

Open-Air Testimonies to Israel.

(Winter Season, 2 Tim. iv. 2). Eccl. xi. 4.

1. "I will set my face against that man." Ezek. viii. 7. To whom these solemn words of Jehovah? "The face of the Lord is against them that do evil," Ps. xxxiv. 16. Not merely desperate sinners in the world's esteem: aye, all men are desperately wicked, most rebellious. Israel refuse Jesus as Messiah because, *like the Gentiles*, they see not their awful sinfulness and His absolute righteousness. (Pride and ignorance ever combine). Thus they defy law! Ezek. viii. speaks of those who set idols in their heart—"A froward heart is an abomination to the Lord"—God looketh on the heart: a deceived heart has turned them aside. Thus we have their face on evil, *hence* they behold not the glory of God. Sins are a thick cloud, shutting out the Lord and our prayer from Him. Hence the High priest's blessing not known, Num. vi. 28. Hence they shall be punished with everlasting destruction from the face of the Lord. Are you under the *curse* of God? Have you broken the covenant, Deut. xxvii. 26? Then it offers nothing but judgment, unless a sacrifice can be *made* for you and a righteousness *given* to you. And both these things are refused by *all* except *Christians*. They find *both* in Ps. xxii., li., Isa. liii., Dan. ix.

2. "Remember." (a) The words of God by Moses, Deut. xxix. 4: The law did not give a new heart (b) The similar message of the prophets, Isa. vi. (c) The way in which Israel treated the messengers of God. (d) The Divine demand for perfect obedience, Deut. xviii. 13, as well as a perfect sacrifice, Lev. xxii. 21. (e) The statement that "Messiah shall be cut off." (f) The declaration that the glory of the *second* temple should be greater than that of the first. (g) The manifesto of judgment against the *majority* of Israel, Zech. xiii.

3. Micah vii. 18-20. God pardons iniquity. Agreed. But *why* and *how*? Why? *His* heritage, the *mercy*, a reminder of Deut. ix. 6-8. Mercy always connected with faithfulness, Ps. lxxxix. But this could only apply in the case of an unconditional promise, and we are led to the "how." The principles of law stand. Therefore Someone must fulfil the conditions according to law! The unconditional promise is found in Gen. xv. 6. But here is the legal word "counted." Now the law cannot put this aside more than 400

years after. A new heart only fears God, Deut. v. 29, Jer. xvii. 9, Ezek. xi. 19: hence Abraham had a new covenant blessing. But the law says that none without obedience can be righteous—"the man who hath *done* shall live." Does Micah agree? Yea. "He will subdue our iniquities." And then we read of sins cast in the depths of the sea of Divine wrath. See Ps. xl. 12 (yet the Speaker personally righteous, 8), lxxxviii. 7-16. Iniquity must be punished, yet the promise must stand: can a *sinner* be judged and yet pronounced righteous? Therefore the law calls for a Sinless one, a sin offering.

4. Does David always speak in his own name? Was Ps. xvi. 10 true of him? Ps. xxvi. 1 (see cxliii. 2)? Ps. lx. 7, 8 (see li-2-6)? And is Ps. xlv. 6, true of Solomon? Of whom then does D. speak? Not of Moses, not of a prophet, but of the Messiah! Is any other conclusion possible? Then Messiah is to die. Then Messiah must be God! But God cannot die. Then Messiah must be God and man. Then He must be born. Why do Israel refuse this? Simply because it *seems* unreasonable and undignified in *their* eyes. Here is the essence of sin. See Isa. ix. 6. Hence David's son is David's Lord, Ps. cx:—a Priest and King *exactly* as in Ps. xxii., Isa. liii. But in both these passages the sacrifice is *Himself!* The end of despising Him—see Ps. ii.

Sunday School Lessons (C.S.S.M.)

Children are sinners or saints. There is no intermediate position. Work among them is as solemn as public preaching. Everything should be done with a view to the glory of God, or the eyes are turned from Him. Simplicity is not a fondness for stories, which often make truth very deep—by pressing it down. Clearness depends on the absence of sinful mud not on shallowness.

Ps. xix. 1-14. (January 1st) deserves careful notice, although a Mon: portion. As nature needs natural life, so the book of grace needs grace given eyes. The Word of God declares His glory. The *saint* is *there* as a bridegroom, a strong man, a light. Warning and teaching remind of Col. i. 29. How God's Word shows up our sin, and awakens real prayer (14—"in Thy sight").

7th. Dan. ii. 36-49. Kingdom, power, strength, glory—*world-wide*; cf. *ref.* to 4 empires: Note comparison and contrast in doxology. Men and animals both under Adam, both with Noah, both for Christ, Ps. viii. "Given" "All." 43, The joining of men. "Their days" (marg.): then will there be the Son of man in His day, because of His hour, which was also *their* hour in another sense. What God sets up, Ex. xl. 2, Ezek. xxxiv. 23, Dan. ii. 21. "The Kingdom of God," show yet to come. The stone standing, of Matt. xxi. breaks, L. xi. 17, all against the Lord fall, Mal. iii. 2. "The Word of our God shall stand for ever," "that ye may be able ... to stand." What else "made without hands?" 45, clay in centre. Explain that here we have a "man"—suggesting Satan's body, that

the Lord Jesus is the great Rock which destroys except those who by grace build on Him because of His death and resurrection. The prophet was *sure* of God's Word.

14th. Dan. v. 1-9. The opposite of the Marriage Supper in the "thousand" years. 2, Contrast 2 Tim. ii. 20. Man's temple, God's! 4, Six—man's number. "The same hour." What do we read of the Lord's finger as to creation, law, leprosy, healing, writing in the hearts, etc.? 6, People may fear without faith. 7, These found out facts through Satan's power! "Scarlet," Kingly. Vain promise. 8, Isa. xxix. 11. "His brightness." Show the nature and end of sin.

21st. Dan. x. 1-11. "Revealed." True though far off, so other promises. 2, *grief* and *beholding*: true waiting. 2, 4—Inference, a New Year watching. Linen—righteousness. Seven-fold description. "His." 7, as with Saul. Why? "Upon." So when the Lord appears some will flee to hide themselves. 8, cf. Rev. i. See Isa. xl. 31. "In me," "me." Deduce spiritual lessons as to conversion. 10, Devotion: the right preparation for learning. 11, *Who* hear: *how* they hear: why they hear. "Trembling at My word," Isa. lxvi. 2. Make clear why men think lightly of God, Job xlii. 5, 6. What precedes understanding?

28th. Phil. iii. 1-12. Rejoice, though there may be suffering, ii. 20. *In*, see 3. Safe—to keep from slipping: *the* way. Beware, see: eyes must be open. 2, Contrast the work of ii. 30. The conviction, "cut off," A iii. 23. What is the *flesh*? 4, Paul's "possessing" Sevenfold: Show we have first the opposite or counterpart in Christ (consider meaning of proper names). Paul's sin the climax of man's idea of obedience to law, "Because of Christ." Past and present tenses. "Dung," something for dogs, "outside." The excellency—the having above, see 4. Better than suffering loss *then*, Matt. xvi. 26. "To be." That—with the Divine purpose. "Be found;" others lost. "On the faith;" faith rests on righteousness, this is the basis: thus above and beneath there is blessing. Christ, real living power, rejection by the world known *together*. "Conformed," see 21, Rom. xii. 2. 11, The *object*. A *standing up away from* the dead in glory. "Into." What is "already?" On which ground each Christian "apprehended"—S. W. J. i. 5—"received" R. xv. 7. Get children to collect "not ... buts."

Christians who are always shifting and drifting are rarely lifting up their hearts unto the Lord.

Scolding does not ensure moulding; unfolding of the truth is more powerful. To frighten is not to enlighten.

Hiding from the Lord is backsliding.

Earthly hilarity is an irregularity; oh for holy solemnity lest we wander into that which is enmity. Jas. iv. 4.

Christians should be enclitics rather than critics—the pride-way is the wide-way.

ADVANCED.

Isaiah (Mondays). ix. God's afflicting: the climax, 2. Walking, dwelling. What a difference to the "shadow" of the glory in the Tabernacle. "Then." The fire of wrath—"Blood and fire, and vapor of smoke." "For" as in viii. 8, 10. Us, His, Isa. liii. 6, etc. No man had all these names, hence they describe qualities, hence He is God. 7, Plainly this has not come, but the prophecy is the same as vii., hence Israel's vain refusal of the distant futurity of vii. 14. "Fallen on Israel"—beneath judgment, Ezek. xxi. 2. "All." Their "sayings," their "houses"; words (see 17), a reference to the Temple. Their mouth (19, margin), His hand. Turn, seek. 14, Fourfold, so in 15, 16. 17, Contrast men, women, and children in the Covenant. "Satisfied," Joel ii. x. 1, Their laws, Luke xi. 46: see 22. Explain 2, with ix. 17. "What will ye do?"—Luke xvi. 3, 4; Acts ii. 37. "Fleeing," Heb. vi. "Your glory, 16, 18; xvii. 4; lix. 19; lx. 1, 2, 13—man's temple, God's. Bowing too late. "Under." The Assyrian controlled. A "rod" of wrath and chastisement. 5, 6, Anger, indignation, wrath. Rod and staff. "Send," see 16, "Spoil." Mire, man as dust and dirt, see Ps. xxii. "Heart," 7, 12, God judges accordingly. 9, 11, Sevenfold victory, xi. 15. 10, Heathen logic, inferences. The second, "it is finished." Contrast Solomon's largeness of heart. 13, Prov. xxi. 30, 31, usurpation of Christ's titles. See Jer. ix. 23, 24. "All the earth," so, "not a year," 7. Their wings, see viii. 8. "Against Him," inferences. 16, 17, Two lights. "One day," collect other passages. 18, Matt. x. 28. 19, A remnant. "A child"—none others left? 20, see viii. 13. "Stay": write Bible Reading. 21, Plainly the One of ix. 6. 22, The promise remembered and mentioned, even when apparently and temporarily put aside. "In the midst." "A little while." 24-26, The world, the flesh, the devil. 26, At the time of Succoth. The rock, the sea. 27, "For the Lord's sake." Why "Saul" alone mentioned? 32, Against Priest and King. Inferences from this verse with xxxvii. Their tree (see 12), their house. The "iron" kingdom. The fall of their righteousness. xi., God's tree, God's house.

John xvi. (Fridays). "You." *ἀπό, πρός*, see 7. Their temple. 3, If we do not these things, we do not represent God. *ταύτα*. "Whenever": a hint, too, of the "whenever" of His "coming." 4, "Because," we ought to be more rejected than the disciples in the Gospels. "Was." xiv. 5, No question but a denial. "Fulness." "Him to you." Law-court: an "anticipation" of *that day*. "The Father"; contrast! Righteousness by death and in resurrection. "This." "Bear," a weight. 13, Knowledge *via* journeying. *ὅσα*. The Spirit of God and prophecy. "Receive." "Because" 17, Talking to one another easier than loving one another. Two "little whiles"—inferences. 19, Love, fear. Emphatic repetition. They did not take the blessing of "these things," but disputed concerning "this." Ye, the world. Become: a new birth. *εἰς*, A goal. "His hour." "Your heart," collect references. Contrast "takings away." Questioning and prayer. "Receive." 25, "Openly," the present dispensation *and* "that day" also, 2 Cor. iii.; 1 Cor. xiii. 26, "Do I not say"? or "I do not say I will enquire": the Father will

anticipate the enquiry, see 30. "I send away the world." "To the Father," collect occurrences. When was the dispensation of "proverbs"? 32, Faith should lead to fellowship. "The sheep shall be scattered." 32, Sending away," see 28. Christ alone in the work of Substitution. 33, Christ's change of subject. Our possessions, see 22. Faith is of good cheer. Peace after victory; contrast Rev. vi., see Isa. ix. Command, and declaration, and promise conclude. xvii. Prayer after promises; love in its twofold action: collect key-words.

INTERMEDIATE AND ELEMENTARY.

Hebrews (Mondays). i. "In many parts" of *one* whole. "Many turnings"—various views of *the* truth. The *last days*: therefore a millennial anticipation; but not "*that day*." Christ "placed" in resurrection, as He was in eternal glory: inferences? 3, "He that hath seen Me hath seen the Father." "We beheld His glory." Christ "bearing," and being borne, 3, 4, Isa. lii. 13. Although on the throne He made the Sacrifice! "To-day," of the present dispensation: deduction? 2 Sam. vii. 14, suggests the kingdom: Solomon's name, *Jedidiah*, shows how he is linked with *David* as a twofold Messiah: for "love" and "peace," see Col. i. 13, 20. Ps. civ. suggests the heavenly Holiest of All. 9, "Thou shalt love" the command. Lawlessness, and the lawless one. "Beside and beyond those who share with thee"—thanks be unto God, we are *beside* Him, yet fellowship does not mean familiarity. The "hands" of Christ, making, pleading, crucified, etc. "As a garment," see the old covenant, contrast His righteousness. "Until"—collect occurrences and draw inferences. *εἰς διακονίαν*, cf. Eph. iv. 12. ii. 1, Why we heed not. The result of non-hearing. Escape, flee *out*: whence?—see 1 Thess. i. 10. So great salvation, the inheritance included, Col. i. 23. *λαμβάνω*, twice. *βεβαιος, ἐβεβαιώθη. ἀμελήσαντες* is there a designed paronomasia with *μέλλοντας*? 5, Matt. xvi. 27. "Concerning which," concerning whom, v. 11. What is man? or why is He a man? "Praise, and *honor*, and *glory*" at the apocalypse. His feet—once pierced. Christ over angels, demons, saints, rebels. "We see not"—the *legal* arrangement past. "For . . . honor"—parenthesis. The two "alls" as in Eph. iv. "It was fitting," Luke xxiv. 44. Leading, the Prince Leader. Sanctify, xiii. 12; John xvii. 12, The allusion shows how He sanctified. Thy name, as before death. "In the midst." His faith faileth not. "Given." His *nearness*. Satan's works and power, Eph. vi. 10, 12. *ἀπό, ἐν, διά, ἐπί*, see 12. He taketh hold, "receiveth." Rom. xiv. 3; xv. 7; John xiv. 3. Why Christ became man. "In the place or body in which He hath suffered." Suffered after testing. "He hath power," vii. 25.

Joel (Fridays). iii. Those, that Bringing. The "partings" of men. 4, No atonement by making up. "Raising," Hos. vi. 1-3. "Drawing near," contrast ours. Swords against God's flaming sword. 13, Blood, 16, Heb. xii. 28, 29. "No strangers": the nature of holiness in the Church hinted. Wine in the Kingdom. No waters of death, Isa. lv. Shittim, Num. xxv. 1. 19, Fourfold: two classes. Praise and peace. Their dwelling, the Lord dwelling: "because I live, ye shall live also." 21, "The Day of atonement. Not merely David there, Ps. ii.

College Notanda and "Propaganda."

"Into His Name."
"In His Name."
"For the Name."

In these words we have the kernel of true theology. Forgetfulness of Christ is the root of heterodoxy, and its poisonous berries are many. The *name* of the Lord suggests His resurrection, and our representation of Him. Indeed every Scriptural expression should awaken memories of deep truth, parallel passages, etc. Our position as *Christians*, the chief manifestations of Christ in a day of apostasy, is peculiarly solemn. It is easy to be religious, easy to speak piously, easy to take meetings, but to act in the power of the Lord Jesus, and with the object of displaying Him—here is a problem. But He is not lax, why should we have lacks? May we not repose on Him? This is not to impose. Blessed privilege, or rather blessed privileged ones!

Another Year.

The time of this age passes. Which impresses us more—our progress or that of the year? Are we growing more manifestly older or in grace? Why should we consider the importance of a new year, and forget the solemnity of a new day? How serious it is to spend a moment! How awful is the unalienable trust committed to us! 1906 will see events of national greatness. Jewish and Eastern affairs will ripen—alas, for the winepress of the wrath of God. But what will be our personal, our ecclesiastical, our college history during the year? A story of failures? Of declension of religious emotion? Turning over a new leaf is not availing; we have a new life, and it is our privilege to manifest this at once.

The Convention.

Ere this Magazine reaches some, the gatherings of December 25th and 26th, will D.V. be past. Saints will have been greeted, rebuked, awakened, encouraged, strengthened, built up, sent forward. May we add "sinners will have been saved?" Beloved readers, do you pray frequently for genuine conversions? There is a great danger lest we become accustomed to anything, particularly that which fits this evil age! To forget God in these things is as sinful as to introduce Him, and claim His presence, in that which is contrary to His revealed will. Oh that "convention" may be a coming together *unto the throne*. Else there will be discord and rivalry, for all will want the centre unless the Lord has it already.

Jottings.

Some brethren could help more liberally—even with their prayers. If literature be purchased at college book stalls, the work is helped and dealings in popular books are hindered. Late arrival and early removal do not encourage speakers. "Looking up" is better than looking round. Conscientious home work will never be showy. Love for brethren will find out opportunities for strengthening them. Detail-fellowship is needed. Anything that cannot be done unto the glory of God should not be done at all. How many have you brought to the college? How many have you *indirectly* kept or sent away?

Neh. xii. 43.

Here we have a blessing of "that day." Sacrifices and rejoicing are always connected (Ps. li). Our joy is by reason of the accepted blood. The order is noteworthy. The cause, moreover, is emphasized. The Lord makes His people to lie down, He causes them to go in His way, He makes them to hear joy and gladness, and to rejoice. Our dependence is upon Him.

The families were united in praise, even as viii. 2, 3. Thus the law of Deut. viii. was obeyed. The Lord never excluded the children. Hence, we have fellowship by reason of sacrifice.

Then *next* we behold witness. Timidity is sin. The work of the Lord was made known. Indirect testimony is not to be despised.

"The joy of the city of *peace*." The fruit of the Spirit is love, joy, peace. The kingdom of God is righteousness, joy, peace. There is no joy besides, for that would be outside.

Here, as ever, we have a hint of the blessing of the nations through Israel. This is the Divine work.

The further consequence is found in xiii. 13. "On that day" there was Scriptural research, and holy obedience. Any other joy is merely emotional. Thus all Christian graces are linked.

Ezra ix. 15, x. 1.

(a) The essence of confession is to place God in the right position, and self in contempt: this is obedience also.

(b) God's righteousness was proved in that *many* were destroyed, and *also* in that the national *covenant* ensured the preservation of *some*.

(c) True hatred of sin realizes that God hath a law-court ("Before Thee," "we cannot stand").

(d) There is no "standing" except when there is righteousness.

(e) Supplication and confession must be often by oneself first. There is a necessarily loneliness and willingness to appear singular.

(f) Weeping and casting *down* always go together.

(g) All confession is before the Lord, and with reference to His honor, the centre of sacrifice.

(h) When a servant of God is constrained to confess sin, others will unite with him: there is a holy contagion.

(i) True anxiety is not limited to those who are emotional ("men" gather): it is not beyond those who are young.

(j) Fellowship in confession precedes separation, and confidence in the Lord and united *action*: see following verses.

Those who give with grudging will bring God's judging. 1 Cor. xi. 31, 32.

Freezing Christians are not promise-seizing Christians.

Inaction leads to faction: laziness to haziness: idleness to idolatry.

Those who hate sin will not prate thereon or irritate others.

The *λαός* of God is His *υαός*.

"Not by words of righteousness which we have done." "I will make mention of thy righteousness." "He hath covered me with the robe of righteousness." "That we might be made the righteousness of God in Him." "Thy people shall all be righteous."

PROGRAM & CALENDAR—"If the Lord will"—Subject to rearrangement, not derangement; modification not for amusement, but to God's glory.

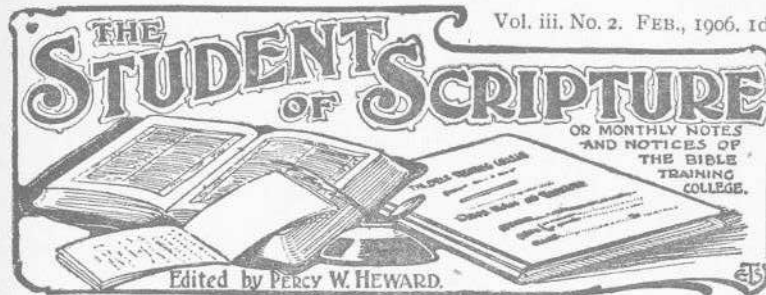
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Advanced	Mon.	"Service" among Israelites.	"Continued" Greek.	Holy Prayer in the Holiest, by the holy ones.	Isaiah, John. "Helps." Papers by Adv. Brethren.	Deut. xxxii. Jewish Themes.	"Continued" Fellowships, around the bookstalls, around the Book. Difficulties.
	Fri.						
Inter mediate & Elementary	Mon.					Hebrews. Joel.	
	Fri.						

Notes—Will brethren in office realize their duties, and not only pay a percentage (robbery)? And all have some office, with great responsibility, for there is nothing little in God's sight, carefulness and covetousness in details are parts of Christian progress, or rather its evidences. Attention shows spiritual intention—and contention, for Satan strives to attract and detract from the truth. Let the singing of hymns, the kneeling in prayer, the taking of notes, the shaking of hands, the purchasing of literature, be done in the name of the Lord Jesus, giving thanks unto God, even the Father by Him.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Temporarily—School in Palmerston Rd., on Lord's Days), FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES.
2 T	Heward		Matters	O Heward
3 W		Heward		J G. E. Martin
4 Th	Heward	Heward, Welch	E. Sibley	O Heward
6 Sat	[Tham. F. Sibley, Fothering-J. R. Heward	Heward, Matters	Welch, E. Sibley	
7 S	Heward	Heward, Fleet	Welch, Vincent	
9 T			Welch	O Heward
10 W		Taylor, Sibley		J Heward
11 Th	Heward	Welch	E. Sibley	O Heward
13 Sat		Heward		
14 S	Rae, J.R. Heward	Heward, Scates	Welch, Matters	
16 T	Heward	J.R. Heward, Ling	Welch, Matters	
17 W			E. Sibley	O Heward
27 W		J. R. Heward		J Heward
28 Th	Taylor	Heward	Welch	O Heward
20 Sat		Barraclough		
21 S	Taylor, G. E. Martin	Heward, Moore	Welch, Bennett	
23 T	Rae, Ling	Heward	Welch, E. Sibley	
24 W	Welch		Heward	O Heward
25 Th		Taylor, Rae		J Heward
27 Sat		Heward	Taylor	O Heward
28 S	Brand, Welch	Heward,	E. Sibley	
30 T	Heward	Heward,	J. R. Heward,	
31 W	Welch	Welch, Sibley	E. Sibley	
		Welch, Heslop	Heward	O Heward
				J Heward

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Sunday School Lessons (C.S.S.M).

The work of instructing little ones is not an afternoon's amusement, but if it is not recreation it has little to do with the new creation. No teacher should be unable to teach, yet who regards this ability as a *sine qua non*? Who looks for it? Has not the Holy Spirit been thus dishonored, by a professed carelessness as to "human skill?" An unprepared leader of a meeting is an abomination unto the Lord. The lesson may be well studied, and yet this be the case. Finally, directing to Christ is not possible while we look, and our hands point, the other way. The flesh and spirit are alike magnetic toward that with which they have affinity.

4th, Ps. xlv. 15-26. 15, Better than shame before God. 16, What reproach of the Lord's people is, Ps. viii. 17, A description of forgetting God. 18, The feet follow the heart: the beginning of sin, a separated heart. "Thy way." Christ could say this, and His people say it in Him. Dragons, death. Only the shadow. Remembrance and prayer. 22, suffering must be only "in the name of Christ," not for personal foibles and eccentricities. "I die daily." He was reckoned as a sheep by God, counted with transgressors: we do not share this, only His exemplary sufferings. 24, the Lord providentially hides His face till that day, Isa. viii. 17. 26, a twofold plea in prayer: redeem, mercies. Collect "coverings" of Scripture, references to God's "hiding," allusion to the dust, etc.

11th, Matt. iv. 12-25. 12, no fear. 14, the object. 16, saw; yet brought down to the unseen world (xi. 23). "A Light to lighten the Gentiles." Repent, for: the Divine argument. Christ often chose brothers: family faith (1 Cor. xvi. 15). Men at work selected for further service. "After me." Collect Christ's words to Simon: the first and the second utterance together are a theological compend: both are hinted in xvi. Divine makings see Eph. ii. 10-14, Col. i. 20. Men in the sea, opposed to salvation, under wrath receiving new life. "Mending their nets:" the Lord does not apply spiritually, as with fishing the Gospel nets need no mending or amending. Four selected (suggestion of world-wide ministry). Teaching the Scriptures, heralding the new unveiling: hence order reversed in Acts xxviii. 31. Fourfold diseases. 25, no Samaritan.

18th, Matt. vii. 15-29. πρὸς, ἀπὸ. False prophets (a) are apparently in the way (b) they come to saints (c) they dress

as Christ's people: how far one can go! Thorns and briars at their best. Saints, vines and figs. 18, cannot. ἐκ, εἰς. Saying, doing. 22, "name" thrice, cf. Ezek. vii. 4. 23, true believers "known." Depart, word from same root, R. viii. 39. All are building. "The Rock." That which is really on Christ must be excellent, that away from Him as its foundation: hence materials are not described. 26, disobedience, reputing Christ. "Shall be likened" then. κόπτω. The word "falling" suggests a word meaning "corpse." Note last words of Christ's sermons. 28, ἐπί, not resting on Him. 29, the manner of Christ and of those who represent Him.

25, Matt. x. 16-31. Re-read last Lord's Day's portion. See, eyes open, Phil. ii. 15. "Therefore" the wise builder is a wise walker and warrior. Harmless i.e. unmixed. "Ye shall be led." A fourfold reference to opponents. How or what, manner or matter—"style" put first, more trouble to many. "In that hour." 20, anxiety excludes the Spirit of God. 23, no bravado. "Until," 1 Cor. xi. 26. "A learner" while serving. 25, the Divine object. A threefold description of Christians. The household of God (see 21), members of the High Priest's family. "Cannot." The two fears cannot exist together! 31, collect arguments for fearlessness. Note ὄν, γίνομαι, εἰς, ἄνθρωπος (sing: and plu:). This passage blends singulars and plurals to show the Lord's people should stand alone, yet seek fellowship.

Open-Air Testimonies to Israel.

(WINTER WITNESS, BY HIS GRACE).

1. *A Blessing and a Curse* (Deut. xi. 26-29). Not possible to have both. We are either obedient or disobedient. What is sin? Simply turning aside. Then *one* act of rebellion seals the doom. It is wrong to say that the added words show that idolatry alone is contemplated, for this would prove too much, and imply that other sin was obedience. Hence all transgression is heathen, a froward heart is an abomination (an idol) unto the Lord. Israel are worshipping demons. How awful is Satan's power! But how then can we have the blessing? Unless we have a complete righteousness given us it is impossible, now that sin has been contracted, and the prophets have declared the heart full of sin alone! But there is such a righteousness, and if I refuse a rejected, suffering Messiah I refuse it. "All spiritual blessings" are in Him. The curse (*one* for all sinners) outside Him. Isa. i-iii should be repeated.

2. "God is with you" (Zech. viii. 23). In *that* day. When? When Messiah comes. Then God is away from Israel now. Why? "Ye will not come to Me," Christ said. See Isa. vii. 14, viii. 10. This fellowship only possible by atonement. "There will I meet with you." Hence a warning and an invitation.

3. "Broken yokes and burst bonds" (Jer. v. 5). Of whom is the prophet speaking? Of those who had a great name, and pre-

tended to serve God. See Ps. ii. 3. Hence learn the nature of sin, and the need for atonement. Go through various commands and show how they have been "burst." The last defence will be that the passage only refers to the gulf of idolatry. What is idolatry? See 1 Sam. xv. 23, Ezek. xiv. 3. Israel's sufferings down the ages are found in Jer. v. 3. Yet they persist. No heart-breaking, as with David. No seeking of truth. Who strives to understand Isa. liii? Who cares about sin? No returning: hence ignorance.

An Examination Paper on

"THINGS THAT ARE POPULAR."

To be definitely answered in connexion with the Bible.

Time—Daily life always.

Marks—"If any man's works remain, he shall receive a reward.

1. What is the attitude of the true Christian toward (a) political, (b) social, (c) Church-Federal, (d) temperance movements?
2. How should the Lord's people show their distinctness from the religious world without illustrating pride?
3. What is the Will of the Lord as to public Christian testimony for young Christians?
4. How far should a Believer be acquainted with false religions and their literature? How can he know where to draw the line? What should be the extent of "ministerial education"?
5. What is the Lord's teaching, by lip and life, as to popularity and unpopularity?
6. What is true bigotry? Show the source, nature, and results of several counterfeits.
7. What can we learn from Scripture as to "teas," "treats," "pleasant Sunday afternoons," "cricket clubs," "recreation rooms," "choirs," "popular themes," "compromise," "energy of the flesh," "popular annual meetings," "sales of work," "men's owns," etc.

A Letter of Christian Greeting and Advice.

(TO ALL WHOM IT MAY CONCERN.)

DEAR FRIEND, in Him whom by grace we love,

May His tender mercies be very precious to you. Shall we estimate lightly that which He values so highly? Oh, that the words of the Psalms may be our heart's expression as well as our lip's repetition.

Will you suffer a word of exhortation? *Are you growing in grace?* Perhaps you will say, "How can I tell?" 2 Pet. iii. 18 links two things together (Phil. iii. 10), and verse 17 is solemn, leading back still further to 16. Here we have the Divine explanation of stunted Christians, and the Divine description of progress. Are you separate from worldliness—not merely from the world? Do you hate every false way? Are you content to call everything by its Scriptural name? Are you ready to apply the principles of fellowship and separation, when your own comfort and reputation are affected thereby? An arm-chair Christian is common, but one who will dare to illustrate Ps. 119, 163, rare.

Is the joy of the Lord your strength, while you sigh for the abominations of to-day?

If I can render any help in answering these questions I will gladly do so. If not, ponder them with an open Bible and an open heart. Do not refuse this loving witness. The Lord may not grant so plain a second warning.

Yours heartily and humbly in Him,

One who Desires to be a Disciple.

ADVANCED.

Isaiah (Mondays) X. "The poor and needy." Where else together? *In*—Contrast the saints sphere, see xiii. 13. What, whom, where. 5, 25, Rom. ii. 8. 6, Ps. xviii. 42, xl. 2. 10, my hand, 5, 32. 12, man's tree, man's glory. 15, wood, iron. 17, It.—not they: unity. 18, lix. 19. The children left. "No more again." 22, marg. 24, God's inference. 26, 5. 28-32, fourteen places. 33, "h" words. Their power, their fellowship, their righteousness—Lebanon, see Hos. xiv., xi. 2, x. 13. 3, Divine instinct. 4, grace, wrath. See beatitudes. 6-8, ten (or twelve) animals. Collect references to children "in that day." 9, *As*—a flowing; hence the flowing of ii. 2, is only the answer (*cf.* χάρις, εὐχαριστία). 10, a helpful address might be given on the Root, Rest, Righteousness, Remnant of this chapter. Rest, xxviii. 12, 1 Chron. xxviii. 2, Ps. xc. 11. The most Holy Place. 11, His hand, in grace, this time, see 15, Zech. xiii. 7. Eightfold deliverance. "Together." Four. 13, sins within and without them cut off. Spoil. Edom, Moab, Ammon, relatives: spared. 15, as at the Exodus. God over the waters, xii. 1, in *that* day, praise. Me, my. When there is trusting. The water of grace. His name, his doings. 5, xi. 9. "In the midst." xiii. 3, the joy of the Lord their strength. Their hands and heart. 8, many: contrast Jer. xxx. 6. "Out of," Acts iii. 23. 10, fourfold. Wickedness, pride. What will "cease" in *that* day, e.g. xiv. 4, xvi. 10, xvii. 3, Ezek. xxxiv. 25 ("to keep Sabbath"). "Found." God's swords and spears, see ii. Their glory and beauty. "There" contrast Ezek. xlvi. 35. "For."

