon.	Logic theological. Prayer Gatherings and Greek Classes.	Fellowship of fellow-saints in Spiritual Prayer.	Romans.	Psalms.	College Movements & Improvements. Conversation concerning, before and "in the Lord."
	Fri.			Divine Attributes	John.	
Intermediate & Elementary	Mon.	As Adv.		Word-Studies.	Acts.	
	Fri.		Acts.	Psalms.		

Notes—The keeping of time is opposed to the losing thereof: love to brethren should prompt promptness. Prayer should be a prelude to every meeting. The Principal will gladly examine notes 7-7.35. Sub-editors welcome and Fri.; Editors, 4th; Committee, 1st Fri.; Conference (S.P.A.), 3rd. All magazine specialists will gladly make appointments or supply hints on paper. United Prayer Meetings—following brethren will arrange—3rd, Mr. Cooper; 10th, Mr. Willings; 14th, Mr. Rae; 21st, Mr. Welch; 24th, Mr. Woolley. N.T. Greek—6.7.15. West Ham Tabernacle—inclusive tuition (a spiritual feast without material fees); other Classes at 68, Fleet Street and Commercial Street—where also Noon Meetings, which are not well attended. Open-air Witness, as possible. Bible Schools—King's Own Mission, Manor Park; St. Thomas Hall, Lambeth, &c. S.P.U.—Tues., 127, Caistor Park Road, West Ham. College Offices provide "opportunities" for research—Scriptural Conversation at tea, 6 p.m. daily, except Sat.—Staying may not be delaying if it lead to staying upon God—Thoughts on difficulties—A speciality, helping to spirituality. "Do all to the Glory of God."

Published by the B.T.C., 68, Fleet St., E.C.



EDITORIAL MEDITATIONS.

The Divine Argument of Luke xvi. 14-18.

(Continued.)

The P.'s *also*, 14, specially distinguished from "disciples." Money, Him—*cf.* contrast, God, mammon. 15, We *either* justify God or ourselves. That which is high—these men, their money, their acts. Law and prophets together one dispensation. From then—was it not preached before?—Elucidate parallel "mystery" passages. Presseth, zeal, or "is pressed," Divine constraint and the thought of a *strait* way ("It is easier for a camel," &c.). Into, *cf.* into remission of sins. Easier, less labor involved, but man cannot do the former, therefore not latter. If 16, 17, apart, critics would have said "contradiction"—*two* spheres mentioned. Christ is the End of the law into righteousness. Have we such a high estimate of God's Law? This verse hints P.'s love of lawlessness, and forgetfulness that the law was *one*, with no thing trivial therein—18, Hint of adultery, of murder in 22, of robbery in 14, of lying in 6—all found in Hos. iv.; in Hos. vi.; in John viii.-x. Christ's *full* application of O.T. principles, as in Matt. v. 32. *πᾶς* looks back to 16—"You must not give up law merely to join some new creed; no way except by *death*" (typified by John's baptism). Further, "you have been unlawfully joined to strange gods." Again, "you cannot get back by *re-marrying* the law of God." Note essential nature of sin; indication that P.'s had *cut themselves off* from the people; suggestion that they had *quite* thrown aside the law; intimation that there are only two classes of people—law-keepers (personally or vicariously) and law-breakers (whatever be distinctions), and that second can *never* become former by deeds. The Lord impress this truth and glorify His Name. Thus were P.'s put on same level as others (every one), and thus the spiritual nature of the Law was emphasized, because these were often "morally" upright, as men speak. "Put away"—*ἀπολῶ*—Thank God for the *ἀπολύτρωσις* the redemption and entire separation from law, which is ours. "When we were without strength, in due time, Christ died for the ungodly."

Truth Tersely Taught: Or Scriptural Epitomes and Anatomies.

The Word of God was not humanly planned and must not be humanly planed.

The antiquated Gospel is adequate.

Men's fables and foibles are alike *against God*.

Some preachers think of forms and platforms.

Human tenets and senates will not overthrow the truth of Scripture.

New covenant faith never believed a lie. Inferences?

To draw back from God's Will is to draw away from Him—to desert Him is to assert self—to doubt grace is to flout grace.

Spiritual knowing and growing are together.

Not to make a move is to keep in a groove.

Those who seek homage seek damage: human reverence often encourages severance from truth.

Modern candor and slander are alike unbrotherly.

Refusal to indicate one's creed through fear of men, is to abdicate one's office.

Ancient saints thought more of their belief than a king's bailiff.

Which dost thou value more—to have God's authority or man's majority for an action?

Sermons should be constrained not strained, enforced not forced, gracious rather than ostentatious.

Some love loquacity above veracity.

Allegiance leads to diligence.

Holiness extends to "daily" deeds, or it is partly professional.

Some desire a pedestal, rather than to be such for the Gospel.

A minister should esteem good beyond goods, living beyond livings.

Preacher, use more references, fewer of thine inferences!

Absence of growth proves presence of sloth.

Revelations are usually violations of Scripture.

Many "conventions" are full of contraventions of God's Will.

Queries often bring spiritual quarries: questions contain a holy quest.

All saints should have a stand and a standard.

Do devotions or idle notions occupy odd moments?

Pastors who think more of material purses than spiritual pursuits are not lacking.

Preach Christ though He be rejected, preach Christ though ye be neglected, preach Christ despite all vice—man's advice included.

Man's oscillations and vacillations do not vary God's Word.

To forget adoration is to introduce adulation—to substitute man for God as the object of worship.

Those who are importunate in prayer cannot be unfortunate.

Manuscript magazines—all brethren should be essayers and assayers, should make contributions and take retributions.

We need "gifts" of all kinds—as brethren use them they progress: so is it financially. "Wait on thy God continually."

"Keep that which is Committed to thy Trust."

I TIM. VI. 20.

Keep the Truth to thee committed,
Keep the Truth of God alone,
For this work the Lord hath fitted,
Let the Word of Truth be known.

Some may laugh and some deride thee,
Some may quite indifferent stand,
Few will take their place beside thee,
But thy Master is at hand!

"Others" have their "contradictions,"
Which against the Truth they fling,
Scorn their theories, hate their fictions,
And acknowledge not *their king*.

Still avoid men's foolish babbling—
Anything against the Word,
Do not with their lies be dabbling,
"Some" by doing thus have erred.

Now the conflict, soon the reigning!
Now the trial, soon the rest!
With the love of Christ constraining,
Labor on; thou *shall* be blessed.

They Searched The Scriptures Daily.

ACTS XVII. 11.

Search the Scriptures, search them
daily,
As before the Lord you wait—
Wait to know His Will and Purpose,
As therein you meditate.

Search the Scriptures, be obedient,
For in doing you shall know
That the doctrine is of Heaven,
And in Grace will daily grow.

Search the Scriptures, seek to know
them,
By God's Grace, a doer be,
Of the Word which ere abideth,
From and through eternity.

Search the Scriptures, be attentive,
Listen for the Lord will speak
To all earnest Bible students,
Who His Will and Glory seek.

Search the Scriptures, every moment,
God will help, His Grace impart;
So that you may live to please Him,
Hide His Word within your heart.

Search the Scriptures, read them often,
By His Spirit God will lead,
And reveal to Bible students
Truths, which meet their every need.

I Thess. iii. 13.

- Note (a) Reference to the Trinity.
(b) You in holiness: all His holy ones—the two classes or iv. 14, 15.
(c) God works on and from the heart. Love, therefore, is of the heart, 13.
(d) The goal of *stablishing*, i.e., the time of *stablishment*.
(e) Unblameable before—Holiness before—not merely according to a human decision.
(f) The Lord with the saints, they with Him—in every sense of the preposition.
(g) This hope is practical—"therefore" (iv. 1).

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah (*Mondays*). Small caps. denote lxx. translation. Introduction, Historical Setting, Critical Theories, Structure. Special attention be given to (a) difficulties, (b) passages quoted in N.T., (c) unfulfilled prophecy, (d) sermon outlines (one from each chapter). All brethren should make lists of (a), (b), of places and peoples mentioned, and of interesting Sept. renderings. 1, 2, first words, rebuke. I, they, Sin rejects God. Ox. ass. types of cattle, lx. xx. 17. Laden, FULL, Gen. xv. 16, Matt. xxiii. 32. Corrupters, Gen. vi. 11, Ps. xiv. 1, LAWLESS. Forsaking provokes. 5. Judgments harden. Head, heart, Ezek. xiv. 7, People and Country always together. All of grace. SEED, 9, cf. 4. Rulers and people alike—religious, "self-denying," sacrificing to God, yet! 12, Your. 13, Thus hypocritical and unordained preaching. 15, They had not seen or heard. Hands full of any evil hinder prayer. 15, 16, Not seeing, seeing, N.B. Jer. ii. 22. Cease, learn, connected actions. 18, Reason. Cleansing followed by obedience. 19, 20, two alternatives only. Murder opp. of righteousness. 23, Pharises. 27, 28, Two classes. 28, 29, Forsaking the Lord, seeking evil, 2 Tim. iv. 3. Sinners and sins destroyed. Christ's allusions.

John (*Fridays*). xi. 11, Our, I. Said, thought. *παρηγορία*. See, believe: unbelieving yet. 16, Him, Christ. 19, *ἵνα*—see 11, 15, 16, 20, therefore, 21, faith in Christ isolated, 22, faith in the Father isolated. 22, I know, 24. **25 & 26 Inferences.** *πάρεστι*. *ὡς*. Why delay? 31, M. emotional. **32, Inferences.** 38, Therefore, cf. 41. Believe, see, cf. 45. Faith obeys. Praise, petition—then *command*. *σύ, με, εἰς, πρὸς, ἀπο*. "Synagogues," 47, 52. **48, Inferences.** Jew and Gentile against Christ. 50, wicked hands, determinate counsel. *λαός, ἔθνος*, together in 1 Pet. ii. From himself, see v. 19, xvi. 13. Priest—prophet: inferences as to prophecy? 51, 52, x. 15, 16—deductions as to spiritual counterparts of the O.T. "dispersion." *σύν, ἵνα* twice. **Place, 55, 56—inferences.** 57, sin developing, waiting at *Jerusalem*. xii. 1. Therefore, so in 2, 3, 4. 3, 5, Christ, the poor, 8. Socialistic thieves. 7, no exposure. Prophecies of death.

Psalm cxix. 17-48. To be memorized faithfully or written out and handed in. 17, God's mercy returned in service. 18, Is this our object for desire of true eyesight? See Eph. i. 18. 19, 21, All men sojourners or proud. 26, Thou *hast*: teach again. 27, Preparation for meditation. 29, Two blessings—positive and negative—always together. 32, Heart, feet. 36, Heavenly and earthly objects. 38, "Set up for Thy servant Thy Word," a goal of vision, everything else should be an eyesore. 42, 43, Word. 44, Not *only* "for ever," but "continually" even now. **45, A wide yet narrow way—** **Explain.** 46, *in i.e.*, in the words of—originality causes shame. 46, 47, The psalmist not an ordinary debater: love for study unaltered. 48, Holy emotion and meditation together—either in isolation is "pseudo."

INTERMEDIATE AND ELEMENTARY.

Acts (*Mon., Fri.*). xv. 30, *συνάγω*—reference to *ἐκκλησία* in *παρακαλέω*. 35, Teachers and Evangelists Visit, as "bishops," Gk. Interest in spiritual health. 38, From, unto, with. 39, 41, *two* journeyings result, to home-districts of each. Confirm S.w. xiv. 22, xviii. 23. xvi. 1, Learner, well reported (doer). *μεν, δε*. Emphasis on "churches." They, the Spirit. The Lord shuts and *opens*. *ἐκ, διά, εἰς*. 9, See, hear. Pray, call—same root. 12, No haste, cf. 18, Heard, heart—hear, attend together in Isa. i. 11 (lxx) &c. Faith, obedience. 16, Not too busy for prayer. 17, A temptation. Most High as in Luke viii. 28. Came, was gone, S.w. Love of money. 21, customs—Paul had avoided these. 23, Rev. ii. 10. 23, How the Lord led to the conversion of the jailer. 24, Wood, Gk. 25, Further testimony. 27, The moment before salvation. 30, see 17. Do, believe, see 33, 34. All, 32, 33, 34. Stripes, the God of miracles did not prevent these. 37, Desire of further witness. 40, But. Love to the brethren, so the wish of 37. xvii.—Missionary work *continued* boldly.

Psalm cxix. (M.). See Adv.

PROGRAM—Subject to re-arrangement—"If the Lord will" suggests a controlling wisdom and power, and reminds of *human failures*.

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.	6-7.	7-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-9.50.	
Advanced	Mon.	Tea Provided. (Mat. iii. 16).	Logic theological.		Romans.	Psalms.	
	Fri.		Prayer Gatherings and Greek Classes.	Fellowship in true worship, in confessing sin, and blessing the Lord.	Bible Word-Studies.	John.	
Intermediate & Element'y	Mon.		As Adv.			Jottings.	Acts.
	Fri.				Acts.	Psalms.	

Notes—To be overdue usually proves that one does not overdo work: holy energy is the opposite of lethargy. Prayer should precede each assembling otherwise it will not be continued therein. The Principal will gladly and kindly criticize notes and queries, 7-7.45—special conversation as to students' joys, griefs, ideas, ideals, "futures," &c., always welcome—lack of "confidence" unwelcome. Committee 1st Fri.: S.P.A. Conference, 3rd, Editors' Evening, 4th. All magazine leaders will readily help "others" for the glory of God. United Prayer Meetings—following brethren on platform—10th, Mr. Welch, 13th, Mr. Bareham, 20th, Mr. Hill, 24th, 27th, Volunteers wanted. 3rd, Exam. at Central Hall, 10th, Prize Distribution, 20th, Criticism Circles. Greek Classes as opportunity be given: British Museum Lectures, on Sat. aft.: Open-air work, if the Lord will: Bib. e Schools when and where doors are *opened*. P.G.M. & C.B.M. gatherings as brethren help to arrange. College offices are central: tea room, library, study, meeting hall—according to spiritual desires of Scriptural students. Conversing often leads to reversing of opinions.

SERMON POINTS BY STUDENT PREACHERS.

Edited by CHAS. H. WELCH.

YOU are invited to contribute a Sermon Outline to this page. Send in an outline, either for adults or children. **THE CHILDREN'S BIBLE MISSION** should be represented on this page next month.

MANIFEST.

The Word suggests light. The Lord Jesus was the *Light* (same root). The name of *both* Comings is—the “*Epiphany*” (same root).

God was manifested in the flesh. (1 Tim. iii. 16).

“In this was the love of God *manifested* that He might destroy the works of the Devil.” 1 John iii. 8., see 2 Thess. ii. 8.

“In this was *manifested* the love of God towards us, that God sent His Son.” 1 John iv. 9.

“I have *manifested* Thy Name unto the men Thou gavest Me.” John xvii. 6.

“He *manifested* forth His Glory.” John ii. 11.

“Neither is there any creature that is not *manifest* in His sight.” The Lord hath His candle searching the innermost parts. Heb. iv. 13.

“There is nothing hid that shall not be *manifested*.” Mark iv. 22.

The Lord will give light on *all*.

“The earnest expectation of the creature waiteth for the *manifestation* of the Sons of God.” Rom. viii. 19). We shall be seen in His light, and shall be *known* as sons of light with Him. They that be wise shall shine.

F. W. HESLOP.

The Nature of Sin as revealed by the Nature of Salvation.

“With His stripes we are healed.”—Isa. liii. 5.

I. Sin is a Crime.

Stripes imply a penalty.

The penalty borne.

Note, He bore all the consequences of sin (verse 4), griefs, sorrows.

Sin must be punished, made to meet on Him. (Verse 6).

II. Sin is a Disease.

Healed. cf. Isa. i. 5, 6.

Matt. viii. 17, and 1 Pet. ii. 24, 25—the two aspects of Sin and Salvation.

Isa. liii. 4, suggests a vicarious life preparatory to His vicarious and substitutionary death.

The disease is a consequence of the penalty pronounced upon sin as a crime.

A corrupt nature is the necessary result of condemnation in Adam.

NOTE. The order *Stripes, Healed*, should be considered. Sin is primarily (*i.e.*, in its essence and its chronology) a crime against God.

A disease merely, may or may not be criminal, hence the death of Christ was primarily that of one cursed by the Law—a Substitute for sinners under wrath.

Further. The words—*ἐγείρω*—“to raise up,” and *σώζω*—“to save,” are used for both spiritual and physical cases, thus in some measure teaching the comparison of the two states.

James v. 15, “save,” “raise up.”

Rom. v. 9, “save.” Rom. vi. 4, “raise up”; compare also John v. 8 and 21.

CHARLES H. WELCH.

Fellowship and Fervor.

Wanted holy fellowship with the Lord. It is easy to hasten away from Him when professedly going forth for Him. It is natural to love excitement, and to forget that which is not physically emotional. It is well to plead for fellowship. But some have a false “theory” thereof—they think that mysticism is a necessary accompaniment. True fellowship leads to spiritual *energy*. The Lord supplies all heat and light—therefore apart from Him there is neither, with Him there is both. Fervor is the opposite of fever. It does not form a link with anxiety or with fleshly enthusiasm. The Lord keep us *from* these things, and *to* those things of which the title speaks.

Tit. ii. 11-14.

“For there hath been a shining forth of God’s grace that is *saving* to all men, training us, WITH THE DIVINE PURPOSE THAT having denied and denying ungodliness and worldly desires, with a mind becoming *salvation*, and with righteousness and with godliness, we should live in the age that is now, expecting the blessed hope and shining forth of the glory of our great God and *Saviour* Jesus Christ, Who gave **Himself** instead of us, WITH THE DIVINE PURPOSE THAT HE might redeem us from all from lawlessness and purify to **Himself** a people for His own possession and to be around Him, zealous of good works. These things speak and exhort and (re)prove with all commanding. Let no one despise thee in his mind.”

NOTE—*Two* shinings forth—Light, life—All manner of men saved from all manner of lawlessness—“Training” as children, born again—ones—all acts twofold; denying evil means following God: redemption is *from* and *to*, 2 spheres—The world and the age are alike against God—*ἐν, πρὸς*—Himself, us—Atonement involved effects here and hereafter—*Lawlessness* ill becomes a Christian, he *works*—These things, omit *nothing*—The *same* truth is full of exhortation and reproof—Despising depends on bad example, see 1 Tim. iv. 12, hence “*say and do.*”

College Notanda and "Propaganda."

Improvements.

In this *Student of Scripture* issue there are, and in daily life there should be—numerous improvements. Believers should be "going and growing" (2 Sam. v. 10, marg.) The improvement of the old nature is impossible (hence the failure of all amelioration schemes), but its spiritual subjugation involves manifest improvement in action. The new nature is prominent when the old is not dominant. Do we think enough of improving? Are we not often SATISFIED with the way *this* is done or *that* at least—and inclined to make "this and that" very comprehensive? Are we willing to be reproved and improved, and to give that which we receive? In theology, the most ancient types are the most readable as Christ's epistles.

Settlements.

The Lord is opening the way at the time of writing, and these words are set forth, although "is opening" will doubtless become "has opened" ere Monthly appear, as an acknowledgment of grace-granted faith. The way looks dark, the money is stored away (some of it in readers' pockets), the problems seem many!—But the Word of the Lord is certain. May He settle who are to settle, and "settle" them in the sense of 1 Pet. v. 10. Otherwise they will have unsettled opinions, and *thus* dishonor Him. Oh, for fixed hearts! Oh, for grace to embrace opportunities for undenominational missionary work among the pagans of London, and among true believers. All of us are partly heathen. To walk as a Gentile is to be genteel. Love for God and His Word is foolish, unless it be fractional, or only energetic in modern religious work.

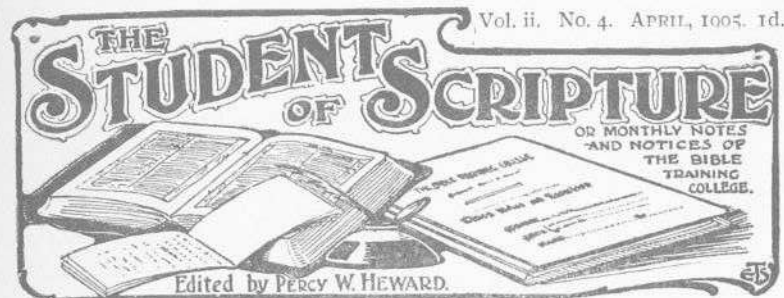
The British Museum.

March 4th, 18th, 25th, April 8th (D.V.), 3 p.m. Perambulatory lectures on exhibits affording Scriptural evidences or exegesis. By Martin L. Rouse, Esq., Barrister-at-Law, Member of Council of Victoria Institute. How graciously has the Lord brought to light confirmations of *His* Word, rebuking the unbelief that *should* not have suggested itself without them. British Museum visitors often feel as the Ethiopian eunuch, perhaps wishing that, like to him, they were "over" treasures such as those that surround. May our tutor be Divinely blessed in his labor of love to us, or rather to the Lord.

Preachers Supplied.

The words may well imply that preachers are the goods or the purchasers. By the way, no charge is now made, even for Greek classes. All "charges" are doctrinal. The problem to be solved is "Can Christians be trusted? Or does their gratitude melt into air?" Our present subject is the sending forth of men to any building for any Christian service, provided a complete Gospel may be preached. Travelling expenses and freewill offerings. Those who value old fashioned sermons by men who know Whom they have believed, should invite the brethren, and let these, by prayerful continuance, prove worthy of the description, and also *find* openings for fellow students at their chapels, &c., during pastors' holidays, &c. Do all to to the glory of God.

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EDITORIAL MEDITATIONS.

The Divine Argument of Luke xvi. 19-31.

(Continued.)

Revision of 14-18. 14, hearing yet mocking, 29. 15, self set apart ones IDENTICAL with *self-justified*: so reverse spiritually. Exalting men above God, but see 20, 21—actually honoring *self*, the aim of all men-glorifying movements. God sees. God will destroy all "abominations"—a worshipped abomination (Gk.)—inferences? 16, two-fold statement, J. a profit, a *co*-proclaimer of the kingdom. 17, *Man's* idea of stability, *God's*—the contrast here. 18, till the law lead to us no deliverance. Spiritually no divorce with re-marrying (no *vacuum*). Literally amplification of law including, not destroying law. Note present tenses. "But" no pause—sins connected: "in spite of this, law is broken." Rich, usurping God's position xvi. 1, see xii. 16, xviii. 23, contrasted with xix. 2—forgetfulness of stewardship. Purple, red, xvii. 4 contains *several* words of context, xviii. 16—Pharisees stealing the *kingdom*, Matt. xxi. 38, N.B. J. iii. 5. Clothing before food: primary idea to appear before others. Fared, S.w. xv. 23, contrasted joys, millennial word, contrast the man of sorrows. *λαμπρός*, a showing off, contrast Rev. xix. 8, see xviii. 14. *All* thought of self. See 1 Cor. iv. 10-13, 1 Tim. vi. 8. P.'s own *house* and *servants* suggested. The taking of B.'s position in Isa. xlvii.—*i.e.*, headship of idolators—note unity of sin. But, despite all. Poor, iv. 18, vi. 20, xiv. 13, xviii. 22 (with xix. 8), xxi. 3. Why name given?—Without help, or God my helper. He calleth *His people* by name. P. unnamed lest any should exclude self. "Had been cast." A picture of the most despised, *cf.* x. 25-37. 21, possibly a certain person, but in any case no argument for begging (2 Thess. iii. 8), for the ordinary people *spiritually* looked to Pharisees for food and medicine. Crumbs, Mk. vii. 28, note xv. 27-28. Dogs, another picture of despised. Come to pass, delayed opportunity for help. Died first, murdered (practically). 22, present loss no evidence of God's hatred. Angels, Abraham—P.'s high opinion of both, Heb. i. 14. Bosom, J. i. 18. No burial, the P.'s body seemingly most important part.

SERMON POINTS BY STUDENT PREACHERS.

Edited by CHAS. H. WELCH.

Outlines of Gospel Addresses to Children.

DEFILED or UNDEFILED.

This ragamuffin illustrates *outwardly* the condition in which God sees ALL who are unbelieving. They are:—

Defiled. Tit. i. 15. See Isa. lxiv. 6.
Out of the Way.

Rom. iii. 12.

Walk according to this World. Eph. ii. 2.

But God, by His Spirit, graciously **Turns Feet.** Ps. cxix. 59.



The saved boy or girl is the result of "*turned feet*," turned by God's inworking, and such are described in Ps. cxix. 1 as

Undefiled. See Isa. lxi. 10.

In the Way.

Walk in the Law of the Lord and are "*blessed*."

N.B.—Illustration must be large (to be seen at a distance), and should be cut out of stiff card. The ragamuffin side is shown first and the necessary references and explanations given. Then (after drawing attention to Ps. cxix. 59), it is literally "turned to the right (suggestive!) the "undefiled" boy on one side exactly corresponding in outside shape with the "defiled" boy on the other.

EDWIN S. TAYLOR,

Hon. Secretary, Children's Bible Mission.

"Is Thine Heart Right?" 2 Kings x. 15.

The Wrong
or Natural Heart is

Hard. Rom. ii. 5.

Evil continually. Gen. vi. 5.

**Always open to suggestions
of Satan.** John xiii. 2.

Roving. Matt. xv. 8.

Treacherous. Jer. xvii. 9.

The Right
or Spiritual Heart is

Heaven-born. Ps. li. 10.

Engaged with God.

Matt. vi. 21.

Absolutely clean. Heb. x. 22.

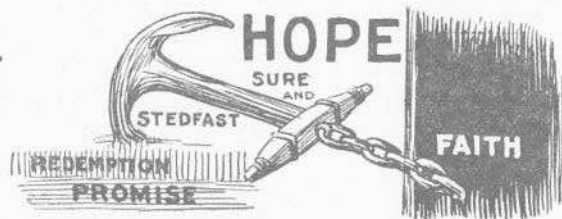
Restful. Ps. lvii. 7.

Triumphant, Ps. cxii. 7, 8.

LEONARD MARTIN.

Heb. vi. 19.

(ILLUSTRATION
MAY BE
BORROWED).



COME.

An Invitation.

"If any man thirst, let him **COME** unto Me and drink." John vii. 37.

Come unto Me. John vii. 37; Matt. xi. 28.

Out of darkness into HIS marvellous LIGHT. 1 Pet. ii. 9.

Made nigh by HIS BLOOD. Eph. ii. 13.

Everlasting life to him that believeth. John iii. 16.

E. J. BAREHAM.

Gal. vi. 9.

"Be weary" = fall ill, and leave the work (*ἐκ, ἐκ*). Note *καλός, κακός*. Let us be weary of doing ill. The verb appears in Luke xviii. 1; 2 Cor. iv. 1, 16; Eph. iii. 13; 2 Thess. iii. 13. Truly spiritual weariness is "evil." The word "but" suggests delayed honest and every natural cause for fainting. "For" gives the certainty of the end, however distant. There is an appointed time, and we must have longsuffering (Jas. v.) Those who faint will not reap: endurance is the test of life. All exhortations are based on possession of spiritual blessings or hope thereof, *i.e.*, on God's word.

Christ in Hebrews i.

God, Who in sundry times and ways
Spake to the fathers, in their days,

By prophets, one by one;
To us hath spoken from above,
In these last days, and shewn His
love
By His beloved Son.

God hath appointed Him the heir
Of all things, and His words declare
By Him all things exist;
Through Him the mighty worlds
were made,
His hand their deep foundations laid;
Who can such power resist?

Brightness of Glory is the Son,
And express image of the One
Whose Person we adore;
He is of heaven and earth the Lord,
Upholding all things by the Word
Of His almighty power.

