

—✠— FOR ALL SAINTS. —✠—

“The Word of God which Liveth and Abideth for ever.”



Thoughts from the Word of God.

EDITED by PERCY W. HEWARD.



**“Through Thy Precepts I get understanding : therefore I hate every
false way.”**

**“A Book of Remembrance was written before Him for them that feared the
LORD, and that THOUGHT upon His Name.”**

VOLUME IV., 1904.

THE BIBLE TRAINING COLLEGE, 68, FLEET STREET, LONDON, E.C.
OF ALL BOOKSELLERS.

ST. ALBANS:
PRINTED BY GIBBS & BAMFORTH, LTD.

1904.

PREFACE.

—O—

BELOVED READERS, IN CHRIST,

The Lord hath loved us with an everlasting love—what shall we render unto the Lord for all His benefits? "THOUGHTS FROM THE WORD OF GOD" has been unpopular by reason of adherence to its title—nevertheless, *grace* (which is over all) has sustained it and us. "Not unto us, O Lord, not unto us, but to Thy Name give *glory*."

"Beware of evil workers." "Beware lest any man deceive you." "Say ye not a confederacy." The "beware" of Scripture need emphasis. The Greek word, thus rendered oftentimes, occurs in Rom vii. 23 ("See")—may we not, therefore, say "Beware of self."

The Lord liveth, though apostasy is upon us. The Lord liveth, though He keepeth silence. The Lord liveth, albeit His people are tried and rejected. "Our God shall come."—"He That shall come will come and will not tarry."—"The Lord is not slack concerning His promise." "Be diligent," "humble yourselves," "holding fast the faithful Word," "looking for that blessed Hope," "loving His Appearing."

May the old-fashioned truth of a perfect Bible, of covenant grace and substitutionary atonement be the joy and rejoicing of your heart. May your "missionary" labors among fellow Christians with Biblical magazines be honored by God, may your prayers for the B. T. C. be answered—"for the Lord's sake."

Yours *in* Him, from everlasting to everlasting,

PERCY W. HEWARD.

THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

Thy Word is Truth
JOHN. 17. 17

Vol. iv. No. 1.

EDITED BY PERCY W. HEWARD.

January, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

"Thou hast commanded us to keep Thy precepts diligently." "If ye love Me, keep My commandments." "Let thine heart keep My commandments." "I have kept the faith."

We believe in an infallible Bible, and therefore acknowledge that man is naturally not merely weakened by sin, but strengthless, not merely indifferent to God, but full of enmity, not merely asleep, but spiritually dead. That God has sovereignly chosen from all eternity a people for His name, and that His people, being purchased by Blood Divine, and effectually called by God the Holy Ghost, shall be conformed to the image of the Lord Jesus, and shall be finally glorified together with Him. Not of human works or wills or merits is this free grace, but of the purpose of God according to election, which purpose shall stand. We believe that it is our duty and our privilege to search the Scriptures, and to draw near unto the Throne of Grace. Moreover it is our duty and privilege, in this short season of waiting for our returning Lord, to preach the Gospel of His Grace to every creature, praying Him to bless the Word to whomsoever He will. We believe that theories of annihilation and eternal hope are contrary to scripture, and therefore to be rejected as traditions of men.

Principal Contents.

	PAGE		PAGE
Editorial Jottings	1	Something Extraordinary	7
Outline of Sermon by Pastor A. G. Brown	2	New Year Poems	8
Sermon Suggestions	3	The Elevation of the Masses	9
Notes of Sermon by C. H. Spurgeon ..	3	S.S.S. Notes on Numbers	10
Children's Page	4	Extracts from the Writings of the late Rev. Jonathan Ranken Anderson	11
Young Believers' Column	5	The Bible Training College	12
The Risen and Ascended Lord	6		

1d. MONTHLY.

1s. 6d. PER ANNUM,

POST FREE.

"Thoughts" is unpopular, yet Scriptural: unpopular, because Scriptural! Nevertheless there are many of THE LORD'S PEOPLE who will surely be glad of the opportunity of manifesting sympathy by circulating a few copies monthly. Are you among them?

Percy W. Heward (Editor),
14, Pier Head, Wapping, London, E.
W. G. Wheeler & Co. (Publishers),
17, Paternoster Row, E.C.
OR OF ALL BOOKSELLERS.

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NOTICE.

REVIEWS OF BOOKS held over till next month. Authors of Scriptural volumes published years ago are invited to send copies, inasmuch as the "religions" press is still degenerating, and we have little to recommend. However, without presumption, pride, or prejudice we may honestly and honourably recommend yearly volumes of "Thoughts from the Word of God" and "The Puritan Quarterly." All purchasers will be helping us to maintain that which is, humanly, an unequal fight for us, but which will be, Divinely, an unequal fight for the united forces of Rationalism and Ritualism. 2/9 each post free.

Prayer List.

"It is good for me to draw near to God."

1. For the members of the one mystical body of Christ, at present dead in trespasses and sins.
 2. For saints who spurn holiness or espouse pseudo-holiness.
 3. For LEADERS in *unprimitive* "churches," peradventure God may give them eyes to see, and ears to hear His Word.
 4. For popular preachers of modern thought, that the truth of Isa. lv. 8, may be brought to bear upon them till they feel the burden of sin.
 5. For converts from Higher Criticism, Romanism, and other "isms" contrary to sound doctrine.
 6. For any who prefer musical services, etc., to preaching the Word.
 7. For the Mildmay Mission to the Jews, and similar organizations, that directors and "directed" may continue their studies and labors of love in holy unity, and that there may be added to the Church and *them* to "primitive" churches such as should be saved.
 8. For Colleges—professedly Theological—that their name may describe their nature, and their tutors may not be untutored in the things of God.
 9. For the Bible Training College that every lecturer and student may be ever taught, led and blessed by our covenant keeping God: that needed money may be forthcoming for His service, to His praise.
 10. For addresses on the Gospel of the GRACE of God by (a) Mr. Harold H. Cook, (b) Pastor W. Povey (c) Rev. J. Sprunt, and (d) other of our readers who are engaged in public witness.
 11. For Divine blessing on the Divine Word placarded in Exeter.
- "God is able to make all Grace abound."

We are pleased to hear of special meetings about to be held in West London for consideration of the subject of Our Lord's Second Advent.

At Morley Hall, Headquarters of the Y.W.C.A., George Street, Hanover Square, it is proposed to hold an all-day Conference on the subject on Wednesday, 20th January, at 11, 3, and 7 o'clock. On the two preceding Wednesdays, 6th and 13th of January, at 8 o'clock, prayer meetings are to be held to ask God to bless the Conference, and to stir up among His people a deeper interest in this great and important subject.

A series of four Lectures is about to be given on the afternoons of the Sundays of January, at 3.30 o'clock, in Portman Rooms, Baker Street, W. (Dorset Street entrance), by Dr. R. McKilliam, Editor of the *Morning Star*.

SENTENCES FOR MEDITATION.

Let us test, contest, and detest popular doctrines. Scriptural service is not self-pleasing nor man-pleasing, but God-pleasing.

The wisdom of the world defies God and deifies itself.

Ancient doctrines are not antiquated: nor are they of merely "antiquarian interest."

Eternal grace is present grace and will be future grace: for Jehovah changeth not.

The Gospel, not of education, not of social reform, not of temperance, but of sovereign grace, is our theme.

Remission of sin, submission to the Word, and then commission for service.

Praise God for unfeigned and "unfaint" faith.

God's Word is more trustworthy than another's sneers or our fears.

"Diversions" often lead to subversions—rarely to conversions.

"Recreation" is an enemy of Consecration: its common accompaniments should not suit "the new creation."

The doctrine of the Near Return of the Lord is not an idle conceit or prophetic deceit, but according to Divine Truth, according to the faith of God's elect.

Special Issue of

THOUGHTS FROM THE WORD OF GOD.

Feb. No. of "Thoughts" will (D.V.) contain *Outlines of College Expository Lectures and Special Articles about the inauguration of the UNIQUE Two Years' Course of Bible Study.* Will all our readers circulate a few extra copies? Please write at once stating name, address, and NUMBER REQUIRED, with names and addresses of friends to whom you would like copies sent.

Special Rates for Special Issue:—

50 Copies	-	-	-	3/6	post free.
100	"	-	-	6/6	"
500	"	-	-	30/-	"
1000	"	-	-	50/-	"

We would here repeat that if two or three Churches desire to circulate sound Gospel literature, and at the same time announce their Gospel services, we would issue a Halfpenny Gospel Monthly (8pp. 8vo.—Localized, 25/- per 1000, or with extra 4pp., £2 2s. per 1,000). Our wish would be to teach and preach Jesus Christ, not to reach the masses by disregarding doctrines and amusing with anecdotes. Further, it might be advisable to issue a monthly periodical (8pp. and cover, 8vo., 1d., 1/- per doz., post free), composed of Bible-Readings, Jottings, and Sermon Suggestions only. (Pastors, please notice!) If five or six friends will forward advance orders for 50 we will print.

Correspondence concerning these proposals, and regarding any work whereby Truth may be defended, defined and diffused, such correspondence never worthless or wearisome or unwelcome. 14, Pier Head, Wapping, London, E.

Thoughts from the Word of God.

Vol. IV. No. 1. New Series.]

"EXALT YE THE LORD."

[January, 1904. 1d.]

Editorial Jottings.

A Form of Godliness. "A form of godliness"—it is *popular*. "A form of godliness"—it is *respectable*—and one must have respect unto it! *But a form of godliness is abomination in the sight of God.* Our Pharisees—for the sect is not merely Jewish—our Pharisees despise such words. Their seeming piety and seemly ritual are their hearts' *hope* and their hearts' *joy*. But the Lord is Sovereign—it is His to command. *And the Lord is Judge.* We would not be sinfully silent, and acknowledge as Christians those who have enthroned power in the Churches, but only a form of *godliness* WITHOUT THE POWER THEREOF! We dare not consent with those who are among the worst enemies of true godliness, while they pose (and repose) as its exemplars. We have no apologies for their abominations, no defences for their offences. Many "leaders" in Christian work here are mere formalists, and from such we are told to turn away. Contrast the saints of 2 Tim. iii. 12—but a few verses on—"all that will live *godly* in Christ Jesus shall suffer persecution"—here is the text for piety. The stony-ground hearer apparently resembled the good-ground believer till persecution arose. Those who are beloved of the world, esteemed by men, have a form of godliness, but they *deny* the power thereof.

The Proclamation. It hath pleased God by the foolishness of the proclamation to save them that believe. A crucified Christ the world cannot understand. To them His death seems the result of failing power. It seems to them that Providence could not protect from the Pharisees, that Jehovah could not defeat the Jews. His own followers knew something of this—"we *were* hoping that it had been He which should have redeemed Israel." But the triumph of man was also the consummation of eternal purpose. The determinate counsel and foreknowledge of God was manifest on Calvary, as evidently as the wicked malice of persecuting ritualists. That which is foolish to men, because they discern not the things of the Spirit of God, is Divine wisdom. By The Cross God is just and *nevertheless the Justifier of him that believeth in Jesus*. Wondrous proclamation—"Christ crucified"—"The Lord of Glory crucified"—"The One was equal with God obedient unto the death of the Cross"—"The Righteous One made a curse"—"The Sinless One made sin." Seeing this is God's proclamation let it be *ours*; and let us scorn that wisdom of words which is foolishness with Him.

Sovereign Grace.

There are many who determinedly dispute the Divine principle suggested in Matt. xx. 15—"Is it not lawful for me to do what I will with Mine own?" The notion of discriminating grace is obnoxious to their "universalism." But the jeers and sneers of bold Arminians, and the fears of timid Calvinists, lest the *distinguishing* doctrines of the Gospel should be "abused" are no valid argument for sinful silence. Excuses will not weigh against Divine commands; nor will they receive recognition at the Judgment Seat of Christ. We cannot but believe and assert that the principle of Providence which gives to England favors denied to India is exhibited in Scripture as the Divine rule of dispensation of everlasting salvation. "Inhuman," says one: we expect next to hear with sorrow of his opposition to eternal punishment. "Unjust," says another: we would remind him that by justice we *all* have been condemned, and *all* are in a state of condemnation. Carnal reasonings must not exalt themselves against Divine reasons for Divine actions—"I will have mercy on whom I will have mercy"—"It is not of him that willeth, nor of him that runneth, but of God That sheweth mercy." Let us not murmur (Matt. xx. 11) but worship.

An Enigma. There are many mysteries in this world. We cannot comprehend the opposition of believers to believing the Word: of "preachers" to preaching the Word: of "students" to studying the Word. The last problem now concerns us. How is it that the Lord's people who *profess* that they live by every Word of God and esteem The Word more than their necessary food, *do not* find that Word and eat it, bearing witness that it is the joy and rejoicing of their heart? Christians are ready to acknowledge sins generally in a liturgical form, but how many will, with sorrow of heart, confess that individually they have neglected *The Word*, but that henceforth by Grace Divine they will study *The Word*? We have prayerfully endeavored to arouse saints to separation from the world in its indifference as well as its other *sins*. But the majority are fast asleep. If there were co-operation as there *should* be, "Thoughts" and "The Puritan Quarterly" would be no expense, their circulation would be more than doubled, and we doubt not that the Lord would use the Monthly and the Quarterly alike more and more unto His glory. Will readers consider this paragraph a personal message; we would say "a personal rebuke," but some who least deserve it would apply to themselves, and many who *most* deserve it to *others*!

The Bible Training College.

By the kindness of sympathetic Editors who believe all Scripture is given by inspiration of God and is profitable, we are introducing the *only* Bible Training *Evening* College for Christian workers to many to whom it has not yet been introduced by our somewhat-too-slow readers. But—strange to say—there are not a few among our own friends, who could and should attend the College, BUT . . . ! They are, professedly, too busy—in one way and another. The only serious question is—what does “the one way and another” represent? It is possible to be “busy playing,” and busybodies are the worst time-wasters! Therefore, we heartily invite all the Lord’s people in London to come with friends to the College Classes. This issue will appear early: hence we add it is *still* possible to be enrolled for the two-years’ course! The “friends” will, doubtless, be indifferent at first: but our “missionaries” to them can sympathize! The College is for the Sunday School teacher as much as the preacher; and for the preacher as much as the Sunday School teacher. Let not fear, pride or prejudice gain a victory. Country readers will do well to remember that a circular regarding corresponding classes (average fee 1/- per week inclusive), is nearly ready (1d. post free). The Central Classes are free: will the Lord’s stewards remember we need £500 at once? Is not financial fellowship to *His* glory.

A Holy New Year.

This is our wish for our regenerate readers. They have been chosen to holiness, elected to be conformed to the image of God’s Son, separated to God and His Gospel, sanctified in the Truth—a Holy New Year be theirs! A personal retrospect and a general prospect are alike saddening. We have all failed in the past. Our life-testimony has not been so loud as our lip-testimony—and the latter has often been feeble enough, when most needed. We have neglected our food, and hence have been weak. And the general prospect is saddening—alarming. There are rumours of wars, internal strifes, international fears. Socialism and Anarchy are applauded, Romanism remains. The “evangelical” Churches, even to their pulpits, are full of infidels. The “orthodox” are not always experimental believers in the whole gospel. When the Son of Man cometh shall He find faith in the earth? When the Lord appears will His professing people be faithful? From the negative answer we would learn that the times of the Gentiles are nearly run out, and that the fulness of times when Messiah shall reign is not far distant. Come, Lord Jesus, come quickly! And, while we wait, may we be kept from the evil one; may our love not resemble

the love of the many, and grow cold; may our Master FIND us *doing* the work He has left us. The Bible Training College Motto will well conclude the “Editorial”—“study to show thyself approved unto God a workman that needed not to be ashamed, rightly dividing the Word of Truth.”

PERCY W. HEWARD.

Outline of Sermon

BY PASTOR A. G. BROWN.

(From Notes of Mr. A. B. GOODFELLOW.)

No. 47.

Psalm lxxxix. 19.

THIS psalm has a double fulfilment: David is here but also David’s Lord.

The “holy one” is Nathan, 2 Sam. vii. 16, 17. You have here primarily Nathan’s message to David. But if David is *only* here, how about verses 25, 26, 27. You never have man speaking to God as “Father” in the Old Testament, and David was not a first-born.

1.—Let us look at our Lord set forth here.

(a). “I have found,” verse 20. Jesus was found by the Angels, Wise Men, Simeon, Anna and John the Baptist.

(b). “I have anointed,” verse 20. Jesus was anointed with the Spirit.

(c). “Chosen out of the people.” Neither Jesus or David were aristocrats.

(d). “One that is mighty.” In Psalm xlv. 3, Is. ix. 6, the word “mighty” is the same as in the text.

2.—What is the help God has laid upon Him? Not, “God helps those that help themselves,” but “I have laid *their* help upon one that is mighty.” You have no ability to help yourself. Sin demands an atonement. A broken law needs honoring, Hosea xiii. 9. The whole salvation of God has been laid upon Christ. The covenant is made not with me, but with my Representative.

3.—What does this verse say to you? That it is folly trying to find help in yourself. Many are trusting to their resolutions, prayers, good works, etc. You may search in yourself for salvation, but you will never find it. When you have the salvation you can work it out in every day life.

It tells of the loving consideration of God. He has laid it, not on an angel, or angels, but on the Mighty One.

It shows the simplicity of the Gospel. When I have Jesus I have the *whole* of God’s Salvation. If God had only laid nine-tenths of it on Jesus . . . ! On the other hand. If without *Christ*, I am without *any* salvation.

Verse 23 shows, the awful responsibility of scorning this One.

Where God has placed your help, place your faith—on JESUS.

SERMON SUGGESTIONS.

Gen. i. 20. 1. Man's evil thoughts—Ps. x. 2, xxi. 11, Prov. vi. 18, Nah. i. 11, Zech. vii. 10 (same word or derivatives). Nothing is too bad for man.

2. God's Sovereignty.

3. God's method of writing.—A few illustrations of this passage. 1 Sam. xviii. 25, Isa. x. 7, Acts ii. 23. N.B.—Gen. xlii. 36, Ps. lxxvi. 10.

Or 1. The servant of God will be hated. 2. Man *thinks*: God works, *i.e.*, man proposes, God disposes. 3. The servant of God should not judge by appearances or magnify second causes.

Deut. xxxii. 3. 1. What is ascribed? Greatness. Same word in Deut. iii. 24; v. 24; ix. 26; xi. 2. Acknowledgment of manifested might in *all* Divine dealings ("Ascribe" lit. *give*—same word Ps. xxix. 1, 2—we *give* God greatness when we declare His power; or "greatness" may be used by metonymy for its result "exaltation.") 2. To Whom is greatness ascribed? Answer partly anticipated. (a) To God; (b) to *our* God, *i.e.*, the Covenant-Keeping God Whose "Name" is given in verse 5 ("Jehovah" in parallel line, verse 4). Contrast usual actions: praise to *man* is given as praise of man is asked; and to many Christians God is, relatively, "*an* unknown God"; not, in realization, "*their* God." 3. By whom is greatness ascribed unto the Lord? (a) By men; (b) By *chosen* men; (c) By chosen men *together* (ye).

Isa. lxi. 8. 1. "Our Father." (a) Notice preceding words, "O Lord"—Jehovah the Covenant-Keeping God. (b) Our Lord gave a new meaning—rather a fuller meaning to this title. (c) Consider the *natural* characteristics of God's chosen *children* in preceding verses. 2. "Our Potter," note (a) the Greatness of God compared with the nothingness of man—we the clay; (b) the sovereignty of God—we the clay; (c) the grace of God—we the work of Thy hand, not untouched clay; (d) lift up a prayer that God may *mould* your life. 3. The two titles are not inconsistent.

Rom. v. 8. 1. Our past state, "yet sinners" (study *ἔτι* and *οὐκ ἔτι* e.g. vii. 20), cf. "dead in trespasses," "under the law."

2. Christ's Substitution. "For" = "instead of" else the argument of last verse is weak. "Us," cf. Isa. liii. 6, Rom. viii. 32.

Or 1. Sin's universality. All Christians were sinners. 2. Sin's penalty—Death. Death in our stead (vi. 23). 3. Sin's Bearer (2 Cor. v. 20). Christ, the Anointed, on Him was sin as well as the anointing, and as truly as the anointing.

Or—The Person of Christ. 1. His Deity—God's Love and His United. 2. His Humanity—He died. 3. His Sinlessness—a sinner could not take the place of sinners: He would need to die *for himself*. 4. His Legal Imputed-Sin—He died: "the soul that sinneth it shall die."

Notes of Sermon by C. H. Spurgeon.

BY A LIFE-LONG HEARER.

WHY PAUL LABORED, AND HOW.

"Whereunto I also labor, stirring according to His working which worketh in me mightily" (Col. i. 29).

Paul had abundant public labors, cares, persecutions; yet all his works he ascribes to Christ working in him: shewing that the work for us, and in us, does not exempt us from working; but the reverse.