John (Fridays) xvii. 1. Exposition, prayer, discipline, and hymn at this *last* meeting, this *first* organized church-gathering; see 1 Cor. xiv. "Into the heaven." The hour, xvi. 32. Glorify; the blood on the mercy-seat. "That:" collect *objects* of the prayer: see Eph. ii. 7, iii. 10. "All flesh," gather occurrences e.g. Rom. iii. 20. πᾶν, ἀνθρώπος. "This"—a pointing to Himself? "On the earth" find elsewhere. "Now." παρά. 6, I manifested—we have had the life and the glory, now the light and the name. "For Thee:" this people have I formed for Myself, "and"—the proof of election. "As many as" of gifts and commands and the people of God. 8, "that or because" or both! Received and recognized. 9, "concerning them," note the concernings of prayer, preaching and sacrifice. "For:" the plea. I have been glorified—how? 2 Thes. i. 10-12. 11, the Family, the Holiest, the Unity, the Name. "With them." I was keeping. ἐκ, ἀπό. Note the three-fold cause of true joy (xv. 11, xvi. 24), and the two "fulfillments." "Because:" note all occurrences in ch: καθώς. "Them," how frequently. "Holy and true." The *true* Tabernacle and most Holy. 18, with an object, separate, to witness, to represent the Lord. 19, Heb. xiii. 12. 20, see xvi. 26. "Into Me with the Divine purpose that all may be one." Union and testimony. 22, Rom. ix. 4, the most Holy place, the presence of the Spirit, vii. 39. εἰς ἐν, xi. 52, 1 J.V. 8. 23, we fail to shew the Father's love, Eph. ii. 4. "Where," xiv. 3, 4, 2 Cor. iii. 17, Heb. x. 18. 25, Christ in the centre of two classes as on the cross. The righteousness and Fatherhood of God displayed together. They knew, I made known, I will make known (past, present, future). How to increase love, xviii. 1—"With." "Where." συνήχθη. ἐκεῖ.

INTERMEDIATE AND ELEMENTARY.

Hebrews (Mondays). διά. "More around attention." πρὸς. "Once." Stedfast, transgression—same root. "Receivings" of Scripture. "How"—collect occurrences. εἰς, ἐπί. 4, fourfold. "Along the pathway of His own will." 5, "concerning which." 6, 7, three-fold "Him" of humiliation: threefold of glory. Glory and honor, 1 Chron. xvi. 27, 2 Pet. i. 17. "Madest Him stand" *i.e.* in resurrection. Note the church, creation and enemies in threefold "Him." 8, hence the need for "ruliness" in the church. "Not yet," Mk. xiii. 7, J. ii. 4, vii. 6, 1 J. iii. 2. "For"—"because of," Rom. iv. 25. *The* death. "By the grace of God:" find other passages. "Because of Whom," etc., Col. i. 16. The family, the the Holiest of all. Sufferings as well *the* suffering. "For." The Holiest. ἐξ ἐνός, εἰς ἐν, J. xvii. Christ would be *ashamed* to call those not born of God spiritual *brethren*. Preaching and singing. "In the midst." The churches individual, as a whole. ἐκ, ἐπί. His "seed:" bestowed, bought, born. Note *how* the inspired apostle proves anything about the church. In the 1st quotation, brotherhood, in the 2nd identification (marriage), in the 3rd sonship. "He Himself," so in 18, Col. i. 17, 18. *The* death. "Destroy the works:" contrast *His* works. The might of death, contrast Eph. i. 19. ἐξω. 14, 15, grace and judgment at the cross. "These as many as"—all who had "fear"—saints. 16, He "receives." "Toward God," 1 John ii. 2. "He hath power," vii. 25, iii. 1, "called holy ones." The Family, the Holiest, the church calling, the Heavenly places: yet some see not the church here. Consider *i.e.*, with the new mind. Apostle, then High Priest. "Being faithful." "His house." What Christ "hath." Made part of the house, 1 Pet. ii. Christ is God. "With a view to a witness:" all these things happened to them as types. ἐπί. "Until." "To-day." Hearing, hardening, heart-work. παρά. "In the wilderness," J. iii. 14. "Where." Ways, Ps. ciii. 7, lxxvii. 13. "My rest"—What light on Matt. xi. 28, 29?

Doctrinal and Topical Studies (*Friday*). SIN (*a*) Words used; (*b*) Definitions; (*c*) Lists of sins; (*d*) Description from nature of punishment. Sin finding a man out, e.g. "sending from God's presence," "high treason causing death," "rising up against God, hence wrath upon man:" (*e*) Instruction by contrasted lists of acts of service, and explanation of the essence thereof. Sin and law. Sin and Satan. Sin and free will. Sin and the believer. Sin and service. Sin and the church. Sin and the millenium. Sin and eternity.

PUNISHMENT. (*a*) Words used—portions of compounds specially noted, and of phrases (*b*) Parables of wrath: (*c*) Historical anticipations: (*d*) Object and results: (*e*) First and last mention—with Satan, away from God, unchangeable, absence of wish to alter, references to fire and sword. Punishment and fallen angels. Punishment and believers (*a*) before (*b*) after regeneration. Punishment and the means thereof. Punishment and Christ. Punishment and degrees. Punishment and places thereof.

If Satan cannot defeat the truth he will counterfeit it.
Sighing for sin prevents replying against God.
Faith fights, trust toils, love labors, spirituality seeks.

College Notanda and "Propaganda."

Difficulties
How Met.

The Christian who does not care for difficulties and trials is not in a position of blessing, growth and prosperity. All that will live godly in Christ Jesus shall suffer persecution. And Satan is so subtle that problems in Bible study and Christian fellowship are always present. The question is "How are we to meet them?" It is easy to give in, equally easy to be annoyed, and quite as "natural" to fret quietly and silently. But no sin can be harmlessly tolerated. The Lord marks with displeasure all attempts to excuse or explain away *rebellion*. He has given His description thereof, and only those who agree are disciples. The words of Jas. i. 2. desire notice, "*Rejoice*" when trials come. Those who do this, *by reason of heart-submission*, will find that God will give or make "a way" where before all has seemed darkness. Unbelief is the most foolish thing possible, because it has no ground work. Meet with the Lord and you shall meet difficulties aright. The greatest hindrance is lack of fellowship. If the new nature is uppermost, there is no room for the affinity, between that which is without and that which is within, hence a standing firm (see Jas. i. 14).

The Student who does
not help at a Centre.

Character studies without special individuals in view might be helpful. The complainer, the hearty servant, the fitful student—all might be portrayed, all might receive the Lord's gracious compound *i.e.* rebuke or encouragement. At present we consider those brethren who are not uniting in college testimony. If the Lord forbids whether by direct leading elsewhere or business circumstances, all is well, but the likelihood is altogether against this, if He led them to the B.T.C. Assuming that some can aid for the first time and some more frequently, the writer desires to give a personal exhortation. Will it be received with the spirit of love and patience and heart-searching? The reasons for absence may be distance, objection to detail work, desire to help in more prominent local labor, or self-satisfaction, neglecting real criticism. But if the toil proposed is part of the tuition, if it has a Scriptural parallel, if the writer cannot guide so completely otherwise, if those who avail themselves thereof grow more quickly in grace—what then? The Lord's people who appreciate the importance of these questions, whether enrolled students or not, are invited to correspond, peradventure supervision of service may be spiritually beneficial. That which will cause most blessing at the Judgment Seat will be "sincere" "Christian" work. Never do we sin more than when we are prominent, unless the Lord has called and unless He mercifully, and marvellously, aye miraculously restrain.

How can I Co-operate?

This should be a constant thought, or rather a spiritual instinct. If we only pray when we wake up or mind so to do, 1 Thes. v. 16. will be a dead letter, through our departure from the atmosphere granted by the Spirit of

God. The query before us suggests dependence (how), the need for power (can), the importance of personal zeal (I), the fact that faith works (operate), the need for fellowship (co). Have we come to this position? We are members of Christ and members of one another. We live to Him, and whatever we do it is for the elects' sake. Hence selfishness, that Satanic abomination, is not flourishing while we remember the Lord or rejoice in His people, for these two things are together. If I see a weak saint, I want to ask myself the question of our title. When I arrive at a meeting, I long to illustrate the right way of answering by prayerful co-operation and by making others at home. When I receive money I long to be mindful thereof. "Even Christ pleased not Himself." The church is the greatest co-operative society existent, but some try to make splits and schisms. Why?

"By Grace."

"By the grace of God I am what I am." "By grace are ye saved." "Being justified freely by His grace." "Singing with grace." The heart established "with grace." We have "everlasting consolation and good hope through grace." We are under grace (for "great grace" is upon us) and in grace. Where is boasting then? It is excluded. Here is the *true* "exclusive brethrenism." If I boast I leave the family circle! Beware. Watch and pray.

The Blood of Christ.

The Blood of Christ my peace hath made,
And thus I am by grace arrayed;
The Blood of Christ hath reconciled,
And so I am the Father's child.

Redeemed by Blood, by Blood alone,
Forgiveness thus I now would own,
All pride of merit I abhor,
And would the Lord indeed adore.

The Blood atoned for all my sins,
The Holiest I enter in,
My sins are covered by His Blood,
And I have peace for aye with God.

The precious Blood my soul hath bought—
What wonders hath my Saviour wrought!

Vain were my works, my gifts were vain,
And all my goodness empty gain.

The Blood hath brought me righteousness—
Beyond what man can make or guess—

My faith in Jesus' blood is found,
And *there* His mercy doth abound.

The blood of Christ I would proclaim,
And show by grace His glorious name,
No other "Gospel" can I find,
That God my Saviour hath designed.

The song of heaven shall be for aye,
That we through Blood have been made nigh,
The "loosing" by His sprinkled

Blood,
Will cause our hearts to praise our God.

Eternal glory be to Him
Who is our chief, our only Theme,
A Triune God we love and own,
And trust and rest in Him alone.

To rend the Church and to blend the world herewith—these are sins beyond measure.

Patience means suffering; it is linked with obedience, and harder than nations.

"Decision for Christ" (so-called) may be merely popular religion.

"I will give peace and quietness." "He will speak peace to His people."
 "He shall speak peace unto the heathen." "There is no peace . . . to the
 wicked." "He is our Peace." "Peace by the Blood of the Cross."

PROGRAM & CALENDAR—"If the Lord will"—Variations only when
 necessary; it is no pastime to alter, especially as each change may suggest the
 absence of the Lord's leading before.

CLASSES AT COM- MERCIAL ST. BAPTIST CHAPEL.		6-7.	7-7.40.	7.45-8.	8-8.35.	8.35-9.15.	9.15-9.50.
Advanced	Mon.	Unto Israel, unto the Lord.	Greek Testament and Scriptural testing in witness.	Right prayer by Divine right in Divine righte- ousness.	Isaiah.	Jewish Themes.	Waiting on God, and its result in conscientious conversation and circulation of literature.
	Fri.				John.	Funda- mentals. Hebrews.	
Inter- mediate & Elemen- tary	Mon.				Psalms.		
	Fri.				Jottings.	Funda- mentals.	

Notes—All have some duty. Love is never fretted but always freighted with blessing; hence
 if it be present all will know. Early arrival, thoughtfulness for strangers, diligent note-taking
 may be part of powerful service. Without the Lord all will fail; in Him success alone is found,
 but not as the world succeedeth. Let the object be in view, not merely mentioned in the
 magazine.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Temporarily—School in Palmerston Rd., on Lord's Days), FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES.
1 Th	Heward	Welch	E. Sibley	O Heward
3 Sat		Heward		
4 S	Rae, Taylor Marshall	Heward, Sibley Heward, Ling	Welch, E. Sibley Welch, Matters Heward	
6 T	Welch			O Heward
7 W		Heward		J G. E. Martin
8 Th	Scates	Heward,	E. Sibley	O Heward
10 Sat	[Paget	Heward		
11 S	Fotheringham, Rae	Welch, Parsons Welch, Moore	Heward Heward Heward	
13 T	Welch			O Heward
14 W		Taylor, Sibley		J Heward
15 Th	Welch	Heward	J. R. Heward,	O Heward
17 Sat		Heward		
18 S	Welch, Sibley Heward	Heward Welch, Matters	E. Sibley, Vincent J. R. Heward	
20 T	Heward			O Heward
21 W		Heward, Scates		J Heward
22 Th	Taylor	Heward	Welch	O Welch
24 Sat		Heward, Palmer	Heward	
25 S	J. R. Heward, Rae Heward	Heward [Ling Fotheringham,	Welch, Matters Welch, Matters	
27 T	Heward			O Heward
28 W		Taylor,		J Heward

J—Jewish Open-air Witness. O—Offices. Commercial St., Monday, Prayer, Praise. Medita-
 tion, and Study, every Wed. (D.V.). Open-air Testimony whenever possible.

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Open-Air Testimonies to Israel.

1.—Isa. lviii. 1, 2. Why we come out. How can we help
 earnestness? Israel **have** sin. This they sometimes deny; hence
 setting aside of God's law, hypocrisy, despising of atonement
 and expectation of a reigning Messiah. (To unpardoned ones
 realizing guilt His coming would be a terror). Religion and
 synagogue worship do not prove real love unto God. He looks on
 the heart. **Why** is there seeking of Him? Is not the cause
 pride, or a desire to secure all blessings of human works? Here
 is **God's** statement concerning the **prayers** and **righteousness** of
 those who profess to serve Him. Of **the same** people He said,
 "He went on frowardly in the way of his heart." (lvii. 17). There
 is no **contriteness**, and Messiah bruised (liiii. 5, same word) for
 sinners is not seen. **Approach to God, apart from blood, is
 death.** To ask of Him ordinances of righteousness, and then to
 present that which is imperfect, only **intensifies** guilt. Who can
 say that they are better than those of lviii. 2? Something more is
 needed. What can it be? Plainly the **new** heart of the new
 covenant. (Ezek. xxxvi. 26; Jer. xxxi. 31-34). Can there be the
 former without the latter? Do not Israel refuse the latter? Have
 they not, therefore, by their own words only the old heart of sin?

2.—Righteousness. Only possible in resurrection—"The man
 who hath done these things shall live in them." Hence none
 righteous. Aye, and all have sin. Hence they cannot ever get
 full marks, for to be able to make up means, to be able to do more
 than is demanded for any one day. But can we exceed love of **all
 the heart, &c.**? But some are called "righteous." Hence they
 have resurrection-life; *i.e.*, the new heart and new spirit of the
 prophets. But how is this? There is a link with Messiah Who
 has died (the judgment on the old life) and risen to bring in ever-
 lasting righteousness. (Isa. liii. 10, 11; Dan. ix. 24-26, "until," and
 "Messiah the Prince," suggest resurrection). Is He not called the
 everlasting **Father** (Isa. ix. 6) and Messiah our Righteousness? Do
 we not hear of His seed? Hence, if we are not reckoned with
 Him in resurrection (as all men with Adam in death), we can
never have righteousness. But some will have righteousness; and
 this is the only **given** righteousness of the prophets. Hence

Messiah **MUST die** on earth as a sacrifice, otherwise He could not have **lived** a life to obtain righteousness, **and** be evidently free from taint of sin (ordinary death would have suggested He was a sinner), **and** have resurrection-righteousness to bestow.

3.—“By whom shall Jacob arise?” The question of Amos. Israel fallen under judgment, not by human power; for who can shake off a curse? The Jews of to-day reply, “By Messiah when He comes.” But would they look on Him Whom they have pierced (Zech. xii. 10.)? Can they find in history the death of a sinless sacrifice under the hand of **God**, yet plotted by the cruelty of man. This is that whereof Isaiah liii. speaks, and there **must** be a fulfilment. The answer—Isaiah xxvi. 19. Those who rise are reckoned with someone who died, who speaks in the prophet. Can this be anyone but Messiah? Again, Isaiah lx. 1. The light of the glory (of the gospel of Christ) over the blood-sprinkled mercy-seat. Do Israel believe in any other arising? Can anyone but Messiah make a **satisfactory** sacrifice?

Notes for Sunday School Teachers.

Greetings. The word of the Lord is a spiritual classic, and needs spiritual insight and ability even as a literary classic requires literary strength and knowledge. But this is forgotten. Parents and Sunday School Superintendents entrust children spiritually with far less care than they would physically, and hope to counteract the poisons given. How many have been ruined through Sunday Schools! The vacuum of infancy has been filled with unscriptural thoughts, and the Lord has been dishonored, or unsatisfactory companionship have been formed. The insufficiency and danger of Sunday School work may be seen in the following facts:—

- (a) Many self-righteous ones have been trained there.
- (b) The majority fail to join the Church; hence they have that learning which is the greatest **hindrance**, unless sanctified by grace.
- (c) The greater number of criminals have passed through schools.

March 4th. (D.V., as **always**, not only concerning meetings. Matt. xiii. 1-7. 1, an anticipation of “**that** day.” “Gathered to Him”—yet. Parable—a “casting beside,” comparison; hence work out thus:—

The sower.

Christ.

[His servants **joined** with Himself, and no more successful outwardly].

Went forth

Came from the Father

[See Matt. iii. 14.]

To sow

To illustrate all His names.

[How foolish would the earthly sower be who brought bad seed, or mixed seed, or who excused thorns.]

Notice—the word must be unchanged in every case; it must be proclaimed to all. The work of the Holy Spirit is needed **first** to make the truth live in the (new) heart. From this parable learn (a) the nature of service with the Lord; (b) the varied sinfulness of the human heart—less manifest in, but equally possessed by children; (c) the cause, nature and result of fruit-bearing. 5, the Holy Spirit's verdict on modern revivals. 6, the Holy Spirit's test. 7, cursed ground: note, moreover, the methods and objects of sin. 8, “was giving fruit”—continuance. 9, collect what the saint should “have” in ch. (see 5, 6.) 12, life, deep instruction, being made to abound; *i.e.*, **to pass on**:—fellow-teacher, is your experience here? 14, *ava*, again. How far a sinner, a child, may go. “Lest.” Heal, Isa. i. liii.; Matt. ix. Them, you. 17, they desired (a) to behold Messiah's work; (b) to have the Divine unfolding of mysteries **in the O.T.** The allusion to Isa. vi. suggests the Holiest as **the** place of blessing.

11th, **Matt. xv. 15-28.** 16, God's description of ignorance—not putting **together**; hence absence of context and typical study, **and** application of Scripture laws, &c., to present day circumstances. (Reader, how do you stand?) The mouth and the heart; every wrong word shows. . . ! The need of a **new heart**. 19, all sins **together**. 24, lost sheep, Isa. liii.; Jer. l. 26, Christ's blessings—bread, staff of life, as well as seed (new life). Faith (a) humble; (b) rightly reasoning; (c) anxious for **food**, Isa. lv.; (d) with a holy will. Show sin's cause, course, criminal punishment (22, 24), cure.

18th, **Matt. xviii. 21-35.** 22, a blow to pride, indifference, harshness. 23, our position by nature. 24, our penury. 25, our punishment. What an awful thing it is for God to carry out our wishes—separation, selling self, &c. 27, the words for redemption and forgiveness here (Eph. i. 7)—no arrangement that a part should be paid. “Gracing one another as God, for Christ's sake, graced us.” Sin must never be **excused**. 32, desiredst, “calling” upon the name of the Lord, same root; also the word “advocate”—“since thou didst make me thy Advocate;” perhaps a hint as in 27 that the blood was forgotten, therefore only official forgiveness of a professor. *παράδοσις, ἀποδοσις*. 35, the proof of life as in 1 John, the nature of punishment (“thus”).

25th, **Matt. xxii. 1-14.** 2, 4, King-priesthood, marriage, reunion, righteousness, blood. 3, “invitation to acknowledge Kingship. “They **willed** not.” 4, 5, **into** (unto) **away**, **into** (to). 5, 6, sin and self; **how** saints are killed; why are **we** popular with religious professors (bidden ones)? The **anger** of God, as last week. His, their. Find, call, gather **together**—our work. Filled: how will the gap be made up? *ἐταίρε*. Concordance. “How”—collect questions beginning thus. Here 12, there 13. Out, into. 13, 14, *ἐκ*. Is there not a reference to Judas at last Supper? N.B. “Not having, xiii. 5, 6, 12; Phil. iii. 9; Luke vii. 42; 1 John v. 12.

Awaiting the Lord's direction as to the further study of Isaiah, we give notes on John xvii., asking the Lord's people to unite in prayer, and to re-study previous jottings as this prayer (Feb.)

xvi. 33. Christ never speaks of a conflict with the flesh. 1, confidence and prayer; while His people suffer He prays; collect Christ's utterance of the word "Father"; "glory" in the Holiest; as the Saviour is exalted **there**—in fact **and** in witness—the Father is honored, xvi. 14. 2, Him, them; the two classes with *ἕνα*—parallel. 3, **Is, I am alive** (Heb. viii. 10-13); the **Apostle** and High Priest. 4, 2 Tim. iv. 7, 8; cf. "It is finished;" collect allusions to Christ's work; the people given, the work given; *ποιέω*, Eph. ii.; Heb. i. 5, Prov. viii.; and we shall be "in glory" **beside** Him. Eph. v. 6, not to others, Ex. xxxiii.; "to **ME**;" 2 Tim. iv. 7. 7, now, in resurrection; *ῥῶα*. 8, why they have recognised; Deut. viii. 3; *αὐτοί*; knowing in a new covenant way; faith from the new heart. 9, "**around**" them, xvi. 26; "because," the basis of intercession, 10, denial of universalism; "among" or "in;" the Shekinah glory above the blood in their hearts. 11, "these;" "in the world," i. 10, xvi. 23, &c.; *πρός*; Holy, name, Matt. vi.; the Blood and unity. 12, in Thy name, Ex. xxxiv.; "not one," thus the Lord kept all individually as well as collectively; Christ's emphasis on Scripture in prayer; Christ's realization of judgment in prayer. 13, have, Christ objects—"be" and "have;" "filled" according to promise; **in** their hearts, in the assembly, 1 Thess. v. 13. 14, the word and new birth; the word and light, iii. 28; "because," no other reason. 15, spiritually, not physically out of the earth; kept from apostasy, delivering to Satan. 16, contrast 1 John ii. 14; "am," on resurrection ground. 17, the Holiest; the true Tabernacle; cf. vi. 63; "is;" 18, "along the pathway;" the same object, hence there should be the same. . . ? 19, Heb. x. 29; the apostle in previous verse, the High Priest here; only that which was "hallowed" could be offered to God; Christ's object, see x. 10, Eph. v. 26, Tit. ii. 14, Col. i. 6. 20, the thought **of that day** and **the atonement** suggests its extent; through, into; the word of the apostles **still**. 21, why the Lord prays; may **be**; in **us**, 1 J. v. 20; **why** the world believe **not**; **when** the world will believe; **when** the church will be united; **what** the faith then will be; **what** passages in Psalms allude to this. 22, the light of the glory, the Spirit of God, the glory of Zech. vi. 13; Christ's object in death and resurrection; no union when the glory is forgotten. 23, only as Christ is in the midst is there progress, 1 J. iv. 18; "**into** one," Eph. iv.; the world does not require this; what we ought to show and how we can show it; "according as," hence as members of Christ. 24, xiv. 3; "with;" what precedes "beholding;" love gives; "for"—inferences. 25, Christ between the two thieves; recognition. 26, further teaching to those who know; "I **will** make it known, how? knowledge and love—"they that know Thy name will put their trust in Thee;" Rom v. 5; Ex. xxxiii. 14, 19; Christ's summing up of His own sermon; His continued object; Eph. iii. 17, 18; where Christ is in the midst; the Trinity.

Study the occurrences of the following words in Sermon and Prayer—Father (42+6 times); finished and perfected; keep; loved; one; the emphatic pronouns; name; filled and fulfilled; have. First allusions to this prayer in 2 Cor. iv., Eph. i., 1 John.

Hebrews (MONDAY), iii. 1, wherefore—the spiritual inference. **Who** can consider? our possessions. The believer's mind in Heb. viii. 11, x. 16, 13, 34. We must not separate Christ's offices. 2, Paronomasia. "Fuller glory." The house—and thus Moses and every saint only **receives** glory, no merit. 4, The Church did not invent itself. Faithfulness a witness. Christ **over**; ii. 7, 16, vi. 3, viii. 8, x. 21. **We are** His house now—hence the feast and fellowship; is not this a Church epistle? The proof of saintship—(a) boldness in real prayer, (b) boldness amid suffering, (c) boasting in Christ, (d) prophetic belief (Col. i. 23), (e) a looking to the end, xii. 1, 2, (f) a fixity. Collect "ifs." *καθώς, κατά*. Inferences from allusion to Ps. xc.—(a) the importance of comparing Scripture: this passage makes us think of those noted before, and we find in all Christ's twofold sovereignty, the Church and the Kingdom—"hand," 4, 7, (b) the Lord's people live in view of the millenium, (c) Israel's wilderness experiences typical, 1 Cor. x., (d) when a passage is used to warn it is often used elsewhere to emphasize eternal preservation, our Lord quotes verse 7 in J. x. 28, &c., &c. To-day and **that day**. Not hearing=hardening. *παρα*. Hearing aside, stepping aside, 10. *οὐδ*, see 6. "Me," 5, emphatic. Hearing and mind, with "not;" contrast viii. 10. *ἐρχομαι* in this book; e.g., ii. 16, iv. 16, xiii. 13. "My rest"—Sabbatical Millenial, in the Holiest (the place of God's "rest"). "Lest." "At any time," ii. 1, iv. 1. "In **any one**;" sin must not be tolerated in an assembly, iii. 13, xii. 15, 16, Gal. v. 10. "In," *ἀπο*, vi. 1, vii. 26, ix. 14, xi. 15, xii. 1, 25. Living, iv. 10, x. 31. Not **but**. "**Along** each day." "**Until** where." *ἐκ*. Exhort, **for**. 14, vi. 4, 11. *ἐν*, 15, see 12. "Hardness" in Scripture, 2, 9. Jude 15. **Bitterness**. "**Fell in the wilderness**" (iv. 11), through "standing away," 12. Theirs, His, 17, 18. *βλέπω*, ii. 9, iii. 12, 19, x. 25, xi. 7, xii. 25. "They had not power," see ii. 18, vii. 25. "Because of"—iii. 19, iv. 6, vii. 18, 23; ii. 11, vii. 25, x. 2, iv. 1, study "fear" in this book. His, you, 2, profitless, vii. 18, xiii. 19. Divine "mixing." "For." "According"—the very threat of wrath affords a promise. "The day." 6, "left" as in 1. *ὀρίζω*—we shall enter because *προορισθέντες*. "In David." From this repeated quotation let us learn the source of sin, the nature of unbelief, the way God views the seemingly slight sins of some of Israel, the importance of God's voice, the "fellowship" in iniquity of Israel and Pharaoh, the union of sinners (hearts).

Doctrinal and topical strides (Friday). **REDEMPTION AND ATONEMENT**. (a) Words used; (b) Definitions; e.g. Redemption, even the forgiveness of sins, Lev. xvi. 18, 19; (c) Types; (d) The nature of the need; (e) The object—explaining the work required; (f) The Extent; (g) The Holy Spirit's advance-refutation of error; (h) The Preaching of the Atonement.

REGENERATION. (a) Words used; (b) What this doctrine presupposes and involves; (c) When does Regeneration commence? (d) Can it be eradicated? (e) How the new life is shown; (f) "Baptismal regeneration," &c.

SANCTIFICATION. (a) Words used with reference to derivations; (b) Tenses used; (c) When begun? (d) Inadvisable expressions; (e) The Christian and "higher life" teaching; (f) The zenith of spiritual experience; (g) Biblical expositions. Notes on 1 Cor. vii. 14, &c. Appendix on the work of the Spirit in regeneration. Questions and lists of difficult passages welcome.

College Notanda and "Propaganda."

Worship.

This is not merely for a Sunday-morning service. It is not a bare public act. Rather it is a life-experience. We cannot worship while we stand outside the Holiest. To insult God and yet to pretend approach is an abomination. We cannot *worship* unless we recognize His *worthiness*. Praise may be *called* the duty of all, but it is the privilege of the church. Who else can come near "in spirit and truth"? Who else can worship toward God's *holy temple*? Who else can worship *in the beauty of holiness*? Alas, for those who make the act too wide (for all), and yet to warm on set occasions.

Religion.

Religion binds back. It is "properly" taught to-day. But the heart is forgotten. Religion is an effect, and an inward cause is needed. The most "religious" are most proud. Ceremonies are more valuable to many than God's testimonies. A new kind of theology is popular: its basis, its *man*, and its end is *man*. "Will-religion" may seem humble, but it is "toward the *fulness* of the flesh" (Col. ii.) and therefore away from the *fulness* in Christ. Let us beware of encouraging mere so-called religion by—

- (a) Inviting all to pray or *praise*.
- (b) Treating children as Christians.
- (c) Indulging in temperance and other reform.
- (d) Urging anything spiritual apart from a spiritual basis.

Correspondence on this subject will be welcome, and a protest against modern ideas is necessary at every centre.

Churches.

How sadly the Word has been misused. If the history of theological language shows how far we have wandered from the primitive standpoint we are put to shame. It cannot be that this is the *only* changed-meaning. Notice Satan's subtlety. He gradually remodels a word, and thus there is nothing startling (leaven), and no apparent antithesis to Scripture terms is found.

Let the signification of the word be *known* and the absurdity of many applications will be seen. An elaborate structure suggests nothing of a "calling out" of the world. A company of dignified professing Christians attending to a fine essay have no likeness to a "called out" company. The *churches* of to-day are the centres of fashion, the most respectable part of the world, and to be a non-Christian is to be despised. An *established* "called-out" assembly is an impossibility.

Inconsistencies.

It is easy to follow feeling, for *they* are ever with us, but departure from *the Lord* is common. Moreover, "inconsistencies" are considered *necessary*: the Word of God must be acknowledged but not implicitly obeyed. "Circumstances" have changed everything distinctive about the saints: hence the exact opposite of that which is ordained is the best modern application.

Those who would shudder at a public Lord's supper *open to all* invite all to *praise*.

Those who regard certain men as not called to minister will invite them to speak.