When He had purged our sins away
In His own body, on that day
He gave Himself to die—
The Son sat down upon the Throne,
At God's right hand; and angels own
His Majesty on high.

He, Who was made of low degree,
And humbled once a curse to be,
When Surety He became—
Is now exalted far above
All powers, and receives in love,
His true and proper Name.

Then let us magnify and bless
His Holy Name, and all confess
What His great love can do!
And those who make Him all their
boast,
The Father and the Holy Ghost
Are magnifying too

LEONARD MARTIN.

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah (Mondays). ii. 2, Two fulfilments. All, many, see lii., liii. 3, Does Matt. xvi. 18, illustrate? 3, 4, Ps. cx., both classes, two "learnings." 5, ever present inference. 7, Wealth no proof of godliness, in spite of Deut. viii. 18. 9, Col. ii. 18, 23. 9, 11, Two humblings. Man, the LORD. "All." Trees, mountains: note our Lord's references to "removal." Loftiness: cf. abstract terms of Rom. i. 18. Shake, refs.? 19, 20, Vain hopes—How far an unregenerate man may go. 22, inference. ii. 22 with iii. 1. All overpowered. 5, contrast Jer. xxxi. 34. 8, words, works—together. 9, boldness in sin; or they show punishment—effects, Jude 7. Two classes: judgment according to works. Eat, N.B. 14, see J. iv. 34. 12, twofold leading astray—present day parallels? Standeth, Ps. cx. 15, M. xxiv. 49. My people—the poor (contrast following verses). Seven, perfection. Why iv. 1, 2 alike "in that day?" "Glory": collect occurrences. "Called holy." Purifying, chastising. 6, see Rev. vii. 16—inferences? v. 2, 7. He looked: explain. 6, curse, Heb. vi. 7, Plu. of maj.—God seeing and hearing. Collect "woes" on self centred. 12, contrast Ps. cxlix. 13, 14, twofold rejection. 19, See, know. 20, two sins together. 23, explain "righteousness"—legal. 24, contrast xi., xxvii. 6, xxxv. 2. 24, see ii. 3. Sea, Ps. xciii. 30, earth and heaven dark, Matt. xxiv., see Mal. iv.

John (Fridays). xii. 2, There. 2, 3, Three manifestations of love. "Therefore" if 4 suggests no knowledge before smell: M. did not exhibit. "About to betray." 7, burial mentioned in Lazarus' presence: see Mk. xvi. i. 8, yourselves, not rebuke in this word. See. *iva*, twice. 11, because, no further reason: depth of sin. Palm, Rev. vii. 9. To meet, Matt. xxv. 6. 13, cf. i. 50. How was "Hosanna" fulfilled? See quotation in Sept.: Christ the lawful King: now in a fuller sense, Ps. ii. 16, xiv. 26. 17, Why, therefore? Voiced, v. 28. *ék*, twice. Your profit at stake. 19, Gk. of Acts xx. 30. 19, 20, Contrast. 24, 26, "if." 25, only two actions. This, eternal. "Where," now and hereafter. Me, the Father. 27, Saul, 25. Save, 13, Matt. xxvii. 42. For what cause?—All Christ's life one goal. 28, glorification in life and death. 29, the least sensitive speak first. 31, contrast the believer in the heavenlies, vi. 37. "All" contrasted with "world." Myself, Tit. ii. 14.

Psalm cxix. 49-80. "Remembering." 49, the foundation, 1 Pet. i. 13, Gk. 50, the losses of those who neglect prophecy. 50, 52, twofold comfort. comfort and horror together. Thy Name, Thy Law. 58, 59, Least, feet. 61, encouragement to forgetfulness. 65, Good word, good work; Jos. xxiii. 66, unbelief will not learn—unbelief and pride, 67, see 69, 71. 69, not "I will vindicate myself." 71, 72, losses for the Lord are gains. 75, 76, the same God humbles and comforts. Collect occurrences of "those who fear Thee"—often an anticipatory name of Gentile believers: what significance in this Psalm? 80, causes of shame. (Verses to be conscientiously memorized, or reason for omission humbly and sorrowfully given. Proof of learning should be given in writing out from memory. A quarterly prize will be awarded to those who not only do this, but also add a few notes to the glory of God.)

INTERMEDIATE AND ELEMENTARY.

Acts. xvii. 1, not full record. 3, Isa. xxix. 11. Alleging, placing before men the Word God placed in him, 2 Cor. v. 19. Sufferings and glory. 4, 5, two classes; smaller? consorted, because of the inheritance, 1 Pet. v. 3. 6, in much affliction, 1 Thess. i. 6. The gospel of the resurrection led to an insurrection, to a truer "standing up" than the accusers signified. Christ's kingly rights must have been emphasized. 10, boldness—*ἀπό, ἐς*. 11, the only permissible "criticizing" of the Scriptures. 13, the *multitudes* still opposed. 16, 17, aroused spirits speak, 17, Jews classed with idolators. *μέν, δέ*. Babblers, the term suggests etymologically "the seed is the word." 18, was preaching, continuance. Heathen inferences. 19, verily the new doctrine of new covenant. 20, ears, not hearts. 21, "Something newer": cf. present gospels. 22, in midst—pride, 33. 23, knowing, see 20. 26, of one, see Heb. ii. 11. 27, Rom. iii. 11. Jer. xxix. 13. For, Eph. ii. 13. 28, true only of believers, Col. iii. 3. *ποιητής*, see 24. Offspring, Eph. ii. 9, only applied to church. 29, 1 Cor. iii. 12, inferences? 32, 34, two or three classes?

PROGRAM—May be improved by additions, &c., "If the Lord will": suggestive reminder of the AUTHORITY. Will all brethren pray for guidance, and fulfil tasks apportioned to them and proportioned to their strength?

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.	6-7.	7-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-9.50.
Advanced	Mon.	Tea Provided. (Mal. iii. 16).	Applied Logic: Analysis of "Theories." Gk. Grammar Studies & other Waiting on the Lord.	Fellowship in holy supplication, including each part of Phil. iv. 6.	Isaiah.	College Congregating & "In tegrating": <i>numerous</i> and <i>varied</i> illustrations of Mal. xii. 16.
	Fri.				Psalms.	
Intermediate & Elementary	Mon.				Bible Word-Studies.	John.
	Fri.				Esther.	Acts.
		As Adv.	Acts.	Psalms.		

Notes—Those who come late without reason are irrational and commit a double robbery: rushing may well call for spiritual blushing. Prayer on the journey is not mystic or merely idealistic: all manner of spiritual preparation is needful. The Principal welcomes visitors and questions whenever disengaged; there is no cause for fear; appointments gladly made—of all kinds. Committee—1st Fri. Special Prayer Meeting, 2nd; S.P.A. Conference, 3rd; Central Hall Exam. 4th. All magazine editors will put themselves out to put others in the way of study. United Prayer Gatherings, guided in the spirit by Mr. Peacock (7th), Mr. Willings (10th), Mr. Almeroth (14th), Mr. Looms (21st)—Open Meetings, 3rd, 17th. Greek Classes, our doors are opened, and zeal is sharpened. Sat. Aft. Lectures at British Museum, &c. Open-air work and Missions in Rotherhithe, Forest Gate and Ilford. P.G.M. & C.E.M. Conferences as brethren have interest rather than seek idle rest. College Offices central and suitable for study—every facility: have our readers every facility? Conversation often guides conversation in the A.V. sense of the word: to talk is not to be talkative. How many more would visit the offices, if the advantages were rather temporal than spiritual!

Lines to Guide to Godly Lives.

(Sermons in extenso by the latter: to the Glory of God.)

Nothing encourages sin but sin: the gospel of free grace begets grace.

God can call those who are not callous: His voice can reach those who are most wretched.

Do you look up or look up the promises?—*Keep* the Scriptures spiritually or only literally?

Sectarianism is a denial of the Divine unity of the Body: plots and splits are unspiritual. In glory there will one nation, one domination, one denomination.

Handle the Word, think not how handsome it is: consider its duties as well as its beauties.

Admiration of the Truth is linked with adoration of its Author.

Visions and religions of to-day are alike dangerous.

Fainting involves tainting (Deut. xx. 8)—to “fall out” in both senses of the word is evil—those who have the Spirit are not dispirited—doubting warriors are not doughty.

Piety and anxiety ill agree: prayer and care are not wedded and cannot be welded.

Those who wield *the sword* will not yield.

Choristers do not ensure *εὐχαριστία*: orchestral music may not be celestial.

Ornate services and innate-goodness theories go together—let them thus *go*.

Faith looks everywhere, yet some call it blind: faith reasons in everything, yet some call it irrational—they see not God and leave Him out of argument.

Spiritual sloth and sleep ill become any made to stand up together with Christ: some value spiritual bedding rather than Divine bidding—those who slumber ever lumber.

All who think more of themselves than of others, think more of themselves than of God.

Wilt thou win a congregation for thyself or to the Lord?—Separate not thy success from His.

Some pastors fleece rather than increase the flock.

A good orator may not be a good monitor (see Col. i. 29).

None of Christ's people shall know severance from Him, all shall experience perseverance.

Those who are accepted in Christ cannot be intercepted from the throne.

Some show fair and go far in the flesh, but only the Lord's people shall continue.

The flesh cannot be eradicated or educated.

Wilt thou elude or ever allude to the Word?

Natural religions consist of ambition, superstition, and earthly condition.

Esther.

- I. **Canonical Authority.** Hidden name of Jehovah.
- II. **Historical Veracity.** Jewish month of *Adar*, and feast of *Purim* as observed to day, and Persian manners and customs both past and present.
- III. **Literary Character.** Hebrew and Persian words. Dramatic changes. Providential deliverances.
- IV. **Doctrinal Value.** God's dealings with pride (Haman). Godly fear (Mordecai). Devotion (Esther).
- V. **Prophetical Teaching.**
Mordecai—Type of Christ (chap. vii.)
Haman—Type of Anti-Christ and Ten Kings (Rev. xiii., xvii., etc.)
Vashti—The Harlot-church (Rev. xvii.)
Esther—The Israel-bride (Rev. vii., xix., etc.) A. W. PAYNE.

Spiritual Sleep.

“Let us not sleep as do others.” “Awake, thou that sleepest.” Sleep is selfishness, God forgetfulness, the choice of ease in this world. Those who indulge therein appear *as the ungodly*, and mix with the ungodly. One cannot sleep and serve, or sleep and have a sense of sin. Slumbering in these days is evidence of departure from God. But it is easy to fall asleep; it is natural so to do. It is a fact that unwatchful saints do not lose saintship, but they grieve God. The passages which speak of using the “new mind,” “seeing,” “be-waring,” “arising,” “standing,” all have added force in connexion with “keeping awake.” Further, the parallelism of *sleep* and *death* emphasizes the relation of those who thus indulge *in the eyes of all*: they are with the *dead*, they are in *darkness*. The Lord keep us from spiritual sleep!

College Notanda and “Propaganda.”

Septuagint
Study.

“Because a translation must be imperfect I will not study it,” is bad logic. If the LXX. were *full* of blunders, and if it were made after A.D. 100, there would be advantages from noting parallel thoughts in O.T. and N.T., that would not be seen except when the exact words of the latter met the eye in the former. This is impossible, apart from a Greek rendering. But the LXX. is pre-Christian. It modified the language of N.T. writers (whose peculiarities were *used*) as the A.V. has affected English authors of to-day, and more so, for the former

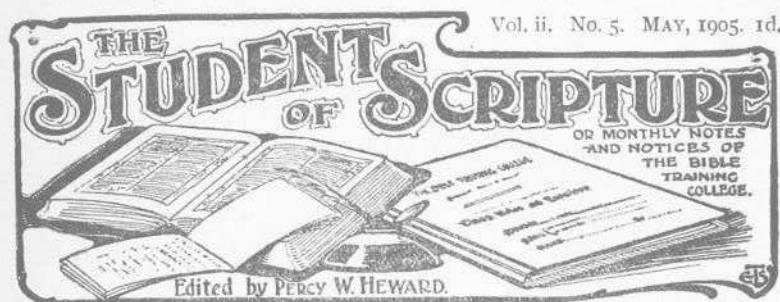
thought in Scriptural terms, and loved to *allude* to the Word. It was used in the synagogues of Christ's day. Proposed—an exam. on the Sept. Psalms, or on quotations in N.T. as they appear in the O.T. version! Notes on Isa. i.-v., i. 6, contrast 1 Thess. v. 23. i. 17, Jas. i. 21. i. 22, the writer did not notice parallel with P's charge in R. iii. by ref. to Ps. li. before turning to Sept. ii. 4, Jude 15. ii. 10, 2 Thess. i. 9. ii. 11, Luke xviii. 14. iii. 11, Rev. xx. 12. iv. 3, "called saints"—Heb. xii. 22, 23. v. 2, Matt. vii. 16. v. 5, Luke xxi. 24. v. 19, Mark xv. 32. v. 26, Rev. iii. 11. v. 30, Luke xxi. 25.

What Is Needed? If the answer be given, will it be heeded, or needed? Will excuses be pleaded? What is lacking at The Bible Training College? We praise God for all His grace, and the unity, zeal, spirituality, which He has given—but more waiting upon Him is required, more loss of self-pleasing, and more heavenly *esprit d'corps* (oh, how absent from members of the one Body, although animated by the one Spirit). Beloved readers, are we as ready to give up for Christ as to receive more evident blessings? We need to be humbled because of our many needs.

Doors and Donors. Both are wanted: both are of God. He must set before us an open door, or men will shut it; and verily, every good gift is from Him, whatever be the channel thereof. God grant that we may look up for every blessing, otherwise we shall indeed look down. Thanks be unto Him for opened doors at Ilford, Forest Gate, Rotherhithe (*vide* "Thoughts"); but why should we limit Him? For every door let us ascribe all the honor to Him: what shall we render unto the Lord for all His benefits. As *doors* are unclosed, let us not dawdle, but rather let us be *doers* of the Word "go ye into all the world and preach the gospel to every creature."

Urgencies and Emergencies. The first word in sub-title is a plural of majesty. Now is a time for great zeal, on the part of the Lord's people. Are they ready to grasp the opportunities for service, ere He appear. Without special preparation are they able to redeem the time? The true servant of God is known by his action in an emergency.

Incidentals. Thanks be unto God—there is nothing actually incidental, accidental, or occidental in the Lord's work. All is great, all is appointed, all is successful. Howbeit the word may be used in a modified sense. College Collecting Cards and Books should be employed more. The C.B.M. & P.G.M. should be supplied by prayer and labor. Students should introduce others, else will our members be reduced by removals, &c.—oh, for an increase by revivals. All willing to help at Cornbury Road should see Mr. Sibley. Brethren F. W. Heslop and E. S. Taylor, added to the S.P.A.



EDITORIAL MEDITATIONS.

The Divine Argument of Luke xvi. 19-31.

(Continued.)

Christ's reply to those who refuse *His Words*, thus mocking Him, 14. All of their hearts being alike, 15, "a certain man" represents all, and *individualizes*. The reference to John suggests the class who received Him, vii. 29, and the teaching of M. viii. 11, 12. Adultery and wealth often connected, see Rev. xvii. 15, a "somebody." 2 kinds of N.T. riches, Col. i. 27. Purple-*erratum* April: read Rev. xvii. 4, xviii. 16: N.B.—also those outside kingdom pretended to kingly power. "Fine linen" contrast Rev. xix. 8. Temporal *or* eternal prosperity: natural *or* spiritual riches, robing, etc. Doubtless, thought of their righteousness—clothing (15), their "marriage supper" (see 18). Joy of 19, see vi. 25, 2 Cor. iv. 20, outside, with dogs. P. pretended almsgiving, x. 30-32. P. feasting. Crumbs suggest *Gentiles*. "But." The repenting "publicans" realized they were in Isa. i. 6. 22, no earthly prosperity before death, yet Divine love. Bosom, love, fellowship, rest, relationship. Both died: riches deliver not. Body of P., L.'s body cast aside, not mentioned from a Divine standpoint, because parable precedes resurrection. 23, consciousness, memory, mental power. The *unseen* world revealed. Hitherto blind. Torments, contrast plural *κόλποις*. The position of the worshippers of the Beast in Rev. xiv. 24, relationship claim, mercy, in ix. 13; James ii. 13. The exact prayer of the despised, *e.g.*, a beggar—positions changed. *Mercy, send: love gives*. Water, contrast Rev. vii. 17, xxii. 1. Tongue, feeding on luxuries of old, used against God, 14, see Ps. xxii. 15. Tormented, noun in 1 Tim. vi. 10, anticipations. *This*, so in 28, nearness. Flame, 2 Thess. i. 8, Rev. i. 14, ii. 18, xix. 12. Receivedst, M. vi. 2, and vi. 24, contrast Col. iii. 24, 2 John 8: see 2 Tim. iv. 8. Two kinds of "good things"—God's present "mercies" to all.

SERMON POINTS BY STUDENT PREACHERS.

Edited by CHAS. H. WELCH.

2 COR. viii. 9.

I. "For ye know the Grace of our Lord Jesus Christ."

DIVINE GRACE.

Son of God—Deity.
cf. Matt. iii. 17 : xvii. 5.

II. "Though He was rich." DIVINE POSSESSION.

Riches in Glory. Phil. iv. 19.
Universal Power. John i. 5 : Heb. i. 3.

III. "Yet for your sakes He became poor."

DIVINE SACRIFICE.

Humility—The Son of Man.
Poverty—No where to lay His Head.
Ministry—The form of a Servant.
Death—The Cross.

IV. "That ye through His Poverty might be rich."

DIVINE GIFT.

Eternal Life. John x. 27, 28.
Home. John xiv. 2.
For ever with the Lord. John xiv. 3 : xvii. 24.

The vicarious nature of the Life as well as the Death of our great Surety is here exhibited. Praise God for the Imputation of His Righteousness, and for the cleansing Blood. T. SIBLEY.

The attention of the College Students having been turned recently to Septuagint study, a few extracts from the notes at Classes may be helpful.

ALLUSIONS, &c., TO LXX. IN N. T.

LXX.

Exek. ix. 4

Ezek. xxxvii. 21.

N.B.—"Nations" and "the Nation" cf. 1 Pet. ii.

23, Will cleanse, cf. 2 Cor. vi. 17, 18 : vii. 1.

24, One Shepherd, cf. John x.

Psa. cxxxv.

21,

4,

6,

6,

εὐλογητὸς
ἐξελέξατο
περισσυσιασμόν
θελήματος
οὐρανοῖς γῆ
θαλλάσσαις
ἀβύσσοις

N. T.

2 Thess. ii. 8.

Matt. xviii. 20.

Eph.

Eph. i. 3.

" i. 4, 14.

" i. 12.

" i. 10, 20.

" iv. 8, 10.

Psa. lxxviii. 2.

"destroy."
cf. ἀπο—from—away from God.

Psa. lxxviii. 20.

The way out of death.

Psa. I. 5.

ἐπὶ θωρίας

Psa. I.

The four sins.
cf. John viii. -x.

"Thief," "adultery," "evil," "deceit," to slander a brother—murder (cf. 1 John iii). See Psa. li. also. When Nathan came he used a parable suggesting robbery, and we know that David's sin was murder and adultery, and the verse "desirest truth in inward parts" hints a "lie." N.B.—also Rev. xxi.

Hosea iv. 1.

Judgment and Mercy. cf. Matt. xxiii. 23.

Hosea iv. 2. John viii. 44. "The lie," "killing," all the arguments of John viii., ix. x., thief steal, adultery.

Hosea iv. 17

"Fellowship," same word as "joined to idols."
2 Cor. vi. 14-16.

Hosea vi. 8, 9, vii. 1.

"Lie," "thief," "robber."

It must be remembered that the LXX. modified theological phraseology in the Apostle's days as the A.V., has moulded present-day expressions. The numbers of the Psalms above are those of A.V., not of LXX. CHARLES H. WELCH.

The Septuagint Again.

"That which is worth doing is worth doing well." So true that no man doubts it, hence there is no defending of the faith, and consequently, fractional and fractured obedience. The lxx. is not "perfection" in spite of its numerical name, but it opens up the Scripture more than any other human book. Those who discard it should set aside the Student of Scripture also, i.e., if they know Greek, and some beloved brethren still need urging (and would afterwards value coercing) to this toil with its glorious spoil. Let not "Greek Students" congratulate themselves, but deplore their failure in spite of the Lord's gracious constraining to the study. This method of opposing pride is helpful, for it is positive, involving praise. Illustrating opening maxim, further notes from Isa. i-v. are given. Isa. i. 2, Acts xiii. 46 ; Isa. i. 4, Matt. xxiii. 32, Rom. i. 29, 1 Thess. ii. 16 ; Isa. i. 4, 1 John iii. ; Isa. i. 7, Matt. xxii. 7, xxiii. 38 ; Isa. i. 17, Matt. xi. 29 ; Isa. i. 19, Rev. xvii. 4 with iii. 4 ; Isa. i. 22, 2 Cor. ii. 17 ; Isa. i. 26, 27, Matt. xxiii. 23 ; Isa. ii. 3, Acts xiv. 16 ; Isa. ii. 4, Rev. xxii ; Isa. ii. 14, Luke iii. 5 ; Isa. iii. 14, Matt. xxiii. 25 ; Isa. iv. 3, Jude 4 ; Isa. v. 5, Matt. v. 13 ; Isa. v. 14, 1 Peter i. 7, contrast. Isa. v. 21, Luke xvi. 15 ; Isa. v. 30 with vi. 1, Luke xxi.

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah (Mondays). Further notes on i-v. i. 1, "Saw," insight of all varieties. How did he "See," following context. 2, natural fatherhood. Ox, ass, types of domestic animals, Ex. xx. 17. I a wild beast, see Dan. ii : Rev. xiii. Sin a burden before it burdens. Sin progresses. Heart, head, foot. See Isa. lxi. 1 : Luke xi. 33, 34. 11, Your, no action good without right motive, &c. 15, Does our Lord refer to this? 16, See Jer. ii. 22 : 18 precedes 19. 21, adultery and murder as in Rev. xvii. **Can silver become dross?** 25 proceeds 26. 29, ashamed yet not repenting. ii. 2, when the last days? 3, He, we. "If we walk in the light." Riches, yet, i. 22, Lam. iv. 1. 11, *Two* acts always together. Man, men, 15, v. 5, 6, 20, Not *primarily* repentance. Why moles and bats? Contrast the *breath* of the Lord. iii. 7, contrast Rev. xix. 8. Judah or Babylon. 15, another question ending. 26, contrast Ps. cxiii. 7, 8. iv. 2, Fruit—a Divine title? Holiness, life. 6, Ps. cxxi. 6, Rev. vii. 16. v. 2, *Two* kinds of grapes : counterfeit. 5, 6, I will, it shall—God's direct and indirect working. Rain, Matt. v. 45. *Their* "houses," 12, Their, His. 13, Contrast Matt. v. 6. 20, 21, Fighting against God—exalting self. 26, Matt. xxii. 7. 30, As at Crucifixion.

John (Revision). xii. i.-32. Note ending xi., four gatherings 52, 53, 54, 56. *ἴνα* in 53, 55, 57. Men's "thinkings" and *ὁ μὴ* 56 ; xii. "Therefore." **Six.** Why perfect part : ? The feet, Gen. iii. 15. 4, 5 *δίδωμι*. **The recorded words of Judas.** Voice, heart, hand. 8, Yet no sorrow. 9, See 11, believe, 9, 10, objects. 13, Fulfilment of prophecy (twofold) : will Israel utter these words again? Who else used some of them in Ch. i.? Blessing on people, praise to the Lord. 15, A literal anticipatory "coming." 16, vii. 29. God's words, their works. "Themselves." See 19, note 15. 23, xi. 4, xiii. 31, xvii. 1. Christ the Seed, the Word. Only those "in Christ" *live*, all unto glory of God. 25, Christ an example. World, age. 26, Ministry, Matt. xx. 28. *εἶμι, ἔσται*. No "glory and honor" without service, Rev. ii. 7, 2 Tim. ii. 20, 21. 27, Rev. iii. 10. "Himself He cannot *save*." 29, Little interest in His words. 31, 32, Luke iv. 6, 7. Christ's twofold "exaltation." Passive, active.

Psalms cxix. 81-104. 81, Hope's passion. Soul, eyes, mouth. 84, "Vengeance is Mine." 86, Truth, lying, man against God. 87, In the earth, Col. iii. 3. Life, obedience. God's work leads to ours. His grace and law alike important, words of precept and promise. 81, "Standing" Word, Judge, Day of Judgment, &c ; What things are *falling*? 92, Delights, affliction *together*. 93, Thy precepts, Thou. 97, 98, Meditation useless without God's work, "Thou wilt." 99, Teacher's neglect : explanation of ignorance : *the College Text-Book.* 101, No "keeping" of the Word in evil ways : hence a valuing of it constrains obedience. 104, Many paths, the *one* way. 105, The Word partakes of God's Nature. 108, *Two* speakings : prayer, 109, not merely "Thy promises not forgotten." 110, No trapping while in precepts. Heart, do.

INTERMEDIATE AND ELEMENTARY.

Acts xviii. 1, But : not "a church was formed." Jew, soon—my fellow workers, Rev. xvi. 3—in *two* senses. "Lately"—God's clock *ῥάσω*, 26. With them in home and business, *yet* beloved, more beloved. 3, Works, words. Blood, death sentence. Gentiles, boldness of P. 7, 8, Greek and Jew? Inferences from 1 Cor. i. 14. 8, "Hearing"—what? 6? 9, Something more than blessing needed to encourage. 6, 10, Silence when the Lord is far off! 1, no one : "hands." *ἐκθήρε*—Eastern technicality. 12, 13, How about 10? One accord in evil. Heart, action. Jew, Gentile. A "Word." "Names"—*the* Name. "Greeks," who? 19, Buying up opportunities *ποιέω*. 21, 22, *ἀνα, κατα*. Disciples need stablishing. 25, Knowledge, zeal. 25, Accurately, 26, more accurately. 26, How did they hear? Brethren, disciples. Helped, "cast *together*" in active—yet see 1 Cor. Helped through grace, Faith through grace. **For.** 28 Through 27. xix. 2, Eph. i. 13. J. vii. 39, first thought of spiritual things. Were these brought to Christ through A., even with Aquila's knowledge? Believe J. i. 7, words, works, faith, repentance. Spirit, words. 5, 8, Christ, the Kingdom. Reason, faith. Unbelief is hardness. 9, No mere controversy justifiable. 10, No rush. God, hands, aprons. 13, No power in *words*. 16, Satan's power : one sin may fight against others. 7, Men, "House," 16, any reference to M. xii. 45? 17, A *second* testimony : overruling. 18, R. x. 10. Faith alters deeds. 19, Counting the cost. Why not sell? 20, The *fruit* of the Word. Strength, contrast that of 16. "Fulfilled." 25, Contrast 19. 26, Col. i. 13. *εἶμι, γίνομαι*. 31, Give Himself, Eph. v. 2. 41, Their "Church." xx. 1, Greeting after all!

PROGRAM—"If the Lord will"—Prayer is asked that *all* students may *always* recognize this limitation in works, as well as words.

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.	6.45-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.15.	9.15-9.50.
Advanced	Mon.	Open-air and earnest Prayer	Isaiah.	Psalms.	Conversation tending the preservation of the unity of the Spirit. Spiritual fare-welling follows well-faring.
	Fri.		Holy Fellowship around the throne of grace : boldness, not coldness.	John.	
Intermediate & Elementary	Mon.	Greek Testament	Bible Word-Studies.	Acts.	
	Fri.	} As Adv.	Thess.	Psalms.	