1. *It is so in man's own conversion, and after-Christian life.* The saint's course is always spoken of as laborious—a pilgrimage—a race—a wrestling match. It is never described as easy. It is but natural that we should work when the Holy Spirit works; for He shows us the danger of sin and the excellency of Salvation. We are encouraged to work when He helps; and there is sin in not working as He leads. If man does not work thus, he is reduced to mere materialism, and therefore his actions are neither to be praised or censured. In the square of St. Mark's, Venice, is a clock: two bronze figures strike the hours. A stranger was taken up the tower, and going too near just as they were about to strike, he was pushed off and killed. No one blamed the bronze figure.

2. *It is so with reference to the ministry of the saints to the conversion of others.* The Holy Spirit usually works when the Church works; and the Church begins to work when the Holy Spirit works. This is clear from the text. Paul labored; the word implies abundant work—hard work—personal work—inward work. This is clear from the work itself: souls are not usually converted except when earnestly prayed for and looked after. A man travelling one night met another, who told him the bridge was broken: this he said so carelessly that the traveller took no notice. Presently he met another, who said the same. "Been told that before: I don't believe it," was his reply. The other prayed him not to proceed: but he heeded not. "I won't let you go," said his friend, grasping his horse. They struggled, and then the man believed. We must work personally as well as earnestly. Paul did not leave it to the Church; he said, "I also labor." A Christian called to see a dying man and to speak to him about his soul; but he growled out that he did not want him. He called again, and was refused. Again, and he got partly up the stairs, when he heard an oath, and had to retrace his steps. Twenty times he thus called and was refused; but the twenty-first time the man listened, and was saved. To labor is the natural result of the Spirit's work, for He makes the saint wish others to be like himself: this is true philanthropy. He inspires with gratitude. He sheds abroad the love of Christ, so that we feel we must glorify Him. The history of the Church confirms the truth that God's working does not prevent our personal activity. At Pentecost the wind and fire were symbolical not of a calm, but of activity—wind—a rushing wind—a mighty, rushing wind. Fire and zeal.

The conclusion.—Let us combine both. Rely upon the Holy Ghost, and yet do all we can, "striving according to His working, which worketh in me mightily."

WILLIAM LUFF.

To a "little flock it is His good pleasure to give the Kingdom." By His Word He directs them; by His Spirit He guides them; by His Love He comforts them; by Afflictions He profits them; by Conviction of sin He humbles them; by the Prospects of hope he animates them; all this is to make them walk steadily in Christ, Who is "The Way."

W. MASON.

THE CHILDREN'S PAGE.

NEW.

BEFORE we go on with our subject, dear children, let me wish you a very Happy New Year. How I long for 1904 to be brighter and more to God's glory than any year before. Only those who know the Lord Jesus as their own precious Saviour can be truly happy. See the little booklet "Blessed." Whilst thinking of the NEW year, I was led to meditate upon the one word which I have taken for our little talk.

Will you turn with me to Judges v. 8? Here we read "They chose NEW gods." We hardly wonder at this, as we remember that in the times of the Judges "every man did that which was right in his own eyes" (Judges xxi. 25). I fear we are getting back to those times now—for so many seem to forget God, and act as they please. We can only do right as God works in us. Will you remember this? In another place we read "They sacrificed unto gods whom they knew not, to NEW gods" (Deut. xxxii. 17), and God was greatly grieved thereby. Are you grieving God, or are you well-pleasing unto Him? Then you remember about the Ark of God, and how God said that the priests should carry it, yet even David disobeyed and put it on a NEW cart (2 Sam. vi. 3), thus imitating the heathen (1 Sam. vi. 7). How many are imitating him in this matter to-day, but disobedience always bring trouble either to ourselves or to others. May my dear young readers love, and worship God, and do His work, His way. Now we come to something very different—David says of God "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and He hath put a NEW song in my mouth, even praise unto our God" (Ps. xl. 2, 3; see Rev. v. 9; xiv. 3). This NEW song must surely come from the NEW heart which God gives to those who come to Him by Christ Jesus (Ezek. xi. 19; xxxvi. 26)—for all such are made NEW creatures in Christ. We read "If any man (woman or child) be in Christ he is a NEW creature, old things are passed away, and behold all things are become NEW" (2 Cor. v. 17). To such the Lord says, "A NEW commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (John xiii. 34). May the Lord make us more loving. Of Jehovah we read "His compassions fail not, they are NEW every morning, great is Thy faithfulness" (Lam. iii. 22, 23). Oh, may we ever remember this. In Isaiah we have the promise of the NEW heavens and the NEW earth (Isa. lxv. 17). The Apostle Peter says, "We according to His promise look for new heavens and a new earth wherein

dwelleth righteousness" (2 Pet. iii. 13). In the Book of Revelation we read of the NEW name given to the overcomers (ii. 17; iii. 12)—the NEW Jerusalem where God will dwell with His people (iii. 12; xxi. 2)—the NEW song of the redeemed (v. 9; xiv. 3)—the NEW heaven and the NEW earth, where sin shall never enter (xxi. 1)—for God says "Behold I make all things NEW" (xxi. 5). Oh, how I long for that glorious time when sin, sorrow, and suffering shall for ever cease. Do you likewise long for it? Remember, the future bliss and present happiness is for those, and only those who are made by God's wondrous Grace, NEW creatures in Christ. May the Lord, by His Spirit work mightily in each young heart, so that 1904 may be a very happy NEW year to many of my readers.

"A Happy New Year."

A Happy New Year, dear children,
May nineteen hundred and four
Be a year of choicest blessings,
From God's abundant store.

A Happy New Year, dear children,
Remember our Peace was made
By Jesus Christ on Calvary,
On Him our sins were laid.

A Happy New Year, dear children,
May abundance of Peace be given
To all who seek God's glory first,
Yea, seek the things of Heaven.

A Happy New Year, dear children,
May God give you Grace to read,
Yea, SEARCH His precious Word of Truth,
And all His precepts heed.

A Happy New Year, dear children,
May the Lord, Who died for sin,
Guide, and direct, and uphold you,
And keep you close to Him.

A Happy New Year, dear children,
May mercy crown all your days,
Our God abundantly bless you,
And keep you glad always.

A Happy New Year, dear children,
Look up for the Lord on high,
Seek by His Grace to be faithful,
His Coming draweth nigh.

A Happy New Year, dear children,
May nineteen hundred and four
Be a year of great rejoicing,
Because we trust God more.

S. A. H.

O Lord, keep our—

HEART pure continually (Matt. v. 7; cf. Ps. lxxvi. 18).
MIND stayed upon Thee (Is. xxvi. 3; Col. iii. 1-3).
EYES up UNTO THEE, and LOOKING FOR THEE (2 Chron. xx. 12; Heb. xii. 2; 1 Thes. i. 10).
LIPS speaking OF and FOR Thee (Ps. cxli. 9; Col. iv. 6).
HANDS CLEAN (Ps. xxiv. 3; Job xvii. 9).
FEET walking in Thy way (1 Sam. ii. 9; Ps. xxxvii. 23, 31; see Rom. vi. 13; xii. 1).

YOUNG BELIEVERS' COLUMN.

COMMUNION.

IT is the glorious privilege of every one who is redeemed by the precious Blood, to live daily in blest Communion with God through Christ Jesus. Yet how little we know of this wonderful privilege. The Lord Jesus said, "If any man LOVE ME, he will KEEP My Words, and My Father will love him, and We will come unto him, and make Our abode with him" (John xiv. 23). Again, "If any man hear My Voice, and open the door, I will come into him, and will sup with him, and he with Me" (Rev. iii. 20). Oh, blessed Communion, to live in Fellowship with Him "Who loved me and gave Himself for me" (Gal. ii. 20). Why have we not more of this holy experience? What is it that hinders? Have we lost our FIRST LOVE? (Rev. ii. 4). Has our love waxed cold? (Matt. xxiv. 12). Have we neglected our Father's Word? Are we taken up with earthly pleasures that will soon pass away, and neglecting the true Riches? If so, we cannot enjoy Communion with God; for something has come in between us and our God, which hinders, and which greatly grieves Him. "In His Presence is fulness of joy" (Ps. xvi. 11). But worldly things occupy our thoughts, though God bids us "Set our affection on things above, not on things on the earth" (Col. iii. 2); hence Communion with Him is broken. Let us humble ourselves before our God, and ask Him to remove all hindrances, so that we may live in blessed Fellowship. You remember as the two disciples were going to Emmaus, the Lord Jesus drew near, and went with them, and talked with them. Afterward "they said one to another, did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 15, 32). When we read the Word, God speaks to us—in prayer we talk to God. Thus we have Communion. Some think it even more important to pray, than to read God's Word. Prayer certainly is a high and holy privilege. But is it not most important that God should speak to us? This He does through His Word, in which He tells us to meditate day and night (Josh. i. 8). He also says, "Pray without ceasing" (Thess. v. 17). Let us be obedient, and thus live in constant Communion with our God through our Lord Jesus Christ.

His power from above
He'll kindly impart;
So free is His love,
So tender His heart.
Redeemed with His merit
We're washed in His blood:
Renewed by His Spirit,
We've power with God.

—✠ "The Lord Knoweth." ✠—

OTHERS may not understand our trials, but "The Lord Knoweth." We may be despised, but "The Lord Knoweth." He Knoweth us, for He foreknew us from all eternity. He Knoweth us, for He Knoweth them that are His. He Knoweth us and Knoweth the way that we take: the continued quotation will explain the *needs be* for manifold trials.

The Attributes of God—His Immensity, His Omnipotence, His Omniscience, His All-Wisdom, are not revealed for idle speculation, but for our heart's consolation. Let us beware lest we theorize everything. "The Lord Knoweth" is not a vague academical expression for the graceless student's lips, but it is a declaration of a glorious truth in practical divinity.

These words even as "Thou God see'st me" may be used, apart from context and primary meaning as a warning to the careless. The Lord has His Book of Remembrance for the meditations, talks and tears of His beloved people: but their sins He forgets—contrariwise He remembers the iniquity and iniquities of the ungodly, and when "the books are brought," the evidence of His Knowledge shall call forth tardy and resultless fear—then shall men be judged according to *all* their works.

Patience.

Amid the sorrows of this little while,
Although the world condemn us and revile,
And Christians, by profession, sometimes sneer,
Temptations seem to be for ever near,
Let us be patient, and endure all loss,
Remembering Who for us endured the cross.
Let hope be patient; patience hopeful be
And both rejoice in God continually.
In Him all blessings have His people still,
And all things happen through His sovereign will,
To suffer for Him is the gift of grace,
If counted worthy, shame for Him embrace.
His plans are timed; His clock is never slow;
For all there is a "need be"—this we know—
Patient in deed, in word, in thought abide,
Haste and impatience are not sanctified.

Submission.

My life and every talent, Lord, is Thine,
My silver and my gold belong to Thee,
Take what Thou wilt, I will no more repine,
But rest assured Thy will is best for me.
Along life's checkered path be Thou my Guide,
The cup of suffering from Thy hand I take,
I know Thou wilt for every want provide,
By Grace I will bear hardness for Thy sake.
I look to God, my hope is in His Word,
By virtue of the blood that saved my soul,
I'm His, my supplication has been heard,
The Lord abideth faithful, all is well,
I stay myself upon Emanuel.—M.R.

The Risen and Ascended Lord.

BY MR. FINLAY GIBSON.

INTRODUCTORY.

IT is not to the fact of the Resurrection, blessed and important as that is, that these articles are intended to refer; nor to the evidences thereof; nor to the doctrines flowing from the fact; but rather to the Risen Lord Himself—a Person, “crucified through weakness, yet He liveth by the power of God” (2 Cor. xiii. 4). “I am He That liveth, and became dead, and behold I am alive for evermore.” It is impossible to separate the Risen One from the Ascended One. “Christ That died, yea, rather That is risen again, Who is even at the right hand of God, Who also maketh intercession for us” (Rom. viii. 34). He Himself gives to Mary, as a special message to His brethren, “I ascend unto My Father and your Father, and to My God and your God.” We cannot hear too much of the two Advents of our Lord, as brought before us in Luke xix. 10, 13: “The Son of man *is come* to seek and to save that which was lost”; and “occupy *till I come*.” But we may hear these truths too exclusively, so that a present, living, loving Saviour, Friend, and Advocate is forgotten. We want to think of Him as He is represented in St. Matthew, when He says, “All power is given unto Me in heaven and in earth”; and in St. Mark, where we read, “He was received up into heaven, and sat on the right hand of God.” We want to follow Him where He is, and to behold Him still in the attitude to which St. Luke directs our attention: “He lifted up His hands and blessed them, and while He blessed them, He was parted from them, and carried into heaven.” In the Fourth Gospel—as has been long pointed out—we have the diverse effects of the appearance of the Risen One upon different characters. Mary saw the Master; the disciples saw the Lord; Thomas beheld the Pierced One; Peter saw the Searcher of hearts. He lives (1) as the Source and Substance of our life—“Because I live, ye shall live also”; “I live, yet not I, but Christ liveth in me.” He lives (2) to shed forth the Holy Ghost—“being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost” (Acts ii. 33). He lives as the Heir and expectant world-Victor—“Ask of Me, and I will give Thee the heathen Thine inheritance, and the uttermost parts of the earth Thy possession.” He ascended as the Fore-runner, taking possession in our name (Heb. vi. 20).

Of this Risen One we have in the Old Testament three remarkable types in Joseph, Jonah, and David; we have three notable predictions—“Thou wilt show Me the path of life”; “He shall live”; “He shall see of the travail of His soul, and shall be satisfied.” We have also three special visions, in Dan. vii., Ezekiel i., and Psa. xxiv.

In the Epistle to the Hebrews, although we have but one express reference to the Risen Lord (xiii. 20), we have many to the Ascended One, and His session “at the right hand of the Majesty on high” (i. 3, viii. 1, xii. 2). He is seen entering into heaven itself, and now appearing in the presence of God for us. It is because He died, and our life is hid with Christ in God, that we are to “set our affection on things above” (Col. iii. 1-4); there our citizenship is (Phil. iii. 30), thence our hopes are.

“No man,” Christ assures us, “knoweth the Son but the Father”; the Holy Ghost it is Who “takes of the things of Christ, and showeth them unto us.” May writer and reader be thus taught and guided, so that they may more in heart and life “ascend whither He hath gone before, and with Him continually dwell.”

Special Column for Sunday School Teachers.

ANOTHER year! Look back over 1908. Have you witnessed *faithfully* for your absent Lord? Have you preached *Christ* to the children: not as a good man, or a demi-god more loving than God the Father, or merely as a Divine helper—but as a substitutionary Saviour, to whom every sinner—young or old—who *sees a need be of salvation*, may come? The theology of the class rooms is often inferior to the theology of the pulpit, and *that* is only “superior” relatively! It is sad to be compelled to believe that few teachers can teach the terrible truths of human sin and Divine wrath; and they know not what they say nor whereof they affirm, when they glibly quote (I should say, *read*) the Scriptural descriptions thereof. These things ought not to be. It were better that Sunday Schools were *closed*, than that the imaginations of sinful hearts should be *opened* up to the scholars. “The imagination of sinful hearts,” thus must we characterize the systems of *divinity* (?) invented by many who profess and call *themselves* Sunday School teachers!

Do any of our readers feel condemned or self-confident? If we see our sins, how great must they appear to our heavenly Father. And how will He treat us and them? He hates *them* and will take *them* away: but *us* He loves and will forgive *us*, because He is FAITHFUL to His Grace-pledged Word in Christ Jesus our Substitute. May we confess and not cover our sins: may we accuse and not excuse ourselves of transgressions.

During 1904 (*God willing*), we shall carefully consider some of the Lord's parables. Believing that *all* Scripture is perfect and that all is comprehensive, we do not and dare not disparage “details.” Hence the need for thorough searching and comparison of passage with passage. Next month, we hope, as grace may be given to writer and readers to explain Matt. vii. 24-27. Meanwhile, continue spiritual service and not fleshly work: seek God's glory and not man's praise.

Something Extraordinary.

THE readers of this article may be divided into two classes—the children of God, and (we do not apologise for the phraseology), the children of the devil—believers and unbelievers. To the latter class we now address ourselves. Among them may be found respectable members of Churches who have no membership in the Church. Their names are inscribed (and their good works described) in ecclesiastical registers' records, but they are not written in heaven. And among them may also be found those who affect to sneer at "religion," and who, perchance, have taken up this monthly to smile at its "professors." Thus there *seem* differences between men, but I have the Divine warrant for saying that "there is no difference, for all sinned and are coming short of the glory of God." (Let God be true but every man a liar). And if we were to catechize all, we should discover a striking similarity. Some acknowledge verbally the Deity and Atoning Work of the Lord Jesus: others deny it with insolence: but both parties are at one in refusing to acknowledge themselves *ruined* sinners, and therefore they do not justify God when He condemned the great Substitute on Calvary. Some agree that the Bible is inspired, whereas others smile contemptuously when that "old fashioned" book is named; but both alike do not choose to believe the statements of Scriptures that contradict their prejudice and self-conceit.

Moreover all who are "in the flesh," that is to say, unregenerate, whether they appear sinners or saints in the eyes of a fallen world—all such have no true apprehension of coming wrath. It is possible to deny *in works* and to scoff *in works*, therefore we boldly affirm that *all* the ungodly are *scoffers* walking after their own lusts, and saying—verbally or virtually—"all things continue as they were." But our message is about *something extraordinary*. The omnipotent and all-righteous God Who still waits, not willing that any of His redeemed should perish—the omnipotent and all-righteous God, will soon, as it were, awake out of sleep, He will send forth His arrows, and shew forth His anger. Men shall cry to the rocks "Fall on us," and to the hills, "Cover us." They shall cry in vain. The great day of His wrath is no mediæval fiction. "The Lord cometh with ten thousands of His Saints to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and all of their hard speeches which ungodly sinners have spoken against Him" (Jude 15). It is notable that Jude applies the prophecy of Enoch to sinners in the Churches, and to such we specially repeat it. Office-bearing does not testify to saving faith. A man may preach the Gospel as Judas, and yet be a son of perdition. How many of our readers are deceiving themselves

and flattering themselves, and excusing themselves? How shall such escape. "Something extraordinary" is yet to come—the revelation of the wrath of Almighty God, and who shall stand before Him unrobed in the perfect righteousness of the Lord Jesus? "Behold, now, is the Day of Salvation." May anxious sinners find that peace has been made on their behalf by the God with Whom they *were* at enmity, but Who has made them anxious that He may fulfil His purposes of grace towards them.

God First.

CONCERNING the Lord, we read—"He is before all things . . . , and He is the Head of the Church; Who is the beginning, the *first-born* from the dead; that in all things He might have *the pre-eminence*" (Col. i. 17, 18). Again, "Who shall change this body of our humiliation, and fashion it like unto His Body of glory, according to the power whereby He is able to subdue all things unto Himself (Phil. iii. 21). Also, "We love Him because He *FIRST* loved us" (1 John iv. 19). Of Him we read, "Who is over all, God blessed for ever" (Rom. ix. 5). Surely, dear fellow-believers, God should be *FIRST* in our thoughts, and in all we do; but, alas, in these days it is so easy to seek to be occupied with earthly matters. May our God awaken *His* people, and give them grace to obey Him—to "*seek first* the Kingdom of God and His righteousness" (Matt vi. 33). What a marvellous change there would be if God's glory was *FIRST*. On rising in the morning our meditation of Him would be sweet. With the Psalmist, we should exclaim, "In the morning will I direct my prayer unto Thee, and will look up" (Psa v. 2). We should "show forth His lovingkindness every morning, and tell of His faithfulness every night" (Psa. xcii. 2); we should show forth the praise of Him who hath called us out of darkness into His marvellous Light (1 Peter ii. 9) all the day long. If we "set the Lord always before us" (Psa. xvi. 18), surely, we shall seek to do that which is right in His sight. We shall be truthful, not only in words but actions, which, as we often say, speak louder than words. We should be straightforward in our dealing at home, at business, wherever God places us, and we should seek to please, and not to grieve our God—we should spend our time wisely and "honour the Lord with our substance and with the *FIRSTFRUITS* of our increase" (Prov. iii. 9); we should "present our bodies a living sacrifice unto God which is our reasonable service" (Rom. xii. 1). God's Word, which is sadly neglected, would have the *FIRST* place; we should "meditate therein day and night" (Joshua i. 8). God would greatly bless His people and revive His Church, so that she would seek *FIRST* His glory, and walk humbly with Him and before Him. May the Lord arouse those whom He hath purchased with His own Blood.

S. A. H.

❧ New Year's Poems. ❧

By S. A. HEWARD.

A NEW YEAR'S PRAYER.*

"WATCH AND PRAY."

"He will fulfil the desire of them that fear Him."

ANOTHER Year, LORD, may my life,
By wondrous Grace Divine,
In thought, in word, in action too
Be proof that I am Thine.

Another year, LORD, day by day,
Work in me mightily,
Touch Thou my lips—work through me,
LORD,
That I may live for Thee.

Another year, LORD, keep me close
To Thee, and by Thy power,
May I obey Thee constantly,
Each moment, day and hour.