Some who believe that the church should be modelled primitively, are afraid to take the actions that are at present restricted to one denomination for fear of identification, and others must find contemporary precedent in *some* "church." It is natural to condemn, but where are we? On the upward pathway or not? Satan has more traps than we have thoughts, more snares than we have prayers. And how about inconsistencies in daily business life, and in the application of general principles to particular cases at *all times*. Delay and compromise are then recognized. God looks at our practical theology. Members of primitive churches, take notice and be humbled.

"D.V."

We would henceforth—

- (a) Have more conversational hours.
- (b) Urge the use of correspondence more: the writer would like to hear from all monthly.
- (c) Leave finance more trustfully in the Lord's hands.
- (d) Make known exact needs in *every* way.

Jottings.

A saint will *often* be resented and misrepresented: but better are trials now than vials of wrath hereafter.

In controversy for the truth do not descant, use cant or recant.

Suffering for Christ is after believing *into* His name (Phil. i. 29), and therefore union with Him and restfulness are found amid it.

Religious enthusiasm may be a miasma.

Real steadfastness is in the heavenly fastness—and elsewhere there is only slowness.

Man's contriving is not God's reviving.

Life means strife: when there is the new birth *this* will be present as well as spiritual mirth.

Veneration for the Word is after regeneration.

That which is not based on Christ is debased.

Psalm cx.

Jehovah to my Lord declared—
Sit Thou at my right hand,
Until I make Thy enemies,
Beneath Thy feet to stand.
Thy staff of strength Jehovah shall
Forth out of Zion send,
In midst of all Thine enemies,
Do Thou thy rule extend.
Thy nation shall be willing then,
In that Thy day of might.
In majesties of holiness
From womb of morning light.
To thee is still the dew of birth,
Jehovah swear, and He

Will not repent, and Thou a priest
For ever more shall be.
According to Melchisedec,
And in his order Thou!
The Lord at Thy right hand has made
The kings beneath Him bow.
In that His day of anger He
Shall judge in midst of men,
Surely the place with bodies fill
And wound earth's headship then.
Out of the brooklet in *the* way,
Refreshing water drink,
Therefore shall He exalt the head,
[When all in judgment sink.]

"The Lord liveth." "In Him was life." "Christ, Who is our life." "The gift of God is everlasting life." "As truly as I live, saith the Lord, the earth shall be filled with the glory of the LORD."

PROGRAM & CALENDAR,—If the Lord will"—We need this proviso and His provision, else there must be failure. He who hath the willing sees to the filling: how many meetings are full of self?

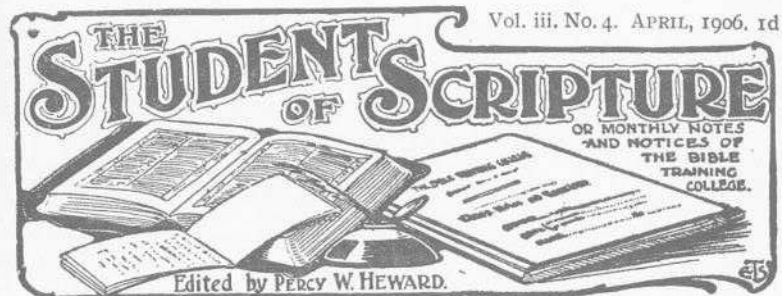
CLASSES AT COMMERCIAL ST. BAPTIST CHAPEL.		6-7.	7-7.40.	7.45-8.	8-8.35.	8.35-9.15.	9.15-9.50.
Advanced	Mon.	Grace given witness, because of grace given.	Greek Testament and Scriptural proclamation both "in His Name."	Real prayer, in the Royal palace	Isaiah.	Hebrews. Fundamentals.	Enjoyment of the Lord's presence in conversation, and helping one another.
	Fri.				John.	Hebrews. Fundamentals.	
Intermediate & Elementary	Mon.				Psalms.	Hebrews. Fundamentals.	
	Fri.				John		

Notes—Responsibility is a thoughtlessly-used word now. Let anyone remove from another some favourite work, and the plea of Divine calling will be often made, but up to the time of action none would imagine there was anyone beyond some childish authority to obey, for the service would not suit an earthly master. Attendance, diligence (not indulgence), and patience (not passions), should characterize a saint—Do these things mark college students? Who would know them as distinct from the world? from ordinary professing Christians? Let the Lord's glory be sought more and more before, during, and after every meeting, i.e., always.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Temporarily—School in Palmeston Rd., on Lord's Days), FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES.
1 Th	Welch	Heward	Heward	
3 Sat		Heward		
4 S	Welch, Fotheringham, Welch	Heward	E. Sibley, Harris	
6 T	Heward	Heward, T. Sibley	E. Sibley Welch	
7 W		Heward, Marshall	J. R. Heward	
8 Th	Heward	Heward		
10 Sat		Heward, Ling	E. Sibley	
11 S	Welch, Rae	Welch, Fleet	J. R. Heward, Welch, Ling	
13 T	Heward			J Heward, Ling
14 W		Welch, Fotheringham	E. Sibley	
15 Th	T. Sibley	Heward		
17 Sat		Heward	Welch	
18 S	JRHeward, Lock	Heward	Welch	
20 T	Marshall, Ling	Heward, Matters	Welch	
21 W	Heward		Fotheringham	
22 Th	Welch	Croker, T. Sibley	J. R. Heward	J Heward
24 Sat		Heward		
25 S	Heward, T. Sibley	Welch, Green	E. Sibley, Matters	
27 T	Welch	Heward, Eisey	Matters	
28 W	Welch		Heward	J Heward
29 Th	J. R. Heward	Heward, Matters	E. Sibley	
31 Sat		Heward		

J—Jewish Open-air Witness. O—Offices. Commercial St., Monday, Prayer, Praise, Meditation, and Study, every Wed. (D.V.). Open-air Testimony whenever possible.

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



Open-Air Testimonies to Despised Israel.

1. Have you peace? If so, how? Not by sacrifices. And your own writers say that for the last forty years of the temple no scarlet thread turned white. Not by your works, for you confess they are a failure. Not from God's general mercy, for this would set aside His law. Not from the way announced in Isa. liii. 5, for you reject the idea, and wish the words were erased. Then your "peace" must be without foundation (Jer. vi. 14). The new Covenant is connected with real peace (Ezek. xxxiv. 25, xxxvii. 26.) But how can this come without putting aside the law? Only by Someone bearing its penalty. Hence if Ezek. xxxiv. 25 is ever to come to pass, it must be by a substitutionary sacrifice, and this cannot be offered by man, else it would be the old covenant. Peace connected with God's temple and the flood of waters (Ps. xxix. 9-11). The former speaks of blood, the latter of wrath. Where else together? Ps. xlii. 7, 11, lxxvii. 13, 19. No peace without a sacrifice, no peace without righteousness, Isa. xxxii. 17. Moreover in Ps. xxix. we have the King and the Temple. Have Israel any King—Priest, Zech. vi. 13? This Branch is "Jehovah our Righteousness." Plainly this Priest—King of Isa. liii., where again peace is mentioned in connexion with righteousness and blood-shedding.

2. Isa. i. 2-6. The same person speaks. God made flesh, living a perfect life, condemned by men, declared righteous (only possible in resurrection when all the works of the law have been done). Jehovah's Servant, 10, as in liii. 11. But this righteousness is no use to others unless the death be atoning, as that of a sacrifice. And Isa. liii. speaks of this. Besides "redemption" (xliv. 26, li. 11) demands the satisfaction of the law.

3. "The LORD is well pleased for His Righteousness' sake: He will magnify the law and make it honorable," Isa. xlii. 21; name of Messiah. Then Messiah obeys the law. Then Messiah becomes a man. Then He is a contrast with all others, Isa. lxiv. 6. But many are also spoken of as righteous. God cannot contradict Himself. What is the only solution—"Him Who knew no sin God made to be Sin for us, that we might become the righteousness of God in Him." How can the law be magnified otherwise? Only by the destruction of every one! This would hardly be glorious, and to

excuse *one* sin would ruin the law, and make another. Have you a Righteousness? Do you really honor the law? The law is seen in its greatness when we behold the very Son of God bearing its necessary wrath, lest one jot of law or covenant of mercy fall. Here is the *only* link of precept and promise.

Notes for Sunday School Teachers (C.S.S.M.)

Those who have the care of children should be aware of the solemn responsibilities. No man rightly taketh this honor to himself. **One** word may affect many lives; **one** act of inconsistency may ruin a hundred messages. It is not easy to present the truth; it is hard to represent Him. Service has numberless forms, yet one essence: "disservice" is similar in this. If I show little enthusiasm for the Word, I **must** appear a hypocrite; and my influence will be merely natural. Love unto the Lord will never suggest carelessness as to His will. Patience and persistence will result from faith; unbelief will only struggle on or seek popular success.

1st, Matt. xxiv. 34-51. It is well to speak of prophecy. Can a gospel sermon be found in Scripture which forgets this, forgets the kingdom? Notice hints thereof through allusions to the O.T. (e.g. Isa. lv., Ps. ii., xvi. in Acts xiii.) **This** generation—Christ also points out Himself, Matt. xvi. 18. Contrast Ps. xxiv. 6. Finally, this generation of transgressors (*παρα*) shall go aside (*παρέρχομαι*). "Until." *γένηται, γενεά*. Note "all's." 35, Christ Himself, His words and works **alike**—Ps. ci., 25-27, Isa. li. 6; never aside, *παρα*. "That day." "The hour," see Luke xxii. 53. 37, man says "no," "great revivals;" even those who protest against world-conversionism shrink from **such** isolation, and "family" preparation for the millenium. As, **so**—twice. Their feasts, their marriages, Rev. xix. so, entered **just before** the flood of **wrath**. The ark stood all, "substitution." Came, **no** deliverance **outside**; **no** anxiety through his messages, etc. Either their sins taken away or themselves, J. i. 29; 1 J. iii. 5; J. xv. 2. 40, 41, four—world-wide, one received, one sent away (see J. xiv. 3, xvi. 28). 42, therefore. **HOW Christians** are kept awake. 43, "There shall be taken from him even that which he seemeth to have." "**His** house." But "**HIS** service" in 45. 45, the Lord ordains. Prudence before service: otherwise **food** will not be given. 48, where and how sin "begins." 49, "in the night:" worldly friendship. 53, no "expecting" then, Tit. ii. 13. Divine "placing, appointing—**there**." How many religious ones will be cut off according to this!

8th, Matt. xxvi. 47-58. Note 46, the coming "near" and "Presence," so a type of Antichrist. Judas had not slept. "With **him**," xxiv. 49. His **sign**, to cheer them up. The two "holdings," Col. ii. 19, a Greek salutation, and the kiss of **peace**. 50, "**unto** whom"—the same word for Christ's shining **upon** and **wrath upon** "in that day." "With Jesus." 51, why not against

Judas? Peter's second attempt to hinder the cross: the sword, "out of place:" should be at Eden's gate. *ἀπο* again and again. All who defend self, and set aside the atonement shall perish by the sword of Eden. 53, the **Paraclete**, a title of the Father, legal. 55, continuance, earnestness. 57, **their** priests, prophets and kings (as near equivalents as possible). 58, the end—"brought to the end through suffering," Heb. ii. 10, J. xix. 30.

15th, Matt. xxviii. 1-20. 1, new arrangement of day from morning to evening. Life and light. 2, **their** stone, see 1 Pet. ii. 4. It is noteworthy that an angel appeared in Gethsemane and at the tomb: none when redemption was accomplished, alone. 4, 20, two keepings. 4, Rev. i. 17, 18, two becomings—a change as in Dan. vi. 23, 24. "Seekings." "The place where," J. xiv. 2, xvii. 24. Leader, Heb. ii. 10. "See Him," Heb. ii. 8, M. xxiii. 39. Him there xxvii. 36. Christ's first words "Grace" and "Peace," J. xx. —contrast Judas, xxvi. 49. Women's ministry, that of brethren in xxviii. 19, 20. "My brethren," Christ's first words continue Ps. xxii. 12, *συν*. 14, **their** leader, see 7. 15, their disciples and teaching, see 19, 20. "The mountain," a prophecy of Isa. ii. 1, see Ps. xxiv. 17, 18, as at His second coming. 19, death, resurrection, family relationship. **No doing** before new life. "Until."

22nd, Lev. x. 1-11. After ix. 24! "Strange," outside the family, Ex. xxix. 33. 2, Acceptance or abomination. 3, Hallowed be Thy Name, Thine is the glory. "Nigh Me," Eph. ii. 13, Heb. iv. 16, Isa. viii. 13, 14. "Out of the camp." 6, sternness and grief. "Upon," 6, 7. "Lest ye die," 6, 7, 9, xvi. 13. 9, **their** drunkenness as in the night. 9-11, no-indulgence, discernment, teaching—note order, see Eph. v. 17-19, Heb. v. 11-14.

20th, Ps. li. 1-19. Thy, my. From. Declared righteous, see Lev. x. 4. "In." 5, 6, "See," note 11. 6, "a true heart." Blood-sprinkling, passover and leprous-cleansing, hyssop, see John xix. 29, Heb. ix. 19. **Then** wash. "Make me" again. "Joy and gladness," Isa xxxv. 10. "From, in." 10, 11, Life, light. Restore, Isa. xlix. 6. "Thy ways," xxv. 8, lxxvii. 13. "Unto Thee." My, Thy. 16, xl. 6, "Broken and contrite," Isa. lviii. 15—after **the** sacrifice: hence if a man is really anxious he sees Christ; so faith is reckoned for righteousness. 18, 19, **then** the kingdom. The Lord "pleased." Collect other passages.

The Lord's Supper.

1. A shewing forth of *His* covenant, substitutionary, sacrificial passover-death.
2. A confession that spiritual strength and food are therein and thereby.
3. An expression of longing for the Marriage Supper.
4. Thus a realization of inclusion in the Bride of Christ.
5. Hereby a recognition of His resurrection, and of death to law and legalism.
6. A confession of separation from the world with a despised Lord.

Feeling sure the Lord's people, who seek to know His will, desire to understand more and more about (a) the work of Christ; (b) the nature of prayer; and (c) the glory of **that** day, we feel it is a part of His purpose to give further notes on John xvii., awaiting Divine guidance as to future studies, and longing that subjects as well as methods may be chosen **in the Spirit**.

xvi. 32, an allusion to Zech. xiii.; the Father with Him, even though the judge wounded Him with the sword. "Be of good cheer;" but a command without prayer would be incomplete, and suggest human energy. Do we realize this? Note how this supplication ends with a precept, a promise, and a proclamation of accomplished fact (often together). Lifted up, **not** depression. Has **come**, not hurried after, appointment. The blood and the **glory**. Christ **NOW glorifying** and declaring the **name**, 26. To Him, to them. **Host** given; *i.e.* to remain. Life, **then** recognition of the Lord (Father and Son **together**: rebuke of Unitarianism, Judaism, Higher Criticism). 4. **Now** the Father is glorified. Work given, the cup given, xviii. 11. Glorify: aorist imper: Father, priesthood and sonship. The glory which I had; hence Christ was **manifestly** "Jehovah" before, Phil ii. 6, the name only shewn to **some**. "They have kept"—not the excusing opinion of weak charity, but a reference to their new life, and the other perfect tenses of *ch*: forming a foundation. "From Thee," the word comes from the very presence of God, Deut. x. 2, xxxi. 26. 8, the written and incarnate word accepted together. "Send me," Christ known as "Apostle," then "High Priest;" a self-constituted priest impossible, hence the denial of the Deity of the Lord involves the refusal of His atonement. They **are** (not merely "were," 6). Thine, x. 28, 29; Christ's lack of independence. Glorified in them, 2 Thess. i. 10, 12; Gal. iii. 1; Acts i. 11; Matt. xviii. 20. The beginning of sin—leaving **His** name. The progress of sin—disunity, forgetfulness of Christ's object, separation of the Father and the Son. "I was keeping"—Christ's methods, therefore, deserve consideration, see 26. *ἐν αὐτοῖς* again. No emptiness. If we belong to Christ we have His word, Isa. viii. 16. The Word and separation. "As." Hated, because we represent Christ. He is **still** hated; inferences 15, Christ's people, not hermits. The world, the wicked one, 1 John v. 19. 16, the world has no right to them. "Make them a most holy place." 18, therefore the believer must be despised, persecuted, separate from sinners, stern against evil. *αὐτοῦ*—the Lord's emphasis on His chosen ones. Believing through **their** word—preach the Scriptures! The world is encouraged in unbelief by disunity, *c.f.* Rom. ii. 24; yet those who illustrate it, avowedly and earnestly, speak of their service unto the Lord. The glory of coming near, Heb. v. 5. The causes of sectarianism. "Brought to the end." "As," because "in"—two distinct absolute "loves" impossible. Will, Matt. xxvi. 39-42. "With Me that they may behold." "I will . . . because Thou lovedst Me." 25, Father yet judge. The cause of weak, Christian love. The Name of the Father and the Presence of Christ. The "name" includes "wrath"—where this is forgotten, Christ hidden. Will this last verse be fulfilled before "that day?" Notice—"be" (continuance); "Thou, Me" (together); prepositions; perfect tenses; these (11) those (24); allusion in epistles (*e.g.* "before the foundation of the world," "all one"); references to O.T. (*e.g.* "I will be faithful unto my brethren," "Behold, I see the children which I have brought

Hebrews (Mondays). iii. 19, our "beholding," ii. 9. Power and faith, unbelief hinders "entering into the truth" concerning "that day" likewise. iv. 1, our inference, **not** pride, **not** "that was oneself in the old dispensation," **not** "how many false professors there are," but **personal**. A promise left for the people left ("remnant" same root). **His** rest, **My** peace, the joy of the Lord, **His** courts. The absence of the fear of **all** connected with the failure of **anyone**, so 11, xii. 15, 16. 2, "we were evangelised," the same gospel, thus the gospel is full of the kingdom. No profit to a believer even from any portion unless there be "**the** faith." "**Are** entering," a life of entry, experimental, anticipation of the millenium. 6, "some," not all. A certain day—"To-day:" inferences? Collect other allusions to Ps. xcvi. in N.T. A hard heart and what it does. 8, typical fulfilments mistaken for complete: so to-day. 10, no servile work, only priestly service. "Press forward," or there will be falling. Let us press forward, for the Word of God is living: our strength. The sword only divides that which is good and that which is evil, x. 14. "His eyes as a **flame** of fire." Christ **the** ἀρχή, ἀρχον, ἀρχηγος, ἀρχιερεως. "Jesus the Son of God," the confession. Having holding, yet "infirm." A High Priest who hath **power**. Collect other references to "power" in epistle. "**Therefore** let us come." "Boldness" befits children, those who are sure of a welcome, those who believe the Lord's word: their mouths are **opened** in prayer and testimony. Inferences, *e.g.* only as I believe the doctrine of iv. 15, x. 19 can I be confident. "**The** grace." No mercy elsewhere. λαμβανω. ὑπερ, περι. He "owes," the debts of law. The **honor** (and glory, 5) of approaching unto God. "Not Himself," Matt. xxvii. 42; Rom. xv. 3. Thou, I—emphatic. "According as." Priest, because Son. Divine orders or arrangements in this epistle. "Out of death." "Offering up." "**Being** a Son." "Having been brought to the end." No "cause of salvation" till "it is finished" could be uttered. **Led** and addressed by God. Hard, **sinner**. "Ye have **become**," "Ye **owe**." "Ye have a need," Rev. iii. 17. Ignorance through evil fellowship. The rudiments, **the pathways**: sin in **action**. "Having." No full growth without solid food, no teaching without! Unskilful; *i.e.* not tested: the deep doctrine texts. Untried men **not** to be used, 1 Tim. iii. 10. 14, why "Christians" fail to appreciate solid teaching. "Senses," not merely thinking out: intuition. "Exercised:" a **struggle** hinted. The object of conflict. Nothing between good and evil, and at first sight, nothing between being a babe and full grown. Is this correct? Discern, means shewn in iv. 12.

Doctrinal and Topical Studies (Friday). **GROWTH IN GRACE.**

(a) Prerequisites; (b) Nature (note on metaphors); (c) Helps; (d) Evidences and Results; (e) Hindrances; (f) Proofs of Non-growth; (g) A catena of explanatory passages. Dangerous expressions: no growth **into** grace possible; tendencies of errors; irregular "development:" apparent growth: counterfeits: how to **deal** with them when **discovered**; can a Christian cease to grow?

SERVICE. (a) False ideas and ideals; (b) "Ye are bond-servants to the Lord Christ;" *i.e.* the whole life may be service, fellowship involved (brought near and bound), restraint, on regular with them when **discovered**; (c) Home service; (d) Business service; (e) Difficulties; (f) Failures;

Menial or "mean all." Service or servileness. Queries (others welcome).

- (i.) Can a Christian get to heaven without any service?
- (ii.) Can one who is saved fail to do public service?
- (iii.) How can **the Lord** be served? Can righteousness profit Him?
- (iv.) How is service connected with sovereign grace **AND** with millennial rewards?
- (v.) What is the nature of service in heaven?
- (vi.) Can an unbeliever do any service? ("N. my servant")
- (vii.) Is sincerity a test? (John xvi. 2)

GLORY. (a) Originally; (b) O.T. references and connexions; (c) Christ's kenosis; (d) The Church's glory now; (e) The glory of **that** day; (f) Glory and punishment; (g) Eternal glory. Difficult passages. **Errors** (i) glorified bodies now, (ii) no millennial glory, (iii) no absolute glory while sin exists, &c.

College Notanda and "Propaganda."

The Lord Jesus was the song of the drunkards.

A Laughing Stock.

Despised and rejected, He went on with his work.

Are His people ready for such suffering? Do they bear with weakness, not mere indifferences, the rejection of a rejected age? Do they endure the contempt of men simply and solely for the Lord's sake? These are heart-searching questions. One thing is certain, namely, that the words "What do these feeble Jews," will have an echo in Christendom concerning every Bible movement. Primitive fellowship is considered a laughable anachronism, an amusement of fanatics. Yet those who thus speak defend inspiration with learned arguments. The contradictions of to-day are painful. A man will preach free grace and free will in the same sermon. Belief in God's work or to the Scriptures is only thought to include doctrinal acceptance, not ecclesiastical practice, unless as a temporary half-hearted experiment, or after careful preparation. *Unhesitating*, uncompromising and undistinguishing obedience to the Scriptures cannot be found. Are we anxious for this though it involves the laughter of some, a charge of changeableness, an apparent loss of usefulness, a seeming rejection of "all the ages gain," and a very small organization?

If every student realized the words of Paul, how many undesirable words and unscriptural actions would be checked. A slave who opposed his

Whose I am.

master would be sternly condemned. A bondsman is not entitled to opinions of his own, and how many expenses would be cut down, and how many deeds of "trivial," invisible obedience would be done unto the Lord. How much pride would be thwarted. How much holy energy would be found. How much zeal would be shown in everything that concerned God's honor. "What is this to do with College propaganda?" Here is the principle of service unto the Lord. Everything else is without principle.

What can I do?

Many are ready to ask this question. It is well. "What cannot I not do?" is the style of some. The shaking up and breaking down of the Lord's

people must be among the prayers of those who value His words. Beloved fellow Christian, realize your weakness. Is it not likely that you are, according to Scripture, unfitted for church office (1 Tim. iii.); probably incompetent to teach (Heb. v.); almost certainly unqualified for open-air witness—perhaps seemingly unfitted for anything. But if the "Churches" have nothing for you to do, the shame is theirs. Christ has a task for you, for every member of His body is useful, and there is nothing superfluous. How often have you hindered the fellow saints near whom you live by inconsistency? Let your life be a contrast now! How often have you failed to grasp the truth, and thus misrepresented the Lord in conversation. Now you can say a word for Him. A menial duty can be done for the poor old saint, and a letter of Christian love written to that aged and tired and sick believer in the Lord Jesus. You "dont like such work!" *Why* not? Did the Lord call you to be popular, or to please self? Remember *why* you are unqualified for further public testimony, and walk softly. Perhaps "a slip" three months ago has left this effect, or a marriage unscripturally chosen. Do not complain, but be humble; remember that each sin (murmuring included) will delay right employment in public labor, but do not be "good" to get a position. Please the Lord where He has placed you, simply because He is the Lord.

Brevities.

Remember that fellowships at the centres may be part of the Lord's Will for us. A week-end at Romford Road may be used to alter the course of your life (unto His glory); but perhaps you would rather not risk this. However, beware of slighted "leadings" from the Lord. Remember of Whom it was said, "I taught . . . but they knew not." Beware of self-satisfaction. Half so-called "guidances" result from this, and half Divine direction are rudely pushed aside, for they are less impressive because of the absence of spiritual sensitiveness. Write notes of College studies as service unto the Lord. Have a wish to please Him at all times in such details as shaking hands heartily. Beware of the religious sanctimoniousness of to-day. Let your conversion be known by your use of pence and minutes. Do not wait to visit Hebron Hall, and other centres in dark districts, till you are asked to speak. Keep essays "up-to-date," yet not in the secondary sense of the word, unless your "up-to-date" be "just in view of the Lord's return," the ever present "now" of Rom. viii. 1. Circulate literature as unto the Lord. Try and find out why you gave up manuscript magazines, and how many Bible helps you have given up during your Christian life, and why growth in grace has been slow. Please re-read these messages, searching the Word, and worshipping the Lord.

Usual meetings (D.V.) at Baptist Chapel, College Classes. Commercial Street, Aldgate—Mondays and Fridays. Come in the fulness of the Gospel! 7.45-9.30 p.m. Open-air (D.V.) 6-7. Greek class Friday 7-7.45. "Wait on the Lord and He shall strengthen your heart." *Why are you weak?*

A Plea for the Preaching of Judgment.

Jonah went in the name of the Lord to Nineveh, the first great foreign missionary beyond Israel, and he preached *judgment*. The forerunner of Christ, as all the prophets (Jer. xxviii. 8) told of *wrath*. Peter's sermon, when filled with the Spirit, was full of references to sin, and the great and notable day when Messiah foes are His footstool was not forgotten. Paul at Thessalonica preached the wrath to come. But to-day, the return of the Lord as a vital, heart-searching fact, is out of mind, and the wrath of the Lamb is considered a mediæval myth. Much of Scripture would not be tolerated were it not found there. It would be regarded as too stern. Angriess at the Truth is not expected,—*i.e.* the flesh is no longer regarded as flesh—and those who resent this doctrine, doctrinally help it by their methods.

The writer must utter a loving protest against the "toning down" of the message to conciliate the heathen, or to meet children: the encouragement of fleshy sensitiveness by sensuous music: the veiling of the line of demarcation between the Church and the world, which is only a judgmentless preaching put into practice. Every time wrath is "in the background," the sacrifice under wrath is dishonoured. Men do not tremble now (Acts ii. 37; ix. 5, 6; xvi. 27, 29; 1 Cor. xiv. 24, 25); but these are the conversions which the Lord honors. They are not expected Jer. vi. 14, and viii. 11, are true.

Programme.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Temporarily—School in Palmerston Rd., on Lord's Days), FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES
1 S	J R Heward, T. Sibley	Heward	Welch	
3 T	Heward	J. R. Heward, Ling [Fotheringham]	Welch	
4 W		Heward	Welch	
5 Th	Heward	Reynolds	E. Sibley	
7 Sat		Heward		
8 S	Fotheringham, Lock	Heward, T. Sibley	Newman	
10 T	Welch	Heward	E. Sibley, Matters	
11 W		Welch, T. Sibley	Heward	J Heward
12 Th		Heward	J. R. Heward	
14 Sat		Heward		
15 S	Heward, Brand	J. R. Heward, Welch	E. Sibley, Harris	
17 T	Marshall, T. Sibley	Heward [Cooper]	Welch	
18 W	Heward		Welch	
19 Th		Croker, Heward	J. R. Heward	J Heward
21 Sat		Heward		
22 S	Payne, Fothering-	Heward	E. Sibley, Harris	
24 T	Heward [ham]	Payne, Matters	E. Sibley, Heslop	C Welch
25 W		Heward	Heward	
26 Th	T. Sibley	Heward	Welch	
28 Sat		Heward		
29 S	J R Heward, T. Sibley	Heward, Brand	Matters	
	Welch, Fleet	Heward	E Sibley, Matters	

J—Jewish Open-air Witness. O—Offices. Commercial St., Monday, Prayer, Praise, Meditation, and Study, every Wed. (D.V.). Open-air Testimony whenever possible.

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Open-Air Testimonies to Despised Israel.

1.—Have you sins? If you say no, you deny your own Scriptures. If so, how can you get rid of them? Every failure to love **perfectly** is iniquity. Love should be as natural to the heart-life as breathing to that which is physical. It is not. There is **sin**. Does God speak of removal by suffering persecution? by prayer? by promised improvement? by **anything** except the shedding of blood? Have Israel the shedding of blood and faith therein? If not, by their own law they are cursed! No slight thing: let it not be slighted. If these words are true, men are in terrible **rebellion**, deserving God's prison and death. Release can only be by legal payment. In days when tabernacle-sacrifices are put aside does God speak of any other legal payment except that of "Messiah cut off"? Is anything else **conceivable**? If there are only two kinds of sacrifices in the Scriptures, and one has been put aside, what is the inference? And what is the relation of these sacrifices to one another? Surely one must be the type of the other—the greater! Which is the greater? Are you trusting in **this** sacrifice? If not, you have neither type **nor anti-type**, but are only cursed by a **changeless** law. But if you see your need of a Saviour, how wonderfully the God who over-ruled Nadab's sin (to arrange a day of atonement) has over-ruled the **crucifying** of Messiah to arrange **His** taking of the curse, **the only way** of redeeming out from the curse without compromising God's law. We establish law. Messiah is the End of the law into righteousness.

2.—1 Kings ix. 8. This question may be asked to-day. The answer **must be** as in verse 9. But how have Israel forsaken God and served other gods? See Ezek. xiv. 3. Then even the sacrifice of the synagogue is idolatry, else according to Lev. xxvi. the nation would be restored. Hence Israel must be blind, because they cannot see this. Thus Isa. xxviii. 9-12. We have thus a commentary on Paul's words in the Spirit (Gal. iv. 9—"again"—Judaism idolatry, *i.e.*, led by demons). See, too, the parallel words of Messiah, Matt. xii. 45. The very thing that Israel charge on those who worship Jesus **through their own Scriptures** recoil on themselves, **and** the New Testament they condemn proves itself expository of their Scriptures to such an extent that it perceived this. Yet the people choose their way. They still forsake the Lord, and have

nothing wherewith to come before Him, **no atonement!** Yet they deny that their law has been left. Another proof of blindness! Beware!

3.—“Lies.” God is a God of truth. All portions of His Word must agree. How can Lev. xvii. and Isa. liii. stand **together?** Only by a sacrificed Messiah, pictured in the earlier sacrifices. That which contradicts Scripture is a lie. Let us consider Israel’s lies:—

“We have no sins.” See Isa. lviii. 1, 2, 3.

“Children have no sin.” See Ps. li. 5.