Notes—Those belated should not be elated (meiosis) : delaying does not indicate praying. Visitors, questions, suggestions, welcomed by the Principal during all "spare" moments : nothing interesting to a fellow-believer is uninteresting to him. Committee—1st Friday (when special Prayer Meeting instead of Greek, not opposed); S.P.A. Gathering, 3rd. Study Room should be used more for private prayer. Mon. 15th, "Criticism Circles," Criticism "in the Lord," and in accord with all Scripture (Longsuffering and doctrine, 1 Cor. x. 31 and 32). *United Prayer Meetings*—"Open" : the following brethren leading when led so to do—Messrs. Rae, Taylor, Walters, Mühlethaler, Hurston. Sat. afternoon, rambling and assembling in villages : a test and testimony. Physical advantages a great attraction! Open-air work, and Free Grace Missions in Rotherhithe, Wapping, Stratford, Forest Gate, Ilford, &c. P.G.M. and C.B.M. Conferences *around the Word, under the Word.* College Offices a spiritual as well as local centre for Bible work. Library, refreshments of all kinds. Problems gladly considered. Solutions and Salutations.

Thoughts Fragmentary and Elementary :

Intended for Spiritual Nourishment and Encouragement.

Straying from the Word leads to estrangement from the Lord.

Those who approach the edge of *the way* will soon break down the hedges thereof.

A sermon should be well furnished rather than well varnished.

Those whose interest in truth has faded will soon become jaded.

God's behests and bequests fill His Word.

All legally in Christ shall be regally with Christ.

Spiritual life leads to spiritual living: the tree is shown and known by fruits. (Hence (a) proof of two natures, (b) importance of growth. Note *apparently* two lives in Matt. xiii. 22).

Believers charmed by the world shall be harmed thereby and alarmed therefrom.

Those in Divine light will have Divine might.

To "merely" speak truth in love is to obey a *command*, and thus to please God directly and indirectly (i.e. by *results*, through blessing to His people).

Training precedes reigning: schooling must come before ruling: the groaning of R. viii. shall ever anticipate the enthroning: and royalty is *after* loyalty

Backsliding constrains hiding from God, and prevents confiding in Him.

Wailing is not waging war with sin or waiting before God.

Spiritual motion prepares for spiritual promotion.

The world's scorns and thorns will never hinder a saint.

We should value tests as much as crests.

The Christian should always be vigilant (for the night is now), although the world be virulent.

True heart-waking and heart-aching are needed.

Be not merely beside the truth, reside therein: some are nigh to the kingdom who shall die outside it.

God employs everything: nothing is beyond His knowledge, wisdom, use. But sin is not created or consecrated by Him.

Taking and name-making preachers are not to be exalted—the Lord Jesus knew how to offend.

Some ministers think everything of their nostrum and rostrum.

Spiritual zeal leads to spiritual weal.

Blame should induce shame: all sinning should cause heart-sinking.

Truth-dissemination and discrimination are together.

'Tis better to be devoted than noted.

"Giving up" that only extends to fractions is sinful, if everything is of God.

Which is to you the more important—the income or outcome of your daily work?

Those who have read the Truth in Bible magazines should spread it, and them.

Our Risen Lord.

Come, sing, ye saints, and boast in Christ our glorious Lord!

Himself who bore our sins hath now fulfilled His word!

A victor from the tomb, the Christ, is risen indeed,

To show that we for aye from judgment have been freed!

Come, sing, ye saints, and praise, now let your thanks abound,

Since by His wondrous grace in Him ye now are found.

With gratitude recal the history God hath given

Of Him who came to die that we might go to heaven,

His life of love and power awakes our hearty songs,

The Law He hath fulfilled: to *Him* all praise belongs!

His life was for His saints, His righteousness have they,

And none against th' elect one charge can dare to lay.

Remember now with grief, and yet with joy divine

How this great righteousness became both yours and mine.

Obedient unto *death* the Lord of glory see,

And hear the taunts of men, and hate their fiendish glee!

Behold Him on the Cross, behold *your* dying Lord,

And then, with holy praise, His rising forth record.

The third day came at last—His people had forgot

His words of love and grace, and wretched was their lot!

But unbelief was nought to change God's sovereign will,

In spite of every foe, His word He shall fulfil—

An earthquake burst the tomb, with fear the soldiers fled,

The graveclothes cast aside, the Saviour left the dead!

Because of righteousness the Lord of Glory rose,

That all His work was owned, the resurrection shows!

Our Lord is ris'n indeed, and sits at God's right hand,

Waiting to rise and come, and rule o'er every land!

And resurrection Life in Him His saints possess,

Which is for ever linked unto His righteousness.

Let those who hold this truth, this truth with joy make known,

And tell of Him Who sits upon His Father's throne,

Let them, as early saints, the resurrection preach,

Of Him Who hath *the* Name let them the gospel teach,

The resurrection theme should be our theme to-day,

Though men with proud contempt this gospel thrust away!

It reaffirms His *death*, includes His *glory* too—

And, glory be to God, we can proclaim it true!

Thenceforth let life and lip the resurrection show,

And soon its *further* power we shall in glory know!

College Notanda and "Propaganda."

What is this? Some seem to imagine it includes
The Lord's Work. all (and only includes) public preaching, &c. Nay,

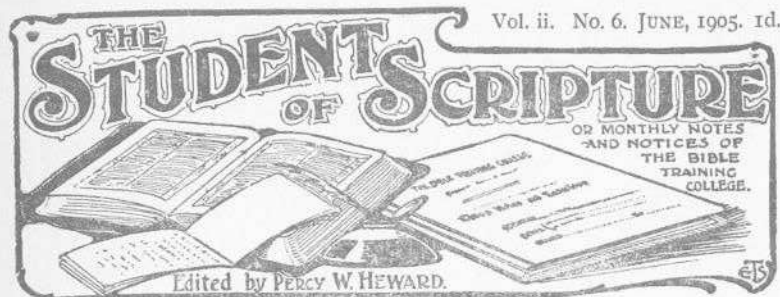
the work of the Lord is that in which *all* Christians may *always* abound (1 Cor. xv. 58). The *life*, the *day*, is spent in the vineyard. Is it possible to imagine an act of obedience that is outside "the Lord's work"? Pharisees limited the word "sinner," we have reduced the applications of "charity," "service," &c., and *everything*. Modification of the meaning of a word *from that which it bears in the Scripture* involves sin and leads far astray. May we beware of the ingress of rebellion, for it will soon have progress. Beloved readers, is *your* work of faith prospering? You can devote *all* your time to the Lord's work, and be a missionary, without leav-

ing business. Do not imagine that Rome was right when she spoke of monks and such alone as "religious."

By the grace of God we can praise for opened doors. But the opening does not place us within them. **Present Opportunities.** There is need for further Divine action, and resultant holy unity in seeking His glory. How shall we receive *present* "opportunities" for extension in Rotherhithe, Romford Road, Ilford, and other districts? Shall we buy them up? or shall we *talk* about them and misuse prophecy, and think only of the "future"? "The harvest is great but the *workmen* few." Will three questions be pardoned, considered, answered? 1. Have you given up *as much* for the Word of God *as* for personal pleasure, health, &c., *i.e.*, for the Lord as for self? 2. Does our self-denial involve a spiritual prodigality, as thorough as the worldling's surrender for worldly wishes or advantages *combined*? 3. Should we have any ambition, desire, or thought, disconnected with, or even in *any* measure outside and uncontrolled by the glory of God?

Would that there were more in *every* way and on **College Progress.** *every* day, and every reader will say "Amen." But, beloved friends, it is easy to lament with *words*, and to continue in evil *works*. Pardon the bluntness, for sin is not respectable, however diluted or "refreshing" it be. Would that *you* progressed! Let this message be personal *first*. Can you testify an increasing love for the Word of God? Have you spent time with Him, or away from Him? Honestly acknowledge what you would do, if the Lord was pleased to give you an unexpected "holiday." Would not human wishes, hitherto unrealized, be too pressing to allow of *much* study? Many outings are out of the way. You remark, perhaps, that it is easy for those who have no "secular business" to criticize. By-the-bye, when spiritual work is the so-called "secular" (*i.e.*, daily) toil, there are more temptations to "secularise" it (*i.e.*, to make it unspiritual) than in *any other case*. But, further, let me ask you how you use days when freed from "secular business"? More spiritually? Oh, that each one may awake! Then there will be College Progress spiritually, mentally, locally, numerically. Do not complain that you have not found the B.T.C. all you thought, unless you have followed every suggestion, and followed it "*in the Spirit*."

But nothing is a detail in *service*. Everything God **"Details."** commands is great, and everything of the creature is little. Humanity *reverses* the description. Brethren Welch and Sibley have been appointed (in two ways) Evangelists at Hebron Hall: brother Vincent assisting. How often have you prayed for these fellow servants? Is 2 Cor. i. 11 believed? Collecting Cards and Books should be used as part of service. £1,000 needed. *Definite* prayer and work *combine*. S.P.A. membership may be still increased. Offers of help in O.A. gatherings welcome. Guidance as to the appointment of an Assistant Secretary, and whole-time Evangelist sought.



EDITORIAL MEDITATIONS.

The Divine Argument of Luke xvi. 19-31.

(Continued.)

24. No sorrow for sin. "Lazarus," the rich man had known him—*yet!* P's. had refused the water. Would not *touch* L. before—Dives now has the sores. No hope of escape. Consciousness *in* the flame. Receivedst—did not *give*: note Luke vi. 34. "Thy." Life—after *death*. "The bad things," 2 Tim. i. 8, 1 Pet. iii. 9, Greek. "The"—thou knowest, they are present to thy mind. Comfort, "call beside." 25. Declares the righteousness of arrangement—if we tell men of "life" now, and "life" hereafter, they will choose the former (essential sin: which believers illustrate)—both cannot be possessed—thanks be unto God for Him Who representatively endured *all* evil, else we should have some to come. 26. "Will," A. would show that it was not merely spite. "INTO," see 28. "The house," see 4. The two *fatners*. 5 plus 1 equals *six*, man's number; one chosen to set forth others, parallel with elder brother and steward. "Witness," Christ *had* done this. This place, Acts i. 25, The torment, Rev. xiv. 10, xx. 10. No suggestion that their sins be expiated. *All* P's. *alike* condemned. A reminder of *law's* demands. "Have." The O.T. Scriptures are *essentially* sufficient to warn men, yet even with N.T. he scoffs. The reference to persons (metonymy) hints that the Pharisees' followers would scorn the N.T. *writings* after Christ was raised. "Any one." The "argument" implies that earnestness would convert, that men expect facts—how fallen are they! 30, 31, Note *true* hearing. Repentance and faith ("be persuaded") together. No outward mercy or warning will convert a man: a new man is *needed*. How then can we persuade unbelievers? What does all persuasion prove? Vague faith in miracles is *vain*. Everything centres round God's Word and the Lord Jesus. Men are without excuse, they are illogical, they reject everything of *God*. The P's. *lawless*. They professed willingness to *believe* if they *saw* an anticipation of this false promise. N.B.—The "three" prayers of the rich man would form a good sermon—collect other trios. Behold futility of after-death salvation theories, and of petitions to the dead (even A. would not answer a request concerning the living).

SERMON POINTS BY STUDENT PREACHERS.

Edited by CHAS. H. WELCH.

REVELATIONS OF THE FATHER.

John xiv. 9-10.

“He that hath seen Me hath seen the Father.”

John xii. 45. }
Col. i. 15. } Our Vision of the Father, a revelation of Love
Heb. i. 3. } and Holiness.

“Believest thou not that I am in the Father and the Father in Me.”

John xvi. 32. }
John xiv. 20. } Our Unity with the Father, a revelation of
John xvii. 21. } Grace and Fellowship.

“But the Father That dwelleth in Me He doeth the works.”

John xv. 5. }
Eph. vi. 10. } Our Dependence upon the Father, a revelation
Eph. i. 19. } of Might and Power.

E. J. BAREHAM.

COLLEGE HALL, FOREST GATE, E.

Dear Brethren in the Lord Jesus Christ:—Instead of the usual Sermon Outline, I want a word or two with you on Growth in Grace. I have found some helpful teaching for my own profit, by comparing the 1st chapters of 1 Thess. and 2 Thess. Let us, in the sight of the Lord, see whether the passages are true of us.

1 Thess. i.

The work of faith, labor of love, patience of hope.

.....“having received the Word in much affliction,* with joy of the Holy Ghost.....your faith godward is spread abroad..... to wait for His Son from heaven.....Which delivered us from the wrath to come.”

2 Thess. i.

“Your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth.....your patience of faith in all your persecutions and tribulations that ye endurethat ye may be counted worthy of the Kingdom of Godwhen He shall come to be glorified in His saints, and to be admired in all them that believe.....in that day.”

You will notice the joy of the Apostle at the remembrance of their progress in grace. Have we in any measure caused those who watch for our souls to rejoice because *our* faith groweth exceedingly? It will be seen that Paul ascribes all thanks and glory to God. He Who first implanted the faith unto Salvation, is the *same* One Who giveth more grace, and increaseth the faith of His people.† The

* Rom. v. 1-5.

† ὑπερβαύσαντο, 2 Thess. i. 3.

αὐξάνω, 1 Cor. iii. 6.

mature Christian is just as much dependent upon, and a daily recipient of Sovereign Grace and Almighty Power, as he was when he was quickened from the death of sin.

Another important meditation is, that growing faith produces fruit—which is the manifestation of the new nature, in love to God and fellow saints. Can we show fruit of this quality? Further, I am more and more convinced that the believer who does not exemplify 1 Thess. i. 10, as well as 9, cannot grow in grace. “That blessed hope,” the coming of the Lord, is a purifying hope, 1 John iii. 3, 2 Peter iii. 12-14, Phil. iii. 20, 21. Again, looking in 1 Tim. iv. 11, at that sad character, Demas, we find the love of this present age (in contrast to the love of “His appearing”) leads to Thessalonica where the idols are, but not to the fellowship of saints who have “turned from idols” (εἰδωλον—a thing seen. cf. Heb. xi. 24-27, xii. 2). There is a still further lesson. 1 Thess. i. 10 speaks of the salvation of the believer from wrath. 2 Thess. i. 7-10, teaches us that the goal of salvation is higher than to escape from judgment, it includes “the glories that follow,” and note, it is *His* glory, even as Eph. i. 18 leads us from the thoughts of *our* inheritance (14) to “The riches of the glory of His inheritance in the saints.” I would therefore urge a deeper study of prophetic truth, with eyes fixed upon the glory of God.

You will perceive that in both chapters, affliction and tribulation (S.W.) are mentioned. In the first instance this comes as the test of faith, and the necessary accompaniment of “turning to God from idols,” in the second the endurance of tribulation is a manifest token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer.

2 Pet. iii. 18. and Phil. iii. 10, if read together, will connect growth in grace, knowledge of Christ, the power of His resurrection, fellowship in His sufferings now, and in His glory hereafter. Many of us, may be, think contentedly of faith, love, and hope, but are less zealous to manifest the work, the labor, and the patience (remaining under) †. All actions are twofold—within and without.

There is a contrast of great solemnity with Gal. v. 7. The lesson for us is, that our faith will either grow or we shall backslide—take heed to the lesson—beware of covetousness. The fruits are evidenced in 2 Thess. i. The faith grows, the love endures, the hope is patient. 2 Thess. i. 11, must not be forgotten. §

I must now close this word of exhortation, praying that “The very God of peace (may) sanctify you wholly, your whole spirit,* and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.”

Those of the brethren who are desirous of fuller fellowship, of further help to thus grow in grace, are affectionately invited to consider the Lord’s Will in connexion with the residence at College Hall, 340, Romford Road, E. Correspondence invited.

Yours by immutable grace,

CHARLES H. WELCH.

† Note the two “remainings”—the “remaining under” of hope, and the “remaining for” the Lord Jesus. Is this the teaching of Rev. i. 9? § “Fulfill” same root as “aboundeth.” Compare also “work,” “faith,” “good pleasure,” with Phil. ii. 12, 13. * Spirit—work of faith. Soul—labor of love. Body—patience of Hope—redemption of body.

ADVANCED.

Isaiah (Mondays). Yet further notes on ii-v. Mountain, house—church likened to both, see Rev. xxi., note city set on hill, see Zech. iv. 7, v. 11, contrasts. Those who go invite others. 4 Jude 15. "Nation against nation," Matt. xxiv. 7. 5, Future blessings exhortation, 1 J. iii. 3. 7, Prosperity no sign of favor. Can i. 5, 6, and ii. 7, take place together? 10, Can the rock be taken as a type of Christ, or is this absurd spiritualizing? 14, See 2: God exalted, man set down—Anti-Christ's capital mountainous. 15, The Tower of Babel? 16, Rev. xxi. 12, see 10. Ships, as in Rev. xviii. 17, Two things always together. 19, Where the proud drive Christ's people. iii. 2, 3, "And." 4, "Scorners" LXX—those of the last day. 6, 7, Our ἀρχηγός verily supplies food and raiment: both in connexion with Himself, His life and death. 10, 11, A twofold witness. "Your houses." 15, Contrast 1 Cor. i. 27. 18, A false covering—note how everything of God has a counterfeit. iv. 1, Few men. 4, Sin, filthy and criminal—cleansing and blotting out alike needed. 4, 2 Cor. vi. 17, vii. 1, Greek. 6, Fire and water—pictures of blessing and wrath, as in Rev. v. 4, "My," see 8. 7, Matt. xxiii., "Desolate," cf. Christ's words, "Your house desolate." 10, "Three measures." 12, Eyes and mind wrong together. 19, cf. Ezek. viii. 9. 20, 21, Against God and men. 29, The lion from his thicket.

John (Fridays). xii. 32-50. Signifying, yet!—parables. 34, Where?—"half-truths" (so called). "Must"—inferences? This—contemptuous—not the Son of Man of prophecy. The figure of Light would explain temporary veiling, and referring to Isa. xxvi., xlix. How Christ met quibbles, cf. Luke xiii. 24. "Walk"—no other walking recognized. 35, i. 5, Contrast Phil. iii. 12. See 1 J. ii. 10: how many quotations? οἶδα. "Goeth," viii. 21. Into the light, then sons, see iii. 16. γίνομαι. No sons of light outside Him. A final word of grace. "Hid"—the Light. "Then." See, believe: Signs, Him. How "fulfilled"? 40, see O. T. context judicial blinding follows that which is manifestly personal. ἵνα μή, see 35. "Turn," shows their wilfulness. Saw, spake, cf. believed, therefore have spoken. "Many" yet "who"? in 38. Wanted both "gatherings." Love wrong, therefore action wrong. But, 44. "Remaining," see iii. 36. 47, Any difference from v. 24, Greek? "Hath." Contrast resurrection in the last day. "Therefore"—explain. Thus—The Righteous Servant.

Psalms cxix. 105-144. "My." Humbled, keep me alive—dying daily: humbling under God's hand better than fatal humbling "in that day." 108, prayer, study. 110, Where is the trap? 111, Jer. xv. 16. 113, 114, Thy law, Thou. 116, Talking, death. 118, Judgment outside the way, see, M. v. 13. 119, The believer gold. 121, In the Prophets we see the rulers doing reverse: collect passages—see Matt. xxiii. 123, Thy salvation, a title? 126, void, yet not void. 127, The saint and the Word described in the same way—affinity. 129, "Hidden." 131, food. 133, in Thy Word, in me. 140, no dross, connected with fire, imperishable, see Rev. i. 144, Ignorance and death.

INTERMEDIATE AND ELEMENTARY.

Acts xx. 1, Called, exhorted—same root. Paul in prayer? The uproar only encouraged enterprise. Much, no hurry. God's tuition via circumstances. 4, "Students" from all cities. Us—Inferences.

6, no assembly on Sabbath. Came—Greek, "were gathered," Matt. xviii. 20. Learn and obey. Why non-mention of wine? Preached—argument from the Scriptures (Greek) even for saints. "Sufficient lamps." Young men in the churches! Sleepy young men! Crowded meeting? 10, No anxiety. Breaking of bread in the midst of a sermon. "Tasted" (eaten, A.V.). 12, over-interest in this betokened? 13, exercise, solitude. 16, Acknowledgment of Paul's authority, 18. 16, Apparent forgetfulness. 17, Actual love—results? With you, serving the Lord. Humility, tears, temptation together—parts of service. 20, profitable—"bearing together," such doctrine is "into the Lord, 20, cf "in" and "with" in Eph. (cf. ἐπι, ἐν of 32). 21, Same message. 23, Yet 16. "Soul," Matt. xvi. 25. Dear—precious: see what is precious, 1 Pet. i. 7. Work and word. 26, All—a suggestion, some present were not believers. How to get "pure from blood," 27. Shunned, S.W., Gal. ii. 12, Heb. x. 38, 39. Yourself, the flock, 1 Tim. iv. 16. Two things done together. Overseers, eyes open, guardianship, authority. "Shepherd"—represent Christ, feed, suffer. Purchased, made for Himself, preserved. 29, Be not hirelings. Not spare—put to death, see R. viii. 32. 30, "Standings" apart, R. xvi. 17, Greek. They stand, therefore arise (watch, A.V.). Admonish, to fix the mind: "commend," same root. 32, Exact opposite of being drawn away. 33, Those who suffer, give up—the inheritance leads to thought of spiritual wealth, and of "gold" cf. 1 Cor. iii. 35, Those who think of saints remember Christ. Help, receive—same root, in former case the word denotes taking on behalf of others: thus when we give we actually receive that which we pass on from God. Closing words from Christ. 38, A true servant beloved: was their chief sorrow misplaced? xxi. 4, Fellowship, 5, 6. Prayer to God, greeting one another. 11, Jews, Gentiles. 13, Suffering, not heart-breaking. 19, 20, "Out of the abundance of the heart the mouth speaketh." 24, 25, New cloth on old garment principles. 26, Paul said nothing. 28, "Worldly wisdom" defeated.

PROGRAM—"If the Lord will"—A universal proviso to prevent provision for the flesh. This will no more create disorder, than individual following of the Lord makes disunity—for He is One, He is unalterable.

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.	6-45 7-35.	7-40-7-55.	7-55-8-30.	8-30-9-15.	9-15-9-50.
Advanced	Mon. Witness to forgotten Israel Gk. Test.	Holy agreement in prayer: visible and invisible.	Isaiah.	Psalms.	Warning and warning. Spiritual conversation according to Ps. xiv. 14.
	Fri.		Bible Word Studies.	John.	
Inter mediate & Elementary	Mon. As Adv.		"Helps."	Acts.	
	Fri.		Acts.	Psalms.	

Notes—Late arrival does not indicate revival: nothing good should be unkept or unempt. The Principal welcomes theories and queries of all Scriptural varieties—unto the glory of God. S.P.A. 1st Mon. Study Room, an excellent centre for prayer—wanted supplication becomes wanted: our needs are misplaced and God is disgraced! United Prayer Gatherings—will the following brethren helpfully and humbly supervise—Messrs. Wookey, Green, Davids, Henry, Willings? Epitome of some extension Testimony—Lord's Day, 11 a.m., 6.30 p.m., at College Hall and Hebron Hall. Also Open-air at Wentworth St., 6.30 p.m., Leytonstone, 8, etc. Tues., 7.30, Hermitage Bridge, Wapping. Thurs., 7.15, Hebron Hall (C.B.M.), 8 p.m., College Hall. Sat., 3.30, Wanstead Flats—tree grace testimony to pleasure seekers, 7 p.m. Prophetic Lecture, College Hall. Further witness as brethren co-operate. Wanted Criticism and Prayer "Circles" in all districts—two halves of one meeting, for there is nothing antagonistic. Colportage arrangements later. SEE WEEKLY NOTICE BOARD. College Office invite study: and some honorary Secretarial work can be done there. Who will have fellowship? "Difficulties" welcome—if they provide opportunities of knowledge, service, and magnifying God. This is the Christian *sine qua non* for everything. But, the *non* of un-Christian?

Truth from forgotten Times and Climes: Or, Summarized Sermons.

Spirituality is that which places God first: fleshliness is that which puts itself before Him (It may or may not "*exalt*" Him afterwards).

Holy co-operation needs and succeeds holy separation.

The Lord's reward will be more than restitution for every destitution: earthly banks and ranks should not be the centre of attraction—those whose "building" is for this life will suffer loss, despite all gilding.

To increase our purse should not be one's pursuit—indeed, neither receiving nor giving must be the object (see 1 Cor. xiii. 3), but obedience to God ("love"), and His glory.

Faith never disbelieves God, never believes self—it never makes a mistake—never tolerates evil: hence much we imagine to be "faith" is a counterfeit: therefore our judgment is weak: consequently we have a double need for confession, *i.e.*, for admitting evil and for thinking it good.

Those who have a liking for the Word, will love looking for it—desires actuate and regulate actions: love affects all.

The centre of depravity is man's centre of gravity.

Sighs and signs should not cause a saint to forget Christ or to forego watching for His return.

A concordance is to prevent spiritual discordance.

Spiritual intrenchment will prevent retrenchment—everything of God is a defence if He be with it.

A Christian is continually on siege.

Meditation will often cause modulation of opinions: those who spend time with God will find many mistakes in themselves.

All that recognize the Lord do not antagonize His people, for they are spiritually in Him—that which is not of, and therefore not in Him, yet in them, will be hated by that which recognizes the Lord in us, for that too is in Him, and cannot go out of Him.

Those who love God's mirror hate human error.

Any who look to God have "good views."

A man's *locus standi* affects his focus.

Those who gaze on the world get used to short sight—spiritual opiates bring about myopia.

Do you need the Word for insight or inciting, or God's glory in both?

Progress is not measured by that which is visible.

A man who holds the truth has his hands full.

All who bear rejection shall share resurrection: better is a "trial" now than in God's court: those who have their recompenses now shall suffer for their offences hereafter.

Do you wish to "occupy" passing days or a parson's daïs?

Drawing of people often leads to withdrawing of truth: winning of leadership to waning of light.

Every μέλος is a μένος of Christ.

Apostolic Sorrows.

The zeal, the spirituality, the helpfulness, the self-denial of the Apostle Paul is often noticed, but how few look at his sorrows. Doubtless grace led him to veil them lest any should be discouraged, but it did not annihilate them. There is a great difference between rising above difficulties, and being freed from them. In the former case some of the physical and mental trials remain, and press heavily, albeit the Lord *can* overrule these, aye, and restrain them, to His glory.

Let the sorrow of 1 Cor. iv. be noticed. There is no bitter sarcasm, but holy grief—"We are fools for Christ's sake"—"I write not these things to shame you, but as my beloved sons, I warn you." One reads on to the second Epistle and hears the precious utterance, "I will very gladly spend and be spent for you, though the more I love you the less I am loved—but be it so, I did not burden you: nevertheless, 'being crafty' I caught you 'with guile.'" The Apostle Paul quotes from the spiritual charges of the Corinthian false leaders, but his words are full of tenderness. Herein is the difference between true and false irony. Anguish always accompanies that which is of God. Gal. iv. deserves notice—"Am I therefore become your enemy because I tell you the truth?"—"My little children of whom I travail in birth again until Christ be formed in you." Who can say there is undue or hateful severity here? Phil. ii. 1, 2, implies that sorrow would be occasioned, and was already occasioned, by lack of true unanimity. And ch. i. 18, does not bring before us the apostle as one thoughtless concerning preachers. The joy of that verse is only possible when deep pain of the heart is known and truly realized at the same time. Col. iv. 10, makes a solemn impression—"These only are my fellow workmen unto the Kingdom of God which had been a comfort to me." The "pastoral epistles" show that tribulation had not embittered Paul the aged, or robbed him of sensitive love—"At my first answer no man stood with me, but all forsook me: I pray God that it may not be laid to their charge."