Another year, LORD, if it be
Thy Will for me to speak
To saints, and sinners all around,
Help me, for I am weak.

Another year, LORD, give me Grace,
To wait before Thy Throne,
To search Thy Word, yea, day and night,
For treasures yet unknown.

Another year, LORD, will it be
Ere I Thy Face shall see—
Then keep me, by Almighty Power,
Obedient, LORD, to Thee.

* On a folding card, 1/- per doz. post free.

A NEW YEAR'S APPEAL.

OH, Christians, can we look around,
Behold sin everywhere—
And not pour out our souls each day,
In fervent earnest prayer?

Can we behold the fearful sights
Of sin, and misery?
And not proclaim by life and lip
God's Word unceasingly?

Can we behold the woes of men,
Think of their life of sin,
And not by God's Almighty Power,
Some lost one seek to win?

Can we behold the drunkard, too,
Held by the devil's might,
And not wait on our gracious God,
Wait on Him day and night?

Can we behold the children, too,
Still on the broad high way,
Far off from God, and dead in sin,
And not be moved to pray?

Can we behold this sin-stained world,
And live a life of ease?
Can we go on from day to day
Only ourselves to please?

Can we who through the precious Blood
Are sealed, made heirs of Heaven,
Not give ourselves to fervent prayer
For some still unforgiven?

Oh, Christians, let us night and day
WRESTLE, and WAIT and PRAY,
Till God shall work in Mighty Power—
His majesty display.

❧ A PETITION. ❧

FATHER, we Thy children
Praise Thee for Thy Power,
And Thy glorious working
In Thine own each hour.

Hear our supplications
As to Thee we cry;
In distress and anguish
Be Thou ever nigh.

Keep us every moment
By Thy grace Divine;
Walking in Thy Presence,
Showing we are Thine.

Make us in Thy service
Faithful unto death,
More than conquerors daily
As Thy promise saith.

Bless us in our duties,
Guard from every harm;
Strengthen and uphold us
With Thy mighty arm.

Fill us with Thy Spirit—
So where'er we go
Blessing may to others
Through us ever flow.

Mould us, gracious Father,
To Thy will each day—
Till we bear the image
Of Thy Son away.

The Elevation of the Masses.

BY THE LATE REV. JONATHAN RANKEN ANDERSON.

THE state of the population in this country is looked upon by public men with no small degree of anxiety; and various schemes are formed to check the growth of evils which threaten the most disastrous consequences. But it is to be feared that many of these schemes are altogether selfish, and extend no further than the petty interests of a present world: they do not respect the soul, nor provide for its eternal welfare. Nor are those schemes, which professional religious men devise and put in operation, to be excepted from this charge. For they, too, are reckoned to have done good service when they changed the external aspect of a district; and from a wild waste of vice, and filth, and misery, have transformed it into a clean, barren, and ruinous field of Pharisaism.

It is not, however, on this capital error we at present insist, but on one which is entirely overlooked, and which, therefore, works with all the surer and deadlier effect. With many it has become popular to talk of *the masses*—meaning by this term the lower orders of society, and particularly those that have become estranged from church-going habits, or that never were trained to them—to commiserate their condition, and to plead that every effort should be made to elevate their character and improve their lot. Nor have we a word to say in arrest of any wise and benevolent measures that may be tried for the advantage of those that are notoriously perishing for lack of knowledge.

But we are not disposed to view the masses in the restricted sense which is commonly put upon the word. For, whatever reasons may be adduced for applying it to the crowd—the *ignobile Vulgus*—not fewer nor less cogent may be found for extending it to the great bulk of the gentry, to members of churches, to office-bearers and ministers.

We believe that these are in reality as far from God, as destitute of Christian religion, and as unprepared for eternity as any, even the lowest objects of their affected pity. And were such a thing practicable, and an agency to be got capable of conducting it, a scheme for the elevation of the religious masses is as much needed as one for the elevation of the poor, the vicious, the wretched.

To those who accustom themselves to look only on the outward appearance, and to judge of men's safety and worth by the dress they wear, the mansion they occupy, and the comforts they possess, it may seem that a vast interval lies between the merchant prince and the squalid mendicant, the lordly ecclesiastic and the sottish drunkard. But let us escape from the illusive

power of the senses and the deceitful glare of this world's splendour, and let us survey the two classes in the light of the Word of God, and try them by the impartial rule of righteousness, and we shall discover that the things which are highly esteemed among men are an abomination in the sight of God.

The Scriptures make known only one heaven for the reward of the just, and one hell for the punishment of the wicked; and the multitude that shall be gathered into the regions of bliss shall have washed their robes and made them white in the Blood of the Lamb. Nor will it signify that in this world they have been poor, and despised, and afflicted. On the other hand, the masses that shall be banished to hell shall be the fearful, and unbelieving, and the abominable, and all liars—even though here they have been clad in purple and linen; though they have regularly occupied a pew and taken a seat at a Communion table—ay, or even ministered from a pulpit, ruled in a church court, or moderated in a General Assembly.

A smile of sovereign contempt will play upon the lips of our church aristocracy at the bare mention of these things. For it is part of their misery that, full of a conceit which refuses to be shaken, they say, "We are rich, and increased in goods, and have need of nothing." But their haughty airs will not alter their condition, nor change the course of their life, nor preserve them from the ruin to which it infallibly leads. The day is coming when the masses will be assorted by One Who is of purer eyes than to behold iniquity, and with whom is no respect of persons, but Who will render to every man according to his works. The last will then be first, and the first last, and many find themselves among the crowds of the condemned, who fully expected to have a place among the saved.

The religion which generally prevails in this country under the name of Evangelical is not Christian, no more than the pompous and worthless system of Jewish Pharisaism was the religion of the Patriarchs, of Moses, of the Prophets. We will not acknowledge it as the religion inculcated in the Word of God. We dare not receive it as the religion which secures the salvation of the soul. And if it be not that, it is far more dangerous than any form of ignorance, any species of vice, any degree of misery. The publicans and harlots, in ancient times, answered to the masses in the present day. But the Faithful and True Witness declared that these were in a less hopeless condition than the Pharisees, who, like their modern antitypes, could affect to pity them, and pretend to put forth schemes for their amelioration. And with what issue? Just that in which missions for the masses threaten to terminate—to make their proselytes twofold more the children of hell than they are!

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

—✂ Calendar. ✂—

JANUARY, 1904, "If the Lord will."

NUMBERS.	NUMBERS.	NUMBERS.
1. i. 1-19.	12. vi. 13-21.	28. xi. 24-25.
2. i. 20-54.	13. vi. 22-27.	24. xii. 1-16.
3. ii. 1-34.	14. vii. 1-81.	25. xiii. 1-20.
4. iii. 1-18.	15. viii. 1-14.	26. xiii. 21-33.
5. iii. 14-87.	16. viii. 15-26.	27. xiv. 1-10.
6. iii. 88-51.	17. ix. 1-14.	28. xiv. 11-25.
7. iv. 1-16.	18. ix. 15-23.	29. xiv. 26-45.
8. iv. 17-49.	19. x. 1-10.	30. Revise i.-vii.
9. v. 1-10.	20. x. 11-36.	31. Revise viii.-xiv.
10. v. 11-81.	21. xi. 1-9.	
11. vi. 1-12.	22. xi. 10-28.	

Bible Study! "Thy Words were found and I did eat them," said the prophet. "Thy Words needed too much finding, so I did not eat them—moreover when found they are bitter"—say modern believers. "Say"—i.e. by actions. Believers in what? Only in respectable religion.

NOTES ON NUMBERS I.-XIV.

i. 1. The opening words remind us of the Author and authority of this book.

2. Compare and *contrast* for census, Numbers xxvi. 27, 33, 35. Note fulfilment of promises: Judah and Joseph first numerically (see Josh. xv., xvi.)

49. Levites not for war, but for worship.

51. "Stranger." Members of all other tribes included. The presumptuous one cuts himself off from the Israelite brotherhood.

ii. 1-34. For plan of camp and march, see "The Bible Remembrancer."

33. "As the Lord commanded" in *not* doing as well as in doing (i. 54).

iii. 4. "Strange" i.e. alien, so making *themselves* aliens from the commonwealth of Israel. Same word in Isa. xliii. 12. The idea is suggested that sinful service nominally to God is really to Satan.

13. Hallowed (a) because saved, (b) by blood.

25. Distinguish tabernacle tent covering (Ex. xxvi. 7, 14).

31. Ark first, so in iv. 5. Ex. xxv., so burnt-offering in Lev.; so *tabernacle* in Num. iii. 25. God's centre pre-eminent.

41. Themselves and *their possessions* consecrated.

45. "Mine: I am the LORD." So elsewhere. Jehovah is God's Name as God of *His people*.

49. Silver as in Ex. xxx. 12-16. Note 1 Pet. i. 18.

v. 2, "every," "whosoever."

31. Excusers of sin guilty.

vi. 7. Consecration—separation (*marg.*).

11. He *sinned*: albeit unwittingly.

22-27. Notice connexion with that which precedes—and with that which succeeds.

23, 24. Ye shall bless . . The LORD bless . I will bless (27).

24-26. The LORD thrice. . . "My Name" (27).

24. *Keeping* is a great part of *blessing*.

25. Gracious. Ex. xxxiii. 19, Ps. lxxxiii. 9.

25, 26. Ps. xxi. 6, lxxx. 3, 7, 19, civ. 29. (Same word).

vii. 12. Judah first.

89. "To SPEAK WITH *Him*." Further, he went in to speak: then he hears One speaking—(a) answered prayer, (b) God's Voice more important than Moses', (c) God will speak to those who will seek Him (by His Word now).

viii. 14. "Separate"—"Mine."

21, 22. Note sequence. Personal purification. Washing of clothes: consecration—all related to atonement—then *service*.

ix. 8. Not, "I will decide." Contrast Josh. ix. 14, Ps. cvi. 13.

10, 13. Grace and Justice combined.

14. "No difference." A hint anticipating of present dispensation.

16. Divine Veiling, Glory, Righteousness, Light, and Guidance.

21. *Prompt* obedience, not only in the day time. So the Psalmist heard God's voice *at night*!

22. Willingness to wait God's time.

x. 10. The LORD *your* God.

29. The Lord's *Word* the ground of argument.

35, 36. *Not* "rise up, O ark."

xi. 1. "Neither murmur ye as some of them murmured."

The fire. A protection, in the fiery Pillar; but also a messenger of wrath.

2. Prayer and its answer. Cf. xvi. 47.

4. "Again." Ten times (xiv. 22).

5. "We *remember* the fish"—"they *remembered* not the multitude of His mercies" (Ps. vi. 7).

See also Num. xv. 39-40.

12, 14. Isa. lxiii. 9.

18. "Well with us in Egypt." xiv. 3, 4.

20. Murmuring despises the LORD.

23. The infection and defection of unbelief.

29. A good preparation for xii. 3.

xii. 2. "The LORD heard it." Collect occurrences of this statement. Remember its application.

9. Anger . . departure.

11. Does "done foolishly" seek to excuse sin?

1, 2. A *test*. Man, as ever, failed. *Forty* days, a testing number.

xiii. 16. Oshea=God saves. Jehoshua=Jah saves.

18-20. Either (a) words spoken as a test, or (b) an indication that Jehovah's revelation to Moses

was sovereignly limited. He doth not multiply miracles unnecessarily.

28. Unbelief's "nevertheless" and "moreover."

31. Unbelief=reckoning without God.

xiv. 1. Unbelief leads to murmuring.

8. Faith looks to the LORD. (*He* will. The LORD is with us.) Cf. xi. 20. Contrast xiv. 42-43.

9. Rebel not. Fear not.

10. On unbelief's triumph, God appears.

11. John v. 36; x., 38.; xii., 37.

13-19. First plea, God's glory: second, long-suffering: third, past blessings.

18. "Forgiveness, with Thee: because of Thy power, not Thy indulgent weakness: therefore, forgiveness with Thee that Thou mayst be feared! "As Thou hast spoken"—we must not stretch Divine loving-kindness as we esteem it, beyond *His* Words.

20. According to the word of Moses, because he pleaded *God's* Word. Even so, "ye shall ask what *ye* will."

21. God in wrath remembers mercy, and in mercy remembers wrath. But the wrath has fallen on our Substitute.

24. "My Servant" Caleb's protest was service unto the LORD. "Another *Spirit*," THEREFORE outward obedience ("hath followed me fully"), therefore blessing and preservation.

31. Despise the LORD (xi. 20): despise His gifts.

37. "Before the LORD" as *Judge*.

41. Contrast Jonah's second opportunity.

44. "Presumed": "were lifted up." How many illustrate the nearness of the extremes of unbelief and presumption.

WORKETH.

"God WORKETH SIGNS AND WONDERS IN THE HEAVEN, AND IN THE EARTH" (Dan. vi. 27; Joshua x. 13; Mark iv. 39; Mark v. 15; Luke viii. 35; John xi. 33, 44; Rev. xxi.-xxii.)

"God WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL" (Eph. i. 11; Deut. vii. 7, 8; Job ix. 12).

"God WORKETH ALL IN ALL" (1 Cor. xii. 6; 2 Cor. vi. 1).

"God WORKETH IN US BOTH TO WILL, AND TO DO OF HIS GOOD PLEASURE" (Phil. ii. 15; 1 Thess. ii. 13).

"God WORKETH FOR HIM THAT WAITETH FOR HIM" (Isa. lxiv. 14; R.V.; Prov. viii. 34; 1 Thess. i. 10).

God WORKETH IN ME MIGHTILY (Col. i. 29; Eph. iii. 20; Judges vi. 14).

"Our affliction, which is but for a moment WORKETH FOR AND FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY" (2 Cor. iv. 17, 18; Rom. viii. 18; Heb. xii. 13).

Extracts from the Writings of the late Rev. Jonathan Ranken Anderson

I.

THERE cannot be a profession of Christ, neither ought any man to be called a Christian, where there is not evidence of a work of the Spirit of God.

Strange to say, in covenanted Scotland, and among men that boast of being the inheritors of the principles of our martyred fathers, there may be seen persons called ministers that are not ashamed to degrade themselves to a level with showmen or merry-Andrews.

We live in fearfully degenerate times; and yet in the midst of a rapidly-growing degeneracy, there is heard on every side the syren song of peace and safety. We marvel not that such notes should come from men that are "sensual, not having the Spirit." But sad it is, very sad to see a few, who gave every evidence that they were on the Lord's side, gone over to the enemy and strengthening the hands of the ungodly.

We must withdraw from those, who, whatever be their secret feelings and their former professions, are now publicly engaged in upholding those who are not of the Father, but of the world.

Few in the present day have the lot (*i.e.* tribulation) of the true people of God. Professors of the present day are a merry, light-hearted generation. My beloved, have nothing to do with such a bastard religion, it is the devil's highway to hell.

The death of Christ is the basis of all Christian duty; and no man ignorant of it, destitute of faith in it, and a stranger to the influence which it exercises, can possibly render ought that is acceptable in the sight of God.

A Sinner's Prayer.

Faint and feeble, Lord, I flee
From my sins and unto Thee,
Heavy laden, Lord, am I—
Hear a helpless sinner's cry.
Once I thought my merits stood,
Now, alas! I've nothing good;
Daring once of self to boast,
Now I must confess I'm lost;
Once Thy Word of Grace Divine
Could not reach this heart of mine,
Now I have one only plea—
God, be merciful to me.
Why does Grace to me seem dear,
Why do thoughts of Mercy cheer,
If Thou has not chosen me?—
In my anguish love I see.
'Tis Thy work and Thine alone
Thou hast made me feel undone—
Therefore boldly would I pray—
Turn not Thou Thine ear away—
Save me, for Thy Son has died,
He for me was crucified,
Faint and feeble, Lord, I flee
From my sins and unto Thee.

The Bible Training College.

"**PROGRESS**," saith the scientist: "progress," saith the self-satisfied "Christian reformer"—but the true child of God, sighing and crying for the abominations of to-day, beholds rather evidences of apostacy in the advances of "rational" and "reformed" religion. The churches of our land—and by churches we understand local assemblies of *professing* Christians—are departing from the Faith; they have *no* wish to contend for it. Moreover they are *not* departing from the evil of worldly associates; their aims, schemes, and methods are of the earth. Seeing these things are so, necessity is laid upon us to warn every man and teach every man: to have fellowship in solemn, Scriptural witness, whether they will hear, or whether they will forbear. Hence the need of the only Bible Evening Training College in London.

"All Scripture is given by inspiration of God," not by inspiration of genius. We accept the Word of God as it is the Word of God. "A truism" say some: "the best 'ism' we know" is our reply. There is no tautology in 1 Thess. ii. 13. It is possible to use excellent expressions and to know but little of their meaning. If our heart's reverence for the Scripture, and not custom, had led us to call it "The Word of God," we should manifest that *reverence* by more *reference* to it, for general study and particular guidance alike. The B.T.C. is not established on the sandy foundation of a fallible, faulty Book, else it might be disestablished. We repudiate the decisions of Higher Critics of every variety, *i.e.*, of *all* who refuse to bow to the Word of God. Will not our readers *unite* in Scriptural testimony?

We have been wondering how many Christians—how many Christian workers—how many who peruse "Thoughts from The Word of God"—how many pastors—rightly distinguish Justification and Sanctification, Imputation and Impertation, and other misused and confused words? How many could explain (rather than complain of) the Typical Teaching of the Old Testament? How many could interpret the Epistle to the Romans? How many could meet Scriptural difficulties: how many *wish* to greet and meet them in another sense of the word? Solemn questions for serious saints! Are not any more willing to learn any more of the Will of God?

The Bible Training College. **THE BIBLE:** we do not teach Social Economy, or the Principles of Musical Services, or Humanized Theology—the Bible is our honored Text-Book. We believe that if the Lord's people do not often turn to it, they will soon turn from it. **TRAINING:** for study is not natural: knowledge of Scripture is not an *isolated* gift, it is a talent gained by the use of other

spiritual and mental talents. **COLLEGE,** for right-fellowship and discipline, officially implied in the term, are, without controversy, valuable.

The Lord is graciously inclining many of His Servants to study His Word. Despite the hardships promised, the heaviness of and the weariness from the *work* prophesied, the loss of time for pastimes, and for consequential but inconsequent preaching-services (not service), the loss of reputation in the worldly of the Churches or rather in the Churches of the worldly—despite these drawbacks, many do not draw back. At time of going to press, nearly 60 men and women (not all "young Christians,") some of them of ecclesiastical and social standing "in Christ," have given in their names for the two years' course, commencing D.V. in January. Inasmuch as this magazine will be issued early, any desirous of embracing the unique opportunity, should write *at once* for Prospectus and Students' Application Form, 3d. post free. Only a limited number of applications can now be granted.

Country readers will help us and will not harm themselves spiritually, if they will—

(a) Let us have names and addresses of friends not only *in* London, but also *in* Christ.

(b) Communicate concerning all Christian men coming up from the provinces.

(c) Apply for Circular regarding important Correspondence Classes for Thorough Theological Tuition (1d.) This branch of the work cannot be organized till at least one paid helper is engaged.

I would lay before the Lord's people—and them alone—the absolute need of £500 *at once* to extend energetically but economically this work. The "hard labor" demands remunerated assistance from *Jan. 1st*! I will not beg them to surrender their money, but beseech them to read 2 Cor. viii. ix. If they desire to reserve their "means" for legacies, I will not interfere. If they refuse the privilege of fellowship, it matters not to me—except inasmuch as I am a member of the same Body and suffer with them—in the Lord is my confidence, and not in men. Had it been otherwise, not only myself but all helpers of the Bible Training College had reached despair. The Lord's people forget Scriptural Service. Why? Perhaps because it brings them no return of *popularity*.

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JOHN 17:17

Vol. IV. No. 2.

EDITED BY PERCY W. HEWARD.

February, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

"His Spirit That dwelleth in you." "Let the Word of Christ dwell in you richly in all wisdom." "If ye abide in Me, and My Words abide in you, ye shall ask what ye will and it shall be done unto you—herein is My Father glorified."

We believe in and therefore speak of an infallible Bible. "Higher Critical" notions are abominations. Likewise we confess the natural sinfulness of man, the effect of that fall which, but for sovereign grace, would have everlastingly condemned the human race. We have no fellowship with the unfruitful works of darkness, although they be called standard theological works, that deny or minimise the absolute depravity of man. He cannot of himself do a good act, speak a gracious word, or think a right thought. He is as an unclean thing, his righteousnesses are filthy. We acknowledge the sovereignty of Jehovah, and that in the exercise of that sovereignty He has graciously and for ever chosen a great multitude of meritorious, hell-deserving sinners, whom He has redeemed and accepted in the Eternal Son of His love, their eternal Covenant Head. We believe that the co-equal Holy Spirit effectually calls, regenerates, and dwells in all the people of God—but that eradication and sinless perfectionist theories are sinful. We maintain the need for Gospel Witness and the Assembling of believers in the Lord's Name till He come.

Principal Contents.