“God will accept our prayers.” See Isa. i. 15; Prov. xv. 29. (Israel must be wicked unless their sins are taken away. Hence to say “sin is forgiven through prayer” is to cast aside the first link in a chain.)

“Repentance will sometimes do instead of sacrifice.” See Lev. xvii. 11.

“Messiah will come only once.” See Isa. liii. 10; Mic. vii.; Zech. xii. 10.

Doctrinal and Topical Studies (Fridays).

DISPENSATIONAL TRUTH. (a) Proofs of dispensational differences, e.g., the Sermon on the Mount, wealth not a sign of blessing now; (b) The dispensations. (c) Marks of the present dispensation. (d) Difficulties in study, e.g., “shading off,” anticipation of “that day” even now, Divine indefiniteness (seemingly to connect saints of all ages, spiritualizing; (e) Dangers—the placing of part of God’s Word against another; denial of true spiritualizing; non-recognition of certain church epistles with connected surrender of Scripture; belief in essential and eternal differences between those saved in the **one** covenant of grace; contempt of those who fail to see the same teaching, whether past or present saints; dispensational pride; neglect of certain portion of the Word. Notes on importance of study, consequences of rejection (e.g., Rome’s use of the sword, Christendom’s ease), methods of testing conclusions, the best way of refuting false teaching.

TYPICAL TEACHING. (a) The beginning, Gen. i. iii; (b) Typical ordinances; (c) Typical acts; (d) Typical men; (e) How far we may apply; (f) The limitation of a type; (g) Extravagant theories and their beginnings; (h) Types and direct prophecy; (i) Literality; (j) The use of typical teaching in the assembly, the Sunday school, the open air. Heb. v. 11-14.

THE CHURCH. (a) Meanings and derivations of words; (b) Descriptions, e.g., Church of God, My church; (c) O.T. and typical teaching; (d) The Church and a church; (e) The Church and Christendom; (f) The Church and the Kingdom; (g) False theories, e.g., Roman, Independent, Dispensational, Popular; (h) The way to spread truth; (i) Consequences and responsibilities of membership.

All Classes.

HEBREWS (MONDAYS). Further notes on v. (see **also** last month). 1, for—an argument for obedience to the **commands** of iv. 14, 16. From among—separation. Taken—being received instead of men: an unreceived priest impossible. Is ordained—stands legally; the word for resurrection from same root. 2, a keen sense of sin and hatred thereto joined with love to the sinner for whom there is a sacrifice. The ignorant and out of the way **one** class: as we fail to know the truth we shall be deceived. Infirmary—by reason of this a sin offering—a rebuke of those who excuse infirmity, who deny the beginnings of sin, who imagine that high office makes less dependent on an atonement—the fact that Aaron had an offering for himself made evident that he could not actually and anti-typically offer at all. Offer—bear—otherwise sin borne. Approach an **honor**. If we are not called before we call on the Lord there is sin, Joel ii. 32. Aaron—“enlightened.” Christ’s prayer, “Glorify Thou Me.” Notice in this parallel the omissions e.g. no reference to Christ’s infirmity. Psalm ii. and cx, must be connected—the Kings and the King in both, “His wrath”; how remarkable is this keynote of portions dealing with the substitutionary death and resurrection of Messiah. “To-day,” xiii. 8, a hint of the Millennial “to-day,” iii. 13. Christ not recognised as a Son while under wrath—how can children of wrath belong to a “universal Father”? The Sonship **with His people**, and nearness to Jehovah, only on the basis of accomplished redemption—how can we be in the family and draw near any other way? “The order of M.” suggests blessing to the seed of Abraham, non-recognition of Sodom, a loving watchfulness over saints in times of difficulty (how suitable a thought for those to whom this epistle was written, and shows us that every time we have the Lord’s Supper we require His King’s Priesthood. 7, Christ personally able to approach God apart from His death. “Strong”—laying hold of the Lord’s promises. Our Saviour’s tears (cf. Isa. viii), His Joy, xii. 2. Having offered, having been heard, having been brought to the end—He became the author, &c. “In that He feared”—“from, or by reason of, the taking hold well”; prayer must appropriate in a right way. “Being **essentially** a Son.” Suffering and learning always connected; the cause of ignorance. “The obedience,” the hearing **under**, this could not have been learned experimentally in any other way, although the Lord Jesus needed no training for Himself: the pathway was marked out with a view to His people’s encouragement. His sufferings during life, causing deep grief, are not sufficiently considered by those who desire an easy time. “Having been brought to the appointed maturity,” “having been ended” (He was “cut off”), He became in resurrection. No priesthood for sinners through His spotless, suffering **life**. The work of christian—bearing in subjection, and therefore suffering. First we know Him as Saviour, **then** as example. Why repetition of Ps. cx?—To emphasize, to rebuke forgetfulness of **Kingship** and Millennial glory (the **basis** of apostasy),

and as a general hint that when one is brought up in anything (Aaronic priesthood surroundings) it is hard to lead to another standpoint. It is easy to interpret to those who are not slothful. All older saints should be able to instruct, a debt. 12, the alphabet again—how strange would this seem in an ordinary school—the Holy Spirit shows how backsliding and compromise blurr the heart and mind. The reference is to the O.T. (as in vi. 1, to the Gospels)—a sign of babyhood is ignorance of the O.T.—the true saint should be able to draw **inferences** from it, this means thorough knowledge. Milk—of the cause in 1 Cor. iii, and draw deductions as to present day saints. 13, Unskilful, untrained, untested: one cannot easily tell if a man is genuine until he searches the “deep things,” which at once lead to wrong doctrine those who are not in touch with the Lord—the higher we are the nearer we come to the precipice—complex study unveils hypocrites. Hence the need for this before teaching. 14, the deeper truth must not be forced on babes or carnal ones, 1 Cor. iii—their sin has its own chastisement. *δία*, see 12. Exercised—painfully, in conflict. Evil looks like good: Satan is disguised—discernment is not an accident, or the result of a momentary petition, but the fruit of a life of growth, suffering, and practised sensitiveness leaving everything for which the Lord's Scriptural warrant cannot be found. The training is too trying for most. Yet they expect to discern, and to know the Lord's leading.

A Few Notes on the Epistle of Jude.

Note addressees—none others have mercy and greetings, none others can strive. “All diligence,” yet Divine inspiration. “I had necessity,” 1 Cor. ix. 16. Realization of blessedness and holy strife **together**. “For—every false brother” is a call to earnestness: the people of God are not to say “we expect them” and fold their arms. Presuming on grace, denying Divine **authority**, beware of sin. Typical and apparent salvation no proof of real salvation. 5-7, Spiritualism and unbelief to mark Christendom. 8, 9, Many in league with Satan will speak against him. “The Lord have honor over thee”—faith keeps the day of His honor **in view**. 10, “In.” Cain (rationalism), Balaam (demonism), Core (Ritualism)—in connexion with all we have fair professions yet Divine wrath. Balaam also suggests priestcraft in Rev.—Babylonian spiritism. Hidden rocks—sin tolerated will wreck many. “Borne about”—change-ableness suggests Satan's work. No fruit without life. Darkness: away from the Shekinah glory. “Even to these”—the same kind of people in Enoch's day: “he being dead yet speaketh.” Those who walk with God hate sin and look for the coming of Christ. “All.” 17, Remember—collect commands of epistle. 20, Most holy—connected with the Holiest of All, the blood. Building up keeps from apostasy, Heb. iii. 13, x. 24, 25, 22, 23 **after** verses, 20, 21. 23, No idea of an easy salvation, or gliding into grace—sternness in witness. 24, His **face**, from same root as men's “faces,” 16. Blessed contrast.

Notes for Sunday School Teachers (C.S.S.M.)

Doubtless some of our readers feel their insufficiencies, but how much self-reliance exists. If we remembered the solemnity and issues of our work, the danger of “slight” misrepresentation and the splendour of the reward for faithfulness, how different should we be! A man of God will prepare his heart as well as his lesson, and will not merely seek catch-phrases or historically-explanatory notes for his children, but rather seek the Lord's teaching himself, that out of a full heart he may apply the truth. But even this may be **turned** to selfishness and pride, for sin takes occasion by everything, and the saint needs to be on guard continually. One sleep will mean long backsliding. Every lesson will either occasion growth in grace or growth in sin. Nothing is more used by Satan than public Christian work, and only strong Christians should **dare** attempt it, and then only at the direct guidance of the Lord. “But others often have this.” Till many are advanced by grace they have no right to assume they know the Lord's will, or have His direction. Babes, and particularly those content with babyhood, must be led through others. Rom. xii. 2.

6th.—1 Cor. iv. 1-14. “Under-rowers of Christ”: the heights of iii. 21, 23 connected with humility. “Those who see to the **law of the house**, and provide the **food**”: what a teacher should be. “But with reference to that which is left” in his charge, under his care. “Found,” when the Lord comes, service in view of that day (is yours?). “Man's day”—hence “public opinion” wrong: man's **light**: man's authority. These were walking **as men**, they looked at things from an earthly standpoint. The children should be shown the need for separation if they are born from above, that they may discern **sin**. Myself, “cleanse thou me from secret faults”: “the heart is deceitful, who can know it?” “I know nothing by myself”—I am not **conscious** of tolerated sin: the Christian has sin, but must never **allow** or exercise the slightest manifestation therefore. “Not justified”—**seeming** perfection does not justify; the finished work of the Lord Jesus needed. God will shed light on all: how about **our** motives, **our** counsels? No mention of a curse to those redeemed, but the **absence** of much praise, the absence of reward. 6, The apostle who speaks most of esteeming workers, humbles them most. 7, God's grace in **everything**. What boasting means!—“I did not receive!” 8, Now, *i.e.*, before the millenium. “That we also”—all saints shall reign together, 2 Tim. ii. 14, 15. “Honorable,” Gk. Eph. v. 27. The suffering of love and hope. 14, The sternness of love, the object. Point out to the class the nature of Christian living, the glory of **that** day, the danger of imagining one is saved without bringing forth the fruit.

13.—1 Cor. xii. 1-13. “Ye **were**,” Eph. ii. “Led,” Satan's leading: the heathen, all outside the Lord Jesus are in this condition, see Rom. viii. 1, 4. 3, The Spirit of God always leads to the exaltation of Christ as **Lord**. 6, God cannot contradict Himself.

"To profit"—"toward the bearing together"—Christian love, fellowship in "that day." 8-10, Show the sin of those who pretend to have these gifts, Satan's counterfeits to deceive, if it were possible, the very elect. "The body"—relation to Christ, new life in Christ, dearness to Christ, only one Church, usefulness, etc., etc. "In one spirit"—no Christian apart from the Spirit. "Baptized"—we passed through a realization of wrath, and saw Christ as our substitute.

20.—1 Cor. 16. 1-24. Christian love shown by Christian giving. First day, on basis of resurrection, not of our works. 3, "Your grace"—the fruit of God's grace. No rush, careful organisation. 6, How an evangelist should look after a church he has founded: how a teacher should attend to those he or she has brought to the Lord. "Winter" not so convenient for travelling, Tit. iii.; faith did not lead to presumption. God's will in all. 9, **And**. 10, **As**. 11, **With**—fellowship. 13, Arise, stand—right order—the first arising must come before strength to serve. "Firstfruits"—accepted in the sacrifice, pledge of others. "To the saints," "for the most holy place." 18, Rest and refreshment, Matt. xi. 24-30—if we do not find it in this way there is something wrong. "Called-out churches"—grace. "One another." **The** curse. The Lord comes. Grace. My love. In.

27.—Ps. xxvi. 1-12. 1, None could say this fully except Christ: in measure those who **trust walk**, 1 Cor. iv. 1-4. 2, Jer. xvii. 9, 10. 3, As we behold the Lord's **mercy** we become holy: sinners are blind. "In Thy truth," cf. "sanctify them in Thy truth." "Dissemblers"—hidiers of themselves, as Adam in the Garden. 5, Fellowship. 6, Christ came **via** the laver to the altar—and He only washed in manifestation of purity. 7, Nearness by atonement precedes praise. "The dwelling place of Thy glory"—over the blood. 9, Their hands full of blood, Isa. i. Freedom and grace. Standing blessing. The congratulations, Ps. xl. 9—the saints of the most High, and the people of the Saints of the most High, Dan. vii. The only place of worship. Notice, too, the only people who can worship. We must be judged in Christ, and declared righteous ere we can draw near. Other "prayer" impossible.

College Notanda and "Propaganda."

"Unto the Lord." Or "unto the flesh," which, dear reader, is your motto? It is very easy to speak piously, but to act with a single eye to the Lord's glory, to wait upon Him even when there seems an opening, to follow His will it though involves contempt, this is not *natural*. Every sacrifice was "unto the Lord," and if the believer does anything *in the name of Christ* it must be linked with His sacrifice, and thus be simply "unto the Lord." But of how many things could this be a description? Why did you take that Sunday School Class? Why did you speak at that meeting? It is so customary to call everything "Christian work," especially if

one "feels" a little inclined thereto. And to defeat the flesh, to discover Satan disguised as an angel of light is impossible unless we *live in the light*. Hence, through sin, the majority of Christians, must make continual blunders. Then they try to rectify these, instead of hating the root sin.

The former are more comprehensive, more fixed and more satisfactory. Yes, dear reader, *you* are not a great success! How little time you have devoted to the Word lately. Why you knew your Bible nearly as well six months ago, and yet you can persuade yourself that there has been growth in grace, and that over work alone accounts for Bible neglect. It has not hindered your holiday, your reading of the newspaper, your "preaching," but Scriptural research, heart-searching and heart-rending, is not very pleasant. Yet you consider yourself a student, and declaim against hypocrisy. One word as to "studies"—Do not let them take you from prayer (the counterfeit which many think real because it is much more common and glittering) take you from them.

The Centres. By grace these have continued. Have you an entry in your diary as to when you last remembered them in prayer? Beloved fellow Christians, remember the awful strain of keeping to the Word. Demons are watching over Forest Gate. The question is, Shall there be a *practical* proclamation of the value of the Word by a return to ecclesiastical obedience? We still wait upon Him who has promised the restoration of Israel for a hall among them to follow up the work, and particularly to form a "home" for an assembly of saved Jews and Gentiles in dark East London. But perhaps the Lord's method is the salvation of a few first. Would that we might so speak that many might believe. Christ our Passover is very precious, yet when we preach Him to Israel He often appears only a hero with a halo around His head, or a great Deliverer. The real praise of released rebels is too rare. Can we wonder that many guess we come forth as paid workers because of pay? Where is the heart-anguish of Paul? Where is the power of God's Spirit?

Breviates. Usual Lectures D.V. Monday and Friday 8 p.m. *Commercial Street Baptist Chapel, Aldgate.* Prayer Meetings 7.15 and 7.45 p.m. Open-air witness from 6 p.m. Collecting books should be used. Files are still in stock. Literature has not been bought recently "unto the Lord." The tutors will welcome "questions." Conversation between brethren will often build up. Absentees should write at once. Examinations will D.V. be held more often in the future. The Word of the Lord is our motto: those who can point out *any* deviations therefrom will be counted true friends, if they likewise seek obedience, and in any case their action will be valued, and we trust be made resultful "unto the Lord."

Redeemed and Blessed.

Redeemed by Christ, my great and gracious Lord,
I value *now* His great and gracious word.
How wonderful the mercy I've received,
How precious is the One I have believed!
Why should I doubt, or fear, or be dismayed?
The Lord is for me—can I be afraid?
He holdeth with His Own right hand His saints,
And none should fret at his or her "complaints."

How foolish is the pride that loses sight
Of Him whose now we are by glorious right;
How foolish is the sin that murmurs still,
Forgetful of His everlasting will.

Redeemed and blessed! what can we want beside?
Redeemed and blessed—how hateful then is pride!
Redeemed and blessed—the Lord will never lose
Those whom His sovereign mercy deigned to chose.

Redeemed, and therefore sure of endless joy!
Redeemed! and shall not praise be our employ?
Redeemed: we soon shall stand before His throne,
Redeemed and blessed by sovereign grace alone!

Programme.

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Temporarily—School in Pa-me-ston Rd., on Lord's Days), FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES
1 T	Heward	Heward	E. Sibley	
2 W		Marshall	E. Sibley	
3 Th	Weich	Heward [ingham,	Weich	
5 Sat		J. R. Heward, Fother-	Weich	
6 S	Heward, Matters J. R. Heward, Brand	Heward	Weich Heward	
8 T				J. Heward
9 W		Welsh, Heward	J. R. Heward	
10 Th	Fotheringham	Heward		
12 Sat		Heward		
13 S	Brand, T. Sibley, Welch	Heward Welch, Heward	Harris Matters Welch	
15 T	Heward			J. Heward
16 W		Croker, Welch		
17 Th	T. Sibley	Heward	Welch	
19 Sat		Heward		
20 S	Payne, Ling Heward	Heward, Parsons J. R. Heward, Payne,	Matters, Harris Harris, Matters Heward	
22 T		Welch [Emerson		
23 W		Heward		
24 Th	T. Sibley	Heward	Matters, Heslop	
26 Sat		Heward		
27 S	Heward Welch Ling Heward	Welch, Brand, Green Heward, T. Sibley	E. Sibley E. Sibley Welch	
29 T				J. Heward
30 W		J. R. Heward		
31 Th	Missionary		J. R. Heward	

J—Jewish Open-air Witness. O—Offices. Commercial St, Monday, Prayer, Praise, Meditation, and Study, every Wed (D.V.). Open-air Testimony whenever possible.

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Suggested Open-Air Messages to Israel.

1.—"A people that provoketh Me to anger continually to my face," (Isa. lxx. 3). When one applies such words, Israel will reply—"The context speaks of idolators, not of us." But if the God of Israel is not worshipped aright, there is a god of personal imagination, *i.e.*, idolatry. Further, wherein is the difference between those then and those to-day if they are both unrighteous, both going their own way (2)? Is not all sin an abomination to God, and can Israel prove from God's law that they **naturally** possess anything else? How God is provokd (a) By prayers that rest on no sacrifice; (b) By lies that call personal righteousness good, Isa. lxxiv. 6; (c) By trust in religiousness instead of in the One of Isa. liii. **Israel cannot enter into the words of that chapter**; therefore they are on wrong ground. The penalty for provoking—see Israel in the wilderness—note Ps. xcv.—wrath, not rest.—Remember those who suffered **fire** from the presence or face of the Lord, though they were of Israel, though they were **priests**.

2.—Jer. xlv. 18. It is possible to leave off outward idolatry for a season without the heart being changed. The unclean spirit sometimes goes out of a man, but there is a return. According to Scripture (the O. T.) many in Israel **will** follow a corrupt idolator (Dan. xi). During the present period their heart is unaltered. And if the synagogue-worshippers, soon will so suddenly turn to the devil, they cannot be true servants of God. How about those who are religious now? Can they **enter** into the words of Isaiah (lxi. 10), of Jeremiah (xxiii. 6), of Zechariah (xii.), of David (Ps. xxi)? If not, is not their religion merely outside, vain, pretentious and pretended? Sin! wrath!

3.—The promise of the Law. Life: **WHEN all** things are done *i.e.* resurrection or new life. God does not allow **one failure**. Every man is born a sinner (Ps. xxi. 5). Hence there is no hope in self, **unless**

- (a) We can do more than God demands to make up for the past.
- (b) We can make an atonement or "covering."
- (c) God changes His word—Impossible!

As to (a), God calls for **all** obedience; hence not one minute, not one power can be devoted to extra work. If I could be perfect to-day, and transfer four good things to make up for yesterday, to-day would be made imperfect. And as to (b), What can I offer? My

blood is tainted, my heart is full of sin, and hence if I could get a perfect sacrifice, I should **make** it imperfectly. Thus self is hopeless. Yet some are spoken of as "righteous," and God promised **resurrection** to Abraham ("To **thee** and thy seed will I give this land:"). Hence there must be a gift. But a gift cannot set aside the principle of God's law. Therefore Someone must obey the law and suffer its penalty; and then His resurrection life must be given **IN** Him to all who were legally viewed as being **IN** Him when He died. **One for many** was the **legal** declaration of the Day of Atonement. If life is not obtained this way, it cannot be obtained. Israel refuse this way. They are under the curse of the law. **Only** Messiah could redeem in the manner set forth. **Only** God could make the sacrifice. See Isa. liii. for **all** this teaching. We **have** His redemption.

4.—Has Messiah come? Israel say "No." Why?

(a) Because **the majority** of Jews do not believe Jesus.

(b) Because there is no universal peace. See Isa. xi.

(c) Because they are not in their land.

As to (a) Isa. xlix. 7, declared the Messiah would be refused by His **nation**; hence the Servant of Jehovah here is **not** the people of Israel. Zech. xi. suggests Messiah's rejection, and xii. 10, makes clear that before He comes a **second** time to take the Kingdom He will be pierced by them. These passages do not speak of universal acceptance. Were not the prophets dispised?

Regarding (b) war is particularly prophesied after Messiah's cutting off. (Dan. ix. 24-27). Yet He is the Prince of Peace. Must He not therefore come twice? How can the **two** parts of Ps. xxii. be understood otherwise? See Mic. v. 8.

(c) Messiah had to come when Israel were in their land, but Israel were to be given up after smiting their Judge (Mic. v. 3). Isa. lxvi. 20, makes it clear that Messiah's coming in glory will bring back the people, but the context there has **none** of the humiliation which is mentioned elsewhere. If Messiah is to come as a weak child and yet in the clouds, must He not come twice? Dan. ix. shows **scattering** after Messiah's death and the destruction of Jerusalem. Is not this true?

Notes on Suggestive Sunday School Lessons.

The teacher has no light task, but if he or she consider it a "heavy task," withdrawal is desirable. Service unto the Lord can never be mournful. To meet *individual* needs requires large experience and careful watching. Lack of interest and favouritism are alike of the flesh. Spiritual enthusiasm is not dulled or lulled by hardships; if the work is for God results do not alter faithfulness, and if praise is silent except when success is *seen*, it is counterfeit, and there is idolatry. How many teachers would have prepared more carefully if they had known X. was coming no more to their class, or that the superintendent was going to stand near by? Where is "faithfulness" unto the Lord? How many lies have been proclaimed in the Lord's name in the Sunday School? Who

have appointed those who have lied? Have they been as concerned as a business man would be at the engagement of an incompetent manager selling poison? Why are spiritual things of such slight importance? Many teachers give stories, and those who do not descend to this often consider narratives of Scripture only. If the Lord is working in the hearts why withhold doctrine and deep truth? If He is not working, question, dear reader, your fitness for the place you occupy. "There is no one else" does not justify sin. The writer proposes an introduction to Peter for this month, to be followed by more definite study during after months.

I. 1. To "picked out" ones: only *saved sinners*: others *steal* the passages. We have the obedience and blood-sprinkling of **CHRIST**, and *thus* we obey, and if we sin 1 John, i. 7, declares our deliverance. 3, 4, children, heirs. 5, God keeps *all* who have been made alive. 7. When Christians suffer it is in view of *that* day; should we not praise God for loading us with "counterparts" of glory. 8. Not only do we look to the coming of Christ, but to the *Christ* coming. 11. Christ in the prophets; prove 13, girding up for a journey, ii. 11. Only those who are alive can travel, only such can hope. 15. Holy ones in the Most Holy Place. Note context of this command in O.T. "Sojourning away from the house" yet, see ii. 5. Fear and trembling, lest you dishonour the Lord, since you know you have been redeemed by blood, 1 Cor. ii. 2, 3, 19, our Passover. 21, might *be* lasting; "faith and hope," Heb. xi. 1. Disobedience prevents purity. Obedience and love. Love having been born again. The incorruptible seed, *God's Word*, causes love; the Psalmist who had it in his heart was a companion of all God's people; real love is necessarily discriminating. Note the two "glories" and two "seeds" in this chapter. II. 1, 2, another inference from new life. "As" collect occurrences, an encouraging Bible Reading. We cannot go to God's Word while we keep tolerated sin. No growth without life. No growth without God's Word. II. 4. Prayer as well the Word, Heb. vii. 25. What men think of Christ. 5. Only built up as we come to Him. A house—unity, with a purpose, for habitation. The sacrifices are no more *literal* than the house in the ritualistic sense. "Accepted," exact opposite of "disallowed" (same Greek root). "Through Jesus Christ," for service as for salvation, i. 3, 21. 7. "To you, therefore, that believe is the honour." *eis* δ contrast *eis* in i. 5. 9. All the expressions suggest *fellowship*. Man by nature in darkness, not among God's people, not in mercy. 11. Our high privileges call for separation. 12. Conversion through the witness of good works—which result from life. 15. The great argument. 18. So to bad kings. 21. Note reference to "calling" in the epistle. You are called to be rejected because Christ took God's wrath for you, and because you are no longer of the world. *Who* can follow His steps. 23. Social reform and denial of His atonement (24) *not* following His steps. "Might live by the righteousness of Him." Sin a legal crime, and a disease. "As sheep." "On to the Shepherd." Luke xv. 5. The Lord looking upon His people (Bishop).

Notes on iii. John.

The elder, authority yet humility : how frequently the Holy Spirit suggests that natural age should involve spiritual maturity, as we grow physically we should grow spiritually. "Love in truth" *i.e.* truly, in the Word, in the most Holy Place. 2, Physical health not indifferent to the Lord ; few miracles of healing ; prayer. Prosper, have a good journey, the **way** of the Lord. 3, This explains how the Apostle knew there was spiritual prosperity—the proofs are truth, walking, loving obedience. Every report of blessing should awaken praise and joy. The brethren—**continual** intercommunication between assemblies : hence need of hospitality. 1 Tim. iii. "Testified," before the church, 6, Why absent now ? "These joys," Gk. Note watchful **interest** in those brought to the Lord through one's witness. 7, "The brethren, **even** the guests from a distance ;" or the local *and* visiting brethren : to serve **both** unusual : some have a **natural** inclination to one section. 6, The **same** brethren on **another** missionary tour. God's representatives, **for**, 7. No worldly **policy** of compromise. This verse shows that Matt. x. is not to be explained as supporting the reception of hospitality wherever obtainable : brethren after the flesh in that transition period are replaced by spiritual brethren now : this thought will help to elucidate our Lord's commands as to giving. Perhaps there is a further reproving thought—"They are not taxgatherers." And again this portion shows that dependence on the Lord is joined with isolation from the world, and fear of **all** forms of state-churchism, or Gentile—supported religion. 8, Our debts. "Receive," same word as "take" in 7. "Such"—not only the samples here mentioned ; the precept still binding. Can we rightly **receive** others ? Fellow-helpers, or workers, gifts, **work**, see 1 Cor. ix. 23. 9, The church first approached : letters from evangelists should not be infrequent : **they** would necessarily introduce assistant evangelists. "But," "Us"—Gaius rejected too. 10, No discipline till arrival of the evangelist. Sectarianism and pride. Cast out saints—ἐκκλησια ἐβαλλω ; see "out" in 7. 12, Workers, 1 Tim. iii. "But we also :" note the percludes to evangelistic appointment. True, no willingness to give credentials out of courtesy. 14, An aged evangelist still itinerant. The joy of conversation concerning the Lord. "The loved ones," see 9. "By name"—individual interest to be shown—the homeliness of primitive meetings. Query—Can these words also mean, "according to the Name" (the article left out because after a prep : to convey both thoughts, and because there is only **one** exalted Name).

NOT by ourselves can we possess
Aught but a fading righteousness,
That to ourselves looks fair—
But by the Lord His saints delight,
In perfect righteousness so bright,
And that will never wear.

Not by our deeds, or prayers, at all,
For we were ruined by the Fall,
And never sought for God !
'Tis all of Him, 'tis all by grace,
That of our sins there is no trace ;
We preach atoning blood.

College Notanda and "Propaganda."

It is easy to think something of self, and the question comes with force, "How much of our service has really and genuinely been in the Lord's Name." Have we thought of any claim in prayer from personal holiness or progress ? Have we gone forward for work as representatives of a society, or in our own name ? True labour is in the Name of the Lord, and therefore the *chief* things required in a servant are dependence and willingness to keep to the exact message, and manner Divinely approved. Yet this is not part of the curriculum of many colleges. "Free Thought" is almost encouraged. The one who goes in the name of another expects the treatment his master would receive. He is not terrified by despising, but humbled by the thought of possible mistakes. All prayer *not* in the Name of Christ has no foundation, however orthodox it may be in words.

There are many religions—"binding men back." Religions of To-Day. The highest effort of social reformers is religion. The Gospel draws with cords of love and inworks. Religion cannot change the heart. Religiousness may be the essence of pride. Only saved ones can be TRUE BONDSERVANTS of Jesus Christ. The question suggests itself "Do we preach religion or redemption ? Do we merely aim at morality or regeneration ? If the latter, why our popular schemes, why our faith in argument, why our lack in prayer ? What would be thought of the manager who secured unsatisfactory customers by using condemned methods ? Is salvation of the Lord ? Is obedience to the Lord ?

Or "heavy times." Have they come ? If so, "Perilous Times," why is it we are not grieved for the sins that surround ? Do rivers of waters run down our eyes, or do we smile at the blunders of the wicked ? It is quite possible to be *naturally orthodox*. One may be a Jehu against Baal without serving the Lord. The most able Protestant writers are not always spiritual. To be burdened by iniquity, and yet to rest in the Lord, is a paradox, except to those that represent Him, Who with *this* joy before Him, wept over the city and lived as a man of sorrows. "Perilous times," yet we *act* as if Christendom were improving, though we *say* differently. How many professing saints have enlarged their federation-fellowship of late ? How many have become broader ? Why should we be so comfortable ? Why should we be so satisfied ? Who can say truthfully that they answer to the description of 2 Cor. vi. 8-10, and that they are a spectacle to *Christians who walk as men* as well as to the world (1 Cor. iv. 9) ? Where is suffering for Christ's sake ? What do we call "suffering," to "pretend" we have some ? Matt. v. 11, 12, is very practical. "Woe unto you when all men speak well of you."

Readers are prayerfully urged to weigh Heb. x. 25, and to wait on the Lord for the establishment of *such* meetings. The writer desires to help in every possible way any who are seeking after spiritual separation and

Further Help.

fellowship. The path is naturally dreary and weary, but grace is a fact, and the valley of the shadow of death is connected with the table *in that day* when Matt. vi. 11, shall be fulfilled. Further help by correspondence, or attendance at any of the gatherings at College Hall, Grange Road Hall and Hebron Hall will be gladly given. While strength is granted, a "reserve" fund is a dangerous idea. Many Christians suffer from underwork.

As announced, we shall, D.V., go forward slowly on Bible lines, giving up that which has no warrant in Scripture, and trusting the Lord to open doors. Those who sympathize with this method are earnestly urged to consider what it means *for themselves*. A Jewish Centre is still a subject for prayer. The Lord has the money, and His time is best. If the work be *ours*, we shall have to support it. If the work be *ours*, the results will be *ours*, and they will be sad. The Lord's apparent closing of doors is usually an accompaniment of the disclosing of truth. Faith waits and contemplates—unbelief prates and checkmates everything save the invincible work of the Lord. May we illustrate the former!

Further Notes on Heb. i.-iv.