From all these passages, and those which speak of joy in saints, we behold a man of God *truly* emotional, burdened not only by personal sin, but by the callous and careless cruelties of others, yet strengthened with all might, continuing affectionate, and perpetually praying on behalf of his weaker brethren. Fellow servants, do we know anything of this grief, or do we cause it to others?

"As Soon As."

As soon as Saints are blest,
More in *the Lord* they rest.
As soon as they grow cold,
For *Christ* they are not bold.

As soon as they proceed,
The Word of God they heed.
As soon as they go back,
The Word of God they lack.

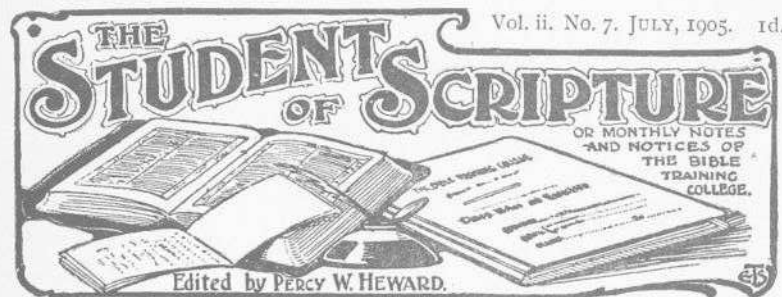
College Notanda and "Propaganda."

"Thy Words were found." This expression, especially in its context, suggests the enthusiasm of a saint for that which is of God. Persecution and isolation drive to this: blessed overruling! The verb may imply *seeking*, or sudden "*lighting upon*," or BOTH. Certainly the Lord would have us seek, yet He arranges *surprises* that we may find no merit in the latter, but remember His sovereignty. We are reminded of 2 Chron. xxxiv. 15—"I have found the book of the law." In some ways it has been long lost to us. Have we a like zeal? Do we regard God's Word as a treasure or not? Oh, that we may find the Lord, and everything that is in Him. See Prov. viii. 17 (contrast i. 28, collect apparent contradictions of Proverbs and John). From Him is our fruit found, in Him we find "rest," and "grace and help." Two thoughts may well close our meditation. :—

1. "Parallels": Ps. cxix. 162, Ezek. iii. 1, see Amos viii. 12.
2. The Solemnity of a contrast: "Thy Words were lost, and I did not feed thereon, and Thy Word was not unto me the joy and rejoicing of my heart."

"What can be done?" These words must be *popular* with the true servant, for he has continual reminders of incompetency. But, thanks be unto God, He is able to make all grace abound. Without Him there is no answer. With Him there is a glorious and positive one. In view of increasing apostasy, "What can be done?" Wait on the Lord, value His Word, be sober, suffer affliction, preach the Word. In view of absence of funds, "What can be done?" The same reply must be given. "What can be done" for Israel, for the Gentiles? Still the same reply is needed. The words are solemn and comprehensive. Do we understand or trample upon the commands of God to which they refer? Brethren, if this answer were illustrated, we should be ever progressing, faith would grow, fellowship would be heartier, enthusiasm would be spiritual, God's glory would be sought even in details.

"Details." Nothing is trivial or trifling. Everything is momentous, however momentary. No person or action is isolated. Solemn thought, worthy of more than a flippant remark—"That's good," or "I'll take a note of that." Oh, that we may illustrate the truth we hear, and the opposite of the lies which are made known to us, and let it be remembered that every doctrine has a corresponding practice. Will brethren kindly read "Thoughts" for June, for full particulars of reorganization in the Lord's Name? Will they heartily use collecting books? Will they let the Editor know about their holidays, and keep Whit Monday "open"? Will they hand in questions and suggestions from time to time? Will they induce others to "help together" by prayer? There are great opportunities. We are all *lax*, hence they are *lacks*. Is God's glory a primary or secondary aim?



EDITORIAL MEDITATIONS.

The Divine Argument of Luke xvi. 19-31.

(Concluded.)

Revision advisable—to some the "re" may be inappropriate. 24, "cool" refresh, *no* refreshment away from God (*cf.* Rev. xiv. 11). contrast Acts iii. 19. word from same root, note the marriage *supper* of the Lamb, and "He shall lead them to *living fountains*." "Tormented" anguish is not always a sign of true repentance.—The world will feel and do too late what they should feel and do now (Mic. iii. 4). A. was pitiful (Gen. xviii. 23-33). yet these words—plainly therefore men are justly condemned ("would not," xv. 28). our sentimentalism often shows distrust of God, because we cannot understand, and a siding and a deciding with men against Him (rebellion) 25, Receivedst *from* God, yet! See Matt. vi. 2, 5. Heb. xii. 16. We *must* be persecuted now. If we have good things while the god of *this age* reigns, we do not belong to that age. Comforted, *called* to the *fellowship* of God. Are there anticipations of this great gulf. Hos. iv. 17-28. All the *family* alike. The man practically claimed that *no* startling witness had reached him—replying against God! The torment. They have—"hold"—and yet, see John v. 39. 1 J. v. 12. All sin connected with the non-hearing of God's Word. Moses their boast. Hearing is not merely physical—no man can be naturally saved. Twofold "witness." "Anyone" went, see Eph. ii. 17. Christ as the *rejected Lazarus*, for He was the One Who came, yet they believed not (note change from *ἀπό* to *ἐκ*, official words of Christ's resurrection). Nothing will *convince* man—let us not trust in skill or tact, unbelief always progresses. "Persuaded"—man illogical (hence no new *mind* to repent, 30). Christ's resurrection *itself* an "argument." The non-reference to personal witness hints He would not appear to *them*. 31, Only by knowledge of *law* (conviction) do men come to *grace*. In spite of Christ's words they believed not! Nevertheless let us be likewise faithful!

REPORTS AND OUTLINES.

Edited by CHAS. H. WELCH.

College Hall,

340, ROMFORD ROAD, FOREST GATE.

Firm belief in the Doctrine of Distinguishing grace, has led many brethren to much open-air witness, contrary to Arminian misrepresentations of the effects of such "narrow" views. We cordially invite free-grace preachers to help—Lord's Day, 10.30 a.m., 12.30 p.m., 8 p.m. Wed., 8.30 p.m., Sat., 4.30 p.m.

The Children's Bible Mission (E. S. Taylor, Sec.), has held help-garden meetings, thirty to seventy children attending. Wed. 6.45 p.m., Sat., 3 p.m. Lord's Day Services, numerically small, greatly blessed.

Prov. ix. 4-6, 13-18—formed the basis of one address, by which may error (plausibly presented, and orthodoxly prefaced) be discussed and rejected! We gladly welcome Mr. G. Matters "residentially," and trust the fellowship may be blessed of the Lord. "Week-ends" at College Hall may be valuable, pray about this!

Hebron Hall.

"Fellowship" (Hebron) is a word of far-reaching application—may true fellowship be the continual blessed experience of the Lord's people both at Hebron Hall and elsewhere. Exclusivism, however, has not been practiced; except, by grace, the exclusion rather than the excusing of the world, the flesh and the devil. Open-air testimony has been continued, children's work in the Sunday School, the week-night Bible Mission, and Services on the Lord's Day preceding the gatherings of older folk, have been maintained.

Mr. and Mrs. Sibley have been led and encouraged to form Sunday Afternoon Bible Classes for young men and women.

Mr. Vincent would value assistance of South London friends for Children's Services.

Whilst these words are being penned, the Hall is being repainted, in order that the Gospel of Grace may be in no wise hindered through an unattractive appearance.

Ilford Mission Hall.

Although not yet so closely allied with the college as some other Extensions, we rejoice at opportunities of fellowship extended to brethren, both in the children's meetings, and the adult services—indoor, and open-air. At one meeting Dan. ix. was opened up, especially in connexion with the theme of "Mercy and Righteousness." If God dealt with fallen man in mercy only, He would be a weak indulgent parent according to the perverted theology of

some. Others make God a capricious tyrant, isolating His Righteousness and Justice from all other attributes. Scripture continually places Righteousness and Mercy together, "that He might be righteous, and the One Who maketh righteous him that is of the faith of Jesus."

Proposed developments—or rather "growth," together with any necessary "pulling down," claim the prayers of the Lord's people.

The Word.

Let us LOVE THE WORD alway,
Meditate therein each day,
Love it with our heart and mind,
For the Word is pure—refined.

Let us SEARCH THE WORD Divine,
Search it, and obey each line,
For it is God's Holy Law,
And it will for aye endure.

Let us HIDE THE WORD of truth
In our hearts in early youth,
That it may our lives correct,
That "great things" we may expect.

Let us LIVE THE WORD, by grace,
As we run the heavenly race,
Let our thoughts, words, actions show
Whose we are, and Whom we know.

Let us TRUST THE WORD and thus
God will through it strengthen us,
That we may our foes defy,
As we on His Word rely.

Let us PREACH THE WORD with power,
By our LIFE and LIP each hour,
So that we may glorify
Christ, Whose coming draweth nigh.

Christ or Myself?

What have I in myself but sin and
dross?
Why should I not count all *my* wealth
but loss?
What have I in the Lord but grace
indeed?
Why should I doubt if He will meet
my need?

What have I in myself but guilt and
wrong?
Why should I make myself my boast
and song?
What have I in the Lord but right-
eousness?
Why should I fear to wear this glorious
dress?

What have I in myself but that which
dies?
What have I in the Lord but great
supplies?
What have I in myself when ills
betall?
What have I in the Lord but all in
all?

My heart would boast in Him and
trust His grace,
My hymns shall never give myself a
place,
Praise well becomes the saints of God
alone:
Why should I dare to take Jehovah's
throne?

Mighty.

Mighty Sins. Am. v. 12.

Mighty Tempest. Jon. i. 4.

Mighty Famine. L. xv. 14.

Mighty Wind. Acts. ii. 2.

Mighty Power of God. L. ix.
43; Mk. vi. 2; Eph. i. 19.

Wonderful.

God's Name is **Wonderful.**
Isa. ix. 6.

His Love is **Wonderful.** Jer.
xxxi. 3.

His Words are **Wonderful.**
Isa. xxv. 1; Dan. iv. 3.

His Counsels are **Wonderful**
Isa. xxviii. 29; Ps. cxxxix. 6.

His Testimonies are **Wonder-
ful.** Ps. cxix., 129.

Isaiah (Mondays). Yet fuller notes on ii-vi. (Revise previous suggestions—and be amazed at the fulness of the Word and personal emptiness). ii. 1, "Concerning Judah and Jerusalem," so i. 1, iii. 1, why only spiritualize? 2, A hint of changed geography, Zech. xiv. He will, we will—doctrine, practice. 4, War till then—note how the Church anticipates these prophecies, Matt. xxvi. 52. "Walk in the light." 7, 8, All sins together. 19, Heb. xi. 38. 21, Contrast the breath of the Lord, 2 Thess. ii. 8, vi. 8, eyes of glory, 2 Thess. i. 9. 10, 11, Only two classes. 16, Men and women alike evil. 28, xxix. 4, Luke xix. 44. iv. 1., Seven, one—is there any Divine contrast in Rev. ii., iii., see 1 Pet. iii. 20? 4, 5, Filth and unrighteousness, lxiv. 6. v. 5, The people and the land together. 6, Heb. vi. 7, 8, Ps. lxxii. 6, note wilderness of Jer. xvii., Rev. xvii. 15, Two humblings, see ii. 9. 21, The wise and prudent of Matt. xi. 25, 1 Cor. i. 19 (notice reference to strength in 22, Christ in 1 Cor. i. the Wisdom and Power of God). 23, The reward of unrighteousness. 30, Only one way to look—earth and heaven—will it be too late to look the one way? vi. 1, Zech. xiv. 5. The temple, the Priest on His throne, Zech. vi. 13. 2, Worship and service. 3, Glory in heaven, 1, and earth, despite v. 30. The day of glory is the day of wrath. 4, Smoke, a ii. 19. 5, "O wretched man that I am," Rev. vii. 24. Isaiah and people both unclean, but he alone recognized it, see Isa. lxiv. 6. 7, Sin, unrighteousness, AND filth, atonement AND cleansing (sanctification). Who can go? 10, Contrast i. 8, I saw, I heard. What tree—spiritually?

John (Fridays). xiii. 1-38. His hour. Depart, s.w. v. 24. Love works and prays, Luke vi. 27, 28. εἰς τέλος, Matt. xxiv. 13, Heb. vii. 25. 1, 2, The world, flesh, and devil against Christ. 2, 3, Given up, yet all this is given Him. 4, Same word for laying down life, the two-fold humiliation of Phil. ii. ("taketh"). 5, They should have sat at His feet. As Mary did to Him. 6, 7, Proud humility. 8, The Lord's life for us. Who is the one that is washed? See Heb. x. 11, Judas washed, yet unclean. 13, Teaching and authority, 1 Tim. v. 17. 14, Ye owe to wash one another's feet—love is all owing, see Rev. xiii., note anticipation of "love one another." 17, If ye know blessed are ye in doing, no obedience in ignorance. How to be happy. 18, With, see 9. 21, Betray—give, the false love, the false gift, see 29. 26, Covenant-act. 31, Glorified in service, to be glorified in suffering. 33, Prophecy of unbelief. 34, What did Christ give, what was given to Him, xiii.—xvii.? 36, No thought of command. Twofold aspect of Christ's death: no suffering acceptable save when we follow.

Psalms cxix. 145-176. (For conscientious memorizing—Consider derivations of both words, and words related thereto). 147, Hope is not languid. 150, The only place of safety, in the Word. 154, Condemned by the world's "law." 155, 2 Tim. iii. 15. 158, True anger is blended with grief, not blinded thereby. 146, Rev. xix. 1-4. No stumbling block in the way. Love, joy, peace. 167, John xiv. 15, so 34 with John xiii. 17. 175, Life and praise connected. Last words—sin=forgetfulness.

*"Outside" students will find the condensed "sermons" full of help if they will prayerfully use their Bible in connection with each one separately, and forget to worry over those which they cannot understand. The Editor desires this Monthly to be generally useful—hence he will be glad of questions concerning difficulties. The preparation of these pages is a great personal blessing. Will others refuse to share? The accountability is theirs: the loss is theirs: the dishonor is theirs.

Acts xxii. Boldness despite all. Fathers—who? Defence, 1 Pet. iii. 15—"you are judges." Verily, yet—hint of Jewish despise of dispersion. "Nourished up," Jewish food, contrast Eph. vi. 4, 1 Tim. iv. 6. Feet, place of disciples, of enemies, Heb. x. 13. Perfect manner, accuracy, xviii. 25, 26. Zealous, Rom. x. 2—How many counterfeits of truth are extant? P. even as others, This way—not mere opposition to individuals or doctrine. Women, active in the faith; and passive. Bring, lead—yet they would be led by the Spirit, Rev. xiii. 14, Luke iv. 1—man's will and God's. Punished, none acquitted; to P. Christianity was idolatry and thus against law. 6, Why was P. thus favored? Seeing, hearing. 7, We may leave our defence in the hands of the Lord. No action is merely against or for us. Nazarene—The despised One, the Branch? 9, A picture of many half-impressed—they hear not, J. v. 25. 10, There, see 5. Have been appointed, s.w., xiii. 48—the mind of the flesh is not under God's appointment (same root), it is unruly. 11, 2 Cor. iv. 4, 6—transfer from Judaism. Being led, xiii. 11, the blind leader must become blind and be led ere he can represent the Holy Spirit and guide the Saints. 12, Jews and Christians in semi-fellowship. Chosen—put His hand on thee, Isa. liii. 1. Know, R. ii. 18. See, 1 Cor. xv. 8, Heb. ii. 9, Rev. xxii. 4. Witnesses chosen, x. 41. "All"—explain? Be baptized—die, R. vii. 9—J. ix. 7. 16, Jer. ii. 22, contradictory? Let others see and hear thy faith. Upon, the Rock that rises out of the whelming flood. 18, Why not recorded elsewhere? "Concerning Me." 20, L. xi. 48 (consent), 50 (blood poured out), see xxii. For, see previous reason, 18—An Apostle—far off, Eph. ii. 17—see xx. ii. From the earth, see Isa. liii. 8, Jer. xvii. 13, 2 Thess. i. 9. 23, phrensy. 24, ignorance of Heb.: 26, Why did they believe him? 29, How God uses circumstances. 30, A testimony—"before councils"—"stand." xxiii. 1, "Lived"—been a citizen—why these words? See xxii. 28 (citizenship). The high priest who had known P. 3, Quotation? 5, Did P. fail to recognize or acknowledge. 6, Together against Christ. 8, 9, Angel, spirit—party zeal as in M. xxii., temporary—unity against Christ afterwards.

PROGRAM—"If the Lord will"—otherwise may we have no desire for its preservation. There are only two "wills." If we reject this...! The "if" wholesomely suggests our ignorance and weakness.

Classes at the Baptist Chapel, Commercial Street, Aldgate, E.—Mondays and Fridays.

CLASS.		6.45-7.35.	7.40-7.55.	7.55-8.30.	8.20-9.10.	9.10-10.	
Advanced	Mon.	"To the Jew first."	Fellowship in heart-prayer	Isaiah.	Psalms.	Conversion tending to the preservation of blessings received, or Service unto Jehovah among Jews and Jewesses (Rom. xi. 5)	
	Fri.	Gk. Test.		John.	Questions & Answers.		
Inter mediate & Elementary	Mon.	As Adv.		"Helps."	Acts.		Acts.
	Fri.			Acts.	Acts.		

Notes—Brethren should be punctual, otherwise rushing may be crushing spiritually. Reasons for absence or undue lateness are required—"Why?"—Have you already too many encouragements to thoughtfulness? S.P.A. 1st Mon. Study Room open for prayer unto the Lord. United Gatherings—3, Mr. Taylor; 10, M. Webb; 17, Mr. Wyatt; 21, Mr. Burston, 28, Mr. Muhlenthaler. Epitome of Extension work—10.30 a.m., 11 a.m. 12.20 p.m., 3 p.m., 6 p.m., 6.30 p.m., 8 p.m., at College Hall, and Hebron Hall (Those in italics are "Open-air"). Ilford Hall. 11 a.m., 3 p.m., 6 p.m., 6.30 p.m. Tues. 7.30 p.m., Wapping. Wed. 1 p.m. Commercial St. Chapel. 3.30 p.m., Women's Meeting, Hebron Hall 6.45 p.m., College Hall (children) 8.30 p.m., Manor Park. Thurs. 1.15 p.m. (68, Fleet Street, 7.15 p.m. (children), 8.30 p.m., Hebron Hall, 7 p.m. 8 p.m. Ilford Hall. 8.30 p.m., Leytonstone. Sat., 3 p.m. (children), 4.30 p.m., 6.15 p.m. (Gk. Class), 7 p.m., College Hall. Other branches proposed, as the Lord shall supply means, men, strength, guidance and blessing; the work will go forward in His Name and under His Name. Brethren desiring Open-air in their districts, or seeking preachers, or willing to co-operate in special free-grace missions, should co-operate—not to please us, or themselves, but to please Him who is present (officially).

Simple Statements for Stedfast Students.

Those who only proclaim a portion of the faith (by *lip* or *life*) know little of the proportion of the faith.

Spirituality does not depend on locality—every *neighbourhood* is *far* from God, except that which is “in Christ.”

Some think more of paying work than of an obeying life—they worship finance and finesse.

The plaudit of the world will not cause escape from the audit of the Bema of Christ:—*where* would'st thou be “well received”?

Altercation rarely leads to alteration of opinion.

A sent man must not be absent from his post.

Fascination is an abomination.

Pride is always active and attractive.

Criticize, but do not ostracize thy brother.

Sin hidden is equally forbidden.

Those who stay not on Jehovah will not stray from Him—those who rely not on Him will relinquish His Word.

Beware of gnostics, agnostics, prognostics.

Affiance with the world will bring its finance.

Those who attend to truth tend to it.

Having wept does not atone for having slept.

Meekness is not weakness.

Men are lying in and relying on wickedness.

Do our tents wait for your tents?—Or rather *all* your means belong to God, and thus to His work.

Demonstrations and illustrations of truth should more often be living—the life and the light are Scripturally connected.

“Do all to the glory of God” is a comprehensive word: it includes *everything* but sin, and *nothing* of sin.

Assistants in Christian work should be consistent.

2 Tim. iv. 2.

“Herald the Word”—a herald does not represent himself, or alter his message, or forget the dignity of Him Who sends. Frequent contextual reference to the Kingdom—Matt. iv. 23, L. iv. 19, A. xx. 25, R. x. 15 (in connexion with Isa. lii. 7, 8), 1 Cor. ix. 27, Col. i. 23 (with Matt. xxviii. 18), 1 Thess. ii. 9, 12—all service in view of that day. “Be instant”—*stand* up, do not lounge or sleep—s.w. A. iv. 1, vi. 12—words from same root—ii. 16, 18, 19—an anticipation, or rather prophetic reminder of the words of L. xxi. 34, 1 Th. v. 3 (God's twofold “standing up” toward the world—see L. xiii. 25.)

“In season, out of season.” Buy up the *opportunity*; do not wait for an extraordinary chance (Eccl. xi. 4); do not let *the world* decide when you shall speak; do not fit the times (iv. 3). “Reprove (convince), rebuke, exhort with all longsuffering and teaching.” *All* methods of testimony. No fear. No bitterness. Heart and head, manner and matter alike to the glory of God. “All,” see 1 Tim. i. 16; N.B. Eph. iv. 32. Do we obey this command?

Jonah iv. 2-3.

Prayer that is not prayer—*cf.* the Pharisee's. The boldness of pride, contrast that of Heb. iv. 16. “My” sayings, “My” country. Unbelief reasons, and therefore is unreasonable. Man by nature is not willing to be taught or used in any God-appointed way: he does not like “leading about,” sin may be repented (ii) and yet *afterwards* defended: oh, for continual grace! Jonah thought more of his own credit, than of God's, yet he had none except as God's representative. He hated Gentiles rather than sin and sinners. How marvellous that the Lord should make such an one a prophet. If these attributes of God had not been possessed, where would I have been? No delight in repentance or in the Lord's mercy: pride blinds. A God of grace *and* of wrath is not often proclaimed—some emphasize one characteristic or another: 'Tis hard to blend righteousness and mercy. How *could* he *finish* this prayer?—Sin is persistent. Prayer answered—by grace. *No* thought of God's authority, God's will, God's glory—True prayer an *absolute* contrast.

College Notanda and “Propaganda.”

The epistles are *full* of salutations (not Chinese.)
Greetings. It may be *to the Lord's glory* for meetings and greetings to be joined. So often on gathering we think of one or two “special friends,” and forget the love-welcome to *all* saints. Agreeing will induce greeting, and the visitor hardly feels at home. We are too busy to be courteous, and our letters never have a Rom. xvi. By the way, should a shake of the hands be accompanied by the world's good wishes? Why not “grace and peace”? Why not “rejoice in the Lord”? But the heart must acquiesce, else there will be cant and ceremony, which should be treated with scant ceremony.

Romanism, &c. In days of papal progress we should *study* history and pray for those enslaved and depraved by Romanism. The system is wider than the outward so-called “church.” Let us beware of its poison. Babylonianism is connected with seven hills and *seven ills*—or the perfection of religious iniquity. *Let us witness to the Romanists of this country.* Suggestions as to methods valued. Jews are either Rabbinites (Ritualists) or Rationalists—even as *Gentiles*; and each one has a little of both! *All* men are alike. No religion will bind back. Knowledge of truth best leads us to understand error (its opposite, everything else), and there are not a hundred distinct theories, so we need not spend years over discussions. By the way, a modern debate is not a *good* bait wherewith to gain a hearing.

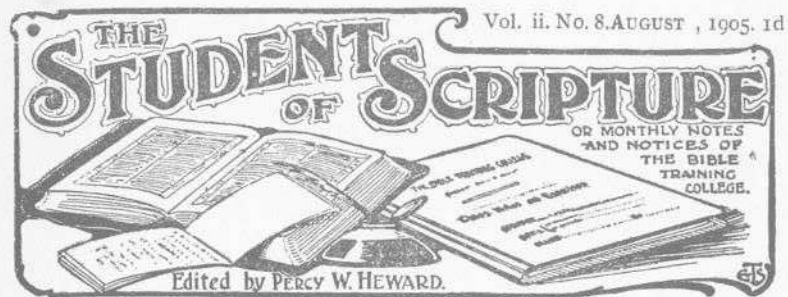
Failures. The Lord faileth not in grace or judgment. His people are ever failing. All are coming short of the glory of God. Beloved reader, your life is, in one sense, a failure. You have not witnessed for Christ when He commanded it. You

have gone forth when He suggested staying at home. And yet you think, perhaps, that these sins are not wilful. True, you are only semi-conscious of the guidance, and wonder afterwards why you opposed it, but the fact that it was indefinite to you is a consequence of previous departure from truth. Make a list of yesterday's failures, and you will find the temptation to add others while making it—e.g. self-excuse. The servant of God who uses "Divine over-ruling" to lull Divine rebukes is opposing the Lord to Himself. There are two sins in Heb. xiii. 5—"making light of" and "fainting under" the Lord's chastisement. Pride and despondency—Rationalism and Ritualism, i.e., the apparent exaltation or degradation of self—both proud, because *against God*.

"Student" Improvements. Much needed—in one sense of the word, aye in every sense. The Lord enable us to be proved, improved, reproved, and approved. This magazine is partly supported by freewill offerings, and if circulation be increased it will be *enlarged*. Will YOU help? How many do YOU pass on? Why have YOU not bought the bound volume? Would YOU think it right of me to neglect this, if we changed places? We propose henceforth to give Centre-Reports and "Outlines," Bible Readings, Extracts from Letters of Students, and the College "Plan" to which all will refer that they may pray for one another. This month it is incomplete—only Lord's Day. All "D.V."

Centre.	2	9	16	23	30
College Hall, Forest Gate.	Welch. Rae.	P. W. Heward.	Rae. T. Sibley.	Welch. Taylor.	Rae. Brand.
Iford Hall.	P. W. Heward. Kensit.	Welch. Martin.	Taylor. Paget.	P. W. Heward. Fothering- ham.	Taylor. Martin.
Hebron Hall, Rotherhithe.	E. Sibley.	E. Sibley.	Welch.	E. Sibley.	P. W. Heward.
Other Centres.	Special Announcements concerning Leytonstone, Wentworth St., etc.				

Further Studies. Some brethren will be alarmed by these words. Why? What are your difficulties? What are your wishes? Perhaps further studies will be used to meet them. How many brethren would like to take up any of the following—Hebrew—Yiddish—Church History—Missionary Study—Medicine with a view to foreign work? Replied valued. Moreover, we have some brethren who have studied various subjects beyond others (e.g., Geology). An occasional lecture on such themes in connexion with Scripture, or as providing illustrations of truth *might* be helpful. And some may have to take up some research in connexion with daily employment. Can other research students help them even in this? Let us "love one another."



Sketches of Open-Air Addresses.

I. "Far off."—Man by nature, Eph. ii. 13. L. xv. 20. See Mk. xii. 34. Repentance means realization of this. L. xviii. 13. The faithless Christian takes this position. Luke xxii. 54. The unredeemed shall be thus for ever. Luke xvi. 23. 2 Thes. i. 9.

II. Heb. x. 18. Christ made a *sin-offering*, only *thus* is their forgiveness. None can add to His sacrifice; if we attempt this we leave the place of forgiveness—Christ dieth no more (R. vi. 9)—look back to see if He died for you—"where," the *place* of forgiveness, "in Him," resurrection ground—note *ἀπο* and *πρός*—contrast aspect of "no longer" in 26—consider *inference* of 19, "therefore," plead with anxious sinners and saints; no need to tarry.