	PAGE		PAGE
Reviews	ii. of cover.	The Appearance of the Risen Lord ..	18
Editorial Jottings	13	The Gospel of Grace to Sinners	19
Sermon Outlines	14, 22	A Word of Exhortation	20
A Glorious Promise	15	S.S.S. Notes on Numbers	21
Timely Talks—I.	15	Our High Priest	23
Children's Page and Young Believers' Column	16, 17	The Bible Training College	24

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—❧— **Reviews.** —❧—

Pastor Hsi: One of China's Christians, by Mrs. Howard Taylor (xxii., 808pp.) Much Missionary literature has no spiritual mission. We rejoice therefore to say that we have read this book with interest. It conveys information concerning the difficulties of service in China which cannot but encourage to prayer. The opium curse cannot be a matter of indifference to readers of the biography of a native minister who was permitted and privileged to be the means of opening many Opium Refuges. Illustrated, 3/6 net.

The Outpoured Spirit and Pentecost, by R. C. Morgan (94pp.) Two series of articles, the first published in *The Christian* (1902), the second in *The Revival* (1881). Both contain a series of serious and helpful thoughts helpfully expressed. We cannot accept every sentence—but probably our readers would speak likewise concerning *Thoughts from the Word of God*. 1/-.
Morgan & Scott, 12, Paternoster Buildings, E.C.

Popery, Puseyism, Jesuitism, by Luigi Desancis (176). A valuable volume on this theme by an ex-Official Censor of the Inquisition is an acquisition. It is in the form of letters from a Jesuit student at Rome to a friend, and thus the wiles and wills of that Society are revealed. 2/6 net.
Mr. G. W. L. Barraclough, 5, Kimberley Villas, Woodford, N.E.

Messages of Welcome, Comfort and Instruction: being Reprints of Old Sermons by John Cennick (296pp.) Old sermons are usually better than new ones. We had rather read Thomas Goodwin than hear his successor, rather peruse the Gospel discourses of Puritan bishops than visit St. Paul's Cathedral now-a-days. Cennick is, perhaps, not so suggestive as some other 17th and 18th century preachers of the Word, but their plentiful excellencies make their works less digressive. 1/6.
Alfred Holness, 13 and 14, Paternoster Row, E.C.

The Bible Union Handbook and Christian Workers' Companion. Full of Bible Readings and sententious sentences. But we cannot approve a few leading statements, for they are misleading, e.g., "He who ceases to confess Christ will soon cease to possess Christ." "Work is the only means of real growth." 6d.
J. W. Partridge & Co., 8 & 9, Paternoster Row, E.C.

The Brazen Serpent (1d.), Advice to the Debtor and The Runaway Slave (4d. each). Tracts by Mr. R. Govett which, if they did not teach general redemption, would be still more valuable. Bible Students will, however, find the true remarks far more numerous than the incorrect, and while thanking God for further gracious instruction regarding the Doctrines of Grace, will not hastily condemn with contempt, as the manner of some is, a fellow-servant who was much used of the Lord to expound the Scriptures of Truth.

Mr. A. J. Tlney, 43, Hughenden Road, Norwich.
The Distinctive Doctrine of Rome Contrasted with Scripture: A Protestant Paper, the result (we should judge) of prayerful and patient study, 1d.
William Wileman, 55, Imperial Buildings, Ludgate Circus, E.C.

Streams of Gladness. We again give honorable mention to this Penny Monthly. The texts on the outside give a useful Bible Reading (Heb. i. 9, Ps. xlv. 15, Isa. li. 11, Luke i. 14, Ps. c. 2, Est. viii. 16, Isa. xxx. 29, Ps. iv. 7). The inside—despite some startling statements—witnesses the good confession for Christ and against Babylonianism of every variety.

Also received—**The Protestant Service Directory**, Edited by Rev. A. F. C. Gumbrell.
Stoneman, Paternoster Square.

THREE IMPORTANT NOTICES.

1. Pastors and Secretaries of Churches without Pastors are invited to invite well-qualified ministerial students of the Gospel of Grace from The Bible Training College. B.T.C. reputation, and (this is more important) the Glory of our triune God constrain to the sending forth of Scriptural and spiritual "supplies" only. We have no doubt that a succession of the brethren whom the Lord has called us to train for Him would build up a Church (in London or country) in grace, knowledge, and numbers. Further particulars on application.
2. It is our wish (if the Lord will) to arrange Summer Bible Schools (afternoon and evening sessions) by trained students at seaside resorts. Holidays are often misused. Will friends at Brighton, Southsea, Margate, etc., communicate at once?
3. Pastors of London Churches who desire help in the Preacher's Class or want their members to enter for the course in other Classes should write the Principal at once, inasmuch as entry after April will be almost impossible. During February and March we shall be pleased to send College men to introduce this unique work at any Bible Meeting. No fees: Collection for B.T.C.

Prayer List.

"Hear my prayer, O LORD."

1. For the "vessels of mercy afore prepared unto glory," still apparently "vessels of wrath."
2. For Christians who dishonor and deny Christ, believers who disbelieve and distrust, saints who practise unholiness, brethren who despise Philadelphianism.
3. For truly regenerate men holding office in unprimitive, ecclesiastically "developed" organisations.
4. For those who criticize the Bible rather than themselves, peradventure in them Jesus Christ may show forth all long-suffering for a pattern.
5. For Missions to the Jews where the Gospel of the Grace of God in its simplicity and fulness is sincerely and faithfully proclaimed—that each missionary may know his mission and grow in grace—that each convert may be born, not made.
6. For Colleges—Theological in pretension, and perhaps in their founder's intention—wherein other books take the place of the Book, and other teachers assume the infallibility of God the Holy Ghost.
7. For the Bible Training College—that it may boldly continue its distinctive and separative witness to the Word; that every lecturer may remain a student of the Word, and every student may become an apt and adept teacher thereof; that welcome means may be forthcoming.
8. For addresses on THE Gospel by (a) Mr. Harold H. Cook, (b) Pastor W. Parry, (c) Rev. J. Sprunt, (d) Mr. F. W. Singleton, (e) Mr. J. D. Angel, and others.
"The prayer of the upright is His delight."

ARE PREACHERS who read this monthly anxious to miss the opportunity for THOROUGH THEOLOGICAL TUITION? A Trial Visit and *Week's Homework* will convince that the B.T.C. is not merely an advanced Bible Class.

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See pp. 13, 14, 22, 28 and 24.

Thoughts from the Word of God.

Vol. IV. No. 2. New Series.]

"WAIT ON THE LORD."

[February, 1904. 1d.]

Editorial Jottings.

What is expected in the Editorial month by month? A series of Expected? "flattering words" or of "hard sayings"? A collection of conventional compliments or of righteous rebukes? Men who speak soft and smooth things, even as those who are clothed in soft raiment, are fondled in palaces and "churches," but they are not fitting for that stern desert-ministry which is deserted but as much deserved now as in the days of John the Baptist. Preachers abound who may be compared to reeds shaken with the wind, who, as their congregations, are "tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Popular statements that offend none, records of progressing Christian work which is usually either progressing *in name* or Christian *in name*, and not infrequently progressing AND Christian *in name*—such statements and records cannot appear in the pages of "Thoughts from the Word of God"! We remember that once the disciples came and said to our Lord, "Knowest Thou that the Pharisees were offended after they heard this saying? But He answered and said. Every plant which My heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

The Bible Training College.

We must not forget that February issue is a College number. We believe that some are but slightly interested, (1) because they are far away, (2) because reports are, as a rule, unspiritual and therefore unimportant. With regard to (1): if the distance is only local and physical—not moral and spiritual—we are sure this number will be particularly interesting: an incentive to intelligent prayer on our behalf. Concerning (2): we would, as Paul make mention of that which God hath done with us (ascribing all glory to Him else we should lie), and repeat the messages which, albeit by no means inspired, owe any accuracy and suggestiveness to the irresistible work of God the Holy Ghost.

We cannot but rejoice in Divine work at the B.T.C. About 80 students are enrolled (the largest number in an English Divinity College), all apparently eager and earnest to know spiritually and to obey spiritually the Word of the living

God. An esteemed friend has reminded us there was a Judas among the apostles and a Demas among Paul's helpers. We would not deny the existence of such an one in the College, nor claim supernatural discernment, but as there is no attraction but the Word, we trust that 1 John ii. 19 may be exemplified, or that God may give repentance to the acknowledging of the truth.

If any of the Lord's people in London (we have students from Willesden, Fulham, Sydenham and Ilford) still desire to receive thorough Theological (not *neological*) tuition, the Text-Book being the only up-to-date Encyclopædia—the Bible—it will be well for them to write "to-day" for Prospectus, Application Form, and current number of "The Student of Scripture" (4d.), and to begin attending the classes *at once*, although admission will be delayed till April. It is expected that applications will exceed maximum number of students to be received then (70 or 80), and although the principle "first come, first served" be unwelcome and unobserved, it will be right that those who are best tested as would-be diligent students ("probationers") should have the "opportunity." Undecided and half-interested readers are invited to pay a trial visit Monday or Friday next, to the Baptist Chapel, Commercial Street, Aldgate. Those who *merely* wish for status, certificates, or openings for public preaching are requested to abstain from application: the College exists for the glory of God; not the glory of men. There are no fees for Central Classes: there *are* expenses.

The Bible Training College. (Correspondence Department).

Fellowship through the post is a blessed privilege. Is not instruction by correspondence equally possible? Our desire is to *help* country pastors and other fellow-members of the Body of Christ, whose spiritual profit and growth in grace are our rejoicing and not only ours, for every Christian is linked with every other Christian in the mysterious Unity of the One Church. As with students at the Central Classes, hard labor will be not only desired but required. Dilatoriness is no plea for special help of the Holy Spirit, nor must it be excused as "a slight *infirmity* of the flesh." A pamphlet concerning these Classes is now ready (1d.): a charge is of necessity made, but this will not cover expenses unless many enter. Nor does the writer

Usually connected with *fruition* in service: beware of blind confidence in *intuition*.

feel equal to the work; there will be physical resistance unless assistance in the business arrangements be obtainable. Some of our readers would find the College a good investment for £500 with "divestment" of some business cares and the likelihood of a valuable *spiritual* return at once, possibly "an hundredfold." Others could spare £50, will they be sparing? Scriptural testimony is of unlimited reliability. We know there is no popularity attached to such a gift, but . . .

We do not refer to the Advanced, **Three Classes** Intermediate, and Elementary of "Students." Sections of the B.T.C. We trust that the youngest child of God in the 3rd class there, is in the 1st class here.

1. The diligent student. To this out-of-date scholar, work is no burden, because it is no hated imposition. In it there is true delight. Hence "odd moments" are well used, and attention is never slack. Carelessness is despised and deplored. Whatever method of study has proved helpful is not forgotten. We need hardly add that such an investigator of Scripture will illustrate John vii. 17.

2. The half-and-half "student." Specimens are not rare, for this species, labelled Legion, is never extinct. With the "half-and-half," study is truly popular one day, and laziness the next. One morning early rising is successfully attempted; the next is marked by a series of procrastinations, with subsequent instead of synchronized sorrow. Such "students" are given to change, they have no root in themselves and so endure but for a time. Enthusiasm waxes and wanes. Usually the comparison is to a thermometer, the temperature being highest during that part of the day when secular business prevents study.

3. The student in name only. Of idle words this sad type of modern Christians is fruitful. Boasts regarding the past, vows and promises respecting the future are oft repeated. But *public* "service" is more enticing than Bible study, and more satisfying (*i.e.* to the flesh).

Understandest thou?

The question of Acts viii. 30 is still suggestive. It may be said, there is a blessing to the reader of Holy Writ (Rev. i. 3).

True, the very caviller has sometimes received the gift of Spiritual conviction, when engaged in his hateful work he has glanced through chapter after chapter without understanding much therein. But God's unexpected mercies are not to regulate our actions. And probably "read" as "hear" in Rev. i. 3 has a comprehensive sense. It is our duty to enter into the meaning of the Word, as well as look into its pages. We shall most appreciate the

Scriptures when we appreciate their significance. The Lord Jesus said to the Sadducees, "ye do err, not knowing the Scriptures, nor the power of God." Have not these words an application to ourselves? Our pride can resent but it cannot prevent truth. May the Lord give unto us the Spirit of wisdom and revelation in the Knowledge of Him. May He not have cause to rebuke us. "Are ye also yet without understanding?" "I would not have you ignorant," says the apostle; but to the contentions "if any man be ignorant, let him be ignorant."

PERCY W. HEWARD.

Outline of Sermon

By PASTOR A. G. BROWN.

(From Notes of Mr. A. B. GOODFELLOW.)

Acts iv. 31.

PERSECUTION has never wrought any harm to the Church. The days of man's wrath are not the days of which she has greatest need for shame. They have always been the days of prayer meetings.

1.—The suggestive "When."

Not a mere date, it is that which has connexion with all that follows. Not the hour *when* the wonder happened, but the *means* whereby the wonder came.

To-day the Church, after complaining about the deadness of things, ORGANISES; it tries to make the machinery go without steam. This has resulted in—everything except the "shaking." Look at the prayer life of the Church to-day!

Pentecost did not bring the prayer meeting, but was the Divinely-appointed result of it (Acts i. 14). Note what the prayer was. Superiority to all personal considerations, adoration to Divine Sovereignty (Lord=Despot), simple faith in the Scriptures, recognition of Divine Purpose, the one desire that God's Word might be spoken with boldness, their assurance that God was with them.

Have you attended a prayer meeting this year?

2.—What happened then?

God really came down. Matter responded to Spirit. Nothing else like it in all history, except in Isa. vi. Note that dead things can be *moved* by the Holy Spirit and yet remain dead.

"They were all filled with the Holy Ghost." All these people had been filled before (Acts ii. 4). Jesus is never said to be *filled* with the Spirit: He was *full*. Man needs constant filling. A fresh emergency needs a fresh filling.

"They spake the word with boldness." What was asked for the two Apostles they all received. They did not offer the Gospel as a "suggestion."

Pray. Be filled. Speak boldly.

A Glorious Promise.

"I will come again, and receive you unto Myself." —
JOHN xiv. 3.

DO we fully realise how glorious this promise is?

Are we living in daily hope and expectation of its fulfilment? Does it stimulate and energise our lives? Read it again—slowly. And yet again! Pray over it! Repeat it over until each word comes with Divine power and force—until each word seems to stand out of the page illuminated—enthraling us with the supreme importance of such a blessed outlook. The Lord *Jesus is coming again. This promise is true!* "Wherefore comfort (exhort, marg.) one another with these words."

"I (i.e., Christ Himself: *Himself* we want).

WILL COME (In the Greek, the prophetic *present*. Our full assurance. He is not going to stand at Heaven's gate, and wait for us there, but He is coming out to *meet* us.)

AGAIN, (He has been before; His coming then was glorious! But His coming again will be yet more glorious.)

AND RECEIVE YOU (The welcome reception will be only such as love can give).

UNTO MYSELF. (He longs to have us with Him. —Song of Sol. vii. 10).

"Think on these things":—

1st. **WHOM DOES THE PROMISE CONCERN?** It concerns the Church of God, composed of His blood-bought and blood-washed saints the wide world over, both the quick and the dead. These are they "that wait for Him," and for whom He is coming (Heb. ix. 28).

2nd. **HOW WILL THIS PROMISE BE FULFILLED?** Acts i. 11 says He will come "in like manner" as He went. He went in person. So will He come: "this *same* Jesus." "The Lord *Himself* shall descend." Also, He went in the presence of believers only. In like manner, believers only will be "caught up." They only will hear the shout of the Lord, the trump of God, and the voice of the archangel, which will accompany His coming. Further, "a cloud received Him." We shall be caught up "in the clouds" to meet Him in the air. (1 Thess. iv. 16, 17).

3rd. **WHEN WILL THIS PROMISE BE FULFILLED?** Of the day and hour "knoweth no man," but the Father only (Matt. xxiv. 36). The signs of the times, however, all point to its nearness. Keep on the look-out! Watch and pray! *Work as waiting* ones. Perhaps someone says "Yes, I believe He is coming; but, somehow, I don't *think* just yet." The Word says "In such an hour *as ye think not* the Son of Man cometh." (Matt. xxiv. 44).

If we believe these things, what manner of men ought we to be?

HAROLD H. COOK.

TIMELY TALKS--1.

LYING.

VERILY the time has come when God's children must speak out plainly about this terrible evil. For not only do men and women defile their lips by falsehoods, but even little children lie, and that unblushingly. So prevalent is lying that one sometimes wonders whom we may believe. Oh, may we as believers in the Lord Jesus, and in His precious Word, abhor this, and every form of evil. It is not difficult to lie, but rather easy in these "Perilous times," when so many *practise* this evil daily. Do we wonder at its rapid progress, and its ill-effects upon our young people? Have we asked ourselves what we can do to hinder it? Let us be quite clear ourselves, and be **TRUTHFUL**; thus we shall influence others to be likewise. Let us remember that God sees and hears all. His eye is ever upon us, may we be mindful of His Presence. We read that a **LYING TONGUE** is an abomination to the Lord (Prov. vi. 16-19; xii. 20). Also, "The lip of truth is established for ever, but a **LYING TONGUE** is but for a moment" (Prov. xii. 19). If **LYING LIPS** are an abomination to the Lord, should they not be also to those whom He hath purchased with His Own Blood? May we hate and abhor them with a perfect hatred. Have we been, and are we in all our dealings, truthful? Let us go down before God and ask Him to forgive the past, and to enable us, by His All-Sufficient Grace to hate all that He hates. Fellow believers, I fear, we have grieved our God by committing the sin of lying. Our lips have not always been truthful, nor have our actions. May God humble us! We read of Satan, "there is no truth in him, when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it" (John viii. 44). He has great power still, but God is Almighty, and He is our sufficiency. Let us take heed to ourselves and be watchful, let us also warn others of this great evil, especially young Christians, and tell them constantly how hateful **LYING LIPS** are to Jehovah. We have heard of some lies being called "white lies," but all lying is of the devil, and therefore cannot be anything else than sinful, and black rather than white. God's Word says, "Woe unto them that call evil good, and good evil" (Is. v. 20). Let us beware, and call **SIN, SIN**. I fear there is more lying than we think, but God knoweth, and sooner or later lying will bring its own reward. If we, by Grace, are **TRUTHFUL**, we may have to suffer, but God says, "If any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf" (1 Pet. iv. 16). It is far better to be well-pleasing unto God by truthfulness, than by **LYING** to please man and to do that which is an abomination unto Him. Will our readers meditate upon the following passages—Col. iii. 9; 1 John ii. 4, 22; v. 10; 2 Thess. ii. 11; Jer. xviii. 32; Prov. xxx. 1; Prov. xxi. 6?

S. A. H.

THE CHILDREN'S PAGE

TWO.

WILL you turn with me, dear children, to Matt. vii. 13, 14. Here we read about TWO WAYS, the BROAD WAY that leadeth to destruction, and the NARROW WAY that leadeth unto life and eternal bliss. Yet, sad is it to think that many even amongst young people are on the BROAD road and few in the NARROW. Have you ever thought that you must either be on the one or the other? Before going further with our subject, I should like you to ask yourself where you are, and whither you are travelling. Remember, as there are only TWO WAYS, so there are only TWO FINAL ABODES. Heaven for those who are redeemed by the Blood of Christ, and the lake of fire for those who continue in their sins (Rev. xx. 15; xxi., xxii.). Will you read the passages, and wait before the Lord, asking Him to show you where you are? You remember Elijah said to the people on Mount Carmel, "How long halt ye between TWO OPINIONS? If the Lord be God, follow Him; but if Baal, then follow him. The people answered him not a word" (1 Kings xviii. 21). Read the chapter through. Are you halting? May the Lord lead you to Himself. As there are only TWO WAYS and TWO FINAL ABODES there can be only two classes of people—those who are made nigh by the precious Blood, and those who are still far off (Eph. ii. 13)—two companies. Thus we read "Can two WALK together except they be agreed?" (Amos iii. 3). "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2 Cor. vi. 14). Those who are "born again" are called "children of light" (1 Thess. v. 5), for they have been "brought out of darkness into God's marvellous light" (1 Peter ii. 9), and therefore should "have no fellowship with the unfruitful works of darkness" (Eph. v. 8-11). God's children, whether young or old, must be watchful, and, like the Psalmist, say "I am a companion of all them that fear the Lord, and of them that keep His precepts" (Psa. cxix. 63). Then we read about prayer that "two men went up into the Temple to pray" (Luke xviii. 10-14). The Pharisee only said prayers with his lips; such "prayers" are always unanswered. How different was the poor publican's prayer—the publican whom this Pharisee despised; he prayed with his heart and lips also. God heard and answered him, because he really prayed. The Scripture says of Hannah: "She spake in her heart, only her lips moved" (1 Sam. i. 13). Like the publican, she prayed in reality, and received a definite answer. How do you pray?—with your heart? Then God will answer your petitions. Now, there are some who seem to think

that they can make the best of both worlds, this present world and the world to come. But Christ said to His disciples—"No man can serve two MASTERS. Ye cannot serve God and mammon" (Matt. vi. 24). Yet some still try so to do, though Christ said, "I have chosen you OUT OF THE WORLD" (John xv. 19). God wants His people to be occupied with Him and the next world, not with this. If you are God's child, will you remember that you are not your own: you belong to Him, and all that you possess is His also? One day, we read, when the Lord Jesus was upon this earth, He sat against the treasury, and He beheld the rich people putting their money in, and He saw also a poor widow throw in TWO MITES, which make a farthing (Mark xii. 42-44). Christ knew all about her, for He knows all things—"every thought"—and He said that she had cast in more than all the others, because she had given her all. Gospel organisations would be free of debt to-day if believers did likewise. God still blesses those who honour Him with their substance, whether little or much. About the coming of the Lord we read, at that time there shall be two in a field, and even two in a bed: "one shall be taken and the other left" (Luke xvii. 34-36; Matt. xxiv. 40). This will be a glorious time for those who are ready, yet sad indeed for those who are unready. Are YOU READY? The Lord Jesus says "Surely I come quickly" (Rev. xxii. 20). I pray you may not be the one left.