Some of the Lords people wisely re-read His Word, even when they have received much teaching from a portion, and Satan has taken the opportunity to suggest they know much about it, and are hardly likely to get anything fresh so soon. To such we commend these additional meditations, praising Him Who led us to them, and praying that each one may be practically **forceful**. Scholastic study without spiritual application is an abomination.

I. 1, many **parts** of one whole picture, many tropes or figures—a double reference to typical teaching. "This is My beloved Son, hear ye Him." 2, Ps. ii. 3, a shining forth, yet Israel saw Him not. **Flaming** word, a reference to the stream from the throne, suggested by the mention of Shekinah glory. "Makings." καθ. 5, "The Prince of Peace," the Greater than Solomon. πάλιν εἰσάγω, see Matt. xix. 28. "The Throne" and "the Rod" in Hebrews. 9, "Ye that love the Lord, hate evil." Christ anointed, Ps. ii. xlv.—King: oil of gladness of the most Holy Place (ἀγαλλίασις), therefore a Priest. Things that wax old, the heavens, the law, viii. 13; *i.e.* that which is merely dispensational. "Because I live, ye shall live also." The **bruised** feet.

II. 1, the beginning of backsliding. 2, 3, neglecting is disobedience. 9, "Instead of a whole company." Into **Shekinah** glory. 12, My brethren, a church—co-extensive. The basis of **praise**, knowing His Name. 13, Note names of Christians in this chapter: given ones, born ones, related ones, sanctified ones, glorified ones. 14, How can Satan execute the **penalty** again on those for whom Christ died? 17, see Gk. of viii. 12. "He is able," vii. 25; Rom. i. 16, xvi. 25; Acts xx. 32. **Only** tried ones can know succour. iii. 1. The inference of faith, keep your mind on **Him**, cf. "called saints." 3, "Fuller glory;" *i.e.*, not merely the

glory of the type, J. i. 16. "Moses" built by Christ, Matt. xvi. 17, 18. In Eph. we have the saints as parts of the house and servants in it, because "made nigh" by the **High Priest, SO HERE**. 6, we **unitedly**; an exhortation to an **assembly** first: the Lord does not **dwell** in a "mixed" house or church. 8, "As"—all sin the same. "According to the day;" let us be according to **that** day. "My ways"—**Moses** knew these, Ps. ciii.—the beginning of obedience, see Rom. xi.; Jer. vi. 16. Departing—**standing** away; man's standing, man's millenium; contrast ἰπκόστασις, 14. παρα, ἐκ. "Fell," no standing at last. Our powerlessness, see ii. 18. We "see," ii. 9, iii. 19: encouragement and warning, so Phil. iii. God's **anger** with Christendom. Comparatively few will be in the millenium from this dispensation. iv. 1, a **fearing** assembly. **Our** pride will lead some **one** to seem to come short. The failure of any professing saint heart-searching. All saints should **seem** to be prepared, and preparing for that day. Falling short apparently was mixing with Judaism to avoid persecution—apply to day. "All Scripture is **profitable**, but only for the people of the Lord." Proclamation has never saved man; "it pleased **God THROUGH** 'the foolishness' of the proclamation to **save**." What does hardening of the heart show?—no hearing, see v. 11. 11, Faith is diligent. "Fall by an **example** of unbelief:" do we cause others to sin? Pressing forward or falling; see the alternatives in 2 Peter iii. 17, 18. 12, "For there is no defect in God's Word." His "works." "And sharper," the Word for "cutting off" from church-fellowship, and cutting asunder the evil servant. The Word and discernment. When one cannot tell what is of the flesh and what of the Lord, the Word has been neglected. Sin begins in the desires: the Word of God **judges** it (κριτικός) **there** (Rom. vii). The **professing** Body of Christ divided into two parts. 13, No one who is not truly regenerated will get through to resurrection glory in the Kingdom. 14, **Therefore** our only hope is **His** perfect righteousness and sacrifice. The confession—the **Word**: above we have the **works** of grace, (10), and the **REAL thoughts** (by inference, 12). 16, no progress without prayer. Let **us** come—united fellowship. Here we have a true **assembly** with the Word of God, and prayer, and separation, and witness, and discipline.

Doctrinal, Topical and Typical Studies (Fridays).

Final Preservation. (a) Verses teaching this; (b) Types suggesting it; (c) Words hinting it; (d) Seeming statements otherwise; (e) Seeing examples otherwise; (f) Fears otherwise; (g) The *basis* of teaching otherwise; (h) Results of the true doctrine; (i) Relation to chastisement; (j) How to preach this truth.

Imputed Righteousness. (a) How secured; (b) How imputed; (c) To whom imputed; (d) The "standing" of those with this righteousness; (e) Other theories; (f) As uncertain *life* and imputed *righteousness*; (g) Effect of this doctrine on belief con-

cerning election, Godly practice, pride, preaching; (h) Thoughts on "imputed sin."

Church Typical Ordinances. (a) Obedience, how "necessary;" (b) "Circumstances;" (c) Commands; (d) Scriptural Baptism and its counterfoils; (e) Is the method important?; (f) Who should baptize; (g) Baptism and denominationalism; (h) Baptism and its teaching generally; (i) The Lord's Supper and its doctrine; (j) How to be observed? (k) How often?; (l) Results of disobedience; (m) Spiritualizing away.

Types - In Genesis.

- (a) Of Christ—Adam, The Sacrifice, Abel, Abel's Sacrifice, Noah, the Ark, Melchisedek, The Ram, Joseph, Isaac, etc.
- (b) Of the Resurrection—Circumcision, Isaac's deliverance.
- (c) Of the Church—Eve, Rebecca, etc.
- (d) Of Israel after the flesh—Cain, Esau, Joseph's brethren.
- (e) Of Baptism—The ark's inhabitants passing through water unhurt, circumcision.
- (f) Of the Lord's Supper, Gen. xiv.
- (g) Of Millennial Glory—Joseph exalted, etc.

The Lord's people are asked to consider prayerfully His will as to the future of this little monthly. It HAS been a blessing, and it is the desire of all concerned that the Lord should be glorified in its enlargement, curtailment, new arrangement or cessation—whatever His purpose may be. Oh for grace to see clearly and to follow simply.

Programme—"If the Lord Will."

DATE.	GRANGE ROAD HALL, ILFORD.	COLLEGE HALL, (Temporarily—School in Palmerston Rd., on Lord's Days), FOREST GATE.	HEBRON HALL, ROTHERHITHE.	OTHER CENTRES
2 Sat	Heward	Heward	E. Sibley	
3 S	Welch	J. R. Heward, Welch	E. Sibley	
5 T	Welch	Heward	Matters	
6 W		Heward	E. Sibley	
7 Th		Heward		
9 Sat		Heward	E. Sibley	
10 S	Welch	Heward, Welch	Harris	
12 T	J.R. Heward, Matters		E. Sibley	
13 W	Heward	Heward	T. Sibley	As the Lord opens the way, "Open Airs" Monday and Friday at 6 p.m.
14 Th		Heward		
16 Sat		J. R. Heward, Brand	Harris	
17 S	Heward, T. Sibley, J. R. Heward	Heward	E. Sibley, Harris	
19 T	T. Sibley		Heward	
20 W		Croker, Heward	J. R. Heward	
21 Th		Heward		
23 Sat		Heward, T. Sibley	Matters	
24 S	J. R. Heward, Brand	Heward	E. Sibley, Matters	
26 T	Welch		Welch	
27 W	Heward	Heward	E. Sibley	
28 Th		Heward		
30 S		Heward		

Commercial St. 1 p.m. Prayer, Praise, Meditation, and Study, every Wed. (D.V.). Open-air Testimony whenever possible.



Open-Air Testimony to Israel.

Poor Israel seem to think that anything against Christ is justifiable. But the Lord has His elect among them, and we must not neglect them. Oh, for prayer, clearness, and earnestness—in the Spirit.

1.—Psa. ii. God uses the word "My Son." "This day" reminds of Psa. cxviii. 24, and suggests that it must be after Israel's builders have refused Messiah (22). How can one be born and yet declared King in **one day**? Only if He be **raised** to new life. Hence Messiah must die. And Psa. ii. 6 speaks of Him as a heavenly anointed King **before** His foes are trodden down. They take counsel against Him. So He is One Who is known—a rejected One Who has been on this earth. "Blessed are all they that trust in Him" *i.e.* the Son. Israel reject Him and will perish from **the way** (Isa. liii. 6) under His wrath. They refuse One in Whom they can trust, for they want a messiah **without** a sacrifice, who does not make peace with God, who does not fulfil Isa. liii. and Dan. ix. Are you in this condition?

2.—Psa. cxviii. 22. Israel were prophesied to refuse Messiah (not finally, Zech. iv. 7). The builders, the leaders. Their temple without **the Stone**: their hiding place without **the Rock**. Only a rejected Messiah can bring the blessing of 25-29. What is absent from Israel's doctrine that was prominent in the O.T.? "It is the blood that maketh an atonement." But we have seen that their chief men were to refuse Messiah. So He is absent **and** the sacrifice. Psa. cx. 4 gives the key. Israel will not be delivered to death (18), because of Him Who took death (otherwise the law is a farce). His enduring **mercy** (1-4) is linked in Exod. xxxiv. 7 with by no means sparing the guilty. How can there be the power to "save now" unless there has been a basis for the deliverance from **THE WRATH OF GOD** as well as **the wrath of man**?

3.—Lev. xxvi. 41, 42. Some of Israel apply this verse so as to do away with the need for a perfect sacrifice, *i.e.*, they appoint as an equivalent "sincere repentance." But if the heart is deceitful and wrong entirely, and a new heart is needed under the new covenant (Jer. xxxi. 33, Ezek. xxxvi. 26), must not the new heart precede **real** repentance? And can this be given without a basis? If it can, the law is set aside. And further, Lev. xxvi. does not speak of their sufferings as atoning. See Isa. liii. This latter passage

some apply to **the people**. This cuts away Lev. xxvi., for here the punishment is of one guiltless (9). Moreover, do Israel accept of the judgment? Again, if they had repented they would be back in their land now, for their religion has been the same for years. Finally, God always speaks of a remnant being saved now. Do not the majority of Israel believe the majority are orthodox and safe? God's mercy in Lev. xxvi. is linked with the covenant to Abraham and, therefore, **with the seed**. That covenant was sealed with blood. See too Gen. xxii.

4.—See Gal. iii. 11. "The righteous by faith shall live." This is the prophet's word (Hab. ii. 4). Therefore he did not believe in righteousness by personal complete obedience, for he saw that "all have sinned." "Faith" means "stability," *i.e.*, resting on the Rock (the smitten Rock). But faith cannot set aside God's legal statements. Therefore faith must be in an atonement by blood (Lev. xvii. 11). Therefore Gal. iii. 12, 13 must be true. If Israel have not a Messiah under a curse, where is the curse? Wrath comes. Beware. The blood of a perfect sacrifice has been once shed for those who could not make themselves righteous (else the words of Hab. are inappropriate). Such are not lifted up (see context in Hab.), but how about others?

Meditation on Hebrews vi.

The Christian life is not continually starting again. To **recant** amid persecution and **come back** after, suggests that there never was life, and that a keen sense of sin is absent. Peter did this once—let us adore the Lord for His grace in bringing back the one for whom **He prayed**. This chapter shows the probable source and end of such actions—let us be not high-minded, but fear. The believer needs to be "borne along" (Gk. "go on," A.V.), on to **the goal**. If a Christian temporarily apostatizes, he cannot lay the foundation **again**, he must come back to the true position, *via* the painful path of church discipline. 1 Cor. v. shows that one who has backslidden, so that his salvation may be doubted (the **only** cause for exclusion), is not to be treated as an **ordinary** worldling, but more sternly. Those who think they can recommence the Christian life, imagine it is a human "something," **naturally** begun. A true desire to press forward is the most reliable evidence of salvation. Let us, therefore, saith the Holy Spirit, in the Apostle, "Do this" (which is the Lord's bearing alone), if God then be **upon** us (third ἐπι) in grace, for it is not within power to bring to repentance men crucifying the Son of God afresh, however they may have been blessed with supernatural powers and enlightenment. And if any to whom this message comes, are partially committing this by compromise with Christendom, through fear or etiquette, they cannot be "borne along" while this sin continues. Thus backsliding leads to backsliding. But when the **regenerative** work of the Spirit has begun it will continue, and finally reach the

goal; hence the Lord waits, not willing that any of us should perish, but that all should come unto repentance (*εἰς μετάνοιαν* as here 2 Pet. iii. 9; thus the allusion to this chapter in vi. 15, see iii. 17, "fall"). To crucify (for oneself, *i.e.* so far as oneself is concerned) the Lord Jesus is a terrible sin. But even eating and drinking unworthily (*i.e.* not discerning the Body, and **not taking a place with a neglected Christ**) begins the iniquity (1 Cor. xi. 27, 29) which the Lord will keep from becoming absolute apostasy **in His own**, either by drawing them back or by physical death (1 Cor. xi. 30). To join with the enemies of the Lord is to **curse Him**, however flattering be the **words** of love used. While any are in this state they cannot be recognised as Christians. Continuance therein proves lack of new life. There are **two**, and only two **kinds** of earth, and where the thorn of the CURSE grows there is no new ground, but Christ is CURSED ("crucified afresh"). There are only two kinds of people, and religious enthusiasm may be a thorn, "supernatural gifts" are not the **engrafted** word. But concerning those who **suffer FOR CHRIST**, and who have **fellowship** with His people, THE better things of the new covenant may be confidently said, for God will not forget that mark, etc., which proves His election (1 Thess. i. 3). And those who have **thus** manifested their calling and choice by Him should press forward (11), for the goal is the "complete bearing" (full assurance) of fruit in "that day." The slothful professor has reason to doubt if he was ever saved, and where the mark of the One Who is the Earnest of the inheritance is absent, how can the inheritance be secure? Abraham suffered on account of the **unconditional** promise. Thus immutable grace leads to faithfulness. The multiplying (or "fulness," 14, see 11) that the Lord promised was not seen at once, but God's word was accepted, and along that pathway ("through two things that cannot be placed aside"—legal actions, *πράγμα*) we have hope which is an anchor joining us and the Most Holy Place unalterably. Yet we must be "runners," pressing forward, and not only "borne along," for though the salvation of the redeemed is sure, none can tell who are the sure ones except by patient pressing forward in reliance upon the greater Melchizedek, Antitype of the one who kept Abraham from being ensnared into fellowship with that city which was a type of the world and its allurements. Thus God protects His own at the right moment. Yet let them not presume thereon, for a natural confidence betokens the absence of humble faith, and the lack of the real love unto the Lord. A man may have "a talent" and be as Balaam (2 Peter ii.), and not be saved, but he that remaineth in the Word is a disciple **indeed** (essentially), and he that thus remaineth under until the end shall be saved. Life and not light, life and not gifts, life and not zeal, life and not anything else, must be the basis of fellowship—light, gifts, and zeal, are only available as connected with the living current, and enveloped in redeeming grace.

"It is of the Lord's mercies that we are not consumed: for His compassions fail not."

Missionary Memoranda.

We hear much of the missionary spirit to-day. The writer cannot quite understand how this is manifest when there is a settling down in easy and worldly comfort, or when the position of rejection is refused, or when the gospel proclaimed is not that of grace to hell-deserving sinners by the blood of the Lord Jesus. If a man is not God-sent, by whom is he sent?

Religious activity does not always betoken spiritual life or spiritual love. It is quite possible to work hard by reason of pride of energy. Pride of "spirituality" is a most dangerous and contagious complaint. The zeal of the Lord's people is often akin to that of mere professors, and as such it involves the exaltation and development of the flesh, which thereby becomes stronger and stronger. The most careless believers are often the most enthusiastic apparently. And orthodoxy and accuracy are no proofs of fellowship with the Lord, as His letter to the Ephesian assembly will show.

The basis of prayer in Matt. ix. 38 is noteworthy. Verse 36 alludes to His atonement. Indeed the figure of "wheat" almost always suggests risen union with the Lord Jesus because of completed atonement. "Pray ye *therefore*," since God is at work. "Pray ye *therefore*," since the laborers are few and the *need* is felt. The very word for "pray" here implies "have a sense of need." "Pray ye *therefore*," since ye are the disciples of the Lord. The One to Whom prayer is addressed is "the Lord of the harvest." What confidence this thought gives. How blessed it is to realize that all the *harvest* will be to His glory. Pray often, remember God's covenant—relation to those for whom prayer is made, or, rather, it is on this basis; preaching is in "all the world." The subject of the supplication is noteworthy. Oh, that workers may be "thrust out" of Christendom, out of worldly amusements and improvement-schemes, out of their philosophies into His harvest! Truly there is always an "out of" when there is an "into." And those who come "into" this toil are *wrapped up therein*. As one looks around, one sees Israel in a like state to-day, and realizes that the Lord will now work for more among them than among the Gentiles. Yet this prayer is forgotten in this, its primary setting. It is well to see that those who prayed were themselves "cast out" for this service. Do not, dear reader, pray for saints to be "separated," and "persecuted" for the Lord's sake, unless you are willing for such hardships. The Master well knew that the best preparation for a missionary tour was prayer, and that if His work *before them* (the harvest existing) were realized, pride would be somewhat held in check. Yet when they returned, they were flushed with success, and He said, "Come ye yourselves apart." A sense of the need for the workers had been theirs, and they had not thought of themselves at first. The importance of the labor had been laid before them. The solemnity of securing a harvest for the Lord had been their meditation, yet they were led astray by Satan.

The toiling missionary is the telling one. "Trifling inconsistencies" will ruin all the work. The greatest eloquence will never make up for neglect of the Word, and carelessness as to its commands. The mind of the converted heathen will not be warped by surrounding Christendom—customs in church organization, etc.—unless the teacher thus misdirect. Oh, who can dare to go forth professedly "in the Name of the Lord," without a clear realization of the Lord's precepts as to these things. The first commentary on the Scripture will be the missionary's life, and if there is a conforming to Christendom rather than to Christ, this will be reproduced, and the most insidious form of Higher Criticism will begin. How many "missionaries" have been extolled as wise pioneers who have left their legacy of practices and doctrines which have hindered all service afterwards. It is easy to point out these things, harder to realize one's participation therein, harder still to be humiliated as *various instances* of similar sin are seen in one's own life, and yet more difficult to try and put right the mischief done. There is little sorrow to-day.

"Sunday School Teachers" Pages.

The title you bear, beloved reader, is either descriptive of precious service, or a lying pretension, as untrue as those of the Pope of Rome. Remember your Master did not say that you were to choose your work, or do that which someone else has neglected, or take the first thing that appears, or accept the invitation and urging of an authoritative friend. You have His authoritative word. How are you using it? How are you serving the Lord, by the very fact that you test every action by Scripture? It is easy to make the statement, "I stand by the Word of God." Have you ever thought how many of your actions must be altered if you are to be really primitive. First, you will lose the reputation for unchangableness. Secondly, you will be considered rather dangerous. Thirdly, your sanity will be questioned, and fourthly, you will be persecuted.

Three questions as to your class. Do your children know how you value the word by the *reverent* "atmosphere" of your actions? It is possible to repeat 2 Tim. iii. 16 twenty times and to weaken the authority of the Word every time. Do those committed to you have reason to doubt your Scriptural consistency? If so, hypocrisy is one of the "lessons" given every Sunday afternoon, and increased "earnestness" only hinders more. And can you see fruit? If not, the fact that work among children is promised Divine success rather indicates your departure from the Lord, and assumption of labour for which you are unfitted by Him, however skilful, tactful, or well meaning. God willing, in August some of the boys and girls connected with College Hall, &c., will be examined to His glory, on John i. v. Hence a few Bible Readings.

Seeing. "Ye have not seen" (i. 26); "See the Lamb of God" (i. 29); "Come and see" (i. 39); "Thou shalt see greater things"

(i. 51); "We have seen" (iii. 2); "He hath not power to see" (iii. 3); "Thou hast not seen" (iii. 8 Gk). : "If thou hadst seen" (iv. 10); "I have seen that Messiah cometh" (iv. 25); "See a man. . . the Messiah!" (iv. 29); "We have seen that this is truly the Saviour" (iv. 42); What Christ saw—i. 48, iii. 11, v. 32.

Power. "Hath anything good power to come out of Nazareth" (i. 46); "Hath power to do" (iii. 2); "Hath not power to see" (iii. 3); "How hath a man power" (iii. 4); "How have these things power to come to pass" (iii. 9); "A man hath not power to receive. . . except" (iii. 27); "The Son hath not power to do *from Himself* anything" (*i.e.*, apart from union with the Father, an independent source impossible, v. 19, 30); "How have ye power to have faith" (v. 44).

Judgment. "This is the judgment" (iii. 19); "All the judgment" (v. 22); "Not into judgment" (v. 24); "And to do judgment" (v. 27); "Unto a standing again of judgment" (v. 29); "My judgment is righteous" (v. 30).

The Father. "From the Father" (i. 14, not merely from God, authority); "Into the bosom of the Father (i. 18, love); "The house of my Father" (ii. 16, zeal for the Father); "The Father loveth the Son" (iii. 35); "Worship the Father" (iv. 21, contrast iv. 12, 20); "Honour the Father" (v. 23); "The Father That sent Me" (v. 30); "In the name of My Father" (v. 43); "To the Father" (v. 45, contrast xiv. 6).

Everyone. "All things" (i. 3); "All men not merely Israel" (i. 9); "All we" (i. 16); "He knew all" (ii. 24); "All born of the Spirit" (iii. 8); "All believing" (iii. 15, 16); "All doing evil" (iii. 20); "Over all" (iii. 31); "All things given" (iii. 35); "All drinking" (iv. 13); "Announce all things" (iv. 25); "All know" (v. 23, see 28), every one shall be under Christ, twofold headship, one of authority only, not vital union, but deadly separation.

The "Model Lesson" seems to involve self-praise. The writer does not assume his words, &c., and cannot be much improved, but he offers the following "Suggestive Lesson" on John iii. 1-21 (perhaps a double portion—may a double portion of the Lord's blessing *ever* be realised by members of the church of the first-born. Here we have a clever, religious man just a bit anxious about salvation. Others agree a little ("we," 2). But he wants to do Christ a kindness, and "recognize" him. The Lord Jesus showed him he was outside the kingdom, dead in sins, not possessing life from above, away from God's Spirit, ignorant of the truth. So are we, unless we have new life. The Lord did not explain how he could be born from above. The Spirit of God breathes a *new* life, so it is His work, where He wills. But He does explain *why* the Spirit thus saves. Because the Lord Jesus was made a sin-offering (a curse), thus He, taking God's wrath instead, became an Ark of safety. Faith is *into* Him. It leaves self. Hence it is not from self. Then the Lord speaks of Himself as the Light, showing up darkness. Those who are in Christ must hate sin, and their new works are "in God" (iii. 21), and they having come *into* His name, will come *into*

the Kingdom." Difficult verses—"Born out of water and Spirit," *i.e.*, brought to take his position in God's wrath, and then brought *out* once for ever with new life, which is out of God's Spirit. "Must the Son of man be lifted up," God's word *must* stand, Christ's promise *must* stand. "The Only Begotten," other sons of God in Him. 19, "This is the judgment because the light hath come into the world," &c. 20, No sinner loves Christ, no sinner comes to Christ till drawn there. (vi. 44). Life *before* faith and obedience, where is boasting then. Teach not "otherwise," think not "otherwise."

College Motanda and "Propaganda."

Verily it is of His mercies that we are not consumed; of His mercies that we are sustained; of His mercies that we are strengthened; of His mercies that we shall be glorified; of His mercies that we can meet as members of one Body; of His mercies that we value the Word; of His mercies that we desire to go forward; of His mercies that this Magazine is sent forth. It is easy to provide some other imaginary basis, and to the extent we have *that* we fail to praise. In so far as we depend on self, we become impudent unto the Lord. There will never come a time when we shall be safe without the Lord's mercies. Years of fellowship and the glories of heaven, will not supplant the foundation. If that be removed what shall the righteous do? But "the mercy of the Lord is from everlasting to everlasting." Fellow helpers, how far has our preaching illustrated this truth?

"There is one Body." Some may reply, "Nay, 'One Body.'" look at the different bodies of Christians." *They* are not the Body of Christ. Others may remark, "Are there not any saved outside this Body?" Yes, *if* they can be saved *outside* Christ, but not otherwise. To be in Him, without being of Him, seems strange. Here then we have a check to dispensational and national pride, and an encouragement to prayerful longing for the unity of believers in a near-approaching day.

Beloved fellow-servants, is your life a witness to union with Christ? Is your ecclesiastical position a declaration of the "one Body"? Do your "rules for membership" exclude any whom He has included? Are you not *troubled* by the divisions of to-day? Have you *unity* at heart? "College pride," too, is a serious illness. Do not think so much of your "light," that you forget the life in you is the same as in the youngest saved child you know, and in the feeblest old Christian who wonders half the day if he is saved. You have no more title to the Lord's Table, no more safety, no more righteousness.

The best things may be made an occasion of sin. **Studies.** Prayer may be selfishness. Some things are on one's mind, and to get a little unscriptural "rest" they are laid before the Lord for the excusing of forgetfulness, and to get a

little ease from the Lord's chastening thereby. Sin took hold of the law. The assembling of the saints, and the emphasis in Christian love in a voluntary love feast, were Satan's opportunities at Corinth. Never is there more carelessness than when one is doing that which seems so Scriptural. Pride of obedience is the most deadly thing in the world. The devil uses the best disguises imaginable. "Be on the watch," saith the Lord to those who were favoured to be with Him in Gethsemane, and yet their loving sorrow was made a foundation for sin. The sternness of some at Corinth was holily meant, yet Satan nearly had an advantage thereby. Much Bible "study" is because of pride, and it feeds pride. Research is excellent, but do not professedly "examine" the Word, to get off examining the heart. Do not become a student that you may be great. Remember that if you really search the Word, you will become most despised, and painful rejection will be yours, together with the indescribable agony of Rom. vii. The keener sense of sin you have, the more tried will you be.

Remember the Lord's work in the villages. He can still save there. May it not be His will to establish little assemblies unto His glory in all parts? **Brevities.** How often have you taken your accounts before the Lord, and how often have you besought Him to send help to those connected with this labour of love? Can you interest others in the Magazines? If you have no influence, why is it? If because of "faithfulness," come out and be separate, and you will have influence in a right sphere. All announcements are "God willing": the writer sometimes "purposes" and Satan is permitted to hinder; at other times the Lord's will is mistaken. On which have you spent more time; grumbling at the changes, or praying for the writer and organiser, not only after everything has been planned?

"S. of S." Office, 340, Romford Rd., Forest Gate.

John iii. 36.

He that believeth in the Son
Hath life for evermore,
For ever hath His work been done,
And Him we would adore.

Believing into Christ means much
Beyond our knowledge weak,
His work it is, His love is such—
By grace His grace we seek.

To go from self and trust in Him,
And find in Him a rest,
A miracle this act must seem;
How wondrously we're blest.

To come into the Lord by grace,
As Noah into the Ark,
And find in Him a Hiding Place
Beyond the water's mark—

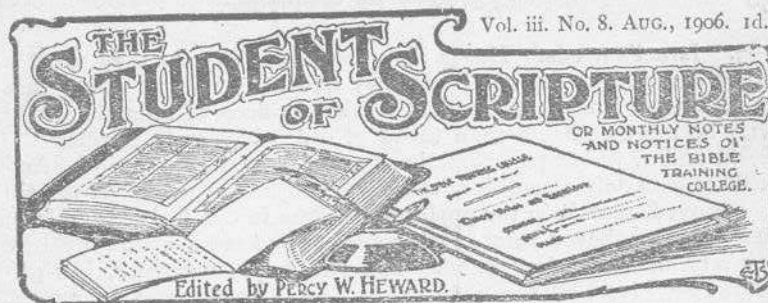
Ah, this, indeed, is joy and bliss,
And life that will not fail;
The flood may roar, the foes may hiss,
But they shall *not* prevail.

But those who do not Christ believe,
Life they shall never see,
Wrath they must evermore receive,
God's wrath eternally.

Dear reader, in which class are you?
What is your hope of heaven?
Do you believe God's witness true?
Are all your sins forgiven?

Redemption is by blood alone,
Sin *must* God's wrath receive;
Did Christ for all your sins atone?
Then *into Him* believe.

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A centre for Scriptural Testimony in dark days.



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Open-Air Testimony to Israel.

1. Israel are plainly away from their land. Why? God said national repentance would mean national restoration. Strangely they reject this thought. When back there under Antichrist some may at first use this to "prove" that he is the Messiah. But God has equally declared that the going back of a large number will be in unbelief (Isa. lxxvi.) and the building of their temple will be part of this (Isa. xlvi. 3). **Afterwards** the ransomed of the Lord shall return: He That scattered Israel will gather him. How sadly these statements from God's Word show the sinfulness and ignorance of the human heart. The Jews will **first** accept as Messiah, one who comes in his own name (Dan. ix. 27). They rejected Christ because of His plain words, and absence of military grandeur; they will receive Antichrist for he is the opposite in these respects. This is the witness of God's prophets. Beware. If you see your sins now seek a sacrifice not a great monarch. What was Isaiah's sacrifice? (Isa. liii.)—**not** made by himself, made for "many" as well as for the prophet's people (8). This, therefore, must be the perfect expiatory offering of a uniquely obedient one (9, 11)—none but One **essentially** righteous, **in whom** God would recognise others (Isa. xli. 10), could have a righteousness to give away (Isa. liii. 11). Are such words applicable to any but Messiah?

2. There is a mysterious person in the Psalms. David was not perfectly righteous in himself, but this one appeals to God as to His absolute integrity. David did not sink in the waters of wrath. This One thus expresses Himself, and talks of Himself as forsaken by God. David saw corruption. This One, in Psalm xvi., speaks of being raised before this. The statements are not true of any **prophet** or of **Israel**. They are literal and definite. Plainly the Psalmist speaks in the name of **Messiah**, referring to His glory, and some of the Psalms in which these seemingly strange declarations occur, are evidently Messianic (e.g., xxii.). Then does Messiah come twice? Must not Messiah be a sacrifice, if under **personally-undeserved** wrath? If Messiah is not this, how can He bring great blessings? how can He be a **Priest** for ever? how can He give a righteousness to cover any? God's first picture of salvation was "Righteousness by death; **the One** Who died (Jehovah's sacrifice of Gen. xxii. 8-14) supplying the righteousness (Gen. iii.)

3. Israel's needs. Hosea iii. 4 answers, Why do they want a King without the sacrifice? If they had a new state, would that remove their sins? If they had fresh sacrifices of animals would they be more valuable than those of old, which only purified the flesh, and of which **two** sometimes referred to the same sin? And if there was only a sacrifice, where is a righteousness? If all sin is removed, man is in the position of Adam in the Garden, and the law must be obeyed before righteousness and resurrection life (the law's promise) can be gained. The only hope, therefore, is righteousness given by the obedience of Another (necessarily a man, not an animal, or angel), and a sacrifice with perpetual effect. If the old offerings did not eternally remove sin, they either failed, or were a type of a greater sacrifice. Isa. liii. refers to a greater sacrifice. Not Israel, for the words do not fit "a sinful nation, a people laden with iniquity," and the sacrifices typical of that of Isaiah liii., were the reverse of a picture of Israel, being substitutionary for them. The only other interpretation of "Jehovah's Righteous Servant," must be Messiah. Here is **the** Sacrifice with everlasting result; without it there must be everlasting wrath. (Rom. vi. 23).