III. Heb. x. 27.—The sinners expectation—what he shall receive where unreceived ("reprobate" from same root)—God a *Judge*, ix. 27—God a consuming fire, xii. 29—For *ἐγγλος*, see J. ii. 17—"about to," R. viii. 13, "about to die," wrath *near*, R. i. 18.—"Devout" Isa. i. 20, not the eating of 19, see L. xvi. 19-24—To whom does this apply? All *against* God, the word "Antichrist" may be from the same root, but he is not the only one, R. viii. 7, 1 Th. ii. 15, Tit. ii. 8 (professing Christians), see L. xiii. 17, A. vii. 52, R. viii. 23, x. 21, H. xii. 3 Gk. Contrast this verse the saint's expectation, Gal. v. 5.

IV. Rom. viii. 6—A Divine contrast—Explanation of flesh and spirit, there is religious flesh, &c. &c.—Only two classes, J. iii. 6.—Only two futures, death or life and peace—Anticipations *now*—Have you life?—The test, "fruit unto God"—Have you peace?—The end of war with Jehovah, Rev. xvii. 14, xix.—Conclude by quoting a few verses like J. iii. 3, R. vi. 23, Col. i. 20 (we cannot make peace, indemnity too large).

V. "Near."—Some officially near, Eph. ii. 17.—Some dispensationally near, Matt. x. 17.—Some spiritually near to God, Eph. ii. 13, H. vii. 19.—Only one way to heaven, J. xiv. 6.—Christ's title, Heb. vii. 22.—Those outside Him, H. vi. 8.

VI.—"My sin." In Ps. li.—It is well to be personal—Confession does not cleanse, atonement required. 2—Acknowledgement, however, needed, 3 (note *both* in Lev. xvi).—Not merely personal cleansing, a blotting out from God's book required, for sin is a crime

as well as uncleanness, 9—Do any hearers thus pray?—If not, see Ps. cix. 14 (see 13, contrast li. 5).

VII. Ezek. xxi. 24.—Man does nothing to please God—respectable sins—see P. cix. 7, Prov. xxi. 4, Isa. i. 10-15, lxiv. 6.—“Appear,” in the light of God’s countenance, “naked before Me,” we are blind—How can such sins be blotted out? Isa. i. 18, Mic. vii. 19 (*i.e.* upon Christ immersed in wrath).

REPORTS AND OUTLINES.

Edited by CHAS. H. WELCH.

Ilford—Grange Road Hall.

A centre for undenominational testimony—or rather we prefer *positives*—for witness in THE Name. May the Lord be exalted by the meetings, the members, and the printed messages sent forth. The work so far has been encouraging, but more prayer and the uniting of local saints are desired. The writer would propose for all churches a sermon on 1 Cor. xi. 17, 18. If there are *divisions* assembling for the worse: it should be “unto the better,” *i.e.*, it should have a part in the contemplation of the better things “in that day.” Divisions result from heresies, *i.e.*, self-choosings, and self-pleasing (19, 21)—here we have forgetfulness of God and fellow saints. It is a privilege to realize that such a message is not needed at Ilford, or in many places, but, beloved readers, we all need to *learn* anew “to keep the unity of the Spirit in the bond of the peace.”

Hebron Hall.

Although we still find great difficulty in getting adults to come within—the Word of Truth has been delivered to hundreds of men, women, and children outside—and many little ones who attend the indoor services have heard the way of Salvation *from the Scriptures*.

The power of ritualism has been felt more than ever during the past few weeks, but thanks be unto God we are strengthened with all might according to *His* glorious power.

There is need for more fellowship in expenses, and another lady visitor is urgently needed; a Colporteur could do “good work” here: the Lord will provide.

College Hall,

340, Romford Road, Forest Gate.

Another month, and the Lord’s mercies have not failed us. The work of grace has been furthered, and we are hoping to welcome several more students as residential *workers*. The Children’s Bible Mission on Wednesday and Saturday keeps up an average of 50, but attention at times manifests the busy antagonism of Satan.

In the midst of a neighbourhood of refined mysticism (a great factor in these perilous times), we have endeavoured by grace to maintain a firm testimony to the Gospel. Our brother, John Rae, who will (D.V.) be sharing the pastoral duties of the undenominational church has been among the helpful preachers. One of his texts—Col. i. 19—may remind readers ever to seek to exalt their exalted Lord. Rev. J. B. Barraclough gave to the members of the Student Preachers’ Association a message entitled “A Sermon full of Christ,” based upon Acts x., 34-43. The Substitutionary Character of the Atonement, and the Resurrection, were impressively emphasized.

A welcome awaits all the redeemed of the Lord at the Hall, and at the Tent Services. “Fellowship” valued.

CHARLES H. WELCH.

Spiritual Goods and Goads.

Hastening calls for chastening.

The “staying” of Isa. xxvi. 3, does not produce delaying.

There is a holy “standoffishness” in 2 Tim. ii. 19 Gk.—universal charity is a vulgarity: it belongs not to those who are kings.

The Christian should be neither “uppish” nor “down.”

When *prayer* is ascending, the Lord is sending a blessing.

Faith rests on promises, not surmises.

Spiritual zealousness is jealousy for God’s honor.

Schemes and dreams lead to forgetfulness of *the* Theme.

Our salvation depends not on that which hangs from it, but *neither* can be separated from the grace of God.

Those whom the Lord leads He lades.

Man’s doom is to be deserted by God—anticipations of hell are given in Rom. i., “God gave them up.”

Those who serve sin, deserve death.

Humility does not include the degrading of God and the denial of His Word, because of objections.

Compromise is a tending to evil, which is always a blending with evil. He who minces matters evinces faithlessness.

This world’s goods are like gourds that quickly disappear.

The Christian may be raided, upbraided, and jaded by Satan, but he shall not be left by the Lord.

When the Lord condescends mercy descends, and *vice versa*. Thank God for the twofold continuance.

The preacher should be a *γυνεύς* (1 Cor. iv. 15), not a *φονεύς* (Acts xviii. 6. See Ezek. xxxiii.)

Let Him be the *καθηγητής*, let each of us be a *μαθητής*.

πλατύνουσι and *μεγαλύνουσι* are still often together (Matt. xxvii. 5)—greatness and broadness.

Anything *μακρόν* from God is *μικρόν*.

When the Lord θέλει He αποστέλλει.

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah. (*Mondays*). Yet fuller notes on v., vi. The Word inexhaustible. My, His. Israel did produce *something*—no vacuum. 3, "Let us reason together"—our Lord specially questioned the people in Matt. xxi. 40, to allude to this. 6, The opposite of Millennial blessing, Gen. iii., Zech. xiv., Mal. iv. He looked, Ps. xiv., Ezek. ix. 9. 8, Those against God against man. "In the midst." 11, Contrast Ps. lv. 17, Eccl. xi. 6, Lam. iii. 23. 13, Hunger and thirst, yet not hungry and thirsty—the twofold meaning of these words will explain the twofold "call" of the Gospel. 14, "Their." 17, Animals, Gentiles. 18, The toil of sinners. The words are vanity, that which they bring is vanity—evil within and without in affinity. 19, God is far off, they say. 19, 21, 30, Man's eyes, see vi. 5. 24, The law is life, incorruptible seed only in connexion with the Word of God. vi. 1, Uzziah's leprosy suggested the word "unclean" in 5. 12, Wings. 4, 6, Acts ii. 2, 3. 6, Confession and blessing—the seraph was burning, but he did not himself purge. Altar, Messiah had been cut off, therefore Isaiah not cut off, 5, margin. 7, Sin of lips had been confessed, hence they were purged, confess *all* sin, definite prayer desired. No purging without taking away. "Send," before "go." 8, Clean lips, their first words. 9, These words are used to awaken some. 10, They have no wish to turn, no desire to be healed, i. 6. 11, Hence the Lord continued this message. 11, 12, City, land, people. "Far away." "In the midst." 13, Mercy and judgment? vii. 2, Hearts can be moved without confidence in God resulting. "As trees," not shifted from a false foundation. "Take heed and be quiet," a good motto, words in right order. 4, Man's fire (and word, 2) feared, instead of that of God, i. 28-31. 6, "Yet have I set my King." 7, "My purpose shall stand." 8, 9, The heads over many countries destroyed. 9, 2 Chron. xx. 20, Believe His *truth* and ye shall be *true*. 10, Again, Ahaz silent. 12, Sin's modifications, apparently pious. 14, A sign in depth and height. 17, "Upon." Assyrian first and last enemy: thus this looks forward to Anti-Christ's time. 18, "In that day." 19, "Thorns." 20, Shave—all trees removed. 22, "In the midst." Every, all. 24, Impossible. (See meaning of name). (N.B. Sept. of vii. 9, Matt. xvi. 8, with Matt. viii. 17; 17, 2 Pet. ii. 1, 5).

John. (*Fridays*). xiv. 1, Sequence. *παράσω*, Matt. ii. 3, xiv. 26, Gal. i. 7, 1 Pet. iii. 14. Your heart, not hearts. Faith of the *heart*. *εις, προς*, 36. Many for "the many." You, emphatic. Place, contrast A. i. 25. 3, I *am* coming and *will* receive: note *all* present tenses. Myself, Eph. v. 27, Mal. iii. 17. *iva*. 4, Have seen. 5, N's words in J. iii. "How?"—unbelief, see 9. "Have we *power*?" xiii. 37, xv. 4, 5, xvi. 12 (s.w.). 6, A contrast with the way of *idols*, 1 Thess. i. 9. Am. viii. 14, the way of error, of death. Hendiatris? Reference to types? 6, We come to Him, He comes for us. *ἄπει*, see xiii. 37. Shew, ii. 18, x. 32. Why "us"—"plural?" 9, Heb. v. 12. "With you," 16, 30, Matt. xxviii. 20. "Thou hast not faith." 10, Remaining, 23. 12, Into, 13, in—we should pray and work "in Him." *ποιέω*, see 23. 15, Faith, love, hope, blended. 16, L. xxiv.

49, Love, A. ii. 1. *μετά παρά, ἐν, ἀπο*. 19, See 3, 6. Myself, cf. 3. 23, The Lord's visit by the Word, A. xx. 32. 24, No obedience by a sinner, the spirit of obedience, test. *ἐν*, The way *from* and *to* heaven. 27, xvi. 33, xx. 19. 26, 27, Pure, peaceable. 28, If ye loved *Me* ye would rejoice—much love is *selfish*, test. *iva*. 30, Another "coming." "Hath," viii. 6, the *ἰσχυρός* hath nought in the *ἰσχυροτέρος*, contrast H. ii. 15. 31, He cometh that the world might know—Christ's obedience *unto death*.

Deut. xxxvii. 1-43. (Conscientious memorizing "unto the Lord"). 2, Only refreshing where life: millennial blessing, Christ. 6, Thanks be unto God for these blessings, *antitypically* and *individually*. 10, In a desert, in the Lord, 20, Num. vi. 25, 26. 28, Their counsel *no* counsel. 38, Their boasts ironically acknowledged: how generous are some to idols. 42, Flesh and blood cannot enter the kingdom: the twofold judgment of Isa. vii. 24, Rev. xix. 15.

INTERMEDIATE AND ELEMENTARY.

Acts xxiii. 11. When does the Lord *specially* encourage?—"Be of good cheer"—of salvation, Matt. ix. 2, 22; of fellowship, Matt. xiv. 27; of service, A. xxiii. 11; of hope for glory, J. xvi. 32. The Lord *remembers testimony* (xxii); *errors* not mentioned. Of="concerning Me," xxviii. 31. In, at=*into*, thought of witness on journeys. Jerusalem, Rome, before Jews and Gentiles; both *killed* him, so with Christ. "Must," why? 12, Satan working *too*. Their *curse* came upon them. The fast of Isa. lviii. 4, see J. xvi. 2, 1 S. xxiii. 21. The priests not among them, *they* loved "cat's paws." Priests, murderers, 15, Hos. vi. 9. "The Paul"—the *little* one. 15, Lies connected. "Concerning" him, *not* Him. "Or ever," they were anxious to feast again. 16, God's *different* ways for delivering His people. 17, P.'s calmness. "Called unto" *frequently* suggests "after prayer." 20, "The Jews," evidently the young man a Christian, family influence of P. 23, The Lord had constrained the *Sadducees* to ask for "to-morrow"—how valuable the night's delay. 27, Truthful? 28, The quick appeal to the Sanhedrin shows how readily the leaders had joined the *mob*—no shame. Perceived=found, legal word, 1 Cor. iv. 2. 30, xx. 19. 31, Implicit obedience of Roman soldiers—fear of death, should gratitude be less powerful? "Presented," another legal word, Eph. v. 27. xxiv. 1, Energy in sin. "Much peace," *self*-commendation involved, see 5. "This *nation*," pride, see 10. 5, "a plague," those who refused this plague brought others on themselves. L. xxi. 11—actually he pointed to one who healed from the plague, J. iii. 14, Ringleader—*First*-seditionist, 1 Tim. i. 15, 16, Gk. Sect, "choosing," nay, he was chosen. 6, *We* took, no shame. 7, Spite. Whom, Paul—his reputation for unflinching zeal, "he will tell you." For=concerning myself, soon concerning *Him*. 11, *δύναμαι*, cf. 8. 12, P. did not brawl. Synagogues in J., was he *too* silent? "The Way"—they are out of the way. Worship and faith together. God only acknowledged by those who recognize His Word. In the law=after, s.w., as "after

the way." Faith, the work of love, hope. Being *in* the way I have hope *into* God. They expect, s.w., L. ii. 25, 38, Jude, 21. Pharisees with Sadducees despite xxiii. 9. Resurrection, same root as sedition, note rebuke. Unjust, a warning. "Herein," in this heavenly pathway, or hereby? A conscience *toward* God, R. v. i. Void of offence, without stumbling—this thought fits contextual reference to "way," likewise "resurrection" = ("standing again"), always = ("through all). *προς* twice. Those who exalt God remember men, and witness for Him toward them: they do not say "it matters not what others think." (Ezek. xxxvi. 22). 17, Bring, make, legal word. Alms to men, offerings to God. 18, Little sense of sin by compromise at present. The priests would not suffer ordinary Jews from Asia to take up the case. 20, These can only witness of what happened in the Sanhedrin. 21, Called in question, *judged*, their invention. "Concerning the Way"—yet he compromised. The evidence of *all* insulted, temporizing never pleases. 24, 25, "Concerning the faith" include "concerning righteousness," etc. How far an unbeliever may go. The love of money—to what did it lead? P. would not bribe. A waste of time—the Lord's discipline. Jew and Gentile against the Lord.

"I AM POOR AND NEEDED, THE LORD THINKETH UPON ME."

Poor and needy, Lord, am I,
Thou canst all my needs supply,
Unto Thee I would draw near,
Lord, my prayer in mercy hear.

Wondrous is Thy grace Divine,
Why should all Thy wealth be mine?
Why such thoughts of love to me?
Why Thy help continually?

In Thy great exalted Son,
Who became the Needy One,
I would offer every prayer,
Him for me Thou didst not spare.

I am poor and needy, Lord,
But I trust Thy gracious word,
E'en on me Thou thinkest still—
And wilt every thought fulfil.

All in grace with Him is given,
Life and peace and joy and heaven,
Oh, how gracious was Thy thought,
All Thy mercy was unsought.

Give me evermore to know
Satan cannot overthrow
All Thy thoughts of love to me,
I shall soon Thy glory see.

Give me grace the truth to learn
Which not many saints discern—
All my wealth in Thee is found,
Nothing can in self abound.

College Notanda and "Propaganda."

The Faith of God's elect. Such by grace we possess, and such would we proclaim. The College Centres have been given to us for this purpose, and woe to us if we preach not the Gospel. Alas, many are proudly declaring that faith is natural, self-evolved, the common property of respectable humanity. It is not a cause but an effect, and therefore a covenant mercy. We receive it

because we are chosen *out*, and therefore have a position apart from that of nature—"in Christ." As we rejoice in *this separation*, so is our faith strengthened. Because election is eternal, faith is eternal. Because one is of God, both are. That which did not cause God's love, but which is included in it, cannot be taken away while that love exists. "I have loved thee with an everlasting love." Where is boasting? Why is praise at low ebb? Let us beware of trusting to *reasoning* in Gospel proclamation. "By My Spirit, saith the Lord." "The Spirit breatheth where He willeth." "Ye will not come to Me."

The Lord's Work.

"Cursed be he that doeth the work of the Lord deceitfully or negligently" (Jer. xlviii. 10). Note the curses of Jeremiah. Thanks be unto God none shall fall on those who are in the Blessed One, but, alas, often the flesh intrudes in service, and as *that* is under wrath, we then experimentally become under a curse, a grace sent chastisement to draw us from evil. The labor spoken of in the context was painful, continued, unpleasant. *But the Lord's command should occasion faithfulness.* Do we know what this means? How about last Lord's Day's public witness? There is sin in *our* holy things, we are *never* perfect. One meeting would bring us to condemnation, if the blood of Jesus Christ did not cleanse from *all* sin. How vain are they who declare He died for all iniquity *save unbelief!* The Lord grant that our work be *diligent*, and that His name may be glorified. It was never magnified *through* sin.

The New Code.

May it prove not a new *load* but a new *goad* to truer service. Full particulars in *June* "Thoughts," we want as many active students as possible. In all spiritual organizations there must be *unity* and authority. Do we desire to be primitive? Fresh entrants will be divided according to the classes proposed, and present members are asked to continue in prayer that the Lord may reveal His will for them ere September 1st. Let none settle for themselves, or they will settle down. Let none worship prejudice, and mistake it for the Lord. Let none count the reorganization a trifling matter or a matter for trifling. May the decision lead to no concision, but rather manifest the circumcision of the heart which constrains the words "What shall I render unto the Lord for all His benefits toward me?"

Advance and Finance.

We have no endowments—except those which are from above. Whether man give cheques or checks the Lord abideth faithful, and for true service there are infinite supplies. The liabilities that such a work must involve would be overwhelming were it not for *His* reliability. *All* progress means further expense. But if the Lord leads who can go back? But how does he meet needs? In such a way that we are taught dependence. Yet not necessarily by an *apparent*, world-attracting miracle. Sometimes He makes a little go a long way, beyond all expectations. Sometimes He inclines His people to be more liberal.

The Lord usually works by His saints. Those who forget this as to money should never do any Christian service. College students must set a good example in giving up, a part of training and testimony. Have you beloved reader, been as generous as the Lord would have you to be? The best investments now, in a worldly sense, will be the want in *that* day. So it is with the use of every shilling. Beware!

PROGRAM & CALENDAR—"If the Lord will"—He arranges, never deranges; His modification will only induce spiritual gratification. We cannot foresee all, and would not force anything.

CLASSES AT COMMERCIAL ST. BAPTIST CHAPEL.		6.45-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-10.	
Advanced	Mon.	Acts ii. 40—preaching	"Praying in the Holy Ghost."	Isaiah.	Psalms.	Loving fellowship of individuals as members of the <i>one</i> Body, or public witness.	
	Fri.	Gk. spiritually studied		John.	Questions & Answers.		
Inter mediate & Elementary	Mon.	As Adv.		"Helps."			Acts.
	Fri.			Psalms.			Acts.

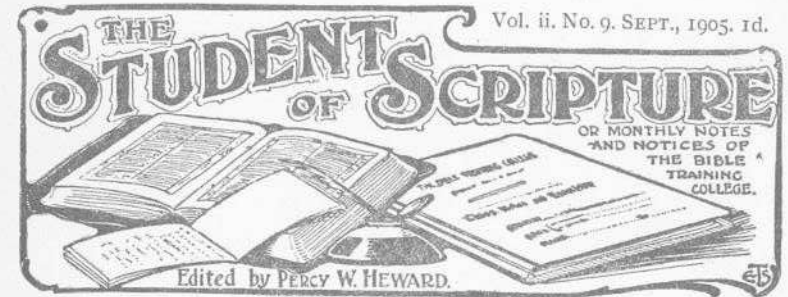
Notes—Beware of delay and display. Attend "open-air" when possible: physically, mentally, spiritually valuable. Prayer leaders—those who are led: beware of holding back, and of merely "holding forth." United zeal in expression will glorify God. Application for preachers and helpers welcome. Particulars of S.P.A., S.P.U. & Study Circles desired.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES.
1 T		Rae		W Heward
2 W		Heward		
3 Th	Heward	Rae	E. Sibley	Wt Heslop
5 Sat		Heward		
6 S	Taylor Welch	Heward	E. Sibley	
8 T		T. Sibley		W Heward
9 W		Taylor		
10 Th	Gossling	Welch	Vincent	Wt Heward
12 Sat				
13 S	Taylor Paget	Welch T. Sibley	E. Sibley	C Heward W Heward
15 T		Welch		
16 W		Taylor		
17 Th	L. Martin	Welch	Heward	
19 Sat		Heward		Wt G. Martin
20 S	Heward L. Martin	Welch	E. Sibley	
22 T		T. Sibley		W Heward
23 W		Welch		
24 Th	L. Martin	E. Sibley	Welch	Wt Rae
26 Sat		Heward		
27 S	L. Martin T. Sibley	Heward E. Sibley	Welch	
29 T		Rae		W Heward
30 W		Taylor		
31 Th	Rae	L. Martin	Harris	Wt Heward

C—Commercial St. W—Wapping. Wt—Wentworth St.

"Brethren, Pray for us."

Published by the B.T.C., 68, Fleet St., E.C.; 340, Romford Road, Forest Gate.



Sketches of Open-Air Addresses.

These messages will, it is hoped, stimulate some to follow their Lord into the open air, and to avoid all sensational and emotional oratory or anecdotalism. Brethren are invited to send in "outlines" that have been blessed to themselves and others.

1. "I will not be enquired of by you." "Elders" refused; office and religiousness do not ensure acceptance. The danger, and yet impossibility in another sense, of placing God on a human level and trifling with Him. Self-condemnation precedes *true* supplication—the nature of prayer may be learnt by realizing who can pray.

2. What the Resurrection teaches. (a) God keeps His Word. (b) Christ's offering was fully accepted. (c) He won everlasting life for His people. * (d) *Suffering* proceeds their *glory*. (e) Prophecies must not be always taken figuratively.

3. Jer. xvii. 5-8. Two positions and portions. Ver. 5, speaks of a sin which *we* often excuse. Man is exalted when God is degraded. How foolish is iniquity. What *true trust* and *hope* are. Contrasted presents and futures. The only life. An exhortation to believers in view of glory might be appended, those taking part should never be forgotten.

4. No rest, Dent. xxviii. 65, Rev. xiv. 11; rest, Matt. xi. 29. "If they shall enter into My rest; contrast the restless rest threatened. "Leave," Num. xxxii. 15, is "cause to rest," the lying down of death—"shall rest in the congregation of the dead," Prov. xxi. 16. How is rest obtainable? In the ark, Gen. viii. 9, no raven goes thither. Around the Shekinah, Num. x. 33; by Christ's righteousness, Isa. xxxii.; by marriage union with the kinsman's Redeemer, Ruth iii. 1; through the Spirit, Isa. lxiii. 14. A check to believers' restlessness, Jer. xlv. 3; a reminder of the millennial rest, Heb. iv; and a warning against rest in evil, Mic. ii. 10. might be appended.

5. Hos. vii. 14. Weeping possible without prayer. Earnestness suggested by reference to the night. It is easy to continue sin and *this* repentance. True sorrow is from the *heart*. True sorrow turns to GOD. True sorrow avoids evil ASSEMBLING.

*ἀνάστασις, παράστημα, κ.τ.λ.

REPORTS AND OUTLINES.

Edited by CHAS. H. WELCH.

College Hall,

340, Romford Road,

Forest Gate.

Students accepted for "residence" since July, Mr. Oswald Ling; others are *welcome*, and will come as the Lord leads.

The Lord has again been manifestly with us, enabling for and in and after the tent services and general open air meetings.

College men and others will be glad to know of an encouraging *morning* Bible School for *Children*, on Tuesday, Thursday, and Saturday of the week ending August 12th, an experiment to be extended unto His honor.

Brethren Martin, Rae, Taylor, and T. Sibley have been used of God in the ministry of His Word, and the fellowship of many others during special meetings has been of great service.

The *Bible* Conference held on August Bank Holiday is reported in *Thoughts*. Many were blessed thereat. Ps. cxv. 1.

Brethren who have *talents*, such as carpentering, gardening, painting, &c., &c., will find employment for such "unto the Lord."

Personal.

Have you made application for admittance to the Settlement? Have you sought the Lord's Will? Do you desire His Glory only? Would you value spiritual, practical, experimental training? Have you any leaning towards Foreign Missionary Work? A letter will be valued.

C.H.W.

Notice!

Iford and Rotherhithe reports not "heard" at time of going to press. This is not through absence of "firing." The Lord bless the work as He possesses the workers. Glorious things are possible, and poor results are not passable, for the Lord is not weakened. Oh, for holy dependence, for all separation from Him is ruin. Brethren, pray for these Branches, not only of the College but of God's *tree*. May they flourish and bring forth fruit that shall remain. Prayer is practical. Have fellowship. Make known. Be content to *follow* God's will. Further co-operation in College Literature is also sought; are you a *workman* that needeth not to be ashamed in *this*?

Faithfulness.

Faithfulness is *unto the Lord*. It implies fixity and opposes laxity. All absence thereof is lying and treachery. As we depend on God, He can depend on us. Does every form of unfaithfulness cause us heart-rending and heart-attending to the holy rebukes of the Lord? *Boisterous* emotion and *contemptuous* candor are dangerous counterfeits.

Zealous, Ps. cxix. 139; Gal. ii. 14.

Zealous for Jehovah, with a holy zeal,
Zealous for His purpose which He
doth reveal,
Zealous for His counsel which His
own proclaim,
Zealous for His honor and His Holy
Name;
Zealous for his people, and His gra-
cious Law,
Zealous in His service, as we Him
adore,
Zealous in our meetings—in the open
air,
Zealous in our study, fervent in our
prayer;
Zealous in God's presence, in com-
munion sweet,
Zealous when with others at His
Throne we meet,
Zealous for God's statutes, though by
some forgot,
Zealous every moment, fervent and
red hot.

Zealous teaching children Scripture
In their youth,
Zealous to preach ever, *all* God's gra-
cious truth;
Zealous for Christ's coming, for that
gladsome day,
Zealous for Jerusalem, for its peace
we pray.
Zealous for the heathen chosen in
the Lord,
Zealous for THE Kingdom, though by
some abhorred,
Zealous for God's precepts, as a burn-
ing fire,
May they dwell within us and our
hearts inspire.
That we may be zealous, zealous
more and more,
For the Lord Jehovah and His Holy
Law.

S.A.H.

"Come unto Me."

"Come to Me," the Saviour said,
To Himself my heart He led,
Gave me peace and holy rest,
None could be more fully blest.

"Come to Me," He still doth say,
When I dare to drift away,
"Come to Me," with every need,
Nowhere else shalt thou succeed.

"Come to Me," the words I hear,
And His gracious love revere,
And condemn that wand'ring heart,
Which from Him will yet depart.

"Come to Me," He soon shall cry,
And I shall mount up on high,
All His saints *with Him* shall be
Through a best eternity.

But there can on earth be found
Those who in the truth *seem* sound,
Who His word of wrath shall know,
From His presence they shall go.

Such are not in Him by grace,
Hence they shall not see His face;
Hence of fellowship be test—
"Is this one by Christ possessed?"