TWO WAYS there are, my dear young Friend:
Oh, ask yourself to-day
If you are on the broad high road
Or in the "narrow way."

TWO LAST ABODES wherein to dwell
After this life is o'er—
The lake of fire for all the lost,
For saints—Heaven's blissful shore.

TWO KINDS OF PEOPLE on this earth
There are, this very day,
Those who are saved—made nigh to God—
And those who're far away.

TWO CANNOT WALK TOGETHER HERE
UNLESS THEY BE AGREED:
Light cannot love the darkness now,
If from our sins we're freed.

TWO MEN WENT UP TO PRAY, we read:
The one himself did praise,
The other with humility
His heart to God did raise.

Such prayer ascends God's Throne of Grace:
Oh, ask yourself to-day
If you pray only with YOUR LIPS,
Or with your heart away.

TWO MASTERS NONE CAN SERVE, CHRIST SAID—
The world and God the Lord—
They can but love and honour one,
And have but one reward.

TWO MITES a widow gave, we read,
But this was all her store;
The rich of their abundance gave,
But she had nothing more.

For God wants first a willing heart:
Not money—love to Him—
To Him Who gave His precious life
To ransom souls from sin.

TWO WILL BE WORKING IN A FIELD,
TWO SLEEPING IN A BED,
One will be caught up with the Lord,
The other left, Christ said.

Oh, will you stop and think of this,
And ask yourself to-day
If you are on the broad high road
Or in the narrow way?

S. A. H.

Questions and Answers.

A. J. B. TRING.—*Please explain John vi. 70.*

The use of the word "chosen" presents no difficulty contrasted with xiii. 18; it affords one of the remarkable paradoxes of this book (*e.g.* v. 30, and viii. 15; viii. 28, and viii. 14). Election to privileges and service, but not to Salvation, is not, as some would affirm, the Scripture doctrine of Gospel election: it has, however, its place in the boundless sphere of Divine sovereignty. But the question is "Why should God select a Judas for apostleship?" Why should He grant *any* favors to those who are not eternally saved? It is His Will so to do. Incidentally He teaches us thereby and hereby (1) that position and privileges do not save a man, (2) nor are they an evidences of covenant love, (3) that hypocrisy may hide sin very successfully, (4) that representatives of Satan may be active in Christian organizations, (5) that Satan can sometimes work by apparently helping the people of God, (6) that the Lord Jesus had a continual reminder of His coming death, (7) that everything was Divinely permitted to aggravate His sorrow, (8) that it is not ours always to *imitate the action* of our triune God.

Question from R. W. E. (concerning the best way to deal with an anxious sinner who cannot understand the word "everlasting") to be answered D.V. next month.

Submission.*

My life and every talent, Lord, is Thine,
My silver and my gold belong to Thee,
Take what Thou wilt, I will no more repine
But rest assured Thy will is best for me.
Along life's checkered path be Thou my Guide,
The cup of suffering from Thy hand I take,
I know Thou wilt for every want provide,
By Grace I will bear hardness for Thy sake.
*The waves of tribulation o'er me roll,
I look to God, my hope is in His Word,
By virtue of the blood that saved my soul
I'm His, my supplication has been heard,
The Lord abideth faithful, all is well,
I stay myself upon Immanuel.—M.R.

*Line 9 being accidentally omitted from this sonnet last month, we have pleasure in reproducing it entire.

YOUNG BELIEVERS' COLUMN.

KNOWLEDGE.

WE read in God's Word that "KNOWLEDGE puffeth up" (1 Cor. viii. 1). But there is also a KNOWLEDGE which humbles rather than exalts. It is of this KNOWLEDGE which I want us to consider. "The fear of the Lord is the beginning of KNOWLEDGE" (Prov. i. 7). "This is Life Eternal that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent" (John xvii. 3). Before we come to God through Christ we only KNOW about Him, but afterwards we know the Lord Himself, and this KNOWLEDGE increases as we go on in the Christian life. Yet how little we really know HIM. Why? Because we neglect His Word by which He reveals Himself to His own (1 Sam. iii. 21). If, like Mary, we sit at Jesu's feet and listen to His Word, we shall "Grow in Grace and in the KNOWLEDGE of our Lord and Saviour, Jesus Christ" (2 Peter iii. 18). Spiritual understanding tends to humble rather than exalt. As we are in God's presence we realize our own nothingness and His greatness, His majesty. When God appeared to Solomon, and said, "Ask what I shall give thee," he said, "Give me wisdom and KNOWLEDGE, that I may go in and out before this people;" and God granted his request, and gave him honour and riches (2 Chron. i. 7-12). If we likewise desire the KNOWLEDGE of the Lord that we may do His Will, God will grant it. To Moses God said, concerning the work of the Tabernacle, "Bezaleel, of the tribe of Judah, I have filled him with the Spirit of God, in wisdom . . . and in KNOWLEDGE" (Ex. xxxi. 1-2). To Daniel and his companions God gave KNOWLEDGE (Dan. i. 17), and of God Daniel says, "He giveth wisdom unto the wise, and KNOWLEDGE to them that know understanding" (Dan. ii. 21). God has given to us KNOWLEDGE. May we "be filled with the KNOWLEDGE of His Will" (Col. i. 9), and still go on, day by day, "increasing in the KNOWLEDGE of God" (Col. i. 10). Let us desire the KNOWLEDGE of God rather than choice of gold (Prov. viii. 10). The Apostle Paul said, "I count all things but loss for the excellency of the KNOWLEDGE of Christ." May we be likewise earnest.

Do you desire to be strong in the Lord, and thus glorify God continually? We read "A wise man is strong, yea, a man of KNOWLEDGE increaseth strength" (Prov. xxiv. 5). "The people that do know their God shall be strong and do exploits" (Dan. xi. 32). God said of Israel, "My people are destroyed for lack of KNOWLEDGE" (Hosea iv. 6). We read also, "They have a zeal for God, but not according to KNOWLEDGE" (Rom. x. 2). Can this be said of us? All real KNOWLEDGE is from God, and we can only grow in the KNOWLEDGE of God as we daily meditate in His Word.

The Appearances of the Risen Lord.

BY MR. FINLAY GIBSON.

(I. TO SIMON PETER).

THE order of these appearances will not be pressed herein, however significant it may be; but the diverse effects will rather be dwelt upon. There are some fourteen of these appearances recorded in Scripture, if we include those after the Ascension—He appeared to Mary; to Peter; to the ten; to the eleven; to the two; to the seven (John xxi. 1); to James; to the five hundred; to the women (Matt. xxviii. 5); also, after the Ascension, to Stephen, to Paul, and to John. Let us look a little at the interviews between the risen Lord, and Simon Peter. The first meeting between them is not recorded, but the one in John xxi. is evidently the second—see Luke xxiv. 34. and 1 Cor. xv. 5. The Lord had acted according to His own rule in Matt. xviii. 15, and had told Peter his fault alone—thus restoring him to communion, while at a second interview He renews his commission. On a former occasion, Jesus had said to Peter, "He that is washed needeth not but to bathe his feet," and had added the words "ye are clean." But the washing of the feet had taken place, antitypically, at the first interview. Again, when Peter enquired of his Lord, "Why cannot I follow Thee now?" he had been assured, "Thou shalt follow me presently." Accordingly, when he wishes to know what John is to do, the Lord renews the assurance in the form of a command, "Follow thou Me" (John xxi. 22). It is interesting to contrast Peter's conduct in Luke v. 8, and John xxi. 7—"Depart from me, for I am a sinful man, O Lord;" "When Simon Peter heard that it was the Lord, . . . he cast himself into the sea." This last action would be most unlikely had there not previously been a re-adjustment of their relationship.

In John xxi. 15, we have a solemn and suggestive lesson of the notice the Lord takes of our foolish words—"Lovest thou me more than these?" And in verse 18 of same chapter we are reminded of His intimate knowledge of the time and mode of our departure from these scenes. In verses 15-17 we have the Lord's estimate of equipment for service, "Lovest thou . . . feed;" and in verse 22 we have a plain intimation that personal following of Christ is far more acceptable than questions about our neighbour's duty. These remarks may seem trite and irrelevant, but in the mind of the writer they appear to help to a realization of our individual relationship to our risen Lord. Possibly the scene of the 21st of John was in the mind of Peter when he wrote to the Elders, "Feed the flock of God which is among you," and, probably, the

words in 2 Pet. i. 14 are an echo of John xxi. 18-19. These transactions between Simon Peter and his risen Lord would give rise to feelings of wonder, love, and gratitude in the mind of the Apostle.

The Good Shepherd had brought again that which was driven away, and had bound up that which was broken; the great Physician had probed the wound in order to heal it; the Searcher of souls had tried the reins and the heart, and now the restored one could go forth to strengthen his brethren, and to be an ensample to the flock.

Have we had like precious dealings with a living, loving Saviour? Can we, too, say "Thou knowest all things, Thou knowest that I love Thee?" Is our cry, after heart-declension, "restore unto me the joy of Thy Salvation," and do we, thus led again into the paths of righteousness ourselves, seek to restore those who have been hurried into a fault?

Special Column for Sunday School Teachers.

WE do not use the word "special" as most people use most words, without reason. Each column is intended for all who will attend to it; but these few lines are primarily for teachers of the children. Teachers, not chatterers! Teachers, not amusers! Rom. ii. 21 tells us who should be the teacher's first scholar; the Pharisees used to "say and do not." From 2 Tim. ii. 2 we may learn that faithfulness is joined with aptness to teach. Perhaps the cause of failure is brought to mind by these two verses. We are all too apt to waste time—our own and other people's. The thought of faithfulness in that which is least will constrain us to occupy the moments on Sunday afternoons (and also the moments during the week for preparation) unto the glory of God. Let us not forget the "diligently" of Deut. vi. 7. What are parables? How many have parroted the definition: "Parables are earthly stories with heavenly meanings," and yet have known nothing of the heavenly meanings. God has graciously deigned to liken one thing to another, else our ignorance would have prevented all understanding. Even so he likens Himself to a man, and we read of the Face of the Lord, His eyes upon the righteous, his ears open to their cry, His right hand of salvation, etc. Parables are extended similes. Parables, as types, are necessarily individually incomplete (not imperfect). The Lord Jesus required many different offerings under the Law to set forth His substitutionary work—the Burnt-offering was not complete without the Sin-offering, nor the Passover Lamb without the meal offering, even so, many parables amplify, and then simplify, one another.

In Matt. vii. 24 we have the wise builder (to be compared with virgins of Matt. xxv.), and in vii. 26 the foolish (as the foolish in Matt. xxv.). The same two (and only two) classes of professing Christians appear in vii. 17 (the two trees.) The Rock is evidently the Rock of xvi. 18.* The building of each ("his house") is like the fruit of the tree, a man's profession. The two houses are not apparently built in a different way, even so there are wolves in sheep's clothing; poisonous fruit is often good to behold. The warning of verses 21-23 suggests parallel thoughts. Notice the final storms were the same (one cannot help thinking of the Flood). Remember, a man's profession and seeming goodness will not save him. A right confession is excellent, but unless it rests upon the Lord Jesus it is useless. Further, those who, on the Foundation, build a profession that stands the test: may we not now test ourselves hereby?

* In passing, note how wise is the Builder of the spiritual house of the Lord.

The Gospel of Grace to Sinners.

WHAT constitutes a sinner? Some, who will in public glibly confess themselves pitiable sinners, resent an application by another of the word to themselves personally and individually. How may we define the word? What does it mean? And first for a few popular explanations—"By a sinner we understand a man or woman given to drink or swearing or some other gross sin"—"A sinner is a non-attendant at places of worship"—"A sinner is an infidel." Different classes would offer different definitions—a Romanist would comprehend the word best in connexion with heresy—a self-righteous, contented, nominal Christian in relation to outward irreligion—an agnostic with respect to hypocrisy. In opposition to all we maintain that all men are by nature and practice sinners. Their morality may be a basis for the sin pride. Their liberality may lead them to suggest bargaining with God. All men are sinful. And what is the doom of sin? The majority of my readers will verbally acknowledge the Word of God, and therein we read that "the wages of sin is death" (Rom. vi. 23). Men are to be judged according to their works. How terrible is the thought. Every sinner is guilty of transgressions against a just God, for which future sorrow will not atone, and which promises of amendment, even if realized, would never suffice to blot out, for no perfect deed could have a spare amount of righteousness to be transferred to another, without falling itself at least a fraction below the perfect requirements of that perfect law, which perfection could only reach and not transcend. Sin therefore must bear an everlasting witness against an everlasting sinner. Can nothing be done?

"Christ Jesus came into the world to save sinners," "He came not to call the righteous but sinners." As God-man He had strength to endure the complete wrath of God in the stead of a great multitude. As God-man He lived sinless, knowing and doing no sin, separate from sinners though he ate with them and preached the Word to them. God as Judge transferred guilt to His Son, and transferred His righteousness to the chosen members of His Body. Identification with Him alone explains and warrants the Divine doctrine of Penal Substitution.

"But how can I know I am among the sheep for whom the Good Shepherd died?" "What must I do to be saved?" Such questions, induced by anxiety, are to the glory of God. Is any reader desirous of everlasting life? Has the prayer ascended—"God be merciful to me the sinner?" If so, the petitioner

is justified rather than the Pharisee, there is joy in heaven over such an one's repentance, the coming to himself of any of the prodigal children of God, scattered abroad, is a Divinely-appointed preparation for his assured acceptance by the Father. Those who feel themselves heavy-laden will come unto the Lord, the thirsty will go to the waters, the poor will hasten to the feast—the sense of sin is the harbinger of blessing and joy in the Lord Jesus by Whom we have received reconciliation.

P. W. H.

Extracts from the Writings of the late Rev. Jonathan Ranken Anderson

II.—FROM DIARY.

I SEE something of the great cause of humbling I have in the poor way in which I have ministered Divine truth.

How difficult to get spiritual tenderness. I mean tenderness toward the truth, not merely tenderness towards the hearers.

I was helped to confess my sin in ignorance of God, carnality and selfishness; my sin in respect of man, in contempt, want of tenderness and love. The doctrines of grace appear lovely, only when tempered with the severity of truth and righteousness.

I had proposed to let erring people alone, and to go on preaching the Word, and awaken sinners and edify saints; but it would not do.

I was helped to be faithful and searching, and had been sharply tried by the discovery of my own double-dealing with my sins. I was also rebuked for my tendency to denounce judgment, rather than to proclaim mercy. I was, I saw, too ready to despair of men's salvation, because they had long professed a worthless religion. I was led in prayer to plead thus: "Didst Thou not stay the blood-thirsty Paul, and from a persecutor turn him into an apostle?" Is anything too hard for the Lord? Will it not be a very glorious work to turn Thine enemies into friends?

I woke with headache, but my soul intent on seeking after Him, and cleaving to Him.

Had awful views of the Divine holiness, and His purpose to purge out of His people the most latent corruption.

... poured out his high Calvinistic rhetoric, which grated on my feelings from the sad lack of reverence and holy savor. Oh to be where Thou wilt be. Nothing heard but "Holy, Holy, Holy, is the Lord of hosts."

I feel I am very carnal, and ill-fitted to exercise a ministry which has truth for its materials, immortal souls for its subjects, salvation for its immediate end, and the glory of the living God for its ultimate issue.

A Word of Exhortation.

LET.

MAY the Holy Spirit dwell in our hearts, and may we live in Him, and thus be kept from hindering the working out, as God graciously in-works. It is so easy to have our hearts occupied with other things—and thus like Martha to be careful and troubled about *many* things (Luke x. 42). Though we read “LET THE PEACE OF GOD RULE IN YOUR HEARTS” (Col. iii. 15). “The Peace of God which passeth all understanding” (Phil. iv. 7). “Perfect Peace for those whose mind is stayed upon Jehovah” (Is. xxvi. 3). Have you this Peace?

Ah, you say, my circumstances are against me. I am so busy. But there is a remedy; “LET THE WORD OF CHRIST DWELL IN YOU RICHLY in all wisdom; teaching and admonishing one another in Psalms, hymns, and spiritual songs, singing with Grace in your hearts to the Lord” (Col. iii. 16), *cf.* Mal. iii. 16. The Psalmist said “Thy Word have I hid in mine heart that I might not sin against Thee” (Ps. cxix. 11). God’s Word must bring Peace to the heart, for it tells of Him Who is our Peace (Eph. ii. 14). Let us praise Him for His gracious Revelation, and ask Him to incline our hearts to meditate therein day and night. Moreover, we praise Him for the privilege of prayer. “LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, that we may obtain Mercy, and find Grace to help in time of need” (Heb. iv. 16). “Let us draw near with a true heart in full assurance of faith” (Heb. x. 22). “For he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him” (Heb. xii. 5). Let us fulfil the conditions of John xv. 7. Come to God in faith, ask according to His Will, and He will work wondrously. Let us take heed, for we read “If I regard iniquity in my heart the Lord will not hear me” (Ps. lxvi. 18). Let us “abhor that which is evil” (Rom. xii. 9). If the PEACE OF God rules in our hearts—if His WORD DWELLS there—if we WAIT UPON OUR GOD continually, it will be manifest in our daily life. We shall obey the command, “LET YOUR LIGHT SO SHINE before men, that they may see your good works, and glorify your Father which is in Heaven” (Matt. v. 16; 1 Pet. ii. 12). “LET YOUR SPEECH BE ALWAY WITH Grace” (Col. iv. 6). Thus we shall show by our life whose we are, and whom we serve, and by our conversation we shall edify one another. We shall seek God’s glory and say “LET US NOT BE DESIROUS OF VAIN GLORY, provoking one another, envying one another” (Gal. v. 26). “LET NO MAN SEEK HIS OWN, but every man another’s wealth” (1 Cor. x. 24). “Let us consider one another, to provoke unto LOVE and GOOD WORKS” (Heb. x. 24). Oh, what a change would

take place if these things were so. “God can.” May we humble ourselves before Him. “LET US LAY ASIDE EVERY WEIGHT,” so that we may glorify our God, and run with patience the race that is set before us (Heb. xii. 1). Strengthened with His might, “LET US NOT BE WEARY IN WELL DOING, for in due season we shall reap, if we faint not” (Gal. vi. 9). Our Father sees and knows all, and if we are faithful we shall hear the well done, and receive the reward. Let us search God’s Word more and more—let us wait upon Him—let us labor, by His Grace. Let us watch for our quickly coming Lord. Let us look up and say, “LET THE BEAUTY OF THE LORD OUR GOD BE UPON US; and establish Thou the work of our hands, yea, the work of our hands establish Thou it” (Ps. xc. 17).

LET THE PEACE OF GOD CONTROL,
Guard, direct, and fill our soul;
Keep our hearts and minds through Him
Who redeemed His own from sin.

LET THE WORD OF CHRIST DWELL NOW
In our hearts, and let us bow
To His Wisdom, Love, and Might
For His ways are true and right.

LET US AT THE THRONE DRAW NEAR,
Bring all our petitions here,
And with holy boldness plead,
As the Spirit doth us lead.

LET US FOR OUR FATHER SHINE,
May our works be His design;
So that men may see, and trace
That our good works are of Grace.

LET OUR SPEECH BE ALWAYS RIGHT,
And with Grace as in God’s sight,
So that we may edify
Those whom God doth sanctify.

LET US NOT VAIN GLORY SEEK,
But be humble, godly, meek;
Every evil may we shun,
Follow Christ the Lowly One.

LET US LAY EACH WEIGHT ASIDE,
Look to Christ, in Him abide
And with patience run the race
Till we see Him face to face.

LET US NEVER WEARY BE,
God is working, why should we
Be discouraged, or cast down,
God will all our labors crown?

LET US DAILY MEDITATE,
And before Jehovah wait,
So that we His Word may know
And in Grace, and knowledge grow.

LET US LIVE IN ONE ACCORD
As we labor for our Lord,
Do all things as unto Him
Just work out, as He works in.