Topical Subjects.

Calling by grace—Gal. i. 15. (a) From God, Acts ii. 39; 2 Tim. i. 9; (b) through the gospel, 2 Thess. ii. 14; (c) into light, 1 Peter ii. 9, into the kingdom, 1 Tim. ii. 9, into grace, Gal. i. 6; (d) without any deserving on our part, 2 Tim. i. 9; (e) as the basis of election, Rom. viii. 30. Man is by nature dead in sin, hence the voice of the Lord must awaken him, John v. 25. Consequently there is no human preparation or pre-requisite, and, moreover, if the calling depends on the work of **Christ**, it is everlasting. The words for "church" (a called-out company), "exhort" (call beside) come from this root. Our calling rests on God's, Joel ii. 32.

Chastisement.—That which the Lord gives to His people, not penal, 1 Cor. xi. 32, Heb. xii. 6, 7. Evidences Christ's love, Rev. iii. 19. Leads to blessing, Psal. xciv. 12. Israel as a nation have been chastened (as individuals punished), but this will soon break out into the cry of Psal. cxviii. 18. Isa. liii. 5 does not prove that chastisement is penal. The word is "instruction," and the thought partly that of Heb. v. 8. The whole of Christ's substitutionary work was for Him not only wrath, but also the experimental knowledge of *obedience*. In Psal. xciv. 10 God's *teaching* is brought before us, see Isa. xxvi. 10, 11, note Prov. xix. 18. Chastisement always shows the presence of *sin*, and therefore should always humble. In Heb. xii. we see that persecution is part thereof, and thus we note how the Lord uses everything to His own glory.

Cleansing.—Connected with hallowing, Lev. xvi. 19, not possible without atonement, Lev. xvi. 30. Sin is both a crime and a defilement. The flesh cannot be cleansed in God's sight. The law expressly set forth that which was impossible, Heb. ix. 13. It was manifestly and *intentionally* imperfect, except for a perfect substi-

tute. Sin is cleansed away, *i.e.*, not purified in itself but taken away. The old nature will thus be dealt with when Christ comes, *c.f.*, Isa. iv. The *believing sinner* is cleansed, separated from his sins, Psal. li. 2, Acts x. 15. It is his privilege to live up to this blessing, 2 Cor. vii. 1, by separation. Every sin, even after conversion, stains, 1 John i., 7, 9. False doctrines—(a) that the blessing of a clean heart only belongs to those who have reached a climax of hypothetical perfection; (b) that the believer is ever perfectly cleansed from *sin* before "that day"; note type—altar first, laver second. See Eph. v. 26, note on "defiling the garment," "entwined sin," "iniquity clogging the machinery," also on Israel's cleansing, Ezek. xxxvi. 25, 33.

Coming to Christ.—Faith in exercise, John vi., 35 (hence faith is living). This thought involves a rejection of the old, natural position. Only thirsty ones come, Rev. xxii. 17. The coming is not merely to a doctrine, or a Church, or a dead Saviour, see John xiv. 6. Result of believing in the Lord's expression—"coming" to Himself—man by nature regard as far off; fellowship *follows* salvation, &c.

Christendom.—That which professes to be Christ's *Kingdom*, Matt. xiii. Hence fellowship of those who avowedly or not, imagines the millennium to be present, and who leave the Lord's appointed place of separation and suffering, see 1 Cor. iv. 8. Antichrist will find a religious world, and will support it, Rev. xvii. He will arise out of the midst of the professing Church, 2 Thes. ii. 7. Hence christendom will accept him, and be doomed.

Condemnation.—Legal. All in this state through Adam's sin, Rom. v. 16. Hence we need to be brought *out of* the death unto the life. The law can give nothing else to sinners, 2 Cor. iii. 9. The opposite of loving fellowship, 2 Cor. vii. 3, 1 Cor. xi. 32 (God is not the universal Father). O. T. types should be considered, *e.g.*, the flood, Heb. xi. 7, 2 Peter ii. 6. Christ was condemned for all who believe in Him, Rom. viii. 3; "no condemnation," Psal. xxxvii. 33; Rom. viii. 1, 34; 1 Cor. xi. 32; John iii. 18; Isa. l. 9. Difficult verses—1 John iii. 9, "the judgment *because*," James iii. 1, "greater scrutiny," Jude 4, "written off before, in the Scriptures, to this judgment."

Jeremiah viii. 8.

This chapter is full of questions. Consider all. Men love to boast even of undeserved gifts. ("We.") The possession of God's law is Israel's claim to-day; but possession of all kinds of outward blessings in no way guarantees spiritual wisdom or life. How corrupt then must man be. Something more than the good seed is required, viz., the good ground. "The false pen of the scribes,"—men may *explain away* God's Word. The professed interpreters are often rebels and liars. Here is God's witness against the preachers and critics of to-day. See verse 9. The Word of God may be proclaimed, and declared to be great while it is rejected, and wisdom in self is claimed. The flesh delights in the law of God, when it can try its skill at *removing the meaning* thereof, and exalting the opinions of the criminals condemned therein.

"Sunday School Teachers" Pages.

Dear friend, where are you a teacher, and of what? By whose instruction, and with what aim? Beware of counterfeits, even in yourself. Remember that the more you know the probability is the more you sin. Remember that a misrepresenting or careless ambassador deserves the sternest rebuke, and causes great confusion. It is easy to take a class, but if you were not called to the work by the Lord, you are sinning in the act of so called service (however orthodox or encouraged by results you may be) and making wider the door for entry of all kinds of sin, because counsel is not asked at the mouth of the Lord.

Some teachers who will read this page are preparing their children for an examination on John i.-v, in August (D.V.). A few more word studies.

"To know." (i. 10, 49), (ii. 24, 25), (iii. 10), (iv. 1), (v. 6, 42).

"That One." "That Light" (i. 8); "That one explained Him" (i. 18); "That One said to me" (i. 33); "That One was speaking concerning the temple" (ii. 21); "I have been sent in front of That One" (iii. 28); "It is necessary for That One to increase" (iii. 30); "When That One shall have come" (iv. 25); "That One said to me" (v. ii.); "What things so ever That One doeth" (v. 19); "When That one sent forth" (v. 38); (see also v. 35, 39, 43, 47).

I, emphatic, "I am not the Messiah" (i. 20); "I am a voice" (i. 23); "I baptise" (i. 26); "Of whom I am not worthy" (i. 27); "I said" (i. 30); "I came" (i. 31); "I am not the Messiah" (iii. 28); "Which I will give to Him" (iv. 14); "I am the One speaking with thee" (iv. 26); "I have food" (iv. 32); "I sent you" (iv. 38); "I have not power" (v. 30); "If I bear witness" (v. 31); "I receive not from men" (v. 34); "I have the witness" (v. 36); "I do" (v. 36); "I have come" (v. 43); "Do not think that I will accuse you" (v. 45).

Moses. The law given through him (i. 17). Messiah spoken of by him (i. 46, v. 46). The serpent lifted up by Moses (iii. 14). The people's hope into Moses, only condemnation (v. 45).

Receiving. In i. 12 we have receiving *Him*, followed by receiving out of His fulness (i. 16). In i. 5 ("comprehended not") and i. 11, words from same root are used. Here we have a presentation of man by nature, leading us to praiseful surprise that any are saved, until we meditate on the sovereign grace, that is in Christ Jesus our Lord. iii. 11 contains a solemn statement, Nicodemus said, "We know." Christ replied, "Ye (self righteous Pharisees who wish to conciliate Me), must be born from above; ye receive not our witness" (John linked with Himself, all receiving of power to receive must be from above, iii. 27), and every other receiving. In iii. 32, 33, John contrasts man by nature with himself *in grace*. The Saints of God who now receive of Christ's fulness shall receive a reward "in that day" (iv. 36). Christ's "receivings" are men-

tioned in v. 34, 41. Again there comes the solemn statement, "ye receive Me not," and the added one, "That one (even Antichrist) ye will receive (v. 43), and the reason for this is found in v. 44.

Name. i. 6, the believer's name (gift of Jehovah, see John xvii). i. 12, *His* name, we must believe into it: then it is ours (Acts xi. 26). iii. 1, the name of self-righteous ones (the people conquering, *c.f.*, Rev. iii. 14). "Into" again (iii. 18) (see v. 43).

Flesh. i. 13, iii. 6, yet Christ in the likeness of sinful flesh (i. 14).

Giving. The law given (i. 17); Christ given (iii. 16); the Spirit given (iii. 34); power given (i. 12); all things given to Christ and to His people in Him (iii. 35); living water given (iv. 10).

Witnessing. i. 7, 8, 15, 19, 32, 34; ii. 25; iii. 11, 26, 28, 32, 33; iv. 39, 44; v. 31, 32, 33, 34, 36, 37, 39.

In front of. i. 15, 27, 30; iii. 28.

Concerning. i. 7, 8, 15, 22, 30, 48; ii. 21, 25; v. 31, 32, 36, 37, 39, 46.

Suggested and, it is hoped, suggestive lesson-notes on v. 24. The writer does not wish to assume infallibility, a "printer's error" on p. 54 last month seemed to imply this claim, and reminded us of the importance of "little words," and the awful consequences of seemingly "little sins."

"Verily, Verily." *Twofold* emphasis on truth (number of witness). The word "faith" in O.T. from same root. "To you," even to rejecting ones Christ gives the message, but not the *offer*, implying their power to accept of themselves. "He that heareth and hath faith," a double description of one character (Gk.). "Faith cometh by hearing, and hearing by a Word of God." Show what precedes *real* hearing (v. 25, new life given, sovereign grace active). Life a *present* possession, and also eternal. "Into judgment he cometh not," present tense to describe his characteristic. The Lord's people *ἀνεγκλήτος* (not called into the law courts, for a Substitute has satisfactorily taken their place), not . . . but. "Has stepped over," walking implies life. The *perfect* tense indicates *completeness*. "Out of *the* death into *the* life." Notice and enforce

(a) Man's state by nature, not hearing, unbelieving, bound for judgment, in death.

(b) Man's position by grace. The *exact* opposite. Show there is *no* condemnation, and how this leads to holiness, the only place of *righteousness* is that of resurrection ground and fellowship with the Lord. An eternal change. In life, life in us.

(c) The simplicity and nature of faith. The *natural* result of life. Faith leaves *self*. Faith regards oneself as deserving *judgment*. Faith journeys (note the two travellings, *not* into judgment into life).

(d) The fellowship of the Father and the Son. My Word, Him That sent me. Christ cannot be accepted without His word. *Decision* is not the worship of God. He who hath not the Son hath not the Father.

Saith Jehovah.

Come out of the midst of them.
Be separated.
Touch not an unclean thing.

² Cor. vi. 17.

Three commands. Have *you* obeyed them? All are connected. They suggest the opposite of fellowship (see preceding verses). Now a member of a state church must recognise unbelievers as an integral part of that church. An ordinary Baptist must receive transfers from "churches" where the pastors are advanced higher critics. How can those who speak lightly of the Word of God be Christian men? Yet they can be Baptist *Union* presidents. How can these commands be obeyed in such an environment.

There is an allusion to Isa. lii. 11, suggesting

- (a) the priesthood of believers,
- (b) the impossibility of *service* before *separation*.
- (c) The necessity of isolation from Babylon and Babylonianism (where are the daughters of Rev. xvii. 5?)
- (d) the fellowship of the Lord in such departure, 12.

We hear much of the need to *unite* to-day. We need to *untie* first. Separation from a false system does not mean non-recognition of believers in it, else to acknowledge a saint we should have to approve all his sins. ² Cor. vi. 18 gives the result. Family fellowship and welcome. Then will the blessing come. The church is a family, a house (1 Tim. iii. 16).

Precious.

Precious is the Word of God,
Precious is the Saviour's blood,
Precious is the faith bestowed,
Precious every trial and load.

Precious is the work we do,
Precious, if the heart be true,
Precious in the Saviour's sight,
Precious, and His own delight.

Precious is each promise sure,
Precious, ever to endure,
Precious, though men may refuse,
Precious, though God's wrath they choose.

Saints of God, list to this word,
Follow now your gracious Lord;
Mix not precious things with vile;
Let not this your work defile.

Redeemed for Aye.

"Redeemed for aye," how sweet the sounds!
Where sin abounded, grace abounds.
Nor can the Saviour ever leave,
For then He would His saints deceive.
In God Who cannot lie we trust,
For He is merciful and just,
And those *redeemed* by Him for aye,
Can never from Him fall away.

Then as a saint, redeemed for aye,
I would His perfect will obey,
And show in all I am and do,
That I His purpose would pursue.

Redeemed, and from the prison free,
Redeemed, His gloriousness to see,
Redeemed, the plan and working His,
Who can declare what mercy is?

Redeemed for aye, the debt is paid,
My sins were on my surety laid,
None were omitted by the Lord,
And I can trust His gracious Word.

It is—

Yea, IT IS God who CREATED all things (Col. i. 16), Who UPHOLDETH all things (Heb. ii. 3), Who WORKETH all things after the counsel of His own will (Eph. i. 11). But man is so exalted by the subtlety of Satan that he thinks poor fallen humanity can do something whereby to help save itself. But what saith the Scriptures? IT IS God which *worketh* in you both to WILL and to DO, of His good pleasure (Phil. ii. 13). These two words need emphasising, especially in the days of arminianism. For the Lord saith, "Without Me ye can do nothing" (John xv. 5). How pride is working, and yet "It is of the Lord's mercies that we are not consumed" (Sam. iii. 22). Boasting is excluded, for we are what we are by God's marvellous grace. To all God's Word let us reverently say "So IT IS" (Job. v. 26) and earnestly pray in these days when God's Son is despised. "IT IS TIME FOR THEE, Lord to work, for they have made void Thy Law" (Psa. cxix., cxxvi. ; cf., Isa. lv. 11). Who are the "they?" Only the higher critics. Oh no, but all who fail by life and lip to declare all the truth. Wherefore let us tremble and stand in awe of God's word and ascribe all the work to Him, saying, this, the new creations, the continual working and upholding of His people, "this is the Lord's doing, IT IS marvellous in our eyes (Psa. cxviii. 23).

IT IS BY GRACE that we are saved
Who once by sin were so depraved,
IT IS THE LORD Who works in man,
Redemption is His glorious plan.

IT IS THE LORD Who works alone,
He, by his Spirit, makes sin known,
IT IS THE LORD, on Him relied,
Exalt His grace, and humble pride.

IT IS THE LORD, no power have we,
He must alone from sin set free,
IT IS THE LORD who by His grace,
Brings to his own most holy place.

IT IS THE LORD, His work is great.
His marvellous scheme we oft relate,
And tell to sinners, far and near,
The grace that banished every fear.

S.A.H.

What is Blasphemy.

Blasphemy is speaking against the Word of the Lord. Beloved reader, it is far commoner than you think. As every man is by nature an Athiest, so every man calls God a liar (1 John v. 10). This is a solemn fact, and every believer has still within himself, or herself, that which is born of the flesh, that which hates the truth of God, that which speaks evil of him. Blasphemous indeed is every sin. That which a saved one commits is none the less blasphemous; the character is unchanged, for it springs from an unchanged and unchangeable nature. Oh how terrible is that which we possess against the Lord. Surely here is cause for heart-searching and for prayer, lest by any means we dishonour Him in whom we have trusted. The Lord give us conviction of sin.

College Notanda and "Propaganda."

"Many are the afflictions." Yes, beloved reader, the circumstances of the Lord's people have not changed, and cannot change till He appear. If there is any absence of this rejection, there may be reason to doubt faithfulness. *Out of* all the Lord delivers, but we must be in them first. "Through MUCH tribulation (not *near* it) we must enter into the Kingdom of God." We are appointed thereto. Affliction from false brethren, from worldly believers, from the professing world. But let us be sure that we have the basis of real joy amid these, *vis.*, a realization that they are for His Name, and not through our eccentricities, absence of tact, pride, carelessness, *worldly* desire thereof. Oh for grace to praise Him and test ourselves. If we grumble we please Satan.

Ilford Testimony.

This has temporarily ceased. Grange Road Hall has been left. What the nature of the work there will finally be, the writer cannot predict, but at present he has nothing to do with it. If the Lord opens another door in that district which has been much on his heart, there will be entrance thence-into. If not, there will be *equal* waiting on Him, by His mercy. The darkness of our suburban resting-places cannot be over estimated. The residents have, for the most part, moved out to "settle down," and the environments are spiritually depressing. Giving up for Christ is in the background. Yet He has His people in such districts; some weak, some spiritually sighing. *He* has not ceased in testimony (2 Tim ii. 9).

Primitive Churches.

Such are not merely an amusement. The object of every true believer must be obedience to the Lord's will. But is our object *sufficiently before us*? Surely we often forget that every early *saint* had certain actions which depended on ecclesiastical following of the Lord's command, others which resulted from promised persecution for faithfulness. These actions we cannot reproduce *till* the basis be found. For this foundation we should pray and work, recognising with sorrow our departure from the Lord, and grieving over comparative contentment at disobedience to some precepts. Is every member scripturally attached? If not, whence is the sin? If the Lord does not open the way for going after His commands, there is sad evidence that the whole hearted seeking towards Him is absent. It is easy to fall in with circumstances.

The plan is not now published, as Bible exposition is better, and modern methods are best rebuked by contrasts. The ministry of the Word is humbly and earnestly carried on by the Editor and his colleagues.

All who are concerned as to any position of the Word, or as to Christian fellowship are invited to correspond (the Fleet Street offices are now given up, write 340, Romford Road, E.).

Any words of advice concerning the Word and the work will be welcome, but those dear friends who send them must not feel offended if no answer is received.



Open-Air Addresses to Israel.

1. Psa. xv. Here is **God's** answer to the question, "Who can dwell with Him?" Do we believe it? If so, would even David meet this description? **Only** those who keep on doing these things shall be unmoved, shall live. Could Isaiah and Job have added these words to their sad explanation of themselves? But **such** are sure of God's glory. Do Psa. li. 14, Isa. lxi. 10, contain the key? Can the **LORD** give righteousness if there is none to give? Can there be any apart from a life of earthly obedience to Him? Is not the **only** hope to be reckoned **with** a righteous one? But sins must be blotted out. This fact means a sacrifice is needed. And how can I be linked with another, and others too, unless we all become **parts** or members of Himself? The Law's promise only secured life for one, hence we must be **in** a Righteous Representative. But how is this possible unless our sins be laid on Him, and we be thus condemned, and **then** be raised in Him! Can a sinner be legally awarded everlasting life till his sins are legally removed? Isa. liii. presents Messiah as the One who meets this difficulty. If He were not a man He could not have suffered; if He were merely a man He would have been corrupt, and "in Adam." Is **He** your Saviour?

2. Psa. xvi. This Psalm rightly follows xv. Messiah speaks as the Obedient One, loving His people. With 7 *cf.* Isa. l. 4. Could the latter verses be true of David? Here we have the same, "I shall not be moved." Here is one not "forsaken" to Hades, although "forsaken" in Psa. xxii. 1. Here is One not given to see corruption—the "Holy One" collect other references, see Deut. xxxiii., Psa. lxxxix.). For meaning of the word see Job xvii. 14, Psa. xxx. 9 (same word, "pit"). Note Job xxxiii. 22-30. The saints of God had and expected **physical** corruption (see Isaiah xxxviii. 7. Not till **the** morning shall the upright have dominion. Job knew that worms would destroy his body. This passage speaks of Some One quickly raised. So Isa. liii. Here is Messiah the Sacrifice (else He would not have died: His flesh was the body prepared, that holy thing), Messiah the One securing the law's promise (Psa. xvi. 11).

3. The Law's declaration of salvation by substitution and the resurrection of the substitute in Lev. xiv. The leper a picture of

a sinner—outside the camp, with a plague, naturally incurable. The bird to die must be taken **alive** and **clean** in that life. Killed in an earthen vessel—a picture of a frail body. Over running water—blood and water blended. A hint that the water afterwards used to cleanse is by a sacrifice (see Ezek. xlvii. 1; Lev. xii. 10, xiii. 1). Blood is now put on the leper (as **before** the mercy seat, xvi. 14). The living bird is next **covered** with blood. So the High Priest (a picture of Messiah in resurrection, Psa. cx.) went into the Holiest “in the blood.” The bird then goes out of sight.

Thus we have sinners reckoned with Messiah and saved before He rose, because of His finished work. “He was raised again because of our justification.” In the **individual application** there is the washing with God’s Word (not “he shall be washed”), and a second washing (typical of baptism Acts xxii.), and then the acceptance as a **worshipper** on the eighth day. **Then** the Spirit (pictured by the oil), and the water, and the blood, bear witness. Messiah was raised on an “eighth day.” Beloved hearer, this seems strange to you. Did not God mean these portions to teach us the resurrection of a sacrifice. Can you, with the leprosy of sin (Isa. lxiv. 6), be cleansed except in the way here outlined?

For “Sunday School” Teachers, and Others.

Your warrant? Your object? Your responsibility? How would you answer these queries. Do not be easily satisfied with self. Unfaithfulness can appear most faithful. Religious pride is a most dangerous thing. If you are teaching without being taught (Isa. l. 4), cease to do evil. If you are “witnessing” before you have been sent, remember that God looks upon your action as wilfulness, and no amount of “good results” will blot out, or excuse, or make light, the sin involved.

One word as to “interesting the children.” You must not seek to attract that which is *morally* fallen, *e.g.*, mere curiosity, love of change, desire to get away from unpleasant rebukes of sin. Your language may, and should be, simple and pictorial. For everything that you think specially “interesting,” you should ask yourself the *motive*. Remember, too, the need for continual waiting on the Lord. Because you are not sent to interest, you are not to be uninteresting, or careless as to details. If your work is to be something like that of a parent you must have a deep love for the children, involving enthusiasm, energy, and holy labor, despite all “drawbacks.”

A few more word-studies on John i.-v. may be given.

Having. ii. 3 (“wine *they* have not”); 25 (“need *He* had not”); iii. 15, 16, 36 (our having); iii. 29 (Christ’s having); so iv. 32; v. 26, 36; iv. 11 (as it appeared); iv. 44 (Christ’s *not* having); v. 7 (man by nature); v. 42 (man’s not having).

Everlasting Life. iii. 15, 16, 36; iv. 36; v. 24, 39.

Doing. The same word rendered “to make,” ii. 5, 11, 15, 18, 23; iii. 2; iv. 1, 34; v. 11, 15, 16, 18, 19, 20, 21; (quickeneth, *maketh* living); men’s doing, ii. 16; iv. 29; by grace, iii. 21; v. 29.

The Bridegroom. ii. 10; iii. 29.

Except. iii. 2, 3, 5, 27; iv. 48.

Is. Emphatic, *e.g.*, “That which hath been born of the flesh *is* flesh”; “the he that hath the bride *is* bridegroom”; “He that cometh from Heaven *is* over all”; “He *is* Son of Man”; “My judgment *is* righteous”; “My witness *is* true.”

Disciples. i. 35 (brought *via* law and a sense of guilt); ii. 2 (with Him); 11 (believing into Him); 17 (remembering); iv. 1 (*made*, not by any other but the Lord Himself, others baptised we are told in verse 2, not others made); 31, 33 (yet ignorant).

Coming. i. 9, 11 (Gentile and Jew rejecting); 15 (at the appointed time); 40 (calling to Himself, seeing *second*); iii. 2 (a doubtful coming, see 20, 26); 8, 19 (Christ’s coming and the Spirit’s); iv. 5 (Christ coming to find His lost sheep); iv. 7 (the woman coming, her reason distinct from that which the Lord had arranged); v. 24 (no coming into judgment).

In. Christ in the world, in the wilderness (iii. 14); Baptism in the water of wrath (i. 31); Life in Himself (v. 26); in “the light” apparently (v. 35); in the Scriptures yet (v. 39); nothing good in themselves (v. 42, see ii. 25); Christ in His Father’s name (v. 43).

True. i. 9, 14, 17, 48 (“indeed,” “truly”); iii. 21, 33; iv. 23, 24, 37, 42; v. 31, 32.

Out of. Not out of blood, nor out of the will of the flesh, nor out of the will of man. Out of the Pharisees (i. 24; iii. 1). “Can any good thing come out of Nazareth” (i. 47); cast out (ii. 15).

References to food—The first miracle suggests a new dispensation. Christ eaten up, as it were, by zeal (ii. 17); His nourishment (iv. 34).

Beloved readers, have you been led by this meditation to consider more the excellencies, and the glories, and the beauties of your beloved Lord? We, says the evangelist, saw His glory, *i.e.*, we came inside the holiest of all, we recognised Him as the Shekinah. Grace and glory were blended. The words “as of an only begotten” may suggest Zech. xii. 10. Have we been brought near to the Lord experimentally by our own studies, or do we as the two disciples and Nicodemus, at first only regard Him as Rabbi? It is noteworthy that our Lord first recorded fellowship after baptism was with two, and His first meeting within a house after His death with the same number. Here is a rebuke to pride of quantity, and a suggestion as to the importance of brotherly love (“one” cannot have communion). May we learn all these lessons and be afraid, lest through indifference or personal opinions, we miss them.

Lord Thy precious Word we seek,
In Thy gracious might,
We are poor and very weak,
Yet in Thee delight;
Teach us, Lord, Thyself impart
Thine own knowledge to our heart.

A few more "Key words" of John i.=v.*

In one sense every Word of God is a "Key." The lock is so complex, not one statement can be omitted without loss. That which appears most unnecessary or even incorrect will be seen after prayerful study, to be full of teaching. The only question is, "Are we empty enough to receive?"

"And" occurs a number of times to emphasise, *e.g.*, ii. 14. So "for" and "but." Collect also places where the following words appear, "Me," "Him," "His."

Many. ii. 23; iv. 39, 41; v. 3 (only one picked out), see iv. 1, *πλειονας*.

Thus. iii. 8, 14, 16; iv. 6; v. 21, 26.

Thou art. i. 43, 50; iii. 10 ("Thou art the Teacher of Israel.")

Earth. iii. 12, 31.

With the Divine Purpose That. iii. 15, 16, 17, 21; iv. 34, 36; v. 23, etc.

Voice. i. 23; iii. 8, 29; v. 25, 28, 37.

Joy. iii. 29; iv. 36.

Hour. ii. 4; iv. 21, 23; v. 25, 28. Note the hours mentioned, 6th, 7th, 10th—first, time of crucifixion; second, to do with a miracle that suggests the salvation on that basis.

Sending forth. i. 6, 19; iii. 17, 28, 34; iv. 38; v. 33, 36, 38.

End. iv. 34; v. 36 (see xiii. 1; xvii. 4; xix. 28); iii. 22.

There. iv. 6; v. 5.

Answer. i. 49, 57; ii. 19; iii. 5, 10; v. 17, 19. (Note how their hidden thoughts were exposed, and their ideas met).

Hear. i. 37, 41; iii. 8, 29, 32; iv. 42; v. 24, 25, 28, 37.

May the Lord's people have grace to compare passage with passage to the glory of the Lord. How precious is every Word of God.

Then there are other possible groupings, the commands, the questions, the words of unbelievers to Christ, the "negatives."

Collect mentions of "Come and see" and other phrases, and what *you* think would be emphatic pronouns. If you cannot correct yourself, the Editor will gladly co-operate.

Hebron Hall. The prayers of the Lord's people are asked for this needed testimony. Our labor is not in vain in the Lord, but hard and heart-searching. One likes to see results; but the Lord often in grace leads us to see mistakes. We now wait on Him to send a brother and sister, heartily in fellowship, to reside above the Hall, defraying a portion of rental. Our co-worker, Mr. E. Sibley, will (D.V.) remain in the neighbourhood, and continue service "unto the Lord." Perhaps some can aid in this. Possibly others can attend the gatherings. The Lord is interested in His people. We leave difficulties with Him, and promise fellow helpers discouragements and trials.

*There are many words which occur perhaps only once in i.-v., which are nevertheless prominent throughout the Gospel, *e.g.*, "Hate," iii. 20; vii. 7; xii. 25; xv. 18, 19, 23, 24, 25; xvii. 14; "Passover"; "Death," v. 24; viii. 51, 52; xi. 4, 13; xii. 33; xviii. 32; xxi. 19; "Hand," *cf.*, "Teacher."

The Exposition of the Scripture.

To expound the Word of God is no easy task. Can one ignorant of a language interpret it? There *is* a Divine language. Can one out of touch with the standpoint and manner of thinking even of a human writer, explain his meaning? Many things are done by untrained Christians which only bring the truth into dishonor, and the one who attempts into further sin. To expound the Divine statements, these must be certainly based on prayerful study, otherwise **lies** will be declared in the Lord's Name, or, at least, indifference to truth will be begotten. There should be no attempt to please or conciliate. The ambassador must think first of his Master's honor. No diplomatic falsehoods are permissible. Uncertain guesses should not be given forth as God's truth. There should be no pretence at knowledge to avoid confession of ignorance. How many saints, in view of the Bema of Christ, wish that nearly all their early work could be blotted out. Blessed be God, the sin is forgiven. Blessed be God, the quantity done in the flesh is not subtracted from the quantity done in the Spirit, but the latter stands by itself, else how many *minus* servants would there be. Nevertheless, activity not according to God is a blank.

To return to our subject. None are sent to be eloquent. God's saved ones are commissioned to search His Word, and if the gift of ministry be granted, then it is that they may bring *food from the Word*. To "spice up" is dangerous. Show the saints the beauty of *the food*, beloved preacher. You will have much to do. They will just taste the outside. Cut open the precious fruit for them. But do not let your knife add rust or poison. You are not called to provide from self-stocked treasuries, but from those which God has given. Do not keep back some of the food for fear of offending. As you cannot lead the Lord's people to eat everything at once, wait on the Lord that He may pick out for you.

Our High Calling.

Oh how glorious is our calling,
In the One Who for us died,
May He keep us back from falling
Into self-delight and pride;
May we see ourselves unable
Anything for self to do;
May we know His Word is stable,
And His every promise true.

Glorious calling into glory,
To His Kingdom called are we,
Who can tell the gracious story,
Of the way Christ set us free.
Everlasting is His favour,
He—High Priest for ever is,
We have such a glorious Saviour,
And the glory must be His.

Our "high calling" not forgetting,
We can press toward the mark,
Fight against each sin besetting,
Journey onward in the dark.
In our great High Priest for ever,
Well our calling is called "high,"
What from Him His saints can sever,
When His blood hath made them nigh?

Called from out the grave, and living
By the Spirit in our heart,
We to Him should hence be giving,
All our life, and not a part;
Though obedience wins not heaven,
Since our heaven is secure,
We should hate earth's hateful leaven,
And let *gratitude* endure.