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah (Mondays). vii. ix. After Uzziah, Messiah, a type. God's providential control. In more fear of man than God. No shifting of position, no acknowledgment as lxiv. 6. "Watching" precedes quietness—see xxx. 15, xxxii. 17. 9, No Divine headship. Steadfastness leads to faith in God's bare Word—oh, for God's rooting. 12, Sin disguised—the same outward action might be right one time, wrong another, unbelief can ask *and* be silent. 14, Not merely for *thee*, it shall not be fulfilled in *thy* days—"you" suggests nation. 19, Fourfold position. 20, From head to foot. viii. 2, Implicit obedience. 4, Jew and Gentile given to Assyria. "This people," vi. 9, viii. 11, ix. 16, xxviii. 14, xxix. 13. Negative and positive actions together. The Sent One refused, the Feast of Tabernacles rejected, the water of Life set aside. God despised, man chosen. The river of wrath, P. xlvi. "Upon." "Overflow," xxviii. 17, xliii. 2, Dan. xi. 40, see P. cxxiv. 4. "His wings"—the eagle, contrast Mal. iv. 2. 9, The destruction of Antichrist with his associated forces follows, cf. xxix., Joel iii. Counsel, P. ii. 2. "For," Christ the answer to man's boasts. 11, Speaking and constraining. "In the way," of death, 15. Fellowship with man, forgetfulness of God. 13, What inferences from and for context of quotation? 14, The House, the Rock. Many, My disciples. God rejected with His law: *vice versa* true, 19, 20. 17, L. x. 11. 18, Inferences from quotation? 19, Revival of demonolatry in last days. 19, 20, Those who seek to death shall have darkness. Collect Scriptures speaking of *the morning*. 22, Double darkness. ix. 1, R.V., a separation; humiliation precedes exaltation. 2, Contrast walking and dwelling with Christ. 3, The honest ingathering. Spoil, liii. 12, The day of conquest. The rod transferred. Midian Judge, vii., viii., probably at time of Feast of Tabernacles, type of millennium—proofs? *Their* weapons and garments, contrast ours. "For." "Child," "Son," where else together? But was He not "given" years before? Wisdom, Might, Peace. Child, Father. 9, The heart speaks. 10, Their buildings, His hand, xli. 10. 14, The false *body*. "One day," where else? 17, The Lord taketh pleasure in His people. 18, Sin brings its own punishment. 20, No looking upward. Against God, against men, and thus against themselves. Threefold division.

John (Friday). xiv. (Further Notes). 1, The Father cannot be separated from the Son, 9. 2, viii. 35. No "readiness" apart from Christ. A place, 2 S. vii. 10. *παρά, πρὸς*, see 23. 6, Believe Me, I will enable for the journey. 8, How imbecile is unbelief, should we have been wiser? 9, Can the Lord repeat this to us? You, thou. 10, Question or statement? 11, That=because—which is our foundation of faith? 12, Faith works, faith lays hold of the Lord. 12, 13, Prayer and action together. 14, Christ represents us and the Father. Love, keep; Me, My Commandments. 15, As we obey we experience the presence of the Spirit, or is there the thought "My prayers exceed yours." 17, *How* we recognize the Lord. 18, Inference as to M. ii. 20. 19, Life, light. "That day," inferences? 20, Love comes. "Myself." 24, Conclusions? 26, Christ's prayer—*καλέω*. Fellowship, convicting, teaching. Teach-

ing, peace, Isa. liv. 13. 28, Love intelligent. "Having." 31, Christ's *active* obedience displayed on the Cross. S. of S. ii. 11.

INTERMEDIATE AND ELEMENTARY.

Acts. Note in xxiv., Paul's boldness, patience, enthusiasm—yet apparent non-success. Consider the varieties of opposition to Christ, and the causes, *i.e.*, pride, superstition, love of money, favorite sins. Apparently the Christians were making no effort after release, why? xxv. 2, Earnestness. 3, Lying, murder, yet legalists. 4, "Therefore," why? 5, Those *strong* enough, inferences? 6, Conciliation: note energy of accusers, cf. Paul journeying everywhere. 7, Lying, progress in sin, folly. Prove, s.w., 1 Cor. ii. 4. 8, Evidently accused of sin against God, and against Jew and Gentile. Hatred of sin. 9, The "grace" of the world. 11, "Deliver," same root, 16. 11, No one has power: why? 12, God overruled everything. 14, In his mind, yet. 15, Semblance of justice. Answer how often used by God. *ἐγκλημα*. 18, *κατά, ἐπί. ἐπιφέρω*, s.w., R. iii. 5, Jude, 9. 19, Contempt. "Was (continually) affirming." 20, A hope to be relieved through murder? 21, 2 Th. ii. 4. 22, "Hear." 23, "Before Kings." 25, "Judged." 26, Injustice. 27, A testimony. xxvi. 1, *ὑπέρ*, he soon spake on behalf of God. What is suggested by hand? Happy, amid persecution, the blessedness of witness. 4, Many whom he had known in boyhood against him, "fathers," xxii. 11. "Accuracy," s.w., Eph. v. 19. "Religion," not true service. *On* hope. *The* promise, Eph. ii. 12, iii. 6, Heb. iv. 1, 1 J. i. 5. *Into* which, yet R. ix. 30, 31. Christ's resurrection and all Church blessings indissolubly linked with the blessed hope. 8, "is it *judged*?" The goal of unbelief. 9, "Therefore," inferences? Men's opinions and sincerity no proof of truth. Man at his best, R. viii. 7. 10, Priestly and Kingly power against Christ. 11, To surrender Christ is to blaspheme. "Madness" in Scripture (inferences from "why" in 14). Strange=outside; but those rejecting Christ were cut off from the people, and they shall be outside in that day. 12, *παρά*, J. i. 6, 14. "The Sun of Righteousness." All, I. Why did Christ use Hebrew? "Hard," P. already chosen, what sin is, how it brings pain. Make, His *hand* upon thee (Gk.). Minister, 1 Cor. iv. 1. Witness, taking S.'s place. A witness must see. *ἐκ, εἰς*, J. xvii. 15, 18. Can we open eyes? J. iv., see 2 Cor. iv. 16. Loss of sins, gain of spiritual possessions, Col. i. Fellowship with *Christ* and His people. *πίστις, ἀπειθής*. 20, Mind, life, deeds—new. No holiness apart from *God*.

Further notes on Deut. xxxii. 2, 3, When doctrine is helpful, no good to dead ground. The Foundation, the Builder. He, they. Sin=ingratitude. 10-14, The history of a saint. 15, Results of pride. Lightly esteeming is forsaking, see consequence, 19, margin. 20, Hide, yet see. 22, The judgment on Korah, Dathan, Abiram. 24, Contrast Rev. vii. 16, 17. 25, *All* classes. 27, A blow to pride, why the Lord delivers. 26, 28, Without wisdom and might. 30, *How* had God sold them. 32, 33, Contrast Millennial blessedness. 35, *How* God works. "My hand." 42, God's sword and arrows—inferences. Vengeance and mercy together. 46, Hearts, do. 47, Vain thing opposite of life.

Truth—Compressed and Impressed:

Or, Pithy Portions for Reverent Readers.

Following Christ is the opposite of leaving Him, and apposite to believing Him.

Those who hold the truth will not halt in the truth: those who delight in the Word will not alight from the Word.

Preaching is not to please man. If this principle be compromised *at all*, everything is logically surrendered. Beware of *first* deviations and conciliations.

Service is "unto the Lord," therefore only accepted in connexion with a perfect sacrifice. It is "out of the soul," therefore only possible when there is a new nature.

Faith has a good resting and trysting place.

That which is not pertinent is impertinent—lengthy speakers do well to recollect. That which is out of place is out of grace.

The contemplation of the Lord will make anywhere a temple.

Many homilies are anomalies. Sanctimony and acrimony do not make a preacher.

That which is *rooted* shall not be refuted: oh, for living Truth.

Satan is enraged when Christians are engaged with the Lord.

Saints may be shaken not forsaken: though sifted and shifted they shall be finally uplifted.

If we are not wakened by rebukes, we are weakened as a result thereof.

Some regard "the Lord's portion" an extortion, others readily hand their all to Him. Give up your purses, God reimburses.

Meditation is the best inculcation.

Spirituality is not a notion or emotion.

"Teach" and "cheat" contain the same letters.

Christ's *σῶμα* shall never be a *πτῶμα*.

Those who value not the *κήρυγμα* have a *βδέλυγμα*.

College Notanda and "Propaganda."

Examinations. The Word signifies "weighing." "The Lord is a God of judgment and by Him actions are weighed."

All our work will come up before the Bema of Christ—much of it less than nothing and vanity. The *corresponding* "glory" will then be given (Eph. vi. 8), the Word signified "weight" (see 2 Cor. iv. 19.) yet we are not solemnized. Yet we omit much to which He plainly leads, and when reprov'd support actions which privately we have already condemned. The applause of to-day is attractive—to the old nature, what inferences? The Lord grant that we may test ourselves, and may look on the light weight as an abomination. The College Exams. which will shortly begin, awaken such thoughts and are *not* with a view to academical distinction but spiritual progress.

Losing for Christ.

What have you given up *for Him*? Not for merely personal gratification or through emotion, or with a view to reputation of another kind, or because you could not help it. What have you lost through faithfulness? Dear readers, ponder such a question. Those who lose their life, and everything that man holds dear shall have the highest honor. If we grasp that which is of the earth we cannot lay hold of eternal life with so much enthusiasm. If we over estimate the present, we are rejecting Christ's estimate of its value, and despising the pleasant land. What would the Lord Jesus think of our service if on earth now? or rather who would be our nearest parallel if we *translated* it into the time of His manifestation in the flesh. Are we as Judas or Joseph of Arimathæa or Peter or anyone else? Can we wonder that the world despises our testimony to that blessed hope. Does John xii. 42, 43 fit our case?

What shall be the Result?

The last paragraph is solemn, but like many serious messages it can be easily forgotten. Further reading which may be spiritually right at other times can be used to induce forgetfulness, we are surprised that the ungodly can leave a hushed meeting and think little more of the Lord Jesus and their awful condition. Are we not of parallel or unparalleled listlessness? How often at the College or elsewhere there have been loving rebukes, forceful questions, deep heart searching, but the *first* word of "setting aside" has prepared for others, and all impressions have been as the morning cloud. Oh, that there may be holy emotion and not merely temporary interest. The last paragraph will either enable *you* to grow in grace, or you will in measure backslide. This sin is not committed by a few; it is the action of every reader when iniquity is excused.

Forward Movements.

Our life should be thus characterized. All real forward movements are toward God, and everything in *this* direction is worthy of the name. The establishment of free-grace, old-fashioned undenominational churches, scripturally supervised, instructed and disciplined, at Romford Road and Ilford, calls for *praise* (yet some are silent). Christ is the recognized centre. The bond of *the* peace by the blood of His cross, linked with the bond of love (Col. iii. 14), is the only recognized term of communion. Christ is the centre, and the laws of His house are given us in the N. T., where modern denominationalism and wrangling are not found except to be condemned. All accredited Christians are our brethren and sisters, hence they belong to His house and ours. A word to church members in these districts—beware lest *you* start disunion by a trivial or trifling word. Illustrate 2 Cor. iii. 18. "Love Me," "Love one another"—these words occur in Christ's last sermon, and every sermon should lead to their fulfilment. Will *all* make known these primitive assemblies? Their arrangements are intentionally a *spiritual exposition* of the N. T., and hence they should be made known.

"Hearken unto Me, ye that know righteousness, the people in whose heart is My Law—fear ye not the reproach of men"—Isa. li. 7; see Ps. xl.; 2 Cor. iv.; Heb. viii.

PROGRAM & CALENDAR—"If the Lord will"—He is the best Director of studies—His variations are not like to our aberrations—continual changing does not prove His arranging at first, but sometimes it may be His will for a modification to show His mercy and truth.

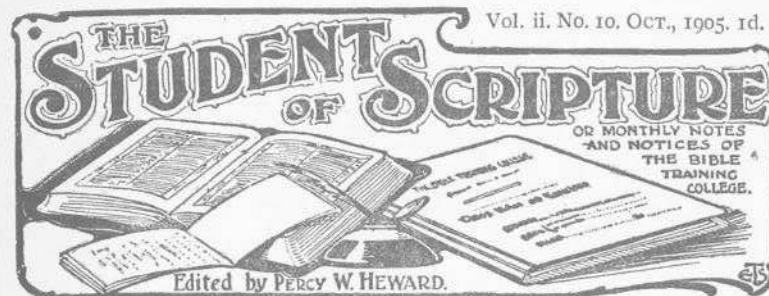
CLASSES AT COMMERCIAL ST. BAPTIST CHAPEL.		6.45-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-10.
Advanced	Mon.	Witness to forgotten Israel. Greek experimentally studied.	Supplication into and in and from the Lord.	Isaiah.	Various Subjects.	Private conferences, and open air gatherings in the Lord's name. Absence of jealousy, presence of zealotness.
	Fri.			John.		
Intermediate & Elementary	Mon.	As Adv.		Memorizing &c.	Acts.	
	Fri.				Acts.	

Notes—Beware of friction through lateness carelessness, inattention, disunity, unspirituality. All students should help in extension work, co-operate with others in research, and manifest readiness to clothe the Lord's will, however unpopular or in the background. All should continue in prayer that there may be no showing off, "but a Scriptural showing up" no trumpeting, no trumpetry.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Tent) FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES
2 Sat	*Rae	Heward	J.R. Heward, E.Sibley	
3 S	Martin, Paget, Ling	Welch	Heward	Walthamstow, Rae
5 T		Harris, Matters	Vincent	*W Heward, Wookey
6 W		J. R. Heward, Rae		
7 Th	Heward	Heward	E. Sibley	*Wt Rae, Heslop
9 Sat	*Martin	BC Welch, Gosling		
10 S	Taylor	Heward, T. Sibley	E. Sibley	
12 T	Welch	T. Sibley	Vincent	
13 W		Welch, E. Sibley		*W Heward, Heslop
14 Th	Martin	Rae, Taylor	Welch, Vincent	*Wt Heward
16 Sat	*Taylor	BC Heward		" G. E. Martin.
17 S	Heward	Heward	JRHeward, E.Sibley	
19 T	Rae	Welch	Harris	
20 W	BC Heward	Rae		*W E. Sibley, Taylor
21 Th		Welch, Martin		*Wt Heward, Heslop
23 Sat	Rae	BC Heward	Taylor, Kenniford	
24 S	*Martin	Heward		
26 T	L. Martin	Rae	E. Sibley	C Heward
27 W	T. Sibley	Welch	Matters	
28 Th	BC Heward	J. R. Heward, Welch		*W Rae, Harris
30 Sat	Martin	Taylor, T. Sibley	Vincent, G.E. Martin	*Wt Heward, Heslop
OCT.	Taylor	BC Heward		
1 S	Martin, Rae, Taylor	Heward	Welch	
		Brand	Henry	

C—Commercial St. B C—Branch College Class. W—Wapping. Wt—Wentworth St.
*Open-air, if possible—also every Lord's Day at each centre, morning and evening, D.V.

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Sketches of Open-Air Addresses to Israel.

1. "The LORD hath rejected thy confidences, and thou shalt not prosper in them." Most men have a "hope." Israel now trust to (a) Zionist schemes, (b) merits of forefathers, (c) outward obedience, (d) pseudo-atonement by affliction (avoid long words; used for brevity), (e) general mercy to Israel. But Zionism is forgetful of God, it is not based on the acknowledgment of sin (see Lev. xxvi. 40-42), therefore seen in Dan. xi. 32. (a) And all the prophets, even Isaiah, were unclean, needing atonement (Isa. vi.); David was a great sinner; Abraham had no merits by law, but a grace-reckoned righteousness, and overflowing goodness is impossible if the law unchangeably demands all obedience. And outward service is an abomination (Isa. i. 10-15, xxix. 13), God looketh on the heart. And in Lev. xvi. the affliction is never mentioned as part of atonement—the sacrifice of Psa. li. 7 precedes that of 17, and the former only puts away sin. And as to general mercy, it is a vain hope (Jer. ix. 25, Ex. xx.) Rejected foundations involve the rejection of those thereon, (Jer. vi. 20, vii. 29, see vi. 19. True faith needs a true resting place. See Prov. xiv. 26. No prosperity apart from God. (Deut. xxviii. 9, 2 Chron. xxiv. 20.) Yet Israel refuse Him in Whose hand everything prospers, (Isa. lii. 10), the One Who made a sin-offering. Other coverings for iniquity are vain (Prov. xxviii. 13). Judge not merely by the present (Ps. xxxvii. 37.) Isa. xxvi. 1-4.

2. Isa. lv. 1. To whom we speak. In Whose name. Therefore salvation without personal works of law in the prophets. What waters? Ps. xxxvi. 8, 9, see xvi. 11. Therefore these are from the throne, the blood sprinkled mercy seat, and only for those who are caused to approach. Let Zech. iii. explain who these are. Deut. viii. 7, 8, will show here a reference to the land of Israel, here we have the true antitypical blessings. In like manner an antitypical sacrifice and temple. Israel does not know what this means. Moreover they bring their money—good works, base coins. Hence Isaiah lxv. 13. The real Bread and Wine, John vi. Read Isa. lv. in light of liii.

3. Jer. xiv. 20, 21. We acknowledge, as David, Ps. li. 3. Many boast they have kept the law. Wilful ignorance. "We know that the law is spiritual." No excusing of sin or fair words for it. Our

fathers—God's dealings with a nation. "Against Thee," Ps. li. Abhor, Deut. xxxii. 19, Sam. ii. 6 (despised), this desired. The plea—God's covenant-name; His blood-sprinkled throne of Shekinah glory. Not merits, prayers, hopes, wishes, Israelite birth, sacrifice, etc. What the Lord remembers, and what he remembers not (Isa. xliii. 25, xlv. 21, 22).

4. Hos. iii. 4, 5. Israel at two periods. Which now? Inferences. 4. Not all fulfilled till this era—*what* sin caused the final punishment? Needed—a sense of *sin*. Present state—the negative of 5—*not* returned, *not* seeking, *not* fearing. Yet without idolatry, 4. Vain, therefore, the boast of its absence (Ezek. xiv. 3). We do not spiritualize away the *Priest* AND the King, Zech. vi. 13, Ps. cx. Therefore an accepted sacrifice. Are we told what Messiah shall offer? Isa. liii. Then—Jer. xxxi. 31-34—why does Israel boast of Moses, a *new* COVENANT contains blessing. Here we have the new heart, and the forgiveness of Ps. li. How? Lev. xvii. 10, 11.

5. Rom. x. 2, 3, A converted Pharisee speaks, What Israel have (and do, 13), what they have not (Hos. iv. 6), and do not. If there were "knowledge" they would have the *new* covenant, and believe God as Abraham "His friend." See verse 4 with Isa. liii. 11. Note Phil. iii. 9, 10. Vain hopes, 3, God demands perfection. "Their own," "Messiah our Righteousness," "Thy Righteousness, even Thine only." No blending.

College Hall, Forest Gate, E.

"Forget not all His benefits."

How wondrously does the Lord lead and work, how treacherous is the heart of man, and even His favored children often omit to praise Him for His goodness, or to remember all the way which He in grace leads them. The Lord's *people* will be glad to hear that the open-air testimony is being vigorously and spiritually continued, the tent services are much blessed and the number of adults steadily increases—Oh, may it be the increase of God! A Sunday school and a (young) men's Bible class have commenced, and the Extension Lectures were started on Thursday, September 7th, by a meeting for prayer and *heart* preparation. Every true gathering should be thus characterized. The work seems to be "going forward." But what shall we do when the tent is taken down? We believe the Lord's answer to be—Erect a Hall in its place. Will *you*, dear reader, prayerfully consider your share in the privilege of being a fellow-helper.

Brethren Heslop, Hutton and Rudland, have spent a profitable week-end with us, and it is believed that their report would be "the gold of that land is good." College brethren are invited to do likewise—service unto the Lord. Pioneer Colportage work has been attempted in Romford, and fellowship is desired in the purchase of a tandem box tricycle for village labor.

C.H.W.

Hebron Hall, Report.

We have to part with one of our most valuable helpers who is leaving London for a time—may she realise *His* presence wherever placed—but amidst our regrets at losing one of the few faithful workers we have known, we have to praise our gracious Heavenly Father for raising up a friend to take her place. May the Lord enable us *all* to "stand" in the fullest sense of Eph. vi.

The attendance of the children has shown a striking increase in numbers recently, and, better far, there have been signs that the Lord will own His work *manifestly* in this dark neighbourhood. Pray for us, with all prayer and supplication *in the Spirit*—Help required in open-air testimony "unto the Lord." E.S.

Spiritual Lines and Outlines.

Unbelief ever queries and wearies.

Spiritual joy is not merely emotional glee—the latter depends on circumstances, the former on the Lord—the latter is self-centred, the former Christ-centred.

When the Lord endues He subdues.

Christians may blunder but they cannot sunder that which unites to their risen Lord.

A saint in the week is not a weak saint.

Spiritual inaction brings faction; sitting still (*not* at His feet) prepares for splitting; backsliding introduces deriding.

Faith never rests on self, unbelief never looks to the Lord. The latter has a microscope and telescope.

Love to Christ is not a temporary or showy enthusiasm; affections are not proved by interfections.

The Lord's requests are behests, and involve bequests.

Men's decisions cause divisions.

Those who lead a church have a solemn charge (not merely when "ordained,") and *both* words suggest real *responsibility* to God (church="belonging to the Lord.")

Divine lessons will constrain confessions.

We are not hapless, why should we be hopeless?

True repentance cannot follow the judge's sentence.

As the Lord upholds He moulds.

Divine engagements and arrangements should satisfy every saint.

Resignation to God does not mean the absence of indignation against sin.

The fashion and passion of this world pass away—love not, fear not.

Some spend more time in gilding than building.

A parody of truth is derivationally and spiritually outside the way.

A voted minister may not be devoted, but one God-constrained and ordained will never be slack.

Those who βλέπω toward Christ will not τρέπω from Him.

All who meditate on the παρουσία will know the ἐξουσία of our Lord.

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah (Mondays). viii. 1, Scripture "rolls." 3, *How* God teaches. 6, Refusing, rejoicing. 7, Before *His* glory. 8, Contrast vi. 2. 9, Antichrists army. 10, v. 19. 11, The Lord's *constraining* word. 11, 14, Two places. 12, 13, These two fears never flourish together. 14, Not a lost ten tribes. 16, 17, The Law, the Shekinah glory. 18, Inferences from application. 19, "They." What is spiritism?—what does it involve (20)? 21, Hos. iii. 5. ix. 2, *Who* see the light? 4, viii. 9. 4, 6, Shoulders. 7, How "increase"? 8, Upon. 11, How God works. 12, When anger ceases. 15, The honorable part of the same *beast*, the better class of sinners. 16, As Korah. 18, lxiv. 6. 19, Matt. xxvii. 45. Contrast Jer. xxxi. 34. 20, Contrast Rev. vii. 17. 21, God's hand of anger, see liii. 1. x. 1, Matt. xxiii. 4, xi. 28, xv. 3. Poor and needy—where else together? The opposite of "pure religion." Visitation—grace and wrath: why both? No glory then, xlvi. 13. 4, *Now* they exalt themselves. 5, God's anger against *all*. 6, Jer. vii. 29. 7, Therefore doing the revealed will of the Lord may not be service, every action is twofold. 8, xxxii. 1. 10, see 4, 32. Heathen logic, its truth and fallacy—detect! His *whole* work, everything arranged. No "glory" for Assyria then. Prov. vi. 16-19. 13, Wisdom and power, Jer. ix. 23. 14, The eagle. 15, What is man? Axe laid at root of *trees*. 12, 15, 24, Together show God's sovereignty, man's accountabilities, best learnt in connexion with Judas and Antichrist. "One day." 19, *Some* remaining. 21, ix. 6. 26, Rock and flood—tabernacles and passover times recalled. 27, The reason. 33, Humbled, yet .! Mighty, shining.

John (Fridays). Sermon outlines on xiv. 6 (a) What Christ is—"I am"—*The Way*—the opposite of idols, etc.—(b) How Christ is the Way—as Antitype (true) of the One Who approached God on the day of atonement, in resurrection—(c) The vanity of men's theories, and the nature of salvation. 10 (a) The Linking of the Father and the Son—a mystery—nevertheless to be believed—(b) Man by nature contrasted—away from God—speaking from self, etc.—(c) Man in grace compared—progress of subordination as the flesh is subordinated, that which is worth nothing in us thinks itself worth everything. 15, Love is (a) practical (b) continuous (c) enthusiastic (d) willing to endure (e) holily logical—Christ's commands part of Himself. 20 (a) All blessings centre round that day—(b) The present dispensation parenthetical and anticipatory—(c) What ignorance indicates. 30 (a) Satan's "comings"—contrast success in the day that is near—(b) Christ legally free from sin *in* Himself—(c) Satan's possessions. Notes on xv. 1, *The worker*. 2, *Two* kinds only. *The objects*. 3, The Word gives joy and rebuke, and thus produces fruit. 4, "hath not power," 2 Cor. ix. 8. What independence involves! How does 1 John illustrate this verse? 5, "This one," contrast "that one" concerning Judas. 6, "Cast out," where else used? *One* end, religious professors included. 7, Prayer, the Word. *γίνωμαί*. 8, "In this one" or "this thing"? Fruit bearers and learners together. 10, Merit? 11, My, your. 12, Our love the manifestation of Christ. 13, "Hath." 14, What causes distance

from Christ? 15, Ps. xxv. 14. 16, Contrast *ék* above. Another "placing" (Gk.) thought of a building as well as a tree. "Go"—where? "Remain"—when? That whatsoever . . . who can pray?

INTERMEDIATE AND ELEMENTARY.

Acts (Mondays). xxvi. 19. "Wherefore." Not, but. Damascus, Jerusalem—headquarters of Jew and Gentile. 20, How does this teach necessity of resurrection, life? 21, their *hands*, Gk. 22, Therefore inferences. "I have *stood*, witnessing." 22, R. iii. 21, J. v. 47—Deductions as to modern Gospels. 23, *Sun arising*. Christ witnesses, Eph. ii. Boldness in testifying *resurrection*. 24, The word seems foolishness. *γράμματα*. 25, ii. 4, Gk. Truth, new covenant words, against idolatry, without error. Soberness—a mind befitting salvation. 26, Inferences? 28, Mingled irony, fear, and goodwill. 29, Work and Prayer. *γένεσθαι*. Spiritual enthusiasm. A touching appeal. 31, 32, Agreeing, yet . . .! "Set at liberty—"redeemed." Turning from the subject. xxvii. 1, Further opportunities for those otherwise unreached and without expense. 3, Friends everywhere. 7, 9, Appointed delays. 10, Spiritualize, Matt. xvi. 26. "Nevertheless"—reason and revelation. Compared—apparent interference or wish for delay. *τρίημι* (thrice). 13, Human "suffering." 14, Changes. 17, Fearing, yet no confession of sin. 20, When words of grace are given. 22, Paul calm. Gaining loss. "Themselves shall be saved." "For." God's further revelation at the same time. 24, Given—howbeit, 26. Wherefore. For. Howbeit. 29, Their prayers. 31, God works by means.