LET US WATCH, AND WAIT FOR CHRIST
Unentangled, unenticed!
From all earthly matters free,
Hoping soon our Lord to see.

LET, O LORD, THY BEAUTY BE
On Thy people constantly,
So that all may know we’re Thine,
On us let Thy glory shine.

S. A. HEWARD.

**SCRIPTURAL
STUDIES . .
SOCIETY. . .**

Thorough Bible Work.

Daily Readings.

Calendar.

FEBRUARY, 1904. *If the Lord will.*

NUMBERS.	NUMBERS.	NUMBERS.
1 xv. 1-16.	11 xix. 1-22.	21 xxiv. 1-14.
2 xv. 17-29.	12 xx. 1-13.	22 xxiv. 15-25.
3 xv. 30-41.	13 xx. 14-29.	23 xxv. 1-18.
4 xvi. 1-11.	14 xxi. 1-9.	24 xxv. 1-51.
5 xvi. 12-22.	15 xxi. 10-20.	25 xxvi. 52-65.
6 xvi. 23-35.	16 xxi. 21-xxii. 1.	26 xxvii. 1-14.
7 xvi. 36-49.	17 xxii. 2-21.	27 xxvii. 15-23.
8 xvii. 1-13.	18 xxii. 22-41.	28 Revise xv.-xxi.
9 xviii. 1-19.	19 xxiii. 1-13.	29 Revise xxii.-xxvii.
10 xviii. 20-32.	20 xxiii. 14-30.	

"The Word of God." It is not as the oldest history book that we search the Pentateuch, but as the Word of God. Every sentence is Divinely constructed and Divinely placed. The student is not afraid of difficulties, nor ashamed to acknowledge them. May every reader be a student, and as he applies himself to the work, may the Lord apply the Word to his heart.

NOTES ON NUMBERS XV.-XXVII.

xv. 3. "A sweet savor unto the LORD." Such was our Saviour unto the Father (2 Cor. ii. 14-16, Eph. v. 2). This is the Burnt-offering aspect of His sacrificial work.

24, 30. Ignorance no excuse: but knowledge aggravates the sin.

30. "The high hand blasphemes Jehovah." Same word, thus translated, 2 Kings xix. 6, 22, Ps. xlv. 16, Isa. xxxvii. 6, 22, Ezek. xx. 27.

31. (i.) Notice the relation of Jehovah and His Word: despising His Word is blaspheming Himself. (ii.) Understand Heb. x. 26-29 in connexion. The term "despised" conveys the thought of careless contempt which is developed in "trodden under foot." (iii.) From the last clause we may learn the transference implied in sacrifice. Our iniquity was *upon Him* Who became sin for us.

32. *Immediately* we have the record of presumptuous disobedience and again in xvi. Commands and threats are powerless (Rom. viii. 3).

39. Divine memory training.

Illustrate from use of these fringes in N.T. time the corruption of man.

40, 41. Solemnizing repetition of the Lord's Name.

xvi. 3. All are holy: the LORD is among them. True premise, false inference.

4. Alleged pride is scarcely manifest!

5. "Who *His* AND who *holy*." Note the notion of *separation* in "holy."

Choice ever precedes calling and nearness.

13. Contemptuous play on words (9).

18, 27. Mark continued, and deliberate presumption.

41. Inveterate murmuring.

45, 46. Intercession AND Atonement (fire from the altar).

5. From *Me* . . . against *you* (xxi. 7).

xvii. 8. Evidence that God was *watching*.

10. "Children of rebellion," a name for Israel!

xviii. 19. Study Scripture significance of salt.

22. An enforcement and extension of prohibition succeeds their attempt to do away with them.

xix. 7. Everything touching sin *unclean*.

9. Water *unconnected with sacrifice* would not purify.

xx. 3. *Our brethren not the rebels!*

12. The sin was *unbelief*. Its results—(i) pride—must *we* (10)—(ii.) disregard of instructions—he spake *unto them*; *SMOTE twice* (11)—(iii.) profaning of Jehovah (12)—(iv.) exclusion from the land of promise (12). Notice God's sovereignty—Israel (rebels) receive the water: Moses and Aaron (servants of Jehovah) chastisement. Moreover, behold that God is no respecter of persons.

12, 13. "Ye believed me not to sanctify me," yet "He was sanctified among them."

24. The word "rebel" was the keenest rebuke conceivable (*cf.* xxvii. 14). Moses and Aaron became guilty as Israel, guilty as Korah, Dathan and Abiram (see Isa. lxiii. 10).

xxi. 6. Note the variety of Divine judgments. God is over all. *Fire* is often prominent. The word translated "fiery" is *saraph*: can we not understand how a would-be idolater would connect the Fiery Serpent of brass with the Seraphim?

9. Christ made sin for us. Our Lord in John iii. by this illustration classes Nicodemus with the presumptuous rebels.

xxii. 5. Satan's new method.

6. A common error in logic. "He whom thou blessest is blessed," *not* because of Thy blessing, but because the One God inspired the verbal where He had determined to give the actual blessing.

18. Mark the ill-concealed covetousness. Balaam knew that if he could have opposed God he would have uttered lies and lost credit, hence he desired to change God.

22. God is often angry at that which he permits.

28. Rebuke of Balaam's pride for thinking it a great thing to speak in the name of the LORD.

31. The seer had not seen. How powerless Balaam appears.

xxiii. 9. Alone. Deut. xxxiii. 28.

10. Fourth part. The encampment of three tribes could be best seen from any one side.

17. Was the question asked in scorn?

19. How many could locate this well known

verse, if suddenly asked? But how suggestive in its context! It condemns Balak and the princes (specially mentioned here) (i.) as changeable men (ii.) as possessed of low heathen thoughts of Jehovah. It shows that God's apparent change (xxii. 12, 20) was not actual (verse 12 *prohibition*, 20 *permission*—no reference to *purpose* in the former). It explains xxii. 6. It makes manifest that God's intention cannot be altered by the hatred of man or His people's failings (*their peace* is, or should be, much altered thereby).

21. Jacob, the name of failure, yet mentioned first. The Lord was King in Jeshurun.

27. Human depravity causes inability even to understand the principles of verse 19.

xxiv. 7. Agag, King of Amalek. With Amalekites Israel first fought. Hanan was an Amalekite (Est. iii. 1).

9. Balaam's heart, therefore, was *not* blessing Israel. As Caiaphas, he spake not of himself (John xi. 51).

18. Edomites had recently opposed themselves. (xx. 14-21). The Lord had then refused war against them.

xxv. 1, 2. Physical and spiritual whoredom together.

13. Atonement only by shedding of the sinners' blood. Christ identified Himself with His people.

xxvi. 11. Divine Mercy and Sovereignty (contrast xv. 27, 30).

14. Contrast number in ii. 12, 13. The prince of Simeon (xxv. 14) led his people with him, hence that tribe's decimation.

xxvii. 5. No self-reliance men of less ability than Moses would have offered a decision.

17. *Out* of the wilderness *in* to Canaan, or, possibly, *out* to war, which Moses knew would precede peace.

18. The laying on of hands did not here impart the Holy Spirit. It signified setting apart and putting of honor upon him (20).

Our God.

HEARETH all things (Prov. xv. 29; Ex. xvi. 7; Mal. iii. 16).

KNOWETH the secrets of the heart (1 John iii. 20; Ps. xliv. 21; xciv. 11).

REMEMBERETH that we are dust (Ps. ciii. 13; James iv. 14).

DELIVERETH His people (Dan. iii. 17; 2 Pet. ii. 9; Ps. xxxiv. 19).

UPHOLDETH His own (Isa. xli. 10; Ps. cxix. 116, 117; Heb. i. 3).

REVEALETH Himself, by His Spirit unto His chosen ones (Ps. xxv. 14; 1 Sam. iii. 21; John xvi. 14).

BEHOLDETH all things (Ps. xxxiii. 15; Gen. xvi. 13; 2 Chron. xvi. 19; Heb. iv. 13).

COLLEGE SERMON OUTLINES.*

Ps. xliv. 18. The Nature of Rebellion.

1. The heart turns back (Isa. i. 4, l. 5). (a) With the heart man believes, with the heart he doubts and departs from the living God, (b) *Back* to old things (2 Cor. v. 17).

2. The goings decline from God's path. They turn to the right hand or the left walking with Him and before Him undesired

3. The heart and walk always correspond. (This is emphasized by Hebrew Parallelism). Cf. ver. 17, Jer. v. 23, Heb. iii. 10, 12.

Isa. xli. 10. 1. Fear condemned. (a) This verse addressed to God's people: contrast verse 5. (b) How often do we read "Fear not"? (c) The nature and effects of fear—*e.g.*, the antithesis of gladness (Joel ii. 21), weakness (Zech. viii. 13).

2. Why condemned? Because of God's (a) presence, (b) personal interest, (c) promises.

Or, The Meaning of "I am with thee."

1. It is parallel to "I am *thy* God"; this signifying (a) that Jehovah's presence proves His Covenant interest, (b) that God places His resources at our disposal ("thy" of possession).

2. It is explained by "I will uphold thee with My righteous right hand." Hence "with" does not indicate comparative, but absolute nearness. Those *with* whom God is, are *in touch with* Him.

Jonah i. 9. Jonah's testimony.

1. God constrained him to testify to *heathen* (a) overruling his *will* (b) overruling his sin. 2. A disobedient servant can often preach accurately.

3. A disobedient servant is proud and indifferent—(a) Jonah calmly says the word "Hebrew" without sorrowfully contrasting Abraham's obedience and his own; (b) "I *fear* the LORD"! 4. The designed incompleteness of record (see verse 10)—Contrast the contrite prayer recorded at length (ii.) 5. The omissions of the sermon—(a) Reason for his action and, therefore, (b) confession of sin.

Rom. 1. 6. "The Called of Jesus Christ."

1. Compare address to the *Church* (the called out ones) at Corinth, etc.

2. Christians are called *by* Jesus Christ, ministers are His ambassadors.

3. They are the Called ones *who belong to* Him.

4. This calling is not from the earth: the called ones are still *among the nations*.

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* Some of the above have been given to the students: others are only "specimens"—not, as most samples, examples of "what should be" rather than "what is."

Our High Priest.

[A Paper read to Intermediate and Elementary B.T.C. Students.]

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

OUR text is suggestive and likewise its context. The chapter-divisions are human, and, as everthing of man, *imperfect*. Look back to ii. 11—

He that maketh holy
(see xiii. 12).

Therefore—
Holy brethren.

Again, ii. 14

He took part of flesh
and blood.

Therefore you take part
of the heavenly calling.

Again, ii. 17

A merciful and faithful
High Priest.

The High Priest Who
was faithful.

"Wherefore" is a link-word and one of the arguments seem to be—He is able to succour, wherefore keep your mind upon Him—but as the "therefore" of ii. 1 refers to the whole of ch. i., so does this "wherefore" seem to say—"Inasmuch as the Lord Jesus is God, and condescendingly became man, going THROUGH sufferings (ii. 10) and THROUGH death (ii. 14) for His chosen, making reconciliation for the sins of the people, have you not cause to consider Him as the Sent One of God (Apostle) and therefore, having been made in the likeness of sinful flesh, able to manifest Himself as the High Priest we profess?" Let us with the Hebrew Christians fix the new mind of the new nature upon Him in His Priestly Office.

The following attributes are given to Him, (a), merciful, (b) faithful (ii. 17), (c) great (iv. 14), (d) holy, (e) harmless, (f) undefiled, (g) separate from sinners (vii. 26). The careful and prayerful student will do well to notice each. The Lord is merciful yet high: high yet merciful. He is in authority (the words suggests supremacy) but nevertheless *faithful* to His Father—and so with each word. But now we must rather examine of Whom He is the Antitype. All the Old Testament testifies Christ—even the veil of the tabernacle is typical of His flesh (x. 20)—therefore we can understand that the Aaronic high priest affords a picture of the Lord Jesus (see e.g. ix. 1-12). We can understand this, and also comprehend how it is that He Who was counted worthy of more glory than Moses, although by Inspiration called a Prophet like unto Moses, should be contrasted with the *succession* of frail, sinful men who filled the office of Jewish High Priest. But probably we should have left the subject after stating this. Not so the apostle: he finds in Melchisedek a more exact type of our Lord. The apostle finds this? Nay, the Holy

Spirit in Paul calls attention to the Holy Spirit's words in Psalm cx. where the resemblance is noted. The argument of Heb. vii. 9-10 clearly shows that in addition to other teaching this fact affords evidence of Christ's superiority to Aaron. The argument of vii. 2 shows its bearing on the Kingly Office of the "Priest upon His Throne" (Zech. vi. 13).^{*} The argument of vii. 24 shows its relation to His unchangeable Priesthood. The word is "intransmissible" i.e. "which is not handed on"—let Romanists and Ritualists take notice. Further contrasts between the two orders of priesthood, suggest profitable study.[†]

It is very important to notice next that He is not only the One set apart for sacrificing (= priest) but the One set apart for sacrifice—"Through Himself He purged our sins" (i. 3), "He offered up Himself" (vii. 27), "Through His own Blood He entered in once into the most holy place" (ix. 12, not merely "holy place"), "He hath appeared to put away sin through the sacrifice of Himself" (ix. 26), "Through the offering of the Body of Jesus Christ once for all" (x. 10), "Jesus, that He might make holy the people with His own Blood" (xiii. 12).

Our great High Priest has now entered into heaven itself (ix. 24), there He fulfils the second part of His priestly ministry and maketh intercession on the grounds of His accepted atonement. May that atonement be our plea in prayer, and may we exalt Him as the only Sacrificing Priest. We are His household (iii. 6), the children which God hath given Him (ii. 13), let us rejoice in His exalted glory, and tremble at the pride of those who constitute men His successors in His unchangeable office.

Further studies—

(1) Contrast Aaron's deference (in Abraham) to Melchisedek, with the Aaronic high-priest's hatred to Melchisedek's Antitype.

(2) Consider Melchisedek's bread and wine—not a sacrifice—in connexion with the Lord's Supper.

Faith a Grace.

If faith be works, then grace is no more grace!
Man's labors in the Covenant have no place—
Except as covenant BLESSINGS! We do err
If we, since faith becomes our own, infer
It is from self. God worketh through our will,
The faith is ours, but He's the Author still.
The natural heart cannot believe, nor do
Aught to please God. Let those who own this true,
With John assent that whoso DOTH believe,
DID, before this, eternal life receive.
To us 'tis GIVEN in the Lord to rest,
Thus God's elect in Christ for aye are blest,
In Him eternally of faith possessed.

* Profession is literally a "saying in common." How tenderly Paul reminds the waverers that they had verbally agreed with him. Partaking="Having in common."

* Our Priesthood with Him is likewise Kingly, not Aaronic (1Pet. ii. 5, 9; Rev. i. 6, v. 10, xx. 6).

† e.g. The pre-ordination of the temporary nature of the Mosaic dispensation is made known.

The Bible Training College.

IT will be our aim month by month to furnish a brief chronicle of the lengthy work that God does with us at the College. Paul attributed Salvation and Service alike unto the Lord (1 Cor. xv. 10): "By Grace I am what I am"—Salvation; "Grace laboured with me"—Service (Note order); and we cannot improve this verse of Scripture any more than any other. May the record be written, not with self-satisfaction, but with thanksgiving; not with wisdom of words, to attract wealthy readers and extract their money, but in demonstration of the Spirit and of power, in order that to the Lord, of Whom and through Whom are all excellences in the College, may be the excellent glory. In this—in praise—we may endeavour to excel; holy rivalry as to exalting and exulting in Jehovah is comely for His people. Boasting has been shut out, and we must not open the door, or even turn the key, to assist it when God doth resist it. The throne of the Lord in our hearts has dethroned pride: may we have grace to keep it in subjection till its ejection is no longer future but present, and to say concerning every success: "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and Thy truth's sake."

Toward the end of 1903 our covenant-keeping God graciously put it into the hearts of some of our readers to read the B.T.C. announcements. As a result, they were interested, and although some who extended fellowship, and attended preparatory classes, seem to be portrayed in Matt. xiii. as those who have no root in themselves, and therefore cannot abide, not a few proved, by continuance in the Word, that they were approved disciples indeed. We also bear witness, with thanksgiving, to the fact that some editors were led by the Lord to notice the College in their magazines. Some expected helpers in this way failed, showing that it is better to trust in the Lord than to put confidence in men. Although, for their sakes, we regret the fear of man which prompted indifference to a Bible Training testimony, we believe that all things work together for good to the called according to God's purpose, and trust that the needed lesson regarding human faithlessness has not been unlearned, and that it will lead us to emphasize (to Divine glory) the free-Grace teaching which perhaps confirmed their decision against co-operation.

In consequence of spiritual awakening, about eighty students have entered for the course. We should value the prayer of the Lord's people on behalf of these brothers and sisters in Him. Some, we believe, profess truly that time is scarce, and that home-work is hard, but the Giver of Time and of Strength (physical, mental and spiritual) is granting also a determination against early termination of the attempted course. There is the

tendency in these days of hurry and flurry, of variation and vacillation, to put the hand to the plough and then look back. Will each reader unite in fervent and believing prayer that the eyes that have been turned away from beholding vanity, and have been opened to see wondrous things out of God's Law, may look off all surroundings as well as all behind, to the undertaking undertaken—and, as in this case it is possible to do two things at once, and not possible to do one and then the other, to look unto the Lord Himself.

Doubtless, a number of our friends will apply for studentship this month, if they wish to be included ere the College doors nearly close in April (D.V.). It is anticipated, seventy or eighty students will be admitted then; but if 100 or 120 apply . . .?—what must we reply? And the guidance of a College of eighty (the present number) is a responsibility. The writer desires to be found faithful in that Day—to this end the "helping together" in prayer and supplication (with thanksgiving) of those who value Scriptural service will be appreciated. Will it be out of place to remark again, and to ask our friends to mark the fact, that means for remunerative assistance will afford relief? We regret, as regards man, that we cannot repeal but must repeat our appeal. The trial of faith is precious as the faith itself in the sight of God, and it will be found to His praise at the Appearing of Jesus Christ. But although Jehovah is glorified even in trials—as He makes the wrath of man to praise Him without excusing that wrath—so does He act with those whose indifference causes the trial. Good may come through evil done from want of thought or want of heart (and the two are related), but the maxim "Let us do evil that good may come" is worthy of all condemnation. God's glory may be made known through a lie (Rom. iii. 7), His power through Egyptian blasphemy (Rom. ix. 17), but the liar and the Pharaoh are not to be praised or upraised as His servants, but rather to be appraised as outwitted opponents of the Lord.

Now unto Him That is of power to stablish, without Whom all is full of failure: to Him That is of power to do exceeding abundantly above word or thought—to Him alone be ascribed majesty, to Him alone be the credit for all that is good, and to us the discredit for all that is ill in The Bible Training College.

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2 Tim. ii. 15.

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March, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

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"I can do all things through Christ Which strengtheneth me."

"Strengthened with might by His Spirit in the inner man."

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Principal Contents.

	PAGE
Reviews	ii of cover.
Editorial Jottings	25
Notes of Sermon by C. H. Spurgeon	26
Faith or Sense?	27
Sermon Outlines	27
Children's Page and Young Believers' Column	28, 29

	PAGE
The Appearances of the Risen Lord	30
Timely Talks II.	31
Sudden Destruction	31
Grace Sufficient	32
Extracts from the Rev. Jonathan Anderson	31
S.S.S. Notes on Numbers	35

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3. For saints who enjoy and enjoin fellowship in and with fashionable ecclesiastical establishments.
4. For those who, erring in judgment, sit in judgment upon the Word of God that they may fall down before its Author if so be that He has determined to show unto and in them His long-suffering toward persecutors.
5. For Missions to Israel, that many sons and daughters of Abraham according to the flesh may be blessed with him according to faith, and that the missionaries may know their mission—to preach the Word—and not make omission thereof.
6. For Colleges—Theological in name and claim and fame—whereinto the desire of other things enters, choking the Word.
7. For the Bible Training College, that its protest may stand the test of opposition, and that students and lecturers may know and show forth by lip and life the Lord Jesus Christ.
8. For Grace—Gospel messages through (a) Mr. Harold H. Cook and fellow-members of the Evangelization Society, (b) Pastor W. Povey (c) Rev. J. Sprunt, and others who desire the prayer of our readers that they may neither preach themselves nor of themselves.

"Verily God hath heard me"

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Editorial Jottings.

"Speaking the truth in love."