Missionary Jottings.

Faith in the Lord involves obedience to the Lord. The enthusiast who wants to go on his own lines is not commended in daily life. Men call such a wish—PRIDE. A "faith mission" that is not persuaded by God's doctrine and God's arrangement is a mystery.

Those who send forth missionaries are responsible for their sins, unless there have been adequate testing (1 Tim. v. 22, 24, 25). It is easy to criticise this idea, hard to be humbled thereby. But not "hard" for the new nature. The sad facts that a loving rebuke almost invariably occasions momentary, though veiled, anger, and that if a mistake is made anything will be done to avoid acknowledgement, only show how nearly uppermost the old nature usually is. Those who help forward an uncalled man are encouraging sin. They are partly responsible. Do we realise how solemn it is to advise one another?

Further, financial fellowship with anything approves thereof. If a saint be starving I must relieve his necessities (unless there be sin leading to the discipline of 2 Thess. iii. 10). But this is fellowship with his new nature, despite his sins. But if I pay for his sins to be carried out, am I not verily guilty? And if I know the truth as to worship and ministry, my sin is wilful whereas his may be ignorant. It may be hard to refuse a usual gift or a tiny subscription to a friend, but unless there be the Lord's command for the action I am stealing.

Missionary meetings and lantern lectures hardly ever lead to the Word. Beloved fellow Christian, since you consider this statement hard, will you say how much they have led you to the Word. Emotional interest is not of God. "But," you say, "I saw my indifference and I learnt the need." And the result was that you helped an organisation spreading modern errors, and began to think you ought to be a missionary to the neglect of "settling down" in the Word. "But I was led." Beware, the Holy Spirit cannot lead contrary to the Word. If the action was not according to scripture it was not according to God. To deny this is higher criticism. To acknowledge it is to see how much so-called "guidance" has been from the flesh, and to realise how often and how easily one is deceived. The consequent inference must be that the deceived one is usually far from the Lord.

In 2 Tim. iv. 5, we have a remarkable missionary charge. "Be sober." The man of God must not drink of this world's pleasure and theories. "Among all," despite their attraction. "Suffer evil." This will be the result of standing firm. References to *fixity* and *persecution* precede the mention of ministry. "Do an evangelist's work." The precept literally signifies, "Do at once"; there must be no delay, not amusement, but *work*. "Truly bear along thy ministry." Here is a weight, there must be no shirking of a portion. The worldling will say, "You cannot do everything." The physical

flesh will be weary, and the unspiritual flesh tiresome, but the Lord's will must regulate and not be regulated by our life.

"Unto the Lord" I hence would live,
My life unto His service give,
Nor please myself, nor other's will,
But all His blest commands fulfil.

Meetings in the Lord's Name.

LORD'S DAY, 11 a.m., 6.30 p.m., 8 p.m.

(a) Palmerston Road Hall, Forest Gate, E.

(b) Hebron Hall, 68, Cornbury Road, Rotherhithe, S.E.

(Particulars of any assemblies recognising all believers, acknowledging the ruin of Christendom, seeking to follow the whole Word that applies to this day, meeting around the table every Lord's Day evening, using unleavened bread and wine, exercising or seeking to exercise discipline, and to accept scriptural gifts and authority, and unlinked ecclesiastically with any assembly denying any of these things—welcomed).

MONDAY and FRIDAY, 8 p.m.

Exposition of Hebrews and Various Topical Studies, at Commercial Street Baptist Chapel, Aldgate (hired through the courtesy of the officers).

WEDNESDAY, 8 p.m.

THURSDAY, 8.30 p.m.

SATURDAY, 7 p.m.

WEDNESDAY, 8 p.m.

340, Romford Road, Forest Gate.

Hebron Hall.

Can you come? Will you come?

"In Jesus Christ our Lord."

Sin earned a death beneath a curse,
No state could be more sad, or worse,
But God's own "gift" concludes the verse—
"In Jesus Christ our Lord."

Sin won for us the wrath of God,
Along the way of Cain we trod,
But now are saved by precious blood,
"In Jesus Christ our Lord."

Away with every doubt and fear,
Since we to God are now made near,
This glad refrain we love to hear—
"In Jesus Christ our Lord."

"Our merits," what were they indeed?
The merits of our Lord we plead,
And cannot from this trust recede,
"In Jesus Christ our Lord."

Glory to God for aye shall be,
Sinners are now by grace set free,
To live with Him eternally,
"In Jesus Christ our Lord."

None other Gospel can we own,
None other Gospel should be known,
Our hope is fixed in Christ alone,
"In Jesus Christ our Lord."

The Precious Blood.

Precious is the blood of Christ,
His pure blood for me sufficed;
Sacrifice I could not make,
Merit had I none to take,
Nothing in myself at all,
Ruined, helpless, by the fall.

Precious is the blood once shed,
I am quickened from the dead,
Endless righteousness is mine,
And I shall in glory shine,
Nothing in myself but sin,
Heaven, by grace, I enter in.

Notanda and Propaganda.

What it means.

Separation unto the Lord means separation from that which is naturally loved and chosen. If the believer says, "How miserable," he has not grasped the truth that the *new* nature has *new* desires. It is no misery for the writer now to be separated from his toys; it would have been once. There has been a development. How much more striking should the change of affections be when one has received *new* life. It would be a hardship now to indulge in certain games which were a delight once. Separation unto the Lord means to be mistaken and thought strange (1 Peter iv.). It means to set one's affection on things above, not on things on the earth.

"In Him," Every believer is "in Christ," chosen, blessed, redeemed (Eph. 1). But are all actions done *in the name* of the Lord Jesus? Many things are accomplished out of pride or bravado or mere human ingenuity. They are not "in Him." Then are they not in the flesh? Why should we live as though in the world (Col. ii.)? It is so easy to settle down and to imitate those with whom one is found most often. How powerful is bad example. If we find more companionship with sinners than with Christ we shall reflect the former more and the latter less. Let self-searching exclude self-satisfaction, and may "in Him," and "unto Him," characterise our lives.

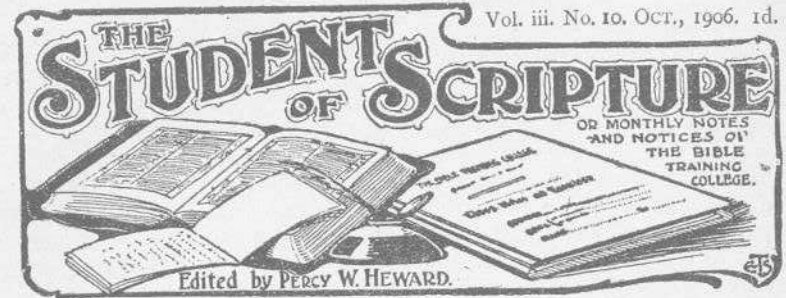
Theories or Facts?

We accept one or the other, which? Many of our opinions are very clever, very well-worded, very striking, but are they truth? One word of God is worth a skilfully reasoned book otherwise, aye worth much more, for a disguised lie is a lie still. If we set forth, or if we only believe "our opinions," we sin grievously against God (2 Thess. ii. 10). What are *His* facts, *His* declarations? Alas, many Christians like to go "into the subject thoroughly" (as they term it), they do not want scriptural and spiritual dogmatism. Anything that professes to interpret God's Word, from one who seems to accept "all Scripture," should be patiently heard and prayerfully considered, but nothing else deserves investigation. If we think otherwise, why is it? "*We know.*"

Last Month and this.

During August have we been faithful? At the time of writing, both months are future, and the writer wonders how much prayer *is* ascending to God that the holiday month may be full of spiritual progress. Ah, dear friend, how solemn it is to *live*. How easy it is to disgrace the Lord's name. We are *in the midst* of a crooked and perverse generation. Some will say, "No, the majority in our land are Christians." Then Christ made a mistake when He represented His people as a feeble minority in "all nations." Are we rejected where He would be rejected? Which is more popular, our company or that of the Word of God?

PUBLISHED AT 340 ROMFORD ROAD, FOREST GATE,
A centre for Scriptural Testimony in dark days.



Vol. iii. No. 10. OCT., 1906. 1d.

Preface.

It has been thought well to avoid expense by making the Oct. issue of the "S. of S." a "Report Number." We trust that none will find therein that which glorifies the flesh, or takes from the Word, or opposes the title of the magazine. May we, dear friends in Christ, ever see more and more the need for *real* separation, and *manifest* love unto Him Who for our sakes died and rose again. Since writing the delayed Report, the one whose privilege it was to pen the words, has had a progress of rejection for the Lord's sake, and (by His grace) an increased desire to keep to the whole Scriptures—positively as well as negatively—despite the opinions of men, and the difficulties of faithfulness. But pride *tries to enter* again and again into all that is done. Nevertheless the Lord abideth faithful.

A Brief Report of the Lord's work in the Extension Testimony primarily connected with "The Bible Training College, March 1905 to June 1906 (with notes to date).

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

To write a report is easy, to write a report that will glorify God involves a conflict. How many things seem uppermost that should be kept back lest they suggest and encourage pride. How many other things are almost forgotten that should be prominently brought forward, although they will hinder donations, and show up the failures that mark all attempts at testimony. Yet it is well to obey now and be unpopular, than to be one who suffers much loss at the Judgment Seat of Christ. But here is another problem. Sin can be proud of retractations. There can be a feeling of superiority in willingness to confess sin, and a seemingly Scriptural Report may be more against others than unto the Lord.

When the "Extension Work" was started, some felt fearful. The little Hall at Rotherhithe was unexpectedly offered, and it seemed there was nothing against the taking over. There were no conditions. The work was needy. The district was dark. After the acceptance, our brother, Edwin Sibley, volunteered for local supervision, and he was erroneously called "*Resident Evangelist*" (an evangelist being an itinerant, establishing assemblies),

the words in modern English well describing his position. High hopes were indulged, and the subsequent trials hardly expected. That there would be no definite cases of conversion, but only one or two encouraging suggestions that the Lord had begun a work; that the ritualistic opposition would keep many away; that local Christian friends should hold off from the formation of a primitive assembly; these things were unexpected. But the discipline thereby has been helpful. On the one hand we have learnt not to trust in the Lord's people, on the other to trust in the Lord, and to realise the *apparent* insignificance of real testimony, and the pride and vanity attached to many fond anticipations. Perhaps the lesson has not been fully learnt, and the Lord may be pleased to test further, but though the trial be painful the Divine instruction is helpful, and the work is (*just at the moment of writing*) a trifle more encouraging. Our brother Sibley feels that it is the Lord's will for him to move, and yet continue some of the labor. This will mean empty rooms at 68, Cornbury Road, for which trustworthy tenants are sought, who will go to the district not for personal grandeur or convenience, but for the Lord's sake. Such will be "ready" to glorify Him in this little "branch" of service, which we trust is, and will be, verily *alive*, because joined to the Vine, and *alight*, because in *the* Candlestick.*

Gratitude may be here expressed to those who by prayer or personal help, have proved their love unto the Lord, in connection with the maintaining of the indoor and outdoor testimony. Perhaps after many days it will be found that not a few of the children have been brought to realise that their righteousnesses are useless, and that Christ's righteousness is perfect, through the plain witness in Hebron Hall.

Just when the Lord's work at Rotherhithe opened up, a suggestion as to taking over Grange Road was made. The Lord permitted a trial at the first. The property was to have been secured by rental purchase, but the owner had handed over the deeds to secure an advance from a bank for a friend, and the position of the latter seemed to indicate there was no hope of continuing the work without immediate purchase. Mr. George Goodman kindly paid the bank, and rental purchase from him was arranged. A few alterations were made at once, and it was hoped that the loving witness of the truth would draw the people of God together. But the alienation of some from that which appeared, to the one who sadly pens these lines, to be the Word and Will of God, led to a request for the resignation of one of the workers unless he could unite in close fellowship, and recognise the writer's oversight at teachers' meetings. Otherwise, it was felt, semi-entertainments and unscriptural teachers would be still introduced, and responsibility from the Lord would be shirked. A heart-rending party split was caused, and though there have since been encouraging

* Later prayerful thought seems to suggest that it may be the Lord's will to leave this sphere, except for little Bible Readings and open air witness. Prayer valued. A wrong step is *sin*.

meetings among the boys and girls, and very small but helpful gatherings around the Lord's Table, the unity that glorifies God is not manifest, nor can it be, while the workers who fail to agree, refuse to remove unless the doors are locked, an action which does not seem Scriptural.* The time has been one of testing. Just before, some of the Lord's people at Forest Gate, were studying His will as to discipline, and it seems as if He said, "Obedience is not so easy as you think; here is a harder problem: carry out My word." Nevertheless the One Who brings blessing out of difficulty has graciously sustained, and though the next step is not clear the Word is still faithfully preached within the building,* and the Lord's solution of the problem is awaited with solemn supplication. Some passages of Epistles which show the isolation of His faithful ones have become more precious, and prayer has been encouraged, and an unwillingness to remove error by fractional improvements has been impressed—unto the glory of the Lord. Perhaps a humbler walking with Him, and a more careful heart-searching may be gratefully included among His benefits through the sense of grief. But it must not be supposed that this sad account indicates that the testimony at Ilford has been in vain, albeit a Greater than any said, "I have spent My strength for nought." The majority of of the Lord's people are so apt to imagine that a fair percentage must be taken off every account of work, or that the labor of most is flourishing because of an outward appearance of success, that the writer fears lest this record of events will terrify any from Scriptural obedience, or awaken the hostility of some who would unite in prayer if they knew all the circumstances. It is a pleasure to emphasise the fact that amid the discouragements and heart-searching schisms, the Lord has been pleased to give the opportunity for the clear declaration of His Word, and results can safely be left in the hand of the Head of the Church.

The Forest Gate branch was proposed just after the others. The idea was to provide a christian home with the advantage of disciplined public testimony, for young men connected with the B.T.C. Some may have missed the opening through a natural, but not spiritual, love for absence of restriction, others through lack of funds. Others were hindered in one way and another. But two or three brethren have been and are in residence, and these can testify to the blessings received.† Others have spent enjoyable weekends with the Lord's people at 340, Romford Road. Not a few can state how happy have been some of the meal times at College Hall. As by the precious leading of God, we did not take a large house, the expense has not been over great, and the absence of the other residents, for whom we longed, has enabled the writer and

* See special notice, 3, page 78.

† Again we must report that the Lord has in his mercy (not always understood) changed our plans. Financial trials, the necessity of more personal labor, and the removal of the Lady Superintendent to South London, have been used to lead to the removal of the writer's parents to Forest Gate; the brethren in residence remaining in the district, and thus continuing in happy fellowship unto the glory of the Lord. (September 25th.)

his beloved parents to stay awhile at Forest Gate, and every week-end of late. The work at Ilford has thus been within walking distance, and more personal supervision has been given. This the Lord has blessed, and the union and communion of those who attend the gatherings in Romford Road will ever be a fragrant memory, and a reminder of the Lord Jesus, for all fellowship is in Him, and the result of His work.

The services were first held in the garden (only for children), and in the house (for all), then in the tent (when the Lord supplied means), and then in the house (because of cold weather). But toward the end of 1905 the way was graciously opened to transfer the Lord's Day meeting to the Hall attached to a school at the corner of the next road. Here we have received courtesy, and the work has grown; slowly, but, it seems, surely. Yet we would not "be confident"—except in Him Whose continued presence is the great encouragement. The week day gatherings (Wednesday, Thursday, Saturday), for adults and children are going forward. The Lord's Supper, every Lord's Day evening is a season of refreshing (about 20 break bread). The special assemblies on holidays have exalted the Lord and humbled His people. Looking on this branch of the testimony we cannot be too grateful for the Lord's encouragement, and though none are more able to see the defects in arrangements, and in all who labor, than those in the midst of the work, we can thank God and take courage. Statistics are dangerous things. We look for grace to avoid them, when numerically more successful. But though we dare not even tabulate, not a few will rejoice to know that saints have been built up, and, apparently, some born from above. What shall we render unto the Lord for all these benefits?

A cordal invitation to any of the meetings may be added. Lord's Day, 11.0, 3.0, 6.30, 8.0; Wednesday, 8.0; Thursday, 8.30; Saturday, 7.0. Children's services, Lord's Day, 10.0, 2.45; Wednesday, 6.30; Thursday, 6.0; Saturday, 3. Those who value the Word will not regret a visit, and perhaps they will be privileged to help those engaged by a loving shake of the hand, and a greeting in the name of our once crucified and soon coming Lord.

The central classes have been mentioned in the yearly B.T.C. Report. At present there are spiritually rather than numerically a cause for praise. Perhaps the numbers will not increase till the Lord permits of a Jewish centre, where Hebrew and Gentile Christians will, by their fellowship, and in their testimony, preach the gospel of the grace of God. And this thought may introduce a reference to open air work, two, three, or four times weekly (right through the winter) among Israel. The indifference of some is saddening. The arguments of others betray a lack of acquaintance with the Scriptures, and a satisfaction without atonement. The showers of orange peel, stones, and other small missiles, together with pushing about, and the free use of pins, are not physically pleasant. But the attention of not a few (even on a cold day), the fair size crowds, and the solemn, anxious faces of some

(to say nothing of the blessing received through preparatory study) have been well repaid. Some of the most enjoyable, though heavy labor, has been at street corners among Israel. No hymns are now sung, as if an open air were a meeting for worship. Prayer is private. The Word is simply and definitely quoted, preached, applied—but perhaps this last verb should be reserved for the work of the Holy Spirit. Obedience to the Lord's command to remember Israel has been a pathway to further teaching. Strength for the voice, amid shouting children has been a gracious gift. Grace to keep one's temper when one's hat is thrown to the ground, and mud is made an adornment—aye, and to keep one's subject too—has been mercifully granted. An intense longing after this scattered people has been received, and a further impetus to the study of prophecy has awakened praise. Perhaps it should be added that some of the "open airs" have been very long, danger has not been avoided—usually there are two or three brethren, sometimes only one—police aid would never be sought. Yet the Lord has protected from all serious physical harm, and thus promoted faith in Himself. But this may appear boasting, and pride is ever seeking an entrance. Oh that the Lord's Name only may be glorified. In themselves the laborers would shrink from the slight hardships, slight when compared with glory, and the sufferings of the Lord Jesus—but in God they can do valiantly, and to His Name alone can there be glory. The one who writes these words used to be physically broken down by open airs, but during the last year, even in the cold weather, and amid all the drawbacks recorded, and others too, he has been enabled to hold forth the Word of life, with gradually increasing strength from Jehovah Ropheka. Yet there must be no *presumptuous* and *so-called* resting on Him. He may work through means or without them. Sometimes He may indicate by illness His wish for His people to take a different sphere or method. Oh for grace to read and apply the Lord's Word aright, and to follow Him implicitly, trustfully, joyfully, expectantly.

Two *tours* with the gospel tandem tricycle will (D.V.) have been completed ere these lines appear. The first one was hard, but blessed. The second is now in progress, and the machine has been used on some Saturday afternoons, and at other times, with its clear testimony on the box that

- (a) "The Word of the Lord endureth for ever."
- (b) "Christ died for the ungodly."
- (c) "Peace (is) through the blood of His cross."

Unto Him be the praise.

And what more can be said? Even the less seemingly successful branches of the work has not been without tokens of the Lord's presence. The absence of "giving away" largely has doubtless hindered the outward work at Rotherhithe, but service (again let it be remembered) is unto the Lord. When one considers the "income" (gratefully received), and the use thereof, and the testimony maintained, there is cause for humble gratitude, although improvements of all kinds can now be sorrowfully detected. It is hoped that no

conscientious saint will regret the fellowship manifested, and thanks must be tendered, especially to those who have sustained "The Student of Scripture" with its needed and inobtrusive witness.

The attempt has been made to write as in the Lord's sight, and in view of His Coming. Alas, pride even now suggests that the "unvarnished" record is quite unique and exemplary. If there be any praise it is unto the Lord, for the writer has natural delight in flourishing *organisations*, and elaborate reports. But how can the sin of untruthfulness be justified? And do not our fellow-helpers seek a homely account of His dealings with us? These words remind of the precious volume of Mr. Muller, so entitled, and thus suggest another request for praise that the Lord has just supplied the personal wants of the writer; and also of Mr. C. H. Welch, who somewhat more recently was privileged thus to illustrate a little faith. Those who read these lines will surely accept this invitation to fellowship in thanksgiving. To the world and the worldly Christian they are not addressed, although perhaps the Lord of sovereign grace may use the testimony. The accounts will show a desire to do something honestly and carefully as a witness.* If any fellow laborers desire any further particulars, of any kind, or co-operation in the Lord's work, correspondence will be welcome. If we desire to record all the Lord's mercies and all the way he has led, the book would be as long as the period under consideration. If this selection of facts encourage, stimulate, guide, or humble any, His name will be glorified, and His name *shall* be glorified. "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake."

PERCY W. HEWARD.

Special Notice.

Since penning the above lines the Lord's people most intimately connected with His work that has been associated with the letters "B.T.C.," and the words "Bible Training College," have been led by a seemingly strange route, yet with personal blessing, to the following conclusions:—

1. The title adopted is hardly that which suggests scriptural testimony by grace maintained. It indicates nothing as to the formation of primitive assemblies, and its connection therewith the word "undenominational" may be taken as an approval of *all* denominations, and a willingness to work on their lines in measure.

2. There is need for more and more simplicity, and return to Scriptural arrangements, so that some of the grander developments proposed must be put aside and others delayed till the basis thereof (a local Christian church to which they can be attached on right lines) be organised.

3. Grange Road Hall was brought into our hands with a Divine object, but it is not Scriptural for the Lord's people to acquiesce in *changed terms*, with compromise involved, even to secure a footing or a place for witness. Hence the Hall has been entirely relinquished, July 3rd, 1906, and the work there is in no way connected.

* Delayed till next month, through strain of moving, etc.

Interdenominationalism.

This, often under the attractive name of undenominationalism, is advancing, and drawing away many real saints. In reality it is "federationism," and "agreeing to differ" (or to make God's Word as a whole not fundamental), dressed up a new. "Comprehension," not of the truth, but of everyone, is the aim of to-day, and on their own terms. The recognition of each saint is as a saved one, but not because of partial orthodoxy, or a percentage of obedience, but because Christ has given *life*. This is all-important. Our meetings and societies must not vary their basis to get hold of others. We must not tolerate or have communion with sin, and this we do if we meet a believer anywhere except on the lines we are convinced God has laid down. "Interdenominationalism" is seeming regard of all saints, but it is actually recognition of their systems, in spite of personal separation from them, which shows they are personally condemned. Truth is not to be considered indifferent. If any brother errs, I dare not make light of it. If I err, he must not excuse it. This specious preparation for Antichrist, paralysed by the acknowledgment of all opinions in the "established church," appears so inviting, so loving, and so helpful in the removal of difficulties. Actually it is the removal of truth, and involves a carelessness as to brethren, like to that of parents who let their children have their own way. The writer has begun to wonder what right a believer has to invite one as a *teacher*, even for one address, who denies a portion of the Word. How solemnly should we witness against societies that make their teachers' representatives opinions on election, baptism, church organisation unimportant. Why not make everything unimportant? The principle of James ii. 9, 10 shows that by attacking any part of God's Word, wilfully or ignorantly, we fail to set forth the authority of *all*. If any say, "Then there will be no missionaries," let us not look on this as a *reductio ad absurdum*, but as a reminder of our departure. A counterfeit missionary is worse than none. And even the word "undenominational," when more rightly used, seems dangerous. Our witness is not only negative, but also positive. We should be against names for the name: against human opinions, for the Lord's opinion. Let us remember that Satan is often disguised as an angel of light, and tremble lest we have been helping him as officers of law have assisted thieves in ignorance. It is easy for us to say "everything is in ruins: Christ is soon coming." Those who are His people are to get in "house"-attitude, according to Matt. xxiv., Luke xii., etc., while waiting for His return. A "mixed multitude" is and has been the hindrance of real saints, but we must not cast the blame elsewhere: let us be humbled before the Lord.

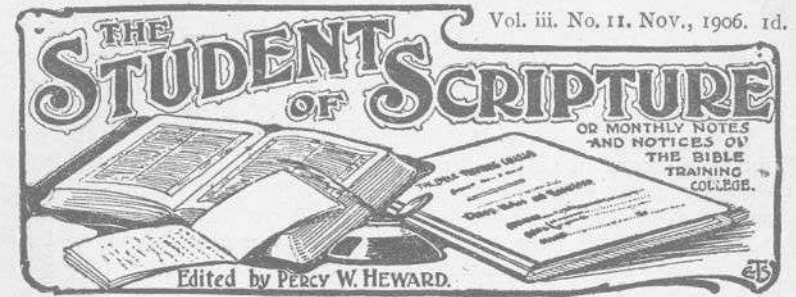
Open-Air Testimony to Israel.

The indifference of some is heart-searching, heart-rending. "Can these bones live?" "Who can bring a clean thing out of an un-

clean?" But let us not say with unbelieving Nicodemus—"How can these things be?"—for God is able to raise up out of stones children to Abraham, and to regenerate the most hopeless. Nothing is needed on which to work, so it is as easy for the Lord to save a Jew as a Gentile, an adult as a child. It is no more trouble for me to put anything in one open place than another. If I had to make it from local materials, I should find the work very different. So it is with the Lord. All doors are open to him: except that of the old heart, which He never seeks to open or to enter, for it is hopelessly corrupt.

1. "We establish the law" (Rom. iii. 31). Thus said an eminent servant of God, and believer in Messiah Jesus. Israel say, "No, you put it on one side." Who is in error? What God's Word, through the disciples of the Lord Jesus, teaches about the law—it is holy, just, good. What it teaches about us—we are unholy, unjust and bad. For this reason *only* the law cannot justify. Israel refuse the statement *as to us*; and think they honor the law, like a man might think he honored me when bringing rubbish or make-believe jewels in answer to a demand for treasure. It is through no defect in the law that it fails. No defect may exist in a printing machine, but if there is no paper, or black paper, the results will not be satisfactory. It would be a failure if *law* could make righteous. Law can only *declare*. Well then, some will say, there must be something wrong in your Messiah that He does this. Nay, what law cannot do, a king can do. Law may impose a fine, the king may pay it, but the law cannot. But if a man was under sentence of death the king would only issue *a free pardon*: there would be no transference of punishment; the law would be set aside. Messiah does not save like this. Israel say they have suffered for their sins, when they have *not* borne God's awful wrath in separation from Him. Messiah did (Psa. xxii. 1). But some will say "His anguish was not eternal." Nay, but He had death under the curse. The very justice which provides no way back for those who die thus without a righteousness (as they must be) *must* provide a way back for Him Who died thus, because of His righteousness fitting Him to be a sacrifice. Israel think "their best" will be received instead of God's demands. Isa. lxiv. 6 teaches differently. Isa. lxi. 10 speaks of God's righteousness. The prophet said Messiah would magnify the law (xlii. 21). Have we done this? Who then *establishes* law—those who modify it, or those who accept its absolute statements, and find a Representative fulfilled it?

2. Peace. None to the wicked (Isa. lvii. 20, 21). *We* are thus by nature. "The work of righteousness shall be peace" (32, 17). How can God be at peace with *rebels*? How can righteousness be made by the unrighteous? But no peace apart therefrom. See Isa. liii. 5. Can the same individual uncomplex, unit-heart be good *and* bad? Nay, then, are we all bad?



Preface.

With a view not to pleasing man, but to helping the servants of the Lord, and promoting that *definite* and *unquestioning* and *separating* obedience which *alone* can bring the Lord glory, the current issue of the "S. of S." is mainly devoted to the prayerful and scriptural consideration of the Lord's Supper, the Breaking of the Bread.

It is, indeed, important that this central church-act involving worship and fellowship on the right lines should be understood by those who sigh and cry for the abomination of to-day, and who see in "baptised" Christendom, and in "Protestanism" as well as "Romanism," and in "Nonconformity" as well as "church-statism," that denial of the Word and recognition of the world, which must involve apostasy. It is somewhat striking that the Lord has arranged that His people shall generally see where to draw the line by permitting those who have erred in other things to err with regard to the keeping of the Lord's Table, in the manner of observing which, as it is a corporate church-act, there must be absolute union and communion.

May we have grace to learn from the failures of others, and of ourselves, in this respect, heart-humility and anguish at sin. May we realise, too, the awful success of iniquity, and the peculiar attack it makes on Christ's commands for this dispensation, refusing both *Him* and *it*.

With all hearty wishes to the Lord's saints, and hoping that the Lord's people may see how this subject rightly understood brings them to the fellowship-isolation in which other things can be understood, and fearing that some will come "up to the point," the Editor sends forth these messages, in the name of the Lord Jesus, in so far as they reflect and represent His Sovereign will.

"The Right to Change."

This is practically the claim of many to-day. The ritualist with his development, the rationalist with his modern thought, the revivalist with his new methods. But are *we* simply subject to God's Word? When the Lord commands do we say, "Speak, Lord, for Thy servant heareth." There is no other hearing worthy of the name. It is easy to be bound by the custom of

refusing custom, and the exaltation of the Word of God through a man quickly passes into the exaltation of man through the Word of God he has been privileged to elucidate.

What right have the "churches" of to-day to substitute the Lord's Supper once a month for His appointed "once a week"? Ah, how many will join in this protest! But to the majority of such, including many dear, earnest saints, we would lovingly say, "What authority have you for arranging the morning instead of the evening?" Convenience is no argument. If the Lord's people cannot attend in these days it was strange they could of old, when slavery existed. Naturally there is little enthusiasm and little readiness to suffer, or to lose a "good situation," when a "morning Breaking of Bread" is provided. The "assembly" thus puts its imprimatur on much sin. If it be said, "the evening is best for public preaching to the unsaved," it may be asked if the Lord has called many to this work, and, secondly, made it an assembly indoors every Lord's Day. And is not 1 Cor. xi. 26, We preach best by obedience, not by fleshly activity setting aside obedience." And the argument that the Jews started their days at night is rather unsatisfactory, for Corinth was a Church from Gentiles (1 Cor. xi.), and probably Troas in large measure (Acts xx). And further the Holy Spirit said, "this bread" (1 Cor. xi. 27, see 24). Now one cannot say, "The identical bread is meant." We do not have passover cups, but plainly the Lord meant by this cup that which was within it (Matt. xxvi. 27, 28). We sin if we have wine and bread of a *different* kind, and His ordinance is not kept. This paper on which I write is *not* brown paper, and if a servant willingly brought me one for the other I should consider him impudent; if unknowingly, ignorant. The Lord has not left us ignorant as to the nature of the bread and wine used at "the First Supper." He selected the *one* week of the year that would make evident to all (yet not so clearly as to make obedience a natural, Bible-neglecting thing) that both were unleavened. And so it must have been on the first day "breaking of bread" when He made Himself known to the smallest possible assembly at a table (Luke xxiv.).

But it may be said, "These are points of dispute and indifference." Why? To require me to do more than the Lord has required is *sectarianism*. And how grievous when coupled with a cursory casting aside of that which He has ordained. It may be proposed that churches only differing on this recognise one another. Nay, a believer connected with the Scriptural assembly could not have the Lord's table at the other without positive and realised sin. How, then, can it be a church to him? And whence have we received the right to *vary*? One who is excluded from one *real* church is excluded from all. And in this respect *acts* are as *persons*. A teacher, moreover, regarded as such in one gathering must be so acknowledged in all. But how can I acknowledge as teachers those who "substitute" in baptism one thing for another

(and it is *just the same* with the Lord's Supper), and who otherwise deny truth? How, then, can I acknowledge assemblies as assemblies which acknowledge them?

These questions will come with force to some heart-broken saints, and difficulties will seem increased. Beware, dear friends, of a momentary compromise. It is an invitation to Satan. You cannot, if you see the error, partake of the Lord's Supper any more at any "ordinary church," for it will not be the Lord's Supper, but according to the commandments and ordinances of man; and thus an act of *disobedience* and non-recognition of the authority and fellowship it professes to set forth.

The Gospel in the Lord's Supper.

The blood used by metonymy for that which represents it, "witnesses" (1 John v. 8). To what? Let us think of the "essentials"—

- (a) A godly wish to obey.
 - (b) One unleavened loaf.
 - (c) Unfermented wine (else idea of leaven).
 - (d) A table.
 - (e) At least two persons.
 - (f) Non-exclusion of any saint from participation, or of any sinner from seeing.
 - (g) Accompanying thanksgiving.
- What then is preached?—
- (a) The absolute spotlessness of our Lord during His earthly life.
 - (b) The unity of His person—Jesus the Christ.
 - (c) The fact that we have only one Saviour.
 - (d) The truth that wrath must fall.
 - (e) The nature of wrath.
 - (f) The certainty of His death.
 - (g) The present rejection of Christ.
 - (h) His Melchisedec Priesthood.
 - (i) His Kingdom.
 - (j) The fact that wrath is past for the redeemed.
 - (k) The oneness of salvation, and therefore unity of the company to share therein.
 - (l) The importance of fellowship.
 - (m) The danger of isolation.
 - (n) The hatefulness of sin.
 - (o) The fulness of unity in the marriage supper of the Lamb.
 - (p) The grace of God in legally applying Christ's legal work to us.

Is the Gospel clear? Are we satisfied with it, or do we seek to revise? Our reply, in deed as well as word, shows our experimental distance from, or nearness to, the Lord. It is easy to see the truth on paper.

"Till He Come."

These words have wonderful teaching. Our "occupying" and our fellowship and our prayers (see Rev. xxii. 20, the last petition in Scripture) must be in view of "that day."

How can those who believe the Lord came at the siege of Jerusalem "shew forth the Lord's death till He come" (1 Cor. xi. 24)?

How can those who deny His Return in any way, or forget it, or put aside the fact that He is *still* rejected, and that His Kingdom is future—how can such *obey* the Lord's Word in this particular. A "political" Christian is *not* following *the command*, but a mere natural whim, when partaking of the bread and wine, unless his "political flesh" is judged at the moment. And then it should be judged always. Shall I be voluntarily sharing in a government before my Lord?

Further, "Ye keep on announcing the message until when He shall have come," suggests (in the context) frequency, and the fact that there should be the Lord's Supper even in days of declension. It is at such times that we need to illustrate Heb. x. 25. True, when one realises the commands of the Lord, one can hardly dare to say there has been a church, or a spiritually recognised Lord's Table down the ages, although the Lord has had "left ones"—individuals—as in the days of Elijah. But the expression would be strange if there were not to be a reviving before the blessed Hope and glorious Appearing.

To quote the Word of God, and only to emphasise one part of the truth on the very surface suggests distance from Him. The Lord's Supper not only sets forth prophetic truth, but the importance of church position and testimony, for without an assembly there cannot be, in the fullest sense, the breaking of bread.

One of the surest signs of spiritual revival—not in the world or Christendom—but among a handful of tried saints—is the wish to keep to Christ's commands. It is fairly clear from this passage that if we set aside this "announcing" (the third "witnessing" on earth of 1 John v., with which the other two in fact and enjoyment are intimately related) we sin against the Lord.

"But can we observe the Supper without 'assuming' that the church is not in ruins?" God's Church is not in ruins. The professing church is. But a local church does not imply the reorganisation of all. Elders did not exist at Corinth when the Supper was kept. There is *no* pretension to prophetic and other gifts involved there. 1 Cor. x., xi. is Divinely arranged before 1 Cor. xii., xiv. In 1 Tim. ii. we have the prayers at the breaking of bread (*cf.* Acts ii. 42) before 1 Tim. iii. The Lord speaks of His people gathered as "houses" and of pastoral stewards in the last days (Matt. xxiv). Shall we hold off through fear of failure akin to that of seemingly similar movements? Why did they fail? Because of incompleteness! Shall we attempt a mixture to secure the mixed multitude?

"The Breaking of the Bread."

(SIMPLE SUGGESTIONS FOR OBEDIENT SAINTS WHO TREMBLE AT THE WORD).

Gather, or rather pray to be gathered, on the Lord's Day evening, in Scriptural unity, recognising other assemblies which honor the Word, and those having any authority in connexion therewith. Isolation from fellow Christians is sin, and church isolation from other churches *equally* so (and fellowship with non-churches, pretending to be right assemblies of God's people, is rebellion likewise). *Independency* is a denial of the Lord's unity. But if other gatherings are non-existent, there must be *apparent* independency at first. But let there be no self-pleasing attempt to keep thus, for personal influence, and to avoid difficulties and unpleasantnesses by *man's* barriers against them.

On meeting let everything be done according to godly sincerity. Let there be no trifling. Let there be no carelessness. Let saints feel welcome.

Worship is necessary. Prayer, of any brethren, should ascend (Acts ii. 42) unitedness is important (see the reference to the "Amen" of 1 Cor. xiv.). There should be thanksgiving before each act of the twofold witness. If equipped brethren are present, let there be expository ministry, and in any case the reading of much of the Word (1 Tim. iv. 13, "the reading"). Let there be no assumption of absent gifts or powers. The Lord's Supper must be the central act. There should be no rush or excitement. Acts xx. shews us much speaking, but it is marked as exceptional. Meetings should end about the same time. Let there be Scriptural simplicity as to one unbroken loaf at first, (that each may break), *one* cup, the *united* blessing in connexion with the wine, the absence of asking questions on the part of sisters or other ministry, according to 1 Cor. xl., examining oneself.

The "S. of S."

These words at once suggest *Song of Solomon* as well as *Student of Scripture*. Do the Lord's people, who ought to have the title of this magazine (but not self-assumed) enter in the Song of Solomon. Is it *their* song? How blessedly it sets forth the condition of the faithful but imperfect Church during the time of the Lord's absence. The earnest devotion to Him, the wish to please Him, the realisation of wandering from Him, the anticipation of glory with Him which we *should* have are there before us. His blessed interest in His people, and attention to them even when sinfully asleep. His delight in their comeliness (grace-given and blood purchased). His rejoicing in their service ("lilies") may well make us say, "He faileth not;" and cause us to *cry out* THROUGH SIN AND FOR FELLOWSHIP.

God's Ordinances or Man's Sacraments.

Which do we prefer? We cannot have both. God's ordinances are very clear, particularly the two specially noticed here, unless we have become used to man's light so that we cannot see in that which is of God. As the Romanist cannot understand Protestantism, so the mere Protestant cannot comprehend Scriptural obedience. "Darkness hath blinded his eyes."

In man's baptism we have stress on the *baptiser*, and baptism is into a denomination oftentimes. Not infrequently a little water is substituted for the symbol of wrath, and the idea of the corruption of all the flesh is in type (and often in fact) *denied*. Man has "improved" God's way, and many who are doubtful are content to remain so. Where is reverence for the Lord? In the case of so-called baptists an unappointed formula is made necessary, and there is no thought of laying before candidates the unsectarian nature of the act. Often there is little testing as to the possession of life. Perhaps the tests would make "it" fail and, therefore, a charitable hope is indulged. There is no suffering as a result. On the part of the baptised this is, however, baptism if there be *living* faith. But others cannot be said to take *their* place in God's arrangements, and so far as they are concerned the act is not baptism.

As to the Lord's Supper. Man's sacrament has an administerer, if not an earthly priest. The wrong object is set forth. There is more idea of a mystic blessing than of testing oneself and remembering Christ. The wrong substances and the wrong time and the wrong rules of admission disfigure the ordinance—aye, and transform it into a human rite. The Lord's Supper sets forth Christ's perfectness, His death under wrath, His people's absolute Salvation, His high priestly-Melchisedec glory, His people's separation from Egypt (that which is spiritually called so), the unity of the body, the importance of simple obedience, the hope of His return, and the marriage supper of the Lamb.

Psalm. cxxx.

Out of the depths have I called Thee,
O Lord,
O Master, hear my voice, and let Thine
ears
Be all attentive to my suppliant voice,
If Thou should hold sins—Lord, Oh,
who shall stand?
But with Thee is *the* pardon, therefore
Thou
Shalt feared be! I did expect the Lord,
My soul expected Him, and therefore I
For His own word, indeed, have set
my hope.

My soul is to the Master more than those
Who, watching for the morning, for it
watch,
Israel shall hope unto the Lord of grace,
For with the covenant-Lord is mercy
found.
And with Him 'tis redemption to make
great
(And He alone can set the sinner free)
He *Israel* will redeem from out the
midst
Of all his foolish, sad iniquities.

Hymns.

1.

Of we, alas! forget the love Of Him Who bought us with His blood; Who now, as our High Priest above, E'er intercedes for us with God.	Of we forget that we are <i>one</i> With every saint that loves His name; United to Him on the throne— Our life, our hope, our Lord, the same.
Of we forget the woe, the pain, The sweat of blood, the judgment tree, The wrath His soul did once sustain, From sin and wrath to set us free.	O then, what love is here display'd! That Jesus did this feast provide The very night He was betrayed, The very night before He died.
Of we forget that, strangers here, This world is not our rest or home; That, waiting till our Lord appear, Our heart should cry, "Come, Saviour, come!"	Here, in the broken bread and wine, We here Him say, "Remember Me! I gave My life to ransom thine, I bore thy curse to set thee free."

Lord, we are Thine—we praise Thy love;
One with Thy Saints, all one in Thee;
We would, until we meet above,
In all our ways, remember Thee.

Selected.

2.

Meeting in the Saviour's name, "Breaking bread" by His command, To the world we thus proclaim, On what ground we hope to stand, When the Lord shall come with clouds, Joined by heaven's exulting crowds.	From the Cross our hope we draw, 'Tis the sinner's blest resource; Jesus magnified the law, Jesus bore its awful curse; This, the joyful truth we own, This, our ground of hope alone.
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Sing we then of Him Who died,
Sing of Him Who rose again,
By His blood we're justified,
And with Him we hope to reign;
Yes, we hope to see our Lord,
And to share His bright reward.

Selected.

3.

Breaking the bread, as saints we meet, And "one another" gladly greet, Breaking the bread, our sin we own, Redeemed through <i>wrath on Christ</i> alone.	One with Himself, Who died for us, Whose life of truth is pictured thus, We would in all we do obey, And hate all sin from day to day.
Breaking the bread, <i>His</i> worth we tell, Who hath for us done all things well, And preach His Coming by this deed, And that <i>His</i> precepts we would heed.	One loaf, one Christ, and thus we see, One Church of God alone can be, Then let us fear dividing those Whom God divided from His foes.
The bread and wine, "unleavened" still, Suggest submission to His will, From Egypt we are marked by grace, And separation is our place.	How blest the time of breaking bread, Remembering our exalted Head, We sing, for how can praise be dumb? We wait and serve, "until He come."

Psalm cxxxiii.

Behold how good, how pleasant, too, The "dwelling" in that day, Of brethren—born of One, indeed— Together will they stay.	As that good oil upon the head, Descending on the beard, E'en Aaron's beard, and on his robes It speedily appeared.
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As dew of Hermon which descends
On Zion's mountains, there—
The blessing did the Lord command
Life evermore to share.

"Israel."

As these words are being written the train is journeying towards Bishopsgate that a mid-day open-air may be held (if the Lord graciously send a co-worker) at Aldgate among this poor nation. But what truth can be brought before them? Sin has been preached and its ways have been sorrowfully indicated. The nature of sacrifice and the complete legal and prophetic fulfilments connected with our blessed Lord have been given. Yet the veil remains, and one is inclined to say, "Can these bones live?" But how often the question, which God suggests to stimulate faith, and the leaving of all in His hands, has been adopted by unbelief. "Lord, Thou knowest," should often be our answer. *All* salvation is a miracle. Faith, in sovereign grace, leads one to obedience to a sovereign command. Hence we go preaching, and, as there is a mysterious connexion often between faithfulness and real blessing, one may often wonder if some of the opposition is not through incompetent ministry. Oh, that we may never go without a message, and never *remain* without one—never go except in faith—never continue unless therein.

Psalm lvii.

Be gracious unto me, O God,
Be gracious unto me,
In Thee my soul doth put her trust,
And there I'll shadowed be,
Until calamities are past,
So long as wickednesses last.
I unto God most High will call,
Who ends His work for me;
He will from out the heavens send,
And will a Saviour be!
Reproaching is the one who pants
For me—but God his power supplants.
His mercy and His truth God sends,
To where my soul is yet,
In midst of lions lying down,
With men on fire set,
Their teeth are arrows and a spear,
Their tongue doth as a sword appear.

Be above the heavens, O God,
High above all earth Thy throne;
A net they fixed to catch my steps,
My soul hath been bowed down;
They have before me digged a pit,
And fallen in the midst of it.
My heart is fixed, O God, my heart
Is fixed, and I will sing,
Psalms will I sing, my glory, wake,
Wake, psaltery of the King!
I will arise when dawn the days,
And Thee among the peoples praise.
For great unto the heavens there is
Thy mercy, to the sky
Thy truth! above the heavens, O God,
Do Thou be set on high,
And then above the whole of earth.
Thy glory shall in power shine forth.

Statement of Accounts held over till next month. We can praise God for His grace "hitherto," and look forward with confidence, because *He* is worthy of it.

The prayerful fellowship of the Lord's people is sought in meetings that seek to be Scriptural at

Palmerstone Road Hall, Forest Gate

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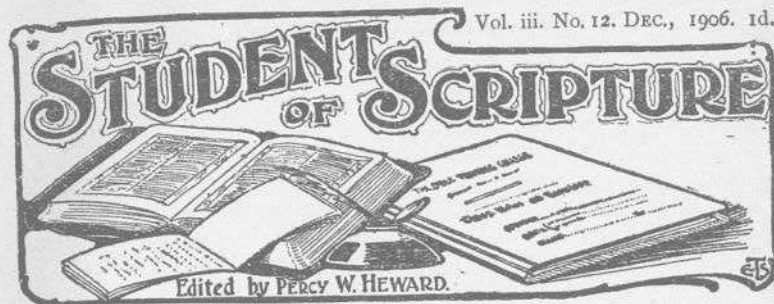
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Preface.

Many are the errors of the Lord's people, but He abideth faithful and definite. To help His Saints into and along the study of His Word, with corresponding obedience, was this magazine issued. If, through the fear of men we fail, shall we glorify His name?

This number contains, for the most part, messages concerning **RIGHTEOUSNESS**. The servants of God are apt to forget this in their *praise* and their *preaching*. The righteousness of the Judge of all the earth—His holy severity against sin—and the righteousness of God, which is by faith of Jesus Christ into all and upon all them that have faith—these are alike forgotten. *Justification by faith* is misrepresented, and *merit* is seen in that which is begotten through Christ's merits to lay hold of them. Moreover, errors into which older writers did not fall, partly through carelessness as to prophecy (for one sin can fight against another), are now rampant, and an "illegal" righteousness, which justifies not the *ungodly* is now proclaimed, which is not the equal possession of all the redeemed, for some are regarded as washing their robes in a way that saints of the present dispensation could not be said to do without derogating from grace. Verily, Satan delights to overturn one portion of truth by mistaking study around another portion of the same unique Scripture-truth. May we have grace to detect errors, and to realize that our Lord's work *is* described in Isa. liii. 11:—"In His knowing (of grief?) My Righteous Servant shall cause a righteousness for the many, and He shall bear their iniquities."

"Fine Flour and Frankincense."

Lev. xxiv. 5-7.

Here we have a two-fold picture of righteousness (*cf.* into and on, Rom. iii. 22). Primarily the reference is to that day when Isaiah's people "shall all be righteous," when the beauty of the Lord God will be upon them, and in their hearts will be found no guile. Scripture is "redundant"—as man would say—with anticipations of the glory of the coming day, and with reminders of the finished work of the Lord Jesus. Picture after picture is

needed to show forth His atonement, to explain the blessedness of His beloved people, and to fix our eyes on the righteousness which is everlastingly theirs. Every Israelite will have a fine flour or resurrection life—having as a heavenly possession that which Christ had in His spoken life the other side of death (*cf.* the gold and the fine linen, which represent His people only in spiritual resurrection). The soul He laid down He took again. Never was He a sinner, or treated as if sin appertained or attached to Him. But what will have brought them into that blessedness—in accord with the promise of the law, which says, “The man that hath done these things shall live in them.” Verily, the righteous work of Christ, typified by the white frankincense (“Lebanon” is from the same root, and the word for “moon”—a type of the redeemed—a wonderful study of these terms is possible to obedient ones). But will there be no reference to atonement? A righteousness is never given except in connexion therewith (Gen. iii. 21), and the *vice versa* is equally true. As we are saved in the same way, and by the same covenant as redeemed Israel (*see* Matt. xxvi. ; Heb. viii.), we, too, can by sovereign mercy praise our beloved Lord that the two rows of loaves on the pure table (like *all* the pairs of the Tabernacle) tell of Jew and Gentile one in Christ. In Him we are *only* fine flour. Yet we need a resting place *on* Him. And a righteousness *over* us. But are these things distinct, as though one was insufficient? They are all parts of *one whole*, though not always equally enjoyed. If I go away from one place I go to another. Are there two actions?

The Righteousness of God.

It is sometimes said that we do not read of “Christ’s Righteousness.” Scripture lays special stress on the fact that righteousness is the gift of *God, the Judge*, to His people. But God does not give away that which does not exist. Righteousness is either absolute rectitude or rectitude shown in obedience, or the result of this. God in His glory cannot be obedient, but He is absolutely right. But He cannot give *this* righteousness to sinners without going round the law, unless the new nature is the whole *personality*, and there is nothing redeemed. It is striking that in the only passage where we have the righteousness of Christ, He is called *our God* and Saviour (2 Pet. i. 1), as if to give *the key* to these passages. The contrasts of Rom. iii. are striking. We behold “all” and “God,” the “world” and “God.” Christ called His work “the things of His Father.” As to righteousness and works, a man’s works are excluded (Rom. iii. 28), flesh-works (Rom. iv. 1). Does not Christ’s work belong to His Father (Isa. xlix. 4)?

Scriptural Correspondence Welcome, 340, Romford Road, Forest Gate, E.
Please do not forget Bible Conference, “Christmas” week.

One Work or Two?

Many there be who say that Christ’s blood alone is needed to take away sin, and therefore that imputed righteousness is superfluous. If sin is blotted out, what more is needed? Many who reply assume that the law merely commands *negatives*, and that a position between righteousness and unrighteousness is theoretically possible—a “blank,” without sins, without good works. But such an idea seems unscriptural, for such a position would be full of sin. To fail of *perfect* righteousness is to be disobedient, and scripture never gives us any parallel with this after unfallen Adam. Satan delights to have the truth defended *erroneously*. Hence, too, he is pleased when some of the Lord’s people speak of their Saviour’s obedience and blood as two distinct things—the one removing guilt, the other supplying righteousness. Naturally some feel that such a righteousness—distinct and to be viewed as distinct—would imagine that God demanded a twofold settlement of His law. But it is quite true that a sacrifice *viewed separately from righteousness*, if this be possible, does not deal with anything beyond actual sin. But we are sin—our nature is corrupt.

What saith the Scripture? “Through one righteous work made” the blessing has come. “Through the obedience of the One righteous ones shall be made to stand legally—the many” (Rom. v. 18, 19). Here we have *one* work. Christ’s active obedience did not terminate before calvary. If we can speak of His active and passive obediences, they alike terminated with the momentous words, “It hath been finished.” But He was active in being passive, active in voluntarily suffering. And every suffering that reached Him before death reached Him representatively, but not expiatorily, else atonement would have been completed, and the cross a mere pageant. No knife or fire of condemnatory wrath reached Him before the appointed time, but He was the sacrifice by appointment and position. That which came to Him through God’s judgment on sinners around, came to Him without any *personal* antagonism, and He endured it as the Representative, not under wrath, but under law for our sakes. “It is the blood that maketh an atonement,” and in this sense the moment of death was “penal”; and for Christ to have been viewed as in this position before would have made His position then an impossibility. But He had conscious anticipations of this (Psa. xxii. 2). The work was one, and He fully fulfilled it.

Well then, what was the nature of His righteousness? Let Isa. liii. 11 answer (note order of words). He magnified the law (Isa. xlii. 21). Nothing short of what He did as the obedient One, *i.e.*, as the One under law, could have satisfied the Father, but, blessed be God, He could not and would not do anything less. No guile was in His mouth, no fault in Him at all. All His obedience being a necessary, because appointed, preparation for His death was His blemishless righteousness. But was this merely a prelude to that moment of “cutting off”? Nay, He would have remained, as the ungodly will, in the position of wrath, had He not a perfect righteousness to bring Him forth. That righteousness operated at the moment of

death, else he could not have said, "Father, into Thy hands I commend my Spirit," but its manifestation was when He was raised, because of the recognised righteousness that is ours. Hence if we have life we have His righteousness. "But are we not justified in His blood?" Yes, but the whole *principle* of sacrifice was a double transfer (Gen. iii. 21), the sacrifice was accepted, and grace was given to the sinner, because the thought of blotting out iniquities, without blotting out the individual who did them, involved the basis of a given righteousness. This is not in addition to blood-shedding, but this is why blood-shedding is efficacious. Hence Rom. v. 9 does not exclude, but necessarily include, imputed righteousness without law so far as we are concerned, but not without law to Christ, else there could be no legal sacrifice in connection with it, and the argument of those who differ disproves their own contention and shades off into Socinianism and the question of Divine changeableness. We are saved by grace alone, but was there grace to our beloved Lord? Nay, He took judgment. May we indeed meditate praisefully, and not speculatively, thankfully and lovingly toward erring saints, on this precious truth.

When is Justification?

Who can tell *what* is justification? Language may be accurate, but who can fathom the grace that has reckoned to the account of a guilty sinner all the unalterable merits of the Son of God? Verily, *grace* reigns through *righteousness*.

But now the question comes—when does this take place? In the purpose of God we are blessed for all eternity, but not till after He has passed by and seen us in our blood, and said the solemn word "Live," does He clothe us. By nature we are children of wrath. By nature we are unrighteous. And though justification is for the ungodly, it never comes as a robe for ungodliness to cover it up, and by birth we have nothing else. Verily, our beloved Lord was raised again because of the justifying that is ours. "He who died hath been declared righteous from the sin" (Rom. vi. 7). But our personal and representative positions must be clearly grasped. Abraham "believed in the Lord, and He counted it to him for righteousness." This was written for our sakes. We are justified simply by the work of Christ, but even as He has life for His people which is not theirs till it is given, so He has righteousness for His elect still in sin, till the appointed time. "Whom He called, them He also justified" (Rom. viii. 30). The righteousness of God, and not of man, that which is out from God, and therefore on the basis of that finished work which Christ has presented to God, is on the faith. Faith does not invent, or secure righteousness, but as a covenant gift it is placed in the heart, or rather it is the manifestation of the new heart, and it lays hold of the truth. But which comes first, *faith* or *justification*? In one sense they are together. Could there be belief without it being counted? Could there be life and the reckoning unrighteous? Is not life the promise of the law?

"Clothed and in His Right Mind."

Mark v. 14.

The whole passage is striking. By nature we were possessed by demons, unclothed and in our wrong minds, and far off from the Lord Jesus. But that which the law and the flesh and the skill of man could not do has been done by sovereign grace, which can *give* where law cannot, on the basis of *satisfied* law. And now we are delivered. Can we be too praiseful? How is it that mere custom is stronger than spiritual enthusiasm for our beloved Lord? How is it that we do not tell out what great things He has done for us?

The man was sitting by the Lord. So are we spiritually, aye the beginning of the Christian that we are made to sit together in heavenly places in Christ Jesus. But He Who arranges this hath clothed us, and the righteousness is without possibility of addition. But without "the mind that becometh salvation" how little would the man have enjoyed the clothing? Indeed, though the clothing was ready before, it was not put on him till he was by grace saved and healed. So is it with us. The two-fold blessing is wonderful. God's righteousness is on *faith* as a robe, not that faith makes it, but God gives faith when it is His appointed time to dress His people in the garments of Isa. lxi. 10. And, as we believe, we enter more into the fulness of this righteousness, and glorify the Lord that He has completely saved. Like the man, we seek to be with Him, then to obey and tell of Him.

Psalm xvii.

Hear, O Jehovah, righteousness, attend
Unto my cry, unto my prayer give ear,
'Tis not in lips filled full of proud deceit—
My judgment from Thy presence let
appear.

Thine eyes shall see uprightness, Thou
hast proved

My heart, Thou hast it visited at night,
Thou hast refined me, nothing wilt Thou
find,

My purpose is my mouth shall do the
right.

(Note *Messianic* character of verses. True
of us "in Christ" (see 1 John iii. 9). Let us
beware of the sin of Hos. xii. 8).

As to the works of man, within the Word
Of Thy own lips I kept from paths
that kill,

Maintain my blessed goings in Thy tracks,
Let not my footsteps be removed to ill.

I called, for Thou dost answer me, O God,
Turn Thou Thine ear to me, my
utterance hear,

Thy mercies set apart, O Saving One.
Those trusting in Thy hand *from* foes
drawn near.

I, I *in* righteousness shall then behold
Thy face—Shekinah glory in that day,
I shall be satisfied, Oh *perfect* joy,
In waking then, Thy likeness to display.

Keep me as apple of Thine eye—beloved,
In shadow of Thy wings Thou me wilt
hide,

Out from the face of wicked who destroy,
Mine enemies who round my soul
abide.

Stout in their pride and their prosperity,
Their lips did speak, our goings they
surround,

Their eyes are bowed to earth, as lions
they
Desire to tear, in secret places found.

Rise, O Jehovah, come before His face,
Subdue him, from the wicked ones
make free

My soul, he is thy sword (to work Thy
will),

From mortals, O Jehovah, rescue me.
From mortals, from this age their portion is,
Their bodies do their treasures now
receive,

They with their children satisfied shall
be,
And plenty to their babes themselves
shall leave.

"My Own Righteousness."

Phil. iii. 9.

"Our Righteousnesses."

Isa. lxiv. 6.

Never can we make it too clear that we ourselves are absolutely depraved in the flesh, that not one good work, word or wish, qualified for or even preceded salvation. Our best things are beautiful only to those only who can bear that which is evil. Our acts of so-called service, prior to salvation, are filthy, fading rags. This conception of man robs him of all glory, except that which is as the flower of the field, and many hesitate to speak so firmly lest they alienate. But the Word of God shall stand for ever, and we must not fear the bad opinion of those who are against the Lord.

But, beloved readers, such should we have been but for grace! Well then, may we bow in adoration before Him Who regarded *our* low estate, and acknowledging His love, let others know that our own prayers before salvation were useless, that *our* public worship was a lie, and that our fleshly energy *since* salvation has been an abomination to God.

No man of "respectability" minds an attack on sins, but a manifestation of the iniquity of righteousness is most "offensive." But the Lord condemns these, and we are cruel to encourage another thought. If the first motion of faith could precede new life the whole principle of salvation by grace is gone, "a modified law" is introduced, Christ's work is not the source of every blessing. Hence discriminating grace is a fact: solemn, but a fact.

The Psalms.

How many beautiful descriptions of this book have been given—even by unsaved men. And there is a danger lest we merely see the beauty, and lose the Lord's teaching. Further, if we make a Bible of the Psalms we deny 2 Tim. iii. 16. We cannot over-emphasize any part of Scripture if we lay stress on all, but the neglect of prophecy for the Psalms will change them into merely sentiment, so far as our *experience* of them will go, even as the study of prophecy, to the exclusion of "doctrine" and Church fellowship, will produce an unsatisfactory incomplete Christian. Satan delights to lead us aside by way of orthodoxy, or seeming energy, or apparent zeal for truth, or "outward" profound enthusiasm for something in the Word—if he fails in another way.

There can be little doubt that the early Church used the Psalms for singing (Col. iii. 16), probably a translation. An "accurate" translation is not inspired. Hence the idea of singing the "inspired Psalms" in English may be ignorance or man-exaltation. A hymn may be full of Scripture, only of portions from different parts, a Bible Reading. Such hymns are rare, but not impossible.

The Lord's people are not warranted in singing a single word from which they differ, however excusable the error may seem in a tune. What a responsibility in this connexion attaches to those who lead in prayer, those who translate Scripture, and those who give out a hymn. Indeed, all work is responsible, only in this case we can more fully estimate the probable effects of sin. As to a hymn, it may be added that a blending of true translation of Scriptural passage may suggest error by wrong contexts. This difficulty does not exist in a Psalm.

Those who refuse to sing the Psalms because many set forth Christ's experiences alone, forget the privilege of representing Him to the Father, and of enjoying Heb. ii. 12. But the thought of representation must not make the hymn only *didactic*; there must be personal *praise*. So with the Psalms that deal with the judgments of nations "in that day."

If it was commanded to Old Testament Saints to sing these inspired compositions in *the name* of the Lord, this action cannot be *essentially* wrong, though none of us reach the position of righteousness set forth personally. But the arrangement emphasizes our *union* with our beloved Saviour, and the Judgment Psalms the nearness of the day of vengeance.

Notes on Accounts on following Page.

A few words may increase the interest and intelligent prayer of those who long for more Scriptural witness.

1. As to Romford Road, Rental, &c., it should be recollected that Palmerstone Road Hall is *included* (and gas), and that the period is 18 months.

2. The Rent on the *receipt* side of Hebron Hall accounts is for rooms on the premises, occupied by our dear brother, Edwin Sibley. As before intimated, he will now (D.V.), remove to Forest Gate, and the South London labor will be much curtailed, and almost restricted to open-air service unto the Lord, unless He grant an opening, *and the supply of approved fellow-workers*, as well as money for it.

3. The "extension" work generally *looks* flourishing, with £76 2s. 2d. in hand, but £30 must be deducted for the Building Fund, and a portion of the remaining £46 2s. 2d. will be applied to reduce the Romford Road. If all could be applied it would still be £11 19s., and a portion belongs to Jewish work, &c. And thus the other deficits are untouched, but (in the Lord's grace) the accounts *have been paid*, and the writer's father and mother are enabled to wait on the Lord for the return (in His own time) of the hardly-spared outlay.

"Not unto us, O Lord, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

PERCY W. HEWARD.