Joel (Fridays). i. 3, Inference as to Ex. xx. 3. 5, Sleep, drink, 1 Thess. v. "My." Isa. viii. 7. Devoured, Isa. i. 20. 7, The land a desolation, yet . . .! 8, Death! Babylon *shall* have this judgment. 9, Corn and wine lost! The *house* standing then. Mourneth, 18, R. viii. 22, contrast Isa. lv. 12. 11, Men need exhortation to be ashamed. The harvest, contrast Isa. ix. 3. 12, Contrast Ezek. xlvi. 12. Of what is each tree suggestive? 13, No priestly approach in white robes. *Anguish* should ever accompany God's judgments. It should awaken grief if *His offerings* are restrained. 14, Fellowship in grief. 15, What that day means to Israel. "From," 2 Thess. i. 9. 18, Isa. xi. 6, 7. 19, The result of trial. What "fire"? The flaming sword of Eden. 20, Contrast Ezek. xlvi. ii. 1, 1 Thess. iv., Ezek. xxxiii. 2, The morning before the morning without clouds. 3, Ps. xviii. 4, Zech. i., Ezek. i.

Iford Report.—By the grace of God we can record encouragements and trials (1 Cor. x. 13). One valued brother is leaving for Goodmayes, or rather, "leading to," for we hope further College testimony there will be graciously granted. Others are coming forward. The fellowship of saints *in Christ* is a blessed reality. May all who know Him rejoice therein. Praise be to Him for all true "handling" of the Word by preachers and congregation. The Scripture Union is progressing; may it lead many to Scripture *disunion* from the world!

Sunday School Teacher's Lessons.

A prepared heart is all important. Grace is seen in details. It never appears as pride. Enthusiasm and love are ever together. Patience and absence of natural depression characterize the man of God. For this month, waiting the Lord's guidance further, we will take S. U. portions, and teachers should refer to previous week's reading privately and publicly alike, that a real study of the Word may be inculcated, and opportunity thus made, by the Lord's working, for the Lord's working unto salvation.

1. *Ex. i. 1-14.* The names—fitting opening to the redemption book. Israel, Egypt, 7. Israel strong and many soon, but see Isa. viii. 7. 8, description of persecutors, 10. Man's wisdom, 11, Israel shall have a parallel experience "in that day"—in chastisement to them, yet the Assyrian is wrong, Isa. x. 12, true spiritually, man's work, God's, 14, contrast the buildings then, Isa. lxxv. 21, 22. Impress upon children that the Lord acts in various ways, that none can hinder Him, that history repeats itself, that everything has a spiritual counterpart (deliverance from this world not by our building and toiling, but by blood).

8. *Ex. v. 14-23.* 15, not unto the Lord. 17, this is true of some ("ye say") 21, man's folly, God's methods—man's extremity. 22, what faith does—how patient are those who pray; *vice versa* true! Collect other occurrences of "this people." 22, "In Thy name"—meaning of words in connexion with prayer. Pleading with God. A promise recorded. Impress upon children the cruelty and folly of natural depraved man; the hard taskmastership of sin; the need for going in connexion with acceptance (17), the result for forgetting the eye of the Lord (21); the fact that all false faith will fail under the trial God permits; the value of Christian patience and hope.

15. *Ex. ix. 13-26.* 13, God's methods; first demand, then warning, then judgment, gradually reaching the climax. 14, His heart was hardened: not merely outward punishment, "Know," all shall know this in that day, yet not know Him. "The God of the whole earth." "My name," collect passages, showing *grace* and *wrath*, both in the covenant. 17, sin described, 20, 21, two classes. 22, hand suggested prayer. 24, Isa. xxviii. 17, Rev. xi. 19—quite as literal, man, beast, herb—all blest "in that day." 26, no penal wrath on God's people. Shew clearly the sin of disobeying God, and that all sin is like Pharaohs'; that the punishment is upon men, involving death, the only escape being for a chosen people or those who fear the Lord—the two classes blend in one spiritually, a twofold description. 2 Pet. iii. 7, 14.

22. *Ex. xii. 29-39.* Examine, and examine children on the whole chapter, e.g., a lamb, the lamb, your lamb. 29, midnight, a new day began, Matt. xxv. 6. "All" riches and poverty—no plea for escape. 31, rise, 30. Borrow, lent—asked, suffered to be asked (Heb). 38, so always, now in professing church. 39, keeping the feast. Make it

evident that God keeps His Word; that redemption by blood is the only outlet from judgment on the world; that this involves hatred of sin (heaven); that His people are hated: see Heb. xi. 28, xii. 23.

29. *Ex. xvi. 11-26.* See 10, 12, John vi. "Knowing" officially. 13, Summer mist. 15, They knew not—everything arranged to teach antitypically. 19, leaving would be unbelief. 20, Disobedience, anger. 23, Rest holiness. Explain human dependence on God, the need for spiritual food when there is spiritual life, the completeness of Christ's supply for all His people, the Christian's relation to the Sabbath, the power of God over natural laws (20, 24), "Unto the LORD."

College Notanda and "Propaganda."

Nearing Events. If the Lord will, examinations—establishment of an all day college—development of true labor in the villages—careful and prayerful organization of primitive churches—persecutions of overwhelming power—and the complete apostasy of Christendom; but, thanks be unto God, the coming of the Lord draweth nigh. He is not asleep, but expecting the day of His power. Intervening events must not give us a leaning toward this world. Let the blessed hope be among our longings, if He has placed us among His belongings.

Financial Fellowship. Brethren in the Lord must remember they earn nothing except sin. Their money is of the Lord, and therefore the Lord's. Hence, appeals are to prevent robbery. The writer does not seek help for himself. He is as much a steward of work as others may be of money. And it is not that only an income of over £160 requires "taxing" or "tithing." Every saint is responsible for every penny. If 6d. be spent on a tea when only 4d. should be thus used, there is unscriptural carelessness and stealing, which but for sovereign grace would insure law's penalty. Let not the Lord's mercy be an excuse for the flesh, against which it wars continually.

Israel. "Blindness hath happened." But only in part. There is an election! May not we be privileged to call out some of the redeemed? Why has the Lord inclined our hearts to this work? Let His name be praised, and not our addresses, for evident anxiety. How shall the work be continued? Let each seek to answer this question, and all unite in looking up for guidance as to the proposed Hall. And the sound of this word awakens forth gratitude, for there is an "until" in Rom. xi. and the Jewish *Hill* is not merely proposed, the mountain of the Lord's house shall be established. How? Not by Zionists or even God-sent missionaries, but by the advent of Him who will pour out the spirit of grace and supplication and then give the latter rain of Pentecost blessing.

"Ye that love the LORD hate evil"—Ps. xcvi. 10; see Ps. xlv. 7; cxix. 104; Prov. viii. 13; Zech. viii. 17. Spirituality is not merely a slight and transient emotion.

PROGRAM & CALENDAR—"If the Lord will"—This is no meaningless addition, for we know not what shall take place, and persistence in plans against His sudden constraining is as sinful as *personal* love of change or indefiniteness. Many seemingly contrary actions are alike pride. The Lord make us "Dependents."

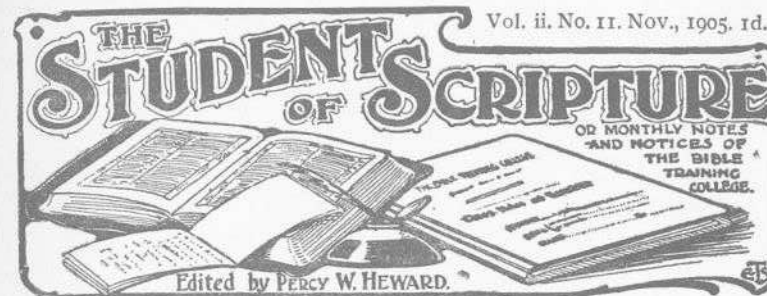
CLASSES AT COMMERCIAL ST. BAPTIST CHAPEL.		6.45-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-10.
Advanced	Mon.	Witness to despised Jews, Greek sought spiritually.	Waiting on Him Who waits to bless.	Isaiah.	Various Subjects.	Fellowship in the Truth, examinations of difficulties, and of ourselves.
	Fri.			John.		
Intermediate & Elementary	Mon.	As Adv.		"Helps."	"Advice."	
	Fri.			Memorizing &c.	Acts.	

Notes—Beware of delay, thoughtlessness and forgetfulness—all are sins. All brethren should co-operate in extension testimony, realizing the Lord's grace, and personal weakness. Fellowship in research is mutually beneficial. Popularity should not be considered, the Lord's Will is the only important thing. Who can speak of spirituality and neglect that?

DATE.	GRANGE ROAD HALL, ILVORD.	COLLEGE HALL, (Tent) FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES
1 S	Rae, Taylor	Heward Brand	Welch, Henry	} W Welch, Taylor, Wookey
3 T	B C Heward	Ling		
4 W		Heward		} Wt Heslop, G. E. Martin
5 Th	Heward	T. Sibley	E. Sibley, Clark	
7 Sat	*G. E. Martin	B C J.R.Heward Heward		
8 S	Heward, Ling	Welch, T. Sibley	E. Sibley Eaton, Vincent	} C Samuel Eltham-Rae
10 T	B C Heward	Welch, Palmer		
11 W		Taylor		} Wt Heward Palmer
12 Th	Scates	G. E. Martin B C Heward	Heslop, Bennett	
14 Sat	*Taylor	Heward T. Sibley		
15 S	Taylor, Welch, Weitmann	Heward, Scates, Heslop	Heward, Vincent, Bennett	
17 T	B C Rae	T. Sibley, Welch		Acton-Heward
18 W		JRHeward, Wyatt		} Wt Heward G. E. Martin
19 Th	Taylor	B C Heward	E. Sibley Matters, Truby	
21 Sat	*Paget	Heward, Palmer		
22 S	Rae, Marshall	Payne, Welch	E. Sibley T. Sibley	C Heward
24 T	B C Rae	Welch, Ling	Heward	
25 W		T. Sibley, Taylor		} Wt Heward, Heslop
26 Th	G. E. Martin	B C J.R.Heward Welch,	Heward, Harris	
28 Sat	*Taylor	Welch, Palmer	Heward	
29 S	Heward, Rae, G. E. Martin	Heward, Sibley, Scates	J. R. Heward, E. Sibley	
31 T	B C Rae	Welch		

C—Commercial St. B C—Branch College Class. W—Wapping. Wt—Wentworth St.
*Open-air, if possible—also every Lord's Day at each centre, morning and evening, D.V.
Fridays in October—Shoreditch Bible Class—Rae.

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Open Air Addresses to Israel.

(For the Winter Season).

1. **Ps. xlv. 3-5.** This Ps. gives Messiah's triumph, with sword and arrows. He is called God, 6. Verily here is the Anointed One, 7, the King—Isa. vi. 5, Zech. vi. 13. Let those who war with Him fear. Israel look for Messiah—will His coming speak peace to them? Only the third part shall be saved, Zech. xvi. All His enemies shall be struck down, Rom. viii. 7, Jas. iv. 4—every sin rebels against God. How then can we escape this flaming sword, these arrows, Ps. lxxv. 7? Only if we have a shield, one over us, *ἐπίε*, instead of us meeting them. We read Ps. xxxviii. and it seems to have a twofold meaning. Surely we behold here the Servant of Jehovah, 13, following good, 20, yet realizing sin. Must not this be the sin of others reckoned to Him as in Ps. xl. 12? Against this One the sword awoke, Zech. xiii. 7. Thus there is a way to the tree of life. But those who want Him not as Saviour will meet Him as Judge. Among which class are you? Are you of His enemies? Or do you submit to the Righteousness of God, Rom. x. 3, 4? Only by a Substitute can there be salvation for rebels, if the Law must stand. Hence we establish the Law. The O. T. necessitates that a perfect One (Messiah) be "cut off" if *any* are to be righteous. Let this be grasped, and then the question as to who this is be humbly and anxiously considered. 2 Cor. vi. 2 with Isa. xlix.

2. **Mal. ii. 13.** (a) Sin repeats itself and progresses. (b) Weeping will not save. (c) Approach to God's altar will not save: if the ritual were restored, no redemption. But whose prayer does He regard?—See Ps. cii. 17. But Prov. xxviii. 9, declares that upright ones are accepted. How can a man be destitute and yet righteous? He must draw near to God with no hope in self, and all hope in the merits of Jehovah Tsidkenu. Has a righteousness been brought to you, Isa. liii. 11? In Lev. xvi. the blood, *not* the affliction, atoned. Sorrow cannot blot out sin in any Law Court, and a sacrifice must be perfect to be accepted, Lev. xxii. 21, and the offer must be perfect, Prov. xv. 8, Isa. i. 12-15. Hence sacrifices were only *typically* accepted—Messiah has made the only perfect offering according to law's demands, and Dan. ix.

3. **Ps. li.** True prayer is personal; earnest; dependent on God's *mercy*; full of confession; conscious of God's glory; willing to believe that the blood must purge, 7; appreciative. The true

Day of Atonement, 7, Isa. i. 18 (which Israel applies to that day); in view of the fountain through a *Divine* person pierced, Zech. xiii. (see preceding verses); brought about by God's working, 8, contrast Isa. i. 5, 6; acquainted with His law, 9; seeking a new spiritual creation; apprehensive of judgment, 11 cf. 2 Thess. i. 9 (in all these verses there seems a desire for the undeserved priestly, atonement blessing from the Shekinah glory, the blessing of Num. vi. 25), see Luke xviii. 13. Verse 14 reminds us of the character of all sin, and that the deliverance is only by the righteousness as well as the blood of another. Conviction of sin never leads to bargaining with God, but to a holy knowledge that imperfect sacrifices are vain, 16. There is a broken *spirit*, and such invites the Shekinah glory, Isa. lvii. 15, but verse 7 precedes 17, and none are *contrite* till they see Messiah *broken* for them (same word Isa. liii. 5). Affliction is only powerful in connexion with blood shedding. The mention of the High and Holy place in Isa. lvii. suggests this, and indicates that the tabernacle was but a pattern, therefore its sacrifices only types. Israel's blessedness will be secured when they see this, 18, 19.

4. **Dan. ix.** Do Israel confess their sins in this way? if so, they acknowledge *absence of righteousness*, and as their creed rightly says the law is *unchangeable*, grace must reign through righteousness, if mercy is to flow to them. They have confirmed not the covenant: God hath confirmed His word, 12. Prayer is before the Lord, it entreats His face *i.e.* the Shekinah glory, 13, and confesses turning from Him, and ignorance. Prayer has a plea—"For the Lord's sake," Ps. cx.—and "God's name," placed in the Holiest of all where blood was sprinkled, 19. Daniel hardly seems to have realized *this* sufficiently. Hence the Lord unveiled the *method* of mercy in a prophecy that tells the time of Messiah (483 years after rebuilding, *before* destruction of city), His work, His death, the result of His suffering, 24. Jesus alone fulfilled these words, and no other person could *now* appear, out of the appointed time, so to do. Hence Israel reject with Him their Scriptures, all hope of salvation, *all* faith in the Messiah.

College Notanda and "Propaganda."

Where do We Stand?

(a) "In Christ Jesus" on resurrection ground, in grace, in the Holiest place of all, Rom. v. 2, 1 Cor. xi. 2, Col. iv. 2, Heb. x, 1 Pet. v. 12. (b) Against the foes who on all sides attack, Eph. vi. 13. (c) Together with the Lord's people, R. xi. 20, 2 Cor. vi. 4 Gk, Phil. i. 27, but "outside the camp," Christ sits in the midst as the teacher. (d) Dispensationally, near the end of the day of grace, looking forward to the day of the Lord. And now a question may be asked—"Where do we *not* stand?" *Not* in the way of sinners, not on sectarian ground, not in isolation, not in a day of prosperity and Christendom—reformation. Do we realize these things? Or is our theology nearly *theoretical*? Let actions speak, and spirituality be proved.

What is Christian Love?

Not sentiment, not "religious" piety, not universal charity, not natural affection but hatred of sin, zeal for God, and a willingness to bear the burdens of "*one another*." Almost whenever the apostle used this word he refers to Christ's command. Then where is our love? Hereby we find the source of failure, of compromise, of departure from primitive arrangements. We suffer sin upon our brethren, Lev. xix. 17; we excuse agreement with the world, Matt. xxiv. 12; we weary in well-doing, Gen. xxix. 20; we fail to draw to Christ, Jer. xxxi. 3; we are illiberal, 2 Cor. viii. 24; our labor is slack, Heb. vi. 10; we have fallen, Rev. ii. 4, 5. Many Christians illustrate the opposite of every descriptive clause in 1 Cor. xiii.

Winter Campaign.

We desire to keep "D.V." on the notice boards of our heart; and this may mean addition to and subtraction from present proposals, our service must not be weather permitting, Eccl. xi. 4. The Lord's will is the only guide book of His people. Faith rejoices in His intention and hath every contention against it. Since the Lord hath given officers and leaders it may be expected He will use them to help and direct others. "If the Lord will" does not involve unwillingness to have desires or make proposals as Paul concerning a visit to Rome. Nor does it necessitate isolation, independence, and refractoriness. Nor does it include or countenance a love of change. Nor does it include spiritual pride as to the Lord's leading, with continual declaration thereof, oh, that this winter may be full of indoor and outdoor testimony—the former in the home as well as the hall; the latter in the streets as well as at open-air gatherings. If we cease to look and act as Christians we deny Christ, and appear hypocrites.

Brevities.

Not to provoke levities, as some may have used a page suggested by this comment. Prayer concerning an all-day Missionary College is not unnecessary, or optional. Some are neglecting opportunities of real work, and thereby refusing needed discipline, because of obstinacy—the word is lovingly used, for love does not believe in false euphemisms. If brethren had given up some of their plans, the writer knows they would have grown yet more in grace. Financial emergencies awaken faith, but any who partly cause them—if only by the holding back of a penny—lose blessings. The Sat: Eng: Class should be a spiritual help. Who are *ready* for criticism circles?—Readiness always includes enthusiasm. The Editor invites essays on early morning study and the possibilities of early morning meetings.

* * * * *

All who have χάρις μερίς with Him.

A pastor should illustrate the words οἰκοδομέω, οἰκονομέω. The two actions are together.

Those who think of Christ's θέλημα remember His παθημα. The *vice versa* is time. "Unto the Lord" is the best motto: "unto self" the worst—but it is never out of print.

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah (Mondays). Further notes—how comprehensive is Scripture: how apprehensive are we unless we exhaust it! viii. 1, 2, Implicit obedience. A type of Christ? 4, And the riches and spoil of Assyria shall come unto the Lord. 6, They had the water of grace before them first. The Sent One rejected, man chosen. "Upon them." His wings, contrast Mal. iv. 2. Broken, i. 28, Dan. ii. 35, Matt. xxi. 44. With these commands, cf., Matt. xxiii. 32. The Lord's hand needed to keep us in the right way, xli. 10. 12, Entire contrast, no friendship with evil, practical faith. *What* fails to sanctify the Lord? See Deut. xxxii. 51. Those who tremble when told not to tremble think man stronger than God, and make Him a liar. 14, The place of safety, the Church (see 1 Pet. ii.), is the Holiest of all—thence is wrath. Men never rest on Christ till placed on Him. "Many," "My disciples," Matt. xxiv. A sealed book, the mystery, 2 Cor. iv. 4—only understood in the Holiest, see 17 ("face"). 17, The Word leads to prayer. 18, Testimony by life; trials endured are often God's sermons—we have a false idea of action. "They." Those who follow man follow demons: Have we not here the special apostasy before Christ's return? 20, Spiritualists never seek the Word: the Word gives information as to the future: love to God and His Word are together: in times of trial the Word should be sought. The night cometh for such, and hunger, Luke xvi., 2 Pet. ii. Driven. ix. 2, WHO are brought to Christ? Death about to fall, its shadow having arrived: the shadow suggests light somewhere—your sins have separated. 3, Joy emphasized, almost always millennial: we have anticipation thereof—what is the millenium? What are our anticipations? Both are linked with a satisfied law, and blessings in Messiah, xxxv. 2, 10, lxxv. 14, lxxvi. 5, See Joel i. 16, Heb. xii. 2. The harvest home. The new yoke, Matt. xi. The shoulders. The rods. The day of Midian—a rock permanent in connexion. For, as in viii. 10. 6, "I and the children." The Hidden One, the Prophet, the Mighty One, God, the Life Giver, the King with the Inheritance secured by the blood which made peace. Peaceful government. Zeal, Ps. lxxix. 9; Isa. lix. 17.

John (Fridays). Sermon outlines on xv. 2 (a) It is possible to be only officially in Christ, joined to all appearances. (b) It is not possible for a sinner to bring forth fruit—inferences as to service. (c) It is not possible for a saint to fail in bringing forth some—a solemn test, the work of the Lord, the new life is active. (d) Growth requires and leads to painful pruning. (e) The object of God is fulness of fruit (all fulness in that day). (f) The final separation is not between religion and irreligion, but between living and dead. 4 (a) The powerlessness of men. (b) We have power as we abide. (c) Continuance is the proof of life, and the way to bring forth fruit. 6 (a) False branches, as Judas, shall be cast out (the *acl* takes place before manifestation—tenses), contrast vi. 39. (b) The synagogue of Satan described. (c) The leading and zeal of evil doers (note βάλλω especially in connexion with Satan's name). 10 (a) Obedience linked with fellowship—those who have life *must* obey, 1 J. iii. 6. (b) Experimentally while we obey we rejoice in the Lord's

love. (c) Christ is the example of His people; or the true Christian (a) keeps (b) abides (c) remains in the love of his Saviour (d) imitates (e) is strengthened by Him ("according as"). Notes on 17-27. Christ's objects—"that," "know," as well "ye know." Our Fore-runner. 19, We are His own, xiii. 1—the idea is that of a different family, separation, no official connexion. Choosing out, therefore not birth out. Remember and ye remember: trials are to teach truth (Jude 17), *pride* causes impatience. 21, The very Name by which we have all blessings. Ignorance—they have not seen the Shekinah glory, note 24, Christ and His people hated together. What unbelievers "have not." Sins uncovered, Isa. iii. 9. *περὶ ἀμαρτίας* suggests a sin-offering. 14, "I was alive without the law once." Now. No one can love the Father without Christ, or Christ without the Father. Their gift, contrast His, xiv. 17. But, despite all. *παρά*. 27, A promise introduces a command. See Mark iii. 14.

INTERMEDIATE AND ELEMENTARY.

Hebrews (Mondays). i. 1, Parts of one whole. "These." To us, though indirectly, ii. 3. All men and things. Heir first—before creation. Ages and worlds made by Him. Being, becoming, 4. The Shekinah glory. "Bear" ("Uphold"): see Zech. vi. 13 with Isa. liii. A second "making" (purification). What name? See Acts ix. 20. 5, "He Himself." The inhabited world—His house (Gk.) and empire. 7, Wind and fire—wrath and grace suggested by each—the flaming sword which turned. His rod. Love and hatred always together. 9, *ἐχρίσε*, Acts ii. 36. Olive oil. We have with Him all the blessings (*μετὰ, ἐχέω*). 9, 10, The two foundations. 11, Perishing and remaining. The two robes. i. 12, xiii. 8. 13, He owns the foes, from the blood-sprinkled throne this work is done. 13, 14, Two classes. Our inheritance, v. 9. How the Lord brings us there, Ps. xci.—He knoweth the way. Inferences from quotations and contexts thereof.

Joel (Fridays). ii. 1, The culmination of the watchword work. "Clouds and darkness" round about Him. "The dark mountains." Eden, a wilderness—inferences from contrast. The "faces." Like a thief." 10, Matt. xxiv. Contrast His voice of grace. Words, works. 12, Deduction from judgment. The heart turns. Heart, then fasting. 13, No conversion without contrition. Men can rend garments without spiritual repentance. Encouragements to confession, see Ex. xxxiv. 6, 7. Only as we know His Covenant Name can we come to Him. 14, Consider the questions of the book, e.g., i. 2, ii. 11. The Lord hath departed, Ezek. viii., ix.—Ichabod. 13, blessing behind, see 3—the result, worship, millennial service. 16, What historic gatherings parallel? "Spare," see Concordance. Heritage, "we were made an inheritance," Eph. i. 11, 18. Land, people. 19, Corn and wine—in the Lord's supper. 21, For. Fig, vine, olive. "Showers that water." Satisfied and praise, Deut. vi. 11, 12. "In the midst." Heaven and earth, see 30. Our, in. Two callings. Whosoever, the remnant. Jehovah. Shall, hath said.

Notes on Sunday School Lessons.

May *teachers* receive portions of Scripture thus, and be disciplined and disciplined thereby. That which rejects the word is to be rejected. All disobedience is criticism and atheism. The toil of class-work is not to be turned into amusement by carelessness and mere natural interest but by spiritual enthusiasm. *Then* holy grief at sin will accompany holy joy in service, whether the sin or service be in oneself or others.

5. Ex. xx. 1-17. *Who* has kept this law? R. iv. 10. By grace have guilty sinners been saved. "All," 1, Gal. iii. 10, Jas. ii. 10. All disobedience to 2, 3, ingratitude and denial of redemption. The words "I am the Lord" show all sin as atheism. Only those brought *out of evil can serve and worship, i.e.,* on resurrection ground 4, Phil. ii. 10. 5, 6, the power of influence, family training. All departure from God hates Him. He cannot be acknowledged unless acknowledged alone, Luke xvi. 13. Love obeys, works, treasures the Lord's word, J. xiv. 15, 24. Hence no obedience without new life, R. viii. 7. 7, Every sin of a believer does this *practically*, see R. ii. 24. 7, 8, cf. sequence of the disciples' prayer, Hallowed be Thy name, Thy kingdom come (the millennial sabbath), the general solemn order is the same—God first. Further, the name of the Lord, connected with the covenant, and the holiest of all, suggests *rest*, peace, fellowship. Seven persons. 11. Every action to teach truth, &c., the Christian child delights in this law of God also, Mal. i. 6. Home life, detail life—a test. 13, Have we broken this, Gen. iv? 17, "Nor anything"—the law is spiritual, *any* desire against God is sin. What are the two arguments for obedience (2, 5) which man has cast aside?—inferences.

12. Ex. xxviii. 1-12. "From among, unto Me." The High Priest's house, Heb. x. 21. 2, The majesty of God, Ps. xcvi. 6, Isa. xxviii. 5. 5, Typical consecration ministry. 9, *All the names* before God, two stones cf. Lev. xxiii. 17. Everything a memorial, why?—rather everything in connexion with *approach*. Explain why God is *particular*, and why we have no *earthly* ritual now, Heb. ix. 23. "Upon." The covenant—LORD.

19. Ex. xxxiii. 12-23. The only place of pleading with God. 9, God's commands and enabling. All whom He loves are in His sight. The saint's double desire of knowledge, Phil. iv. 10. *Why* we know not God ("that"). More grace needed, Heb. iv. 16. Presence, rest, Ps. xvi. 11. Go, give, carry, the word suggests an accepted offering.. Proves His grace—Immanuel—away from Him is wrath—no priestly blessing, Num. vi. 25. Real separation and its cause. 18, cf. "Thy way," 13. Distinguishing goodness God's glory, xxxiv. 6, 7. The name and the glory. All grace simply from God. 21, 22. Upon, in, put, covered—the only safe "place." John i. 18, Isa. vi.