These words are more often quoted than applied. The *beauty* therein, rather than the *duty*, attracts. Commentators would do well to notice that ἀληθεύω, which evidently including *two* thoughts—"uttering truth, and uttering truth," refers back (1) to verse 11 and reminds us that although ministry-gifts are granted, *all* believers are to tell forth the Gospel, (2) to 14 where the word "children" means "those who do not talk," (3) to the last words of 14 τῆς πλάνης—"of the deceit." "In love" links on to "grow up," for a "body" cannot be healthy while the "members" injure one another. "In" is often suggestively succeeded by "into" ("into Him"); see Col. i. 9-11 (ἐν, εἰς three times: note the special parallel ἐν παντί ἔργῳ . . . αὐξανόμενοι εἰς τὴν ἐπίγνωσιν). However, "speaking the truth" and "in love" are not to be separated in our version of Scripture or our practice. Zeal for truth must not embitter, else it is zeal for crotchets: love must not be careless of God's Honor else it is "universal charity." Parallel passages—"Reprove . . . with all *longsuffering*" (2 Tim. iv. 2): "The wisdom from above is first *pure* then peaceable" (Jas. iii. 17). Note the *order*, just as in Eph. iv. 15, 2 Tim. iv. 2, cf. 2 John 3. The Ephesians of Rev. ii. could not bear *liars*, but they had lost their early *love*.

Innovations.

Novelties are popular: they have a ready sale in the literary world. We can hardly be surprised that in a day of unparalleled success for fiction, the equally unfounded, startling, and demoralizing essays of modern critics receive the attention of reviewers and readers. "Something new" is required, and to the credit of antiquity we must acknowledge that twentieth-century thinkers provide it. And now we venture to suggest to humble Christians who find time to peruse this monthly that which will be to them an innovation, but which is a return to a Primitive Simplicity and Puritan Spirituality which none of us can remember. Why should not those who confess the doctrine of grace abounding *unite* in *daily prayer* that the Lord's Name may be *glorified*; and *co-operate* in *heartly service* that The Bible Training College may go forward to His praise? The College is, in the opinion of many, an "Innovation," but man's opinion is of less value than God's blessing. May we invite critics to "come and see" the students—after March visitors will be rarely admitted?

Perhaps those who "come and see" will "come and be" the students.

Afraid of making Men Anxious.

The new "Gospel"—"therein is revealed the indulgence of God to every man, for the kindly excusing of sin by the universal Father is revealed . . . that every mouth might be opened in self-excuse, and that all flesh should glory in His presence, for Salvation is of him that willeth as well as of God That sheweth mercy." It is a terrible fact that the above words exactly express the popular preaching of to-day. "How stern and severe" will be the comment of some of our readers—"I am afraid of you lest . . . " must be our reply. Severity is needed first toward ourselves, and then towards "all unrighteousness of man." "But," some one will say, "You will make man despair." At this result we should thank God and take courage. We are not afraid of making men anxious, we *are* afraid of "strengthening the hand of the wicked that he should not return from his wicked way by quickening him" (Ezek. xiii. 22 marg.) All God's waves and billows led Jonah to pray, the Philippian jailer was brought near desperation before he said, "What must I do to be saved?" Arminianism run riot would make deadly havoc of the Lord's people to-day were it not for the living power of the principle of Calvinism—"The Lord knoweth them that are His."

A Sad History.

The History of the World is a sorrowful study. Sin entered ere Adam had enjoyed a moment of the Sabbath Day. Sin increased till the Flood came. The *same* description of man's natural *inherent* wickedness is given AFTER that Judgment as BEFORE (Gen. viii. 21). The chosen people sinned more and more till they had filled up the measure of their fathers, and their iniquity, like to that of the Amorites, was full. And the great Tragedy of Calvary did not lead men to abhor themselves. The "Christian" ages are as "Christian" as a "Christian" country. Development of wisdom—real or *fictitious*, for many a false balance sheet is prepared by the directors of philosophy—has gone hand in hand with progress of transgression. In the twentieth century the "churches" are more corrupt than ever, agnosticism is more prevalent, heathenism is more powerful, deliberate Satan-worship is more esteemed—surely God will soon "give up" mankind, and when He sendeth strong delusions, transgressors shall come to the full. If the middle ages were the dark ages,

the present are the darker, and the future will be the darkest. We are pessimistic—*of man*.

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We have "sufficient" ministers numerically, but not spiritually. The desire of The Bible Training College is to train such. Hence we do not teach everything except the Bible. To us that Book is an Encyclopædia: with which no boasted encyclopædia of man can compare for attractiveness or accuracy. Possibly Systematic Theology can be learnt more safely from Scripture than from compilations with copious notes! Possibly sermonizing can be studied more satisfactorily with *our* Homiletic Handbook than with others! Possibly logic is better illustrated therein than elsewhere! If any readers of "Thoughts"—preachers AND others—heartily agree with these words, they will do wisely if they accept our invitation to visit the College *next* Monday or Friday. Friends will not often be permitted to see the Classes after March. Further, Scriptural pastors and church secretaries should have the men of God we are privileged to send forth—as "supplies." PERCY W. HEWARD.

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"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat down upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matt. vii. 24-27).

I. *The two builders.* Both were builders. Both built with apparently the same result. Both felt they needed a house. Both persevered and finished a house. So do the real and false resemble one another: yet there is a difference.

II. *The two houses.* The faulty one rose up much faster than the other. The one had much deep work before aught appeared. The foolish builder must have seen some very ugly settlements while building. He must have found it harder to keep up the wall the higher he went. The difference lay out of sight. Spiritually, the wise builder has a true sense of sin, and real faith, attended by personal holiness. He has an eye to God in all he does. Has sincere dealings with his own soul. He lives upon Christ.

III. *The common trial of both houses.* There were trials from heaven—"rainy." Trials from earth—"floods," persecutions, &c. Mysterious trials from the prince of the power of the air—"winds." Trials of infidelity, heresy, worldliness, will try the believer.

IV. *The different results of the trials.* The one man found comfort in his house when the flood came: the other man's fell. Profession sometimes falls under trouble—probably at death—certainly at the judgment. WILLIAM LUFF.

"Remembering" by Jehovah and His People.

"THEY remembered that God was their Rock."

"He remembered that they were but flesh."

Psa. cxxviii. 35, 39.

"He remembered that they were dust."

"Those that remember His commandments to do them."

Psa. ciii. 14, 18.

"Remember me, O LORD."

"They remembered not the multitude of Thy mercies."

"He remembered for them His covenant."

Psa. cvi. 4, 7, 45.

"Remember the word unto Thy servant."

"I remembered Thy judgments of old."

Psa. cxix. 49, 52.

"We remembered Zion."

"Remember. O Lord, the children of Eden."

Psa. cxxxvii. 1, 7.

"Those that remember Thee in Thy ways."

"Be not wroth very sore, O Lord, neither remember iniquity for ever."

Christ Jesus the Lord.

"We preach Christ Jesus the Lord," we have no message of human glorification; no pulpit-theory of social development or improvement; no gospel of salvation by works. Christ Jesus we preach, in Whom the people of God were chosen from everlasting by everlasting love, Christ Jesus of Whom the prophets witness, Christ Jesus Who was made flesh and endured life as a man of sorrows, Christ Jesus Who suffered in Gethsemane, and died on Calvary substitutionally, Christ Jesus Who is now alive for evermore, Christ Jesus Who has sent the Holy Spirit into the Church and into the members of the Church, Christ Jesus in Whom our prayers are offered and accepted, Christ Jesus our Law-giver, Christ Jesus our Coming Lord Who shall change this body of our humiliation, and rule over a Millennial Earth. Brethren, if ye love Him Whom our soul loveth, ye will love our message and love the new song of Heaven. Speak of His Name reverently, speak of it humbly, speak of it often—Praise ye the LORD.

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“Faith or Sense?”

Matt. xi. 6; John xiv. 1; Isa. l. 10.

SOME are led through Christ to the Bible, others through the Bible to Christ. With the former, when the first joy of conversion is past, surprise and distress of an unlooked-for experience often creeps in; former friends are found to be estranged, and the power of sin, which had seemed well-nigh extinct, revives. The sufferer feels hopeless, “not knowing the Scriptures, nor the power of God.” The course of the believer should be from the “grain of mustard seed” stage of trust (e.g. the afflicted father in Mark ix. 24) to the full-grown trust of Abraham, based on manifold experience of the resources of the love of God. But this blessed expansion is checked wherever distrust of our Father’s guidance is allowed.

The Baptist had known (John iii. 30) that the increase of the Messiah implied his sure decrease. But he was not, it seems, prepared for the extremity which was in store; and the adversary was able (we cannot think for long) to suggest a doubt whether after all there was some mistake as to the One who was to come (Matt. xi. 3). Look again at John xiv. 1. The Lord was about to leave them; Judas was to turn traitor; Peter, so often their leader, was to deny his Master. Amid that painful suspense comes, from Him who ever spoke with authority, the demand for absolute confidence in the all-wise Disposer—“Let not your heart be troubled: trust (have confidence) in God, trust also in Me.” (In the original, the same letters mean “trust” and “ye trust”).

We often fancy we are walking by faith when we are leaning on sense. The difference is all-important, the one having to do with the unseen (Heb. xi. 1), the other with the seen. In John xvi. 19-28, the Lord appears as the Great Searcher of hearts. The Apostles, overwhelmed at the revelation, own in v. 30 their full confidence in His Divine Mission. At once (v. 31) they are warned that such confidence, being grounded on sense, will not bear the strain soon to be put upon it. “Just now, ye believe (such is the natural rendering): behold, the hour cometh, &c.” Just so we read of Israel at the Red Sea, “The waters covered their enemies . . . Then (when they saw) believed they His Words . . . They soon forgot His Works” (Ps. cvi. 11-13).

Let us now look at our last text (Isa. l. 10). In verses 6-9 we read the soul-attitude of the Lord between the forsaking by disciples (Mat. xxvi. 56) and more awful forsaking (xxvii. 46) shortly to come. It was His then, it may be, in measure, ours (1 John ii. 6; 1 Cor. vi. 17), through grace, at times when human sympathy is either withdrawn or helpless, to lean hard on the Name (the revealed character) of the God of all Grace.

One of our standing orders, as believers, is “Be ye filled with the Spirit.” Have we sought this needed blessing in the attitude of Luke xviii. 1? or do we fancy it is a privilege meant only for a few? How sadly sound the words “Ye have not, because ye ask not” (literally, “ask not earnestly”).

S. BLOXSIDE.

SERMON SUGGESTIONS.

FROM THE PSALMS.

Ps. i. 1-3. 1. The righteous man’s relation to sinners. A three-fold negative—(a) Those who are positively right are negatively right first. (b) not only one class of sinners or of sins avoided. (c) Cf *threefold* description of tree—root, fruit, leaf. **2.** The righteous man’s relation to God’s Law. Note order:—(a) delighting, (b) meditating by day, (c) meditating by night therein. Contrast “in the counsel” etc. with “in the Law.” **3.** The righteous man’s relation to prosperity in the present (and future 5, 6).

Ps. xxvii. 8. 1. A divine dialogue. Collect parallels. **2.** Jehovah’s command should *increase* our spiritual desire. **3.** It is well to use God’s words when speaking to Him. **4.** A degree of fellowship should not “satisfy.” Jehovah is *speaking* personally to the Psalmist, yet is he to seek closer communion.

Ps. xxxvii. 24. 1. The Lord’s people may fall. **2.** The Lord’s people shall not be utterly cast down. **3.** The Lord’s people shall never be let go by His hand (“Jehovah is holding his hand”). **Or 1.** A sad *supposition*. **2.** A glad statement (not a supposition). **3.** A powerful reason. **Or 1.** Human weakness. **2.** Divine strength (those whom God holdeth He upholdeth). **3.** Divine nearness.

Ps. xli. 13. 1. Jehovah is the God of Israel (Covenant Relationship). **2.** Jehovah was not the God of Israel merely from B.C. 2000 or 1500. “From everlasting”—Inferences (a) Israel existed in God’s purpose before created, (b) Jehovah was not a tribal deity called into being by and for the nation. **3.** Israel will remain God’s people, for He will remain their God, “to everlasting.” Note: “From everlasting”—“Amen.” “And to everlasting”—“And Amen.”

Ministers of the Gospel who believe that a thorough knowledge of Scripture is needed, as a preparation for accurate teaching, should enclose stamped envelope for circular concerning The Gospel Ministers’ Examination Union.

THE CHILDREN'S PAGE

HALLELUJAH!

DO you know the meaning of this word, dear children, and that only those who know the Lord Jesus as their Saviour can use it? If you turn to Psalms cxi., cxii., cxiii., you will find that each begins with "Praise ye the Lord," which is Hallelujah! (see the marg.) Some may utter this word lightly, little thinking of the meaning, but I want you to know about it, so that when you repeat it, it may be with reverence, and real thankfulness. For we must *never* speak lightly about the things of God, but always remember God's greatness, and His wondrous love to fallen man. Shall we now count up some of the things for which we can praise God?

1. For His unspeakable gift (2 Cor. ix. 15), the gift of His dear Son, Who gave His life a ransom for many (Matt. xx. 28). Can you from your heart say to Him, Hallelujah!

2. For His written Word, Which is all God-breathed, and abideth for ever—Which tells of His marvellous Love, and His Almighty Power (John iii. 16; Heb. i. 3; Col. i. 16-17).

3. For the Comforter, the Holy Ghost, Who convinces of sin (John vi. 8), reveals the Lord Jesus as the only Saviour—"Neither is there Salvation in any other; for there is none other name under Heaven given among men whereby we must be saved" (Acts iv. 12). Further, the Holy Spirit dwells in believers whether young or old—He guides as we read the Bible (John xvi. 13). Explains It to us—makes It clear. Do you say, Hallelujah!

4. For the precious Blood of Christ, Which not only blotted out the sins of the past, and made us nigh to God (Eph. ii. 13), but Which cleanseth from all sin (1 John i. 7). Oh how much we have for which to praise God, and yet how little some of us really praise Him.

5. For His continued Presence, "Lo, I AM WITH YOU ALWAYS," Christ says (Matt. xxviii. 20), again, "I will never leave thee nor forsake thee" (Heb. xiii. 5). Do you remember this, and praise Him for His Presence?

6. For His keeping Power. We are so weak, and Satan our adversary goeth about as A ROARING LION, seeking whom he may devour (1 Pet. v. 8). But we are "KEPT by the Power of God" (1 Pet. i. 5). Surely you exclaim Hallelujah?

But my "list" will take up to much space.—For His "Perfect Peace" (Isa. xxvi. 3)—His guidance, "The Lord shall guide thee continually" (Isa. lviii. 12) by His Spirit Who dwells in us (John xv. 17)—for all the great and precious promises by which we are made partakers of the Divine nature (1 Pet.

i. 4)—For the certainty of God's Word, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv. 35)—For the security of the youngest and weakest of Christ's flock, "My sheep shall never perish, neither shall any man pluck them out of My Father's Hand" (John x. 28). Surely we need to be praiseful.—For daily mercies, "Blessed be the Lord, Who daily LOAD-ETH us with benefits" (Ps. lxviii. 19).—For the glorious future when we shall meet our Lord in the air and be forever with Him and our dear ones who have fallen asleep in Jesus (1 Thess. iv. 16-18).—For the Divine promise that a day is coming "when the earth shall be full of the knowledge of the Lord" (Isa. xi. 9).—For the happy time when God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying . . . for former things are passed away, according as God says "Behold I make all things new" (Rev. xxi. 4-5). Then we who are redeemed by the precious Blood will join in the song, saying, "Alleluia, for the Lord God Omnipotent reigneth" (Rev. xix. 1, 3, 6). May my dear readers praise God continually, and thus glorify Him (Ps. l. 23).

Hallelujah! God is working,
Working His design,
Bringing all His own to know Him
By His Grace Divine.
Hallelujah! God hath spoken,
All His Word is true,
And each tiny jot and tittle
God will surely do.
Hallelujah! God beholdeth
All, and for His own
He is daily, hourly working,
All to Him is known.
Hallelujah! God is watching
All we say or do,
And He knows our thoughts and motives,
Knows if we are true.
Hallelujah! God regardeth
Those who cry and sigh
For the great abominations,
Which are ever nigh.
Hallelujah! God is keeping
In His Home above
A Remembrance Book—a record
Of our deeds of love.
Hallelujah! Christ is coming
For the Church, His Bride,
Then without a spot or wrinkle
We shall e'er abide.
Hallelujah! for God reigneth,
Will His people say,
"All His works are true and righteous,"
In that coming day.
Hallelujah! Lord, we praise Thee
For Thy Grace Divine,
For the gift of Christ, our Saviour,
By Whom we are Thine.
Hallelujah! Hallelujah!
Children shout and say,
Hallelujah! Hallelujah!
Praise the Lord alway.

S. A. H.

YOUNG BELIEVERS' COLUMN. BIBLE STUDY.

THE dictionary says that study is "MEDITATION"; to study is "to fix the MIND CLOSELY upon a subject—to CONSIDER ATTENTIVELY." Is this your method of Bible study? How many there are, specially young Christians, who say, "I want to study God's Word more thoroughly, so that I may be an efficient teacher or preacher. Such a desire is right, and preachers should know the Will of God, which the Holy Spirit reveals to those who daily search the Scriptures. But should not *all* God's children know, for personal blessing, the precious things which He has so graciously given? Yet how few take time to become acquainted with them! This is a busy age, and BIBLE STUDY means hard work—hence, few are Bible students. God's Word is sadly neglected, and God is greatly grieved thereby. "This Book of the Law shall not depart out of thy mouth, but thou shalt MEDITATE therein day and night, that thou mayest observe to DO according to all that is written therein; for THEN thou shalt make thy way prosperous, and then thou shalt have GOOD SUCCESS" (Joshua i. 8). Yet few heed this command, though there is such a precious promise with it. But for those who are obedient, God still works "wondrously." As already stated, it is well to desire to know God's voice so as to teach and preach faithfully, but the first thought in Bible study, as in all else, must be God's glory. The Psalmist said, "Thy Word have I hid in MINE HEART, that I might not SIN AGAINST THEE" (Psa. cxix. 11); not, as some seem to read it, "that I might preach to men." Our primary object in Bible study must be personal—GROWTH in GRACE, and in the KNOWLEDGE of the Lord" (2 Peter iii. 18).

Let us remember that God's Word is our FOOD. Therein is milk for babes (2 Peter ii. 2), and strong meat for those of full age (Heb. v. 12-14). Do you want more light, more knowledge of spiritual things? "The entrance of Thy Word giveth light. It giveth understanding unto the simple" (Psa. cxix. 130); "Then opened He their understanding that they might understand the Scriptures" (Luke xxiv. 45). Again, "Let the Word of Christ dwell IN YOU RICHLY in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord" (Col. iii. 16). Jeremiah said, "Thy words were found, and I DID EAT THEM"; and as a result of spiritual, not mechanical, Bible study, he could add, "And Thy Word was unto me the JOY and REJOICING OF MINE HEART" (Jer. xv. 16). But he also says, God's Word was "in MY HEART as a BURNING FIRE . . . and I could not stay" (Jer. xx. 9). Oh, for more

hearts filled with the Word, burning as a fire, and God's glorious Gospel will be proclaimed in mighty power with gracious effect. I fear in these days we look too much man-ward instead of God-ward. We are apt to think of the needs of the people and forget God's glory. If we neglect His Word, He is dishonored, but if we meditate therein day and night He is exalted in life and service. Worldly methods, which must sooner or later utterly fail; the coldness and indifference to spiritual things; the lack of spiritual power—why are these things so? God's Word is put aside; Bible investigation requires labour, and it is not popular. A student must be quiet, alone with God; this does not suit many in excitable times. Preaching is far more popular, and often more pleasing to one's self. But God says, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). God wants His children to practice first and then to preach. May we never forget His order. It is not so much how we PREACH, but how we LIVE before Him and before men. What WE ARE is far more "telling" than WHAT WE SAY. God grant that we may so study His Word that we may be living epistles of God, known and read of all men (2 Cor. iii. 2, 3).

THE LORD SEETH.

"The Lord SEETH NOT AS MAN SEETH" (1 Sam. xvi. 7; Heb. iv. 13).

"The Lord SEETH THE WICKEDNESS" (Job xi. 11; Prov. xv. 3).

The Lord SEETH WHEN THE BLOOD IS APPLIED (Ex. xii. 23; Heb. ix. 22; Psa. xxxii. 1).

The Lord SEETH EVERY PRECIOUS THING (Job. xxviii. 10, 24; Psa. cxxxix).

The Lord SEETH ALL MAN'S GOING (Job. xxxiv. 21; Jer. xvi. 17).

The Lord SEETH HIS PEOPLE TO HELP THEM (Deut. xxxii. 36; Chron. xvi. 9).

The Lord SEETH IN SECRET (Matt. vi. 4, 18; 2 Cor. x. 5; cf. Isa. xxix. 15.)

"THOU GOD SEEST ME" (Gen. xvi. 13).

A Christian.

**A Christian—sacred and suggestive word—
A Christian bears the name of Christ the Lord,
By nature all from Christ are far away,
Though born in England in Salvation's Day.**

**"Baptismal" water Christians never makes,
Vainly sinner vows upon him takes.
Professing Christians have not always passed,
From death to life, though they with saints be
classed.**

**A Christian has a heart-belief in God,
He knows his sins are pardoned through Christ's
Blood,
In Christ, anointed by the Holy Ghost,
He STANDS, elect of God, ne'er to be lost.**

The Appearance of the Risen Lord.

By MR. FINLAY GIBSON.

(TO MARY MAGDALENE).

I.

IT is impossible to read the 20th chapter of the fourth Gospel without noticing the frequent recurrence of "the Sepulchre." Mary's thoughts are on it; her feet hasten to it; Peter and John, subsequently, accompany her thither; the latter reaches it first, the former enters and explores; although it is of John only that we read "He saw and believed." In the midst of the repetitions of this word "Sepulchre," we note what would, if rightly apprehended, have turned the attention away from the dead body to the Living Lord, "the Scripture, that He must rise again from the dead" (verse 9). While Mary's attention is confined to the Sepulchre, she wearies, wonders, and weeps; but when her ears and eyes are occupied with the Saviour, she worships, and witnesses. All this is surely a parable, and many of us, to-day, need the words spoken so long ago, "Why seek ye the living One among the dead; He is not here, but is risen: remember" . . . (Luke xxiv. 6). The burden of Apostolic preaching was "Christ is risen": the message in the Epistle is, "Remember Jesus Christ . . . raised from the dead according to my Gospel" (2 Tim. ii. 8). Yet, how often is the Cross set before us without the blessed sequel! how often the words of perhaps the Sermon on the Mount are referred to, or spoken of, and the risen Lord has no prominent place in the testimony. What sweet results issued from Mary's recognition of the risen Lord. Tears are exchanged for joy; confession is made; worship is offered; testimony is given. Instead of the supposed gardener, she beholds the Sovereign Master. How graphically her case is described in Song of Solomon, cap. iii. 1-4, "I sought Him, but I found Him not . . . it was but a little that I passed from them, but I found Him Whom my soul loveth; I held Him, and would not let Him go." There seem to be two or three special lessons for us connected with this appearance of the risen Lord to Mary.

I. Her utterance—"My Master"—Herein are revelation, reverence, relationship, and receptivity clearly shown. "Ye call Me Lord and Master; and ye say well, for so I am." "If I be a Master, where is My fear?" (Mal. 1-6). "A servant honoureth his Master," "the servant is not greater than the Master." Have we no need of such words as these, or alas! do we not say Lord, Lord, without doing the things that He saith? When the Master bade Mary not detain Him, but go upon

His errand, she immediately obeyed. "She came and told the disciples that she had seen the Lord."

II. Notice her testimony—"the Lord had spoken these things unto her." A remarkable message it was, too—Not "tell them I am risen," but "say, I ascend." "I go." Micaiah declared "as the Lord liveth, what the Lord saith unto me, that will I speak" (1 Kings xxi. 14). Even thus Amos replied, "The Lord said unto me, go prophesy unto my people, hear thou therefore the Word of the Lord" (Amos vii. 15-16). Oh! that any of us who profess to be His servants may be able truthfully to say what the Apostle of the Gentiles has left on record, "We are not as many which corrupt (adulterate, sophisticate, weaken, poison, make merchandise of) the Word of God" (2 Cor. ii. 17).

Has this Risen Lord dried our tears? Have we seen in Him the End of Sorrow, the Comforter, who gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. lxi. 3)? Do we carry His message by lip and life; is the fact that He is risen and ascended the very foundation of our faith, and the source of our fruit-bearing? "This is my Beloved, and this is my Friend."

Special Column for Sunday School Teachers.

MY dear friends, you are "teachers"! What do you teach? You complain of, or at least remember with right regret, "a poor sermon" recently inflicted upon you: but has your sorrow suggested sympathy with those who hear your "class-sermons"? Do not excuse Christlessness and carelessness in the Sunday School while you abuse it in the pulpit. Have you heard the Lord Jesus and "been taught in Him, according as truth is, i.e. in Jesus" (Eph. iv. 21)? If so, how can you teach your own ideas of the Gospel, how can you preach your notions of salvation? Are you afraid that you have not time to study?—Then your heavy labors are a sign that you should resign. Do not stifle the voice of conscience, or trifle with the solemn work to which you have professed to have been called of God. Do not apologize for your failure, and continue in your sin. My dear friends, your responsibility is to the Lord and not to me: but this fact does not excuse from indulgence, rather does it emphasize the accusing of negligence.

It is our privilege to consider this month the Divine Parable of the Sower, or of the Good Seed and the Bad and Good Ground. Our Lord did not invent amusing anecdotes, but gathered His illustrations from surrounding objects. About the time He was speaking the corn was in the ear (Matt. xii. 1), and doubtless many fields waved before Him. The Sower (Gk.) is Christ Himself (this is assumed in interpretation; see Matt. xiii. 37). The good seed is the living fruitful Word of the Kingdom, the success whereof was and is consequent on the previous possession of the new heart pictured in the good ground ("Whoso believeth hath been born of God." 1 John v. 1 Gk.) The four varieties of earth represent hearers in all parts of the world (Matt. xxiv. 14)—the Sower does not only attend to the good ground (see Mark xvi. 15). Satan's followers are divided into 3 classes which are controlled by the devil, the flesh and the world respectively. The Lord's people are likewise in 3 sections (Matt. xiii. 3). The hearing is of the heart. As this parable is a key-parable (Mark iv. 13) it is well to notice all our Lord's interpretation (e.g. the birds of the air=Satan) and to apply them elsewhere.

TIMELY TALKS-2.**DISHONESTY.**

THERE is need also for plain speaking against this terrible evil; for there are more dishonest acts, in one way and another, than many think. We may pride ourselves on being a very honest and straightforward nation and people, when we compare ourselves with others, but this boasting does not give us integrity. Are we honest? Think how business is usually carried on. The competition is continual, and many seek to be rich, so they cannot in these days be "too particular." For gain their conscience is quieted. How many sell an inferior article and call it by another name. Is this honest? Not only is this sin practised by worldlings, but even God's children are carried away, for there are, we regret to say, many "sharp practices" acknowledged by them. We praise God for those who are straightforward and strictly honest, but how many are otherwise. If the veil was lifted from our business and home life what a revelation there would be. But God sees and knows all, and He is greatly grieved, and His faithful children are pained at the lack of HONESTY. The arrangements of the age in which we live aid this, for purchasers can have almost anything on the "monthly payment system." This method leads many into debt, and then they become careless about paying. Moreover many buildings wherein God is nominally worshipped are heavily in debt. Societies and Missions are rather encouraged to continue in this condition, as friends are more likely to help to pay off arrears. Ought these things so to be? What does God think of all this extravagance and carelessness? And the world despises such actions on the part of those who profess godliness. Christians are commanded to be **EXAMPLES** in life and walk; yet how terribly have we failed. Let us humble ourselves, and turn from such practices asking God to forgive. What does God in His Word say about these things:—"I HATE ROBBERY for burnt offering" (Is. lxi. 8); "Woe unto you Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers" (Matt. xxiii. 14). Again "Provide for HONEST THINGS not only in the SIGHT OF THE LORD but also in the SIGHT OF MEN" (2 Cor. viii. 21); "in the sight of ALL MEN" (Rom. xii. 17). We are to walk HONESTLY (Rom. xiii. 18). Our CONVERSATION (manner of life) should be HONEST (1 Pet. ii. 12). The Lord says: "Thou shalt not defraud thy neighbour, neither rob him" (Lev. xix. 13); "neither the poor," (Prov. xxii. 22) "nor the fatherless" (Is. x. 2). "Walk HONESTLY . . . that ye may have lack of nothing" (1 Thess. iv. 12). Yet how often are these commands disobeyed, and therein God's children lack many things. In Acts vi. 3 we see

the kind of men to be chosen to do the Lord's work. God grant that such and such only may fill these offices. Let us be STRICTLY HONEST ourselves. Let us owe no man anything, and urge others to be likewise HONEST. May we impress these commands continually upon young Christians, and show them how God hates DISHONESTY in word and practice. If LYING, as we stated, is increasing, so is DISHONESTY. Let us at once face these facts and fight against these terrible evils. God grant that we may be aroused to seek His glory.

Sudden Destruction.**A LETTER TO A SINNER.**

DEAR FRIEND,

You do not approve of the title which I have given you—it seems impertinent that I should write an "insulting epistle"—your first thought is to throw it away, and to forget (or endeavor to forget) all about it. For ten—twenty—thirty years you have heard the Gospel preached in a reasonable way, the importance of morality has been proved in sermon after sermon, the glories of heaven have been painted before you, and you have sung of the pleasures which will be yours when (for no "if" has suggested itself) you arrive there. Possibly you are in the Choir, doubtless you are among the most respected members of the most fashionable Church in your neighbourhood. Hence you consider my letter shameful effrontery. But inasmuch as I have a description of your present and future in the Book of God, hear me with patience, and thereafter criticize my errors and continue your self-satisfaction—unless God give repentance to the acknowledging of the truth.

You are a Pharisee—you can make long prayers—you can boast of systematic giving to philanthropic work and (mis)apply the principle of Matt. xxv. 40: "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." You are going about to establish your own righteousness, aye, you have righteousnesses, and their nature is given in Isa. lxiv. 6.

Your future is set forth in Matt. xxiii. and Luke xvi. I would remind you that the Lord said of the most religious men of His day "Let them alone," and surely you cannot be ignorant (unless wilfully) of the terrible condemnation implied. When God gives a man up, his progress in evil is terrible.

But your prospects are good, and my words are perhaps no longer regarded with fear but with amusement. "Beware lest that come upon you which is written, behold ye despisers and wonder and perish"—"Sudden destruction cometh"—"The wrath of God is revealed from heaven."

Yours faithfully,

PERCY W. HEWARD.

Grace Sufficient.

THE Apostle says, "Lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, 'MY GRACE IS SUFFICIENT FOR THEE: FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.'" And by grace the Apostle was enabled to say, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." And, by this wondrous grace, he adds—"Therefore, I TAKE PLEASURE IN INFIRMITIES, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I AM WEAK, THEN AM I STRONG" (2 Cor. xii. 7-10); "strong in the Lord" (Eph. vi. 10); "strengthened with ALL might, according to His glorious power" (Col. i. 11). We are not told what the thorn in the flesh was, but we are told why it was permitted. The Apostle Paul was a man of strong character, so that whatever he did before and after his conversion he did with his might. At the stoning of Stephen it is said—"And Saul was consenting to his death" (Acts viii. 1). Again, "And Saul, *breathing out* threatenings and slaughter against the disciples of the Lord . . ." (Acts ix. 1, 2). Then we read of his wonderful change by God's free and sovereign grace (Acts ix.). The Lord says to Ananias, "He is a chosen vessel unto Me . . . I will show him how great things he must suffer for My name's sake" (verse 15). After he RECEIVED SIGHT . . . straightway he PREACHED CHRIST "so that all who heard him WERE AMAZED" (verse 20-31). Paul was indeed highly favored, therefore God permitted the thorn in the flesh, that His power might be abundantly manifest in and through His servant; and the Apostle rejoiced because it was for God's glory. He could and would glory in tribulation (Rom. v. 3). Look at the words of 2 Cor. iv. 8: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." And consider 2 Cor. iii. 15: "Not that we are sufficient of ourselves, but our sufficiency is of God." The Lord's grace was indeed sufficient, so that He could say "I am ready not to be BOUND ONLY, but also to DIE at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13). At all times, and under all circumstances, these words, "My Grace is sufficient for thee," would strengthen, stimulate, and spur him forward, so that he dared to glory in infirmities. Our God is the same now. His Grace has been sufficient for His people in all ages and

under all circumstances. Will He fail us? His Word is sure. "He abideth faithful. He cannot deny Himself" (2 Tim. ii. 13). Let us trust Him, and we shall daily prove that His mercy is all-sufficient. Are we greatly tried? God has a purpose in this trial, and says, "My Grace is sufficient." May we, with the Apostle, glory in that which brings glory to God. Are we often weak in body? "God can" heal, but maybe in our physical weakness His power is more abundantly manifest, therefore it becomes us to glory in our weakness, knowing that His sufficiency is sufficient. Our Father has a purpose in all the trials He presents. Like the Apostle, we may ask Him to remove them, but if they are for His praise and our good, the answer will be—"My Grace is sufficient for THEE, for My strength is made perfect in weakness." May we be submissive to His Will—glory in "all things" (Rom. viii. 28), and we shall prove Him faithful.

God giveth—

For every time of need,
If we from cares are free'd,
Wherever He doth lead—
Grace sufficient.

God giveth—

Through Christ—The Crucified,
While we in Him abide,
However we are tried—
Grace sufficient.

God giveth—

His Word He doth fulfil,
He is the same Lord still,
To those who do His will—
Grace sufficient.

God giveth—

When we are sorely pressed,
And very oft distressed,
As on His Word we rest—
Grace sufficient.

God giveth—

When 'neath His chastening rod,
When suffering's path is trod,
Still He's our gracious God—
Grace sufficient.

God giveth—

To sinners saved by grace,
While running in faith's race,
Till they shall see His face—
Grace sufficient.

God giveth—

To those who're justified,
And for Him sanctified
And in Him glorified—
Grace sufficient.

God giveth—

In times of grief and pain
He doth His Will explain,
And whispers once again—
Grace sufficient.

God giveth—

When ere His children meet
Around His mercy seat,
And worship at His feet—
Grace sufficient.

God giveth—
To all who labor here
In faith, and do not fear,
In whatsoever sphere—
Grace sufficient.

God giveth—
In every land and place
By free and sovereign grace,
To His own chosen race—
Grace sufficient.

God giveth—
As to His servant Paul,
To those who on Him call,
And trust in Him for all—
Grace sufficient.
S. A. HEWARD.

Questions and Answers.

R. W. E. LONDON. *How would you deal with one who cannot understand ENDLESS life and ENDLESS punishment?*

Individual dealing is as important as public preaching. Those who are *called* to this work will make it a subject of much prayer, that the Lord may give grace to think of and to speak the right word at the right moment. We cannot approve of the *development* of the text-classification system, whereby a few passages are appointed for those who have one difficulty and a few for those who have another. The Lord will direct each of His servants *beyond* our suggestions. Asking our friends, therefore, not to think they must always mould their methods to that of the succeeding argument we remark—1. Man is finite, he cannot understand many of the problems of Nature and Providence, but his ignorance does not alter facts.* —2. A Past eternity is possibly more mysterious than a future eternity, but He must either acknowledge an always-existent God or believe in self-created matter (which creed is the more incomprehensible?) —3. According to the Scriptural revelation of salvation the Lord's people are made one with Him: if, therefore, *He* always exists, *they* can never perish—4. Scripture plainly testifies eternal life and eternal punishment,† therefore its declaration must be accepted or its credentials from prophecy, etc.: etc., must be ignored—5. If the questioner is disposed to cavil leave argument and repeat the words, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him"—6. If the querist is fearful and anxious distinguish between knowledge of a fact and of its philosophy: we acknowledge by faith, not vainly speculate as to, the inter-relation of God the Father, God the Son, and God the Holy Ghost.

* Endlessness of time is no more mysterious than endlessness of space.

† The two logically stand or fall together.

✠ JOTTINGS. ✠

PRIDE goeth before destruction and prevents instruction.

The Lord's people are like Mary, highly favored, full of grace.

The covenant is not with us but with *Christ*: its fulfilment is therefore certain.

Faith is neither merited nor meritorious: it is a grace-gift of God.

Humility becomes humanity—how much more a sinner saved by grace?

Everlasting punishment is the doom of disobedience (Jas. ii. 10); everlasting life is the gift of grace.

Faith depends on facts.

A "believing Critic" of Scripture! Comparable to a "unholy saint," a "proud Christian," an "unspiritual man of God."

"The Lord *knoweth* them that are His," for He knew them from all eternity, and never will cast them off, or say "I know you not."

The right hand of God has done valiantly whenever His people have won a victory.

A saved man believes and loves the Truth: an unsaved man believes and loves a lie.

Everlasting love has given everlasting life.

1st, Knowledge—2nd, Acknowledgment—or the Truth, *i.e.*, 1st, Salvation; 2nd, Service.

**Thy Gospel, Lord, I would proclaim,
And would declare Thy glorious Name.
Thy Glory is my wish, my aim—
For I am Thine, O Lord.**

**Bought with a price; what can I boast?
But for Thy Grace I should be lost!
The much-forgiven loved Thee most,
And boldly showed that love.**

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The Jews have made us partakers of "their
spiritual things."

Extracts from the Writings of the late Rev. Jonathan Ranken Anderson

III.—FROM DIARY.

AT the remembrance of my sin I saw I must live on mercy.

I saw that the graves into which I fall are many—the grave of vanity, of unbelief, of impenitence.

I held the people's attention to the last, but again I fear their obstinate resistance to the truth prevailed, and it may be I am but a savor of death unto death.

I felt as if I had always robbed God of His glory, and as if mighty power was required to break the strength and vanity schemes formed for improving the masses—what can a dead church do to a dead world?

Oh, to be humble, and while feeling the sweetness of the truth to give God the glory that is His due, for preparing and applying it.

I need brokenness of heart, and what is it will break the heart? A sight of Him Whom I have pierced.

I had some sharp convictions of sin in speaking of the terrors of the law without a proper sense of their dreadfulness, or tender compassion for those exposed to them.

The design of all my tribulation is, perhaps, to humble and refine and ennoble me. Oh, the pride and self-will that are in me: the corruption that pollutes everything in me, and the meanness that runs through my whole temple and ways.

I had a most blessed time in secret prayer, and met the Father in the Mediator . . . the remembrance of it is still very sweet.

I was looking for messages and preparation of heart to deliver them.

In asking a blessing was helped, but in returning thanks the heavens seemed to rain down.

Spoke of justification as the only road by which we can get into sanctification.

I felt quite vacant this morning; but thought at least I should wait upon the Lord and not fret till He drew near.

The reading of the Word both in the forenoon and afternoon accompanied with remarkable light. This is the exercise that seems most evidently owned, and it might be well to have nothing else: for the time of preaching seems to be passing away.

Though it was a remarkable night, I was free from excitement and humbled because of my felt want of a proper estimation of Christ.

I am vile and helpless. I need a righteousness to recommend me, and I need a fulness to replenish me.

I desire to be meek and lowly and yet opposed to every form of iniquity: the due admixture of love and zeal is the perfection of Christian character.

Oh, that I may be of those who sigh and cry for all the abominations that are done.

I was led to enquire whether I had any true fire I distinguished between natural temperament, the wild fire of bigotry, and the fire of grace.

I thought of the death of Christ, as a proof of His love, and saw that it must have been for a peculiar people, else it was no expression of love.

When I tried to discriminate between what is natural in repentance and what is spiritual, I found myself at fault and was humbled.

I saw that Christ eyes chiefly the glory of the Father, and therefore if I would plead in His Name I must do so too.

My soul went out with some ardor after Him Who is worthy of supreme affection.

In enquiring into the work of sanctification as directed first and mainly against sin, I was led to see that the aim of modern reformatory schemes is to check misery and not to mortify sin; and that as they are not of God so neither will they be to Him.

(To be continued, if the Lord will).

IMPORTANT.—It is proposed to issue for the glory of the Lord a "Puritan Quarterly" Memorial Number of this steadfast servant of the Lord, and experimental preacher of His Word. About 25 pages of extracts would be given (p.v.). Copies would be posted to thousands of Ministers. Donations toward the needed £220 gladly received.

Poems on Ancient Doctrines.

1

Imputation.

Men fell in Adam, in their covenant head;
By imputation and by practice dead,
In helplessness and hopelessness they lie,
And the dread second death sinners must die.
But, hearken,—Grace, eternal grace, decreed,
Ere Adam sinned, that One for men should bleed,
And pay the debt owed by the elect of God—
Should save and cleanse them by His precious blood.
And, thus to suffer, 'twas Jehovah's plan
That His own Son be made like sinful man.
But how can One, although Divine, endure
God's wrath for others, how can He procure
A legal pardon and a right release?
Upon the answer rests His people's peace.

* * * *

The sins of those for whom the Lord hath died
Were made to meet on Him when crucified.
God hid His face, His Son was then made sin,
That we might be made righteousness in Him.
He took our place, in Him we suffered there,
And thus His righteousness His people share.
Our sins were reckoned to God's only Son,
We're reckoned holy in the Holy One.
Christ did not merely as a martyr die,
For us He suffered; we on Him rely;
Imputed sin led Christ to Calvary,
Imputed righteousness hath set us free.

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Calendar.

MARCH, 1904. "If the Lord will"		
NUMBERS.	NUMBERS.	NUMBERS.
1 xxviii. 1-15.	11 xxxiii. 1-49.	Collect Instances of
2 xxviii. 16-31.	12 xxxiv. 50-56.	21 Israel's pride.
3 xxix. 1-11.	13 xxxiv. 1-29.	22 Israel's murdering.
4 xxix. 12-40.	14 xxxv. 1-15.	23 Gentile hatred
5 xxx. 1-16.	15 xxxv. 16.	24 Jehovah's supremacy.
6 xxxi. 1-12.	16 xxxvi. 1-13.	25 Jehovah's covenant love.
7 xxxi. 13-24.	17 Revise xxviii.-xxx.	26 Jehovah's anger against sin.
8 xxxi. 25-54.	18 Revise xxxi.-xxxii.	27 Gather