26. Col. i. 18-29 "He Himself," see Isa. liiii., Matt. viii. 17, 1 Pet. ii. 24 (Gk.) for similar emphasis on the Lord as Sufferer. "He is;

that He Himself might *become* first." *Not* Head of the world. *ἐκ*. "All the fulness" in Eph. iii. 19, is Christ, cf. "grow up unto Him." No reconciliation or peace even for children apart from the cross. 20, Eph. iv. 15. Once (sometime) now—two periods, since only two places, two persons in scripture. *ἀπό, ἐν* (thrice) *διά, παρά*. Present, make to stand beside, Zech. iii. 5, 7. Eph. vi. 13, Rev. xxii. 3, 4. 23 from—saints were alienated *from* God, now we are reconciled *from* evil, shall we go back *from* our heavenly inheritance (Gk.) from the Hope (27)? Continuance proves sonship, John viii. 35. "Moved away"—the word suggests a transference, the opposite of i. 13 (*μετά*). 24, Love suffers . . . 25, Stewardship indicates a house *often* named in connexion with the church. Inferences. Manifested, made to shine forth (hence "glory," 27). Is the word a light to us? 27, 28, Christ in saints, saints in Christ. 28, 29, All *service* looks to that day (*ἴνα, εἰς*)—test yourself, teacher. Stirring in prayer—the *worker* prays. "According to His inworking" qualifies all preceding words—everything is by grace. Those who realize this will deal solemnly with the little ones, for they are "*in* wicked works," 21. Yet truth is a mystery—a family secret. Oh for more dependence on the Lord. He alone can give life. He alone can make the change from 2 Cor. iv. 4 to iv. 6.

Suggestions for those who wait on the Lord, and only such.

One spiritually freighted is not inflated.

Whipping of saints is not equipping for service, but reproof involves improving.

Fulness of grace is true gracefulness.

Those who remind others of God's word should be entwined with it themselves.

Charity has nothing to do with many charities.

Vigilance is impossible during spiritual slumber, and diligence likewise.

All who view the truth will pursue it.

Those begotten of God are never forgotten of Him.

Faith is a canvas borne along, presumption torn away by the same wind.

Some weep over false teachers; all others keep them up. We either refuse or choose error. Repose in it or expose it.

What avails learning if it does not include turning to God? What is the use of skill if there is no spiritual will? What is the advantage of ability if it only increases culpability? Academical success may be inimical to spiritual success. How solemn is it to pray and work for more knowledge

Pulpits have made many culprits.

Those who stand should have a standard.

All who take to the unity of the church will take every opportunity for drawing saints to obey, Eph. iv. 3.

"Thy words were found and I did eat them"—Jer. xv. 16. "The poison of asps is under *their* lips"—Rom. iii. 3. "Let *your* speech be always with grace, seasoned with salt."—Col. iv. ii. "If any man speak let him speak as the oracles of God"—1 Pet. iv. 11.

PROGRAM & CALENDAR—"If the Lord will"—Subject to revision because subject to the Lord. Changes will not be made for amusement. There has been a waiting on Him for guidance, and hence there is a confidence that He will bless.

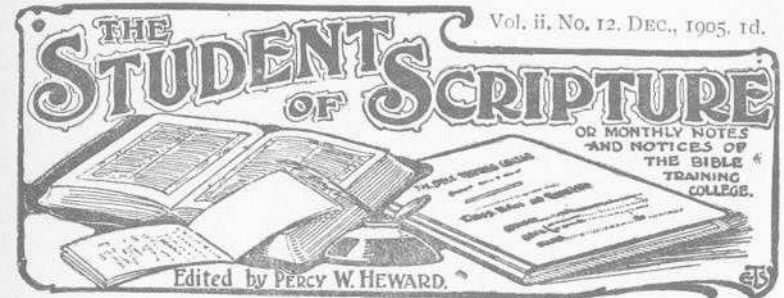
CLASSES AT COMMERCIAL ST. BAPTIST CHAPEL.		6.45-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-10.
Advanced	Mon.	Israel evangelized, the Gospel not compromised.	Prayer in the Spirit, in the Holiest, in faith.	Isaiah.	Deut. xxxii.	Conversation, mutual Examination, and Condemnation of errors.
	Fri.			John.	Jewish Subjects.	
Inter mediate & Elementary	Mon.	Greek study. As Adv.		"Helps."	Hebrews.	
	Fri.			"Helps."	Joel.	

Notes—Irregularity hardly manifests "charity" for the Truth (1 Cor. xiii.). Circles and Conferences invite fellowship. Openings are not merely natural happenings. Notices of centres on application. Supplication unto the Lord on behalf of each is a good accomplishment. Without there will be little harmony.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Tent) FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES.
1 W		Heward		Wt G. E. Martin
2 Th	Heward	Welch	E. Sibley	
4 Sat	*Taylor	Heward	Welch	
5 S	(M) T. Sibley, Taylor (E) Rae	Heward, Heward, Scates	E. Sibley	
7 T	Welch,		Heward	Wt Heward, Heslop
8 W		Taylor, Rae		Wt Heward, Bennett
9 Th	Rae	Heward	Welch	
11 Sat	*G. E. Martin	Heward		
12 S	(M) Martin, Ling (E) Heward, Matters	Heward	J. R. Heward	
14 T	Welch	Welch, T. Sibley	Eaton, Vincent	
15 W		Welch, T. Sibley	Heward	Wt Heward, Bennet Harris
16 Th	Taylor	Heward	Taylor	
18 Sat	*Taylor	Heward		
19 S	(M) Fotheringham	Heward	E. Sibley, Matters	
21 T	Welch (E) Heward	Welch, Ling	J. R. Heward	Acton-Heward
22 W		Taylor, Palmer		Wt Heward Heslop
23 Th	Samuel	Heward,	Martin	
25 Sat		Missionary Conference		
26 S	(M) Welch, Taylor (E) Parker	Rae, Sibley	Heward,	
28 T	Heward	Fleet, Scates	Heward	
29 W		Welch, T. Sibley		Wt Heward, Ling
30 Th	Rae	Heward	J. R. Heward	

Tues. : at Ilford. Thur. : at Forest Gate, with Greek. Wt—Wentworth St. or Colchester St., or Bethnal Green.

*Open-air—also every Lord's Day—unto the glory of God.



Open-Air Addresses to Israel.

(Even in Wintry weather : the Lord permitting).

1. **Ps. xviii. 16.** How David was delivered. (a) "He sent from above." Messiah is the Sent One. But Israel refuse the water of the Sent One and therefore the floods of wrath will be brought upon them (Isa. viii. 6, 7). Contrast the sending of 14. No salvation except from above. We cannot raise ourselves. Messiah said, "Except anyone be born from above, he cannot see the kingdom of God," for we are not only under man's wrath but the legal judgment of a broken law : therefore under new life, no salvation. The law does not promise this. It is *in Messiah*. (b) "He took me." See Ezek. xxxvii. 16, 19-21. "The Lord's hand is not shortened that it cannot save," but there is only a receiving in "the Sent One." See Hos. xiv. 2 (same Heb.) Ps. xlix. 15. Those who have not been welcomed by Him shall be condemned. (c) He drew me out of many waters (See xi. 15) cf. "Moses." Have you *been* drawn to the Lord God of Israel, or merely gone near to Him with your lips in your own name? Contrast Ps. xxviii. 3. S. of S. i. 4, suggests that we cannot run till drawn. See Jer. xxxi. 3. "The many waters" are those of wrath. cf. the figure of Ps. xl. 2. As Jonah was under the billows, so Messiah as a sign to a *Gentilized* Israel. Who is speaking in Ps. lxix. 1, 2, 14, 15? One reproached for God (7), His complete representative (9), One from Whom God's face was hid (17), while he bore sin (5). Why should verse 5 suggest that He was not sinless in Himself? If Messiah became a sin offering, as Isaiah declares, *no other language* would express His position.

2. **The Sacrifices for Sin.** Why appointed? God does nothing in vain. What was the tabernacle? A type, or picture, or shadow of the heavenly dwelling place. Of what then were Israel's priests a shadow, and Israel's offerings? Blood was shed *i.e.* death took place. If the sacrifice was not in place of the man this was unnecessary. Hence sin merits death. Law only offers life and death, and for the former demands absolute obedience. Do Israel see themselves justly condemned—condemned—for all guilt? If not, they are unfit to offer. Hence such words as Isa. i. 11, (Query moreover, were *sin-offerings* forgotten? The presumption of a burnt offering then!) Hos. iv. 6. The law is unchangeable. Hence God cannot disapprove of that which He approved. Further, Israel—

and all—have committed the sin for which there is no sacrifice : murder, Ps. li. 14-16. They have hated God : this is sin : hatred is murder : God looks at the *heart*, yet more, the sacrifices were a shadow. Hence sins taken away, were remembered again on the day of atonement : but law does not ask two punishments ; therefore it is impossible that blood of bulls and goats should put away sin. God having saved a people out of Egypt by the blood, afterwards destroyed them that believed not. Where then is the "substance?" Isaiah saith in the guilt offering of a Righteous One, Daniel in a Messiah cut off at the very time (he gives dates) when Jesus came. Blindness to this denies the prophets, adds to iniquity, and actually condemns the law as useless, and without any teaching. No one can offer a sacrifice *till* righteous (Prov. xxi. 27). Messiah alone is worthy of this title.

3. **Isa. lv. 1, 2.** A call, what did the prophet mean? Do you seek to understand? It is a matter of life and death with you as to how you stand *before God*. Have you any thirst, or are you self-satisfied? See Ps. xlii. 1-7. But what are these waters? They came from the throne, Ezek. xlvii.—the blood sprinkled mercy seat. But you have not this! Just as those waters were a picture of heavenly water, so was that mercy seat a picture of one in heaven. This is necessary. We have that mercy seat : we have an altar, for Messiah having made a sacrifice for sins (He is a Priest) is at the right hand of God as Ps. cx. 1-4 declare. Ps. cx. follows cix. The water of life is for guilty sinners, an escape by covenant from the waters of death (Isa. liv. 9). Therefore come to God if you have no money, no hope in self, by Messiah. Here are *all* blessing. He shares them with His bride, Song of Sol. v. 1. The price is naught to you. He has bought this with His blood, for Isa. liii. 5, links with lv. 9, 10, and lv. 12. He is the manna, Israel still say, "What is it?" Here's the word (see paraphrase) note lv. 10, 11, will you seek a righteousness which is not righteous, spending strength in vain?

AN EXAMINATION PAPER.

To sharpen the mind and encourage in view of the necessary papers this month. "Be strong." "Whatsoever ye do, do it heartily (out of the soul)." "Do all to the glory of God."

1.—Explain the following Divinely emphatic messages—(a) "Beware of men." (b) "Sleep on now." (c) "Take no thought beforehand what ye shall speak."

2.—Write a brief, experimental essay on "Flattery, Pride and False Piety."

3.—Give, in full, ten verses containing the word "love," and ten with the word "hope."

4.—Show the importance and difficulties of true Christian fellowship, and explain your present position with Scriptural proofs of obedience.

5.—Write a letter to a friend on "The events which surround the coming of the Lord," and show the practical nature of prophetic study.

6.—Make a list of the titles of Christ in (a) Ephesians (b) Revelation.

7.—Summarize Nehemiah, chapter by chapter, and draw inferences from his prayers and his sternness in the exercise of spiritual authority.

True, Terse, Tried and Trite Messages.

The myths and mirths of men are alike to be despised : otherwise they will be devised.

Truth will either be scorned or adorned ; repeated or reflected. Deviation from the Word proves forgotten meditation.

We either proclaim or defame the Lord.

Scriptural messages are full of Scriptural passages.

Sunday School Teachers—Biblical details are better than earthly tales.

He who is truly orthodox is a paradox.

A few lines of Christian greeting are not always signs thereof : love in word means sin incurred.

The hints and flints of men should never terrify the God-called messenger : nor should their mints be his encouragement.

Politeness is part of uprightness.

When error is hated it will be checkmated, although not annihilated.

The Spirit's sealing is more than my feeling.

If a Christian departs from God, he imparts strength to unbelievers.

Generosity is better than verbosity in support of foreign testimony.

Every one who mocks God should shock His people.

Lusting is the opposite of trusting : self-satisfaction is spiritual inaction.

Raging waves of the sea are outraging God.

Why is there little growth in grace?—we forget the new nature is indomitable, the old abominable.

The Lord's return is purifying : the world's millennium putrifying.

Unity in prayer is out of date : many wish to preach sermons therein.

Christian fellowship is inside the Holy of Holies, outside the camp, beside the Lord.

A desecrated church is rejected—as a church.

The *ῥήματα* of the Lord are the *χρήματα* of His people.

A man's idea *ἰδίον* frequently becomes his idea *μοδίον*.

στρέφω and *τρέφω* come together—spiritually.

The Lord's *καταλλαγή* precedes His *διαταγή*.

Professing Christians will either receive *τιμὴ* or *τομὴ*, in that day.

Grieving for sins will never bring about a retrieving of one's position by good works ; lamenting and repenting have no purchasing power despite current theology. No prayer can reach the Lord till there is perfect righteousness—many seek that which is humanly reputed rather than that which is divinely imputed.

False preachers think of positions, suppositions, and compositions.

Symphony as well as sympathy is needed in the church. Matt. xviii. 19, 20.

Those who ever light on the Word will ever find light from the Word.

Plans and Particulars of Preparation-Studies.

ADVANCED.

Isaiah (Mondays). ix. 1, He. 2, The walk of stumbling: the worst condition possible, yet enlightened, J. i. 9, Explained: a further light, xiv. 22. The shadow of death—(a) death about to come; (b) the deep gorge of sin, a horrible pit: the Light could only shine by coming down. God's multiplying. "Before Thee," Ps. xvi. 11; Isa. liii. 11, 12; Micah iv. 13. *Than.* Collect Divine breakings, e.g., 28, Dan. ii.; Matt. xxi. Contrast the rod and staff of blessing. "As," God's historical prophecies. 5, Blood, fire. *Us*—who speaks? "Shall be called," gather passages. Is there a sequence of names suggesting the order of Messiah's manifestations?—e.g., God ere by the Blood He becomes the Covenant family, and this fellowship before the Kingdom. We are given to Christ viii. 18, Heb. ii., 13, He to us. Contrast the "ends" named in this book. "Upon." Christ orders and establishes (comforts, etc.), see P. xx. 2. His zeal against man's zeal. He Who hath begun will perform. The Sent Word. Know, yet rebel. Fellowship in sin. Stoutness, as Antichrist, x. 12; magnifying themselves against God: contrast Solomon's largeness of heart. Heart, words, works. Their building, their Babel, or Edom, Mal. i. Fallen, cut—first, a chance supposed; secondly, God's judgment seen, but Himself resisted. 11, God over all. Men "set up" for His work; contrast Ps. 62, 29; 91-14. "Ye shall be devoured," see passages which speak of swallowing "His." Turned toward them. Contrast the stretched-out hand that brought from Egypt. 13, Yet! Turning, seeking. The figure of an animal and of a tree: contrast Christ under both figures. "One day." 18, Flattering, leading astray. "No joy," see 3, Ps. cxlvii. 11. "Their," cf. "your house." Joy and mercy together. Sin finds out: "ye have kindled a fire." "Her smoke went up," contrast the smoke of the accepted sacrifice. 19, "Darkness over the land," when Messiah passed through the fire. An allusion to plagues? Fuel, see 5. His right hand, contrast God's, see Job xl. 14. Right or left: no looking forward, no approach to the throne. Eat: men bring torment upon themselves. Three-parts evil. Stretched, see iii. 16, xiv. 26, 27. "Who can stay His hand?"

John (Fridays). Sermon outline xv. 20. (a) The Christian's action under persecution, xvi. 4, Jude 17, thus amid everything, Acts xx. 35: (b) If we are "greatest" and free from reflection and humiliation, we are not bondservants—notice as we recollect we are not merely servants, 15, so are we humbled: (c) The true saint should simply represent the Lord, and copy His Word. 24, (a) Man's sinfulness against light: (b) The nature of iniquity, all alike, deliberate, hatred is of the heart, it is murder, the exact opposite of the commandment: (c) One cannot worship the Father apart from Christ, for the latter is the Way to the Father, xiv. 6—inferences as to Deists, rejectors of Christ's stern utterances, etc.—note repeated *καί*, perfect tenses, contrast xvi. 27. 26, 27, (a) The basis of a precept—the Spirit does not make us idle or unnecessary—if *μαρτυρεῖτε* be also a historical statement, as *πυρρεύετε* in xiv. 1, there is a further encouragement: (b) Those who testify must be dependent on the Holy Ghost—"ye also": (c) Fellowship before witness (continuance

in truth): hence learn nature thereof. Notes on xvi.—Why many stumble: allusions to the way in xiv. 6, xvi. 13, etc. Their doings, see xiv. 13, 14. Away from men's gathering: not away from the presence: see 7. Why Israel killed Christ: a deceived heart, 2 Tim. iii. 13. "With you," to protect, and bear the brunt. *πρός*. 8, "Three points." 10, Righteousness *via* death. Satan has been judged: do we sufficiently emphasize this? Bear, a weight. 14, Because. 15, 1 Pet. i. 12. Contrast "out of his own," J. viii. 44. 16, Christ's resurrection the pledge of His coming in glory. 11, Heb. x. 37. 20, As when the witnesses are dead. 21, (a) The birth of the Church (b) the regeneration. 22, *I, your heart*: right order. 23, No questioning, much prayer. Why there is little joy. Passive—filled full. 25, The new Covenant boldness. 26, The result of knowledge. Love, faith. 32, "Just now ye believe." *ἴνα*. His own, Me. The cause for good cheer, see 2 Cor. v. Collect commands, promises, etc., of this sermon, also the occurrences of *περί*, *ἐγώ*, *νῦν* *ἐξω*, *δίδωμι* derivatives, *ἀφίημι*, etc.

INTERMEDIATE AND ELEMENTARY.

Hebrews (Mondays). Sermon outlines. i. 3 (a) The Person of Christ. (b) The Work of Christ—twofold. (c) Lessons from the present Attitude of Christ—Grace reigns through righteousness. Redemption is accomplished (earthly atonements vain). The Lord's people are welcomed by the Father (right hand). The Holiest of all is in heaven: we cannot know the Father without Christ. The Millenium is not yet (the Feast of tabernacles). 5 (a) O. T. arguments are important. (b) It is well to teach by question. (c) Parallel passages should be brought together. (d) The Psalms are Messianic. (e) Solomon was a type of Christ. (f) The Lord is above all angels. (g) The resurrection was a picture of our regeneration. 11. (a) All unfallen angels serve the Lord. (b) And therefore His people. (c) The saints have an expected fulness of salvation in the age of Messiah. (d) The highest honor is ministry. (e) Satan parodies the Lord's work in his action with evil spirits. The student should learn the chapter, and thus seek to master the principal of Scriptural argument, and to value an ancient method of quotation—preaching and writing.

Joel (Gridays). iii. 1. Those that. I. Near the millennial Mount of Olives. "Jah is judge," hence "plead." The people, the land. 3, As Israel cast for Messiah. A counterpart of the transgression, Hos. iv. 11. Contrast the boys and girls playing in the street of J. 4, The claim of men. Upon. "Head," cf. "your blood be on your head," see Ps. cx., Hab. iii. Greece specially prominent in Dan. viii., in connexion with antichrist: yet, nevertheless, grace in Rom. i. 16. *Raising*. "For." Prepare—sanctify, their holiness, man's temple, contrast i. 14. For command cf. Matt. xxiii. 32. 10, Man's millenium. "I." "The Lord cometh with all His holy ones." The harvest and vintage time, see Isa. ix., Rev. xiv., xix (contrast the fruit at the marriage supper). 15, 16, Or at Sinai, or at the holy place, P. lxxviii. 17. Hope, strength, Heb. vi. 17, The result. Wine and milk: where else together? Why "Shittim?" 19, 20, Both murderers. The Lord could not have blood uncovered in the camp, see the Law.

Grace Abounding.

Grace abounding unto sinners,
 Grace abounding is my song,
 Not of life are we the winners,
 But are in the *ransomed* throng.
 Grace abounding calls for praises,
 Grace abounding leads to joy,
 Every saint God's anthem raises,
 Though the world would grace de-
 stroy.

Grace abounding—what a wonder
 That by grace we should be saved,
 We, deserving Sinai's thunder,
 And in guilt and sin depraved !
 Grace abounding now constraineth
 Holy thanks and service too,
 Those who know that mercy reigneth,
 Must the Saviour's bidding do.

Grace abounding—vain the scorning
 Of all those who grace decry ;
 Grace, God's glorious house adorning,
 Shall be seen by every eye.
 Then, alas, too late in anguish,
 For His goodness shall they sue,
 Then beneath His wrath they'll lan-
 guish,
 And confess His threatenings true.

Grace abounding—'tis the story
 That we tell to every one—
 Grace abounding to His glory,
 Who the glorious work hath done.
 Grace is all my boast for ever,
 God of grace, my praise receive—
 Vain, I know all man's endeavor,
 Grace constrained me to believe.

Iford Report.—In the Lord's mercy we have been sustained, "for God is with us." Oh for dependence that will please Him and testify for Him and yet not be *merely* or primarily a display. The Word has been expounded, and not willingly or wittingly confounded with error. Many children have heard the Gospel of grace. Unofficially the reporter learns that some have started Greek: the Lord will use this study—alas, some saints have parted from it—we in the neighbourhood should co-operate, for are not saints incorporated in Christ? The Bible School should be increased, lest like other scriptural ventures it become deceased. These words suggest many spiritual heart-searching meditations—"Pray for us" that Eph. iv. 3. may lead to the establishment of primitive, even though diminutive churches.

College Notanda and "Propaganda."

The Day of the
 Lord.

The writer does not predict that the evil will start in a certain year. It is well for human prophets to be shaken and mistaken that the Word of God may be exalted. But "the day of the Lord cometh." This age is not for ever. The kingdom shall be the Lord's, and His enemies shall, as the serpent, lick the dust. Wrath is decreed against a corrupt Christendom: grace is to be brought to the redeemed at the unveiling of Jesus Christ. It is striking that the special emphasis of possession by Christ is given to the time of His substitutionary death ("His hour"), and the consequent period of His manifested glory: Further, Luke xvii. 22, shows the days of earthly miracles among Israel were acted prophecies of that day, even as the present dispensation is a spiritual anticipation. Thus we *have* the earnest of the inheritance. Hence, too, we have "the Lord's Day," and the *weekly* Lord's supper should be a prediction of the marriage supper

of the *Lamb* (the death prominent here also), and the assembly of saints in unity is a forecast of the assembling together unto Him. Have we forgotten the glories of *that day*? Are our eyes fixed upon self, and the "grandeur" of *this day*?

Examinations
 and Essays.

The Lord will use these tests. Let each one be ready to discard ignorance, and to confess the sin which it shews up, but which exists just as much otherwise. The questions are set to humble not to stumble, to help not to hinder, to remind not to be unkind. Spiritual arousing precedes spiritual brouing. Everything should be done unto the Lord. The details of thought, of hand writing, of enveloping, of giving in (in the right sense of the word) should be service. May He be honored by all "trifles" and may patience prove a wish to progress.

Spiritual Zeal.

This is according to knowledge. It is not merely put on for the occasion. We have erroneous zeal in 2 Sam. xxi. 2 (for the people), 2 Kings x. 16 (shown off), Acts xxi. 20, Rom. x. 2 (ritualistic) Phil. iii. 6. We have true zeal in Num. xxv. 11, Ps. lxix. 9; cxix. 139, Isa. lix. 17, Col. iv. 13, Tit. ii. 14. From these passages we learn that the Lord expects spiritual enthusiasm, that indifference is an abomination to Him, that earnestness should characterize prayer and work alike, that it will bring contempt and suffering, that the object should be the glory of God. May He call His servants from sleep. May such live anticipatively in the day. May sin be awful unto them. May their fear of rebellion be intensified. May weariness be discouraged. May pride be checked. May strenuous service illustrate the gospel of Him who *thus* labored beyond measure.

Presence and
 Presents.

Welcome are *both* when they belong to the redeemed of the Lord. The "fellowship" of saints is a description of both; for the latter should be a manifestation of heart's love. Reader, with what object did you give 3d. last Lord's Day morning? Why did you place 1s. in that special collecting box? Were you equally thoughtful of provision for the future when you had your holiday last Summer. The needs of the Lord's work are known. Beware lest you encourage that which is not of Him. Beware lest you give to make a fair show in the flesh. Beware lest sin be introduced in these days. And with reference to the first line of title—Do not forsake assembling together, so much the more in these days (see Mal. iii. 16) of disunity, spurious catholicity, and worldliness.

"CHRISTMAS HOLIDAYS"—Provide opportunity for waiting, fellowship, service: not for feasting, amusement, departure from the Lord. Beware of the attractions of evil. Beware of the beginning of transgression. Realize your responsibility to represent Him, and do not do evil that good may come. If these exhortations lead to prayer they will not be in vain. If they are not read in this way, the reading will but produce rebellion, and increase wilfulness. Let each one be personal, humble, and ready to avoid "popular sins," and "excusable iniquities," for the Lord's sake.

In 1906 (D.V.), Notes for S. S. teachers on C.S.S.M. portions will appear regularly. Will Christian workers make known?

"The Word of our Lord shall stand for ever." "Let God be true, but every man a liar." "By the words of Thy lips I have kept me from the paths of the destroyer." "He ever knoweth the words of the transgressor." "Let the words of my mouth . . . be acceptable *in Thy sight*."

PROGRAM & CALENDAR—"If the Lord will"—Determination to carry out everything might be sinful. How frail are we! How ignorant of His pathways! How prone to decide without Him!

CLASSES AT COMMERCIAL ST. BAPTIST CHAPEL.		6.45-7.35.	7.40-7.55.	7.55-8.30.	8.30-9.10.	9.10-30.
Advanced	Mon.	Israel sought though Satan try to thwart. (Mon.) Greek searching (Fri.)	Prayer "unto the Lord," "for the Lord's Sake," "in the Lord's Name."	Isalah.	Deut. xxxii.	Fellowship in details. Literature purchasing to arouse others.
	Fri.			John.	Jewish Subjects.	
Inter mediate & Elementary	Mon.			"Helps."	Hebrews.	
	Fri.			"Notes."	Joel.	

Notes—Punctuality and regularity are not merely formality: they do not depend on locality always. Note-taking and spiritual awakening are often together. "Let nothing be done through strife or vain glory." Let each endeavour to make others "at home," and realize that this *service* means the realized unity of saints, leading to some unpopular actions. Interest in extension should lead to prayer that "stretches out" (*ekstēnōus*).

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Tent) FOREST GATE	HEBRON HALL, ROTHERRITHE.	OTHER CENTRES
2 Sat		Heward		
3 S	(M) Rae, Taylor, (E) Heward, Ling Heward	Heward, Matters Heward, Heslop	Welch Welch Heslop	
5 T		Heward		J G. E. Martin
6 W	Churchward, Taylor	Heward		
7 Th		Welch, Welch, Sibley	Heward Heward	
9 Sat	(M) Paget, Fotheringham, (E) Marshall Heward	Rae, G.E. Martin	Heward J. R. Heward	
10 S		Taylor, Welch Welch Heward		J Heward, Bennet
12 T	Heward Goodman	Welch, Rae Ling, Scates	Matters, Vincent E. Sibley, Matters J. R. Heward	C Heward Acton-Heward J Heward
13 W	(M) Goodman (E) Goodman Heward	Taylor, Welch Welch Heward	E. Sibley	
14 Th	Heward	Heward, Sibley J. R. Heward Fleet	E. Sibley	
16 Sat	(M) J. R. Heward Welch (E) Heward	Conference	Eaton	
17 S		Taylor, Matters Welch Heward	Heward	J Heward
19 T	T. Sibley, Scates	J. R. Heward, Brand	Welch, Henry	
20 W	(M) Heward, Taylor (E) J. R. Heward, Rae	Heward, Ling	Welch, Harris	
21 Th				
23 Sat				
24 S				
25 M				
26 T				
27 W				
28 Th				
30 Sat				
31 S				

Tues.: at Ilford. Thur.: at Forest Gate, *Greek* Classes. J—Testimony to Israel. Open-air—D.V., every Lord's Day—unto the glory of God, and whenever possible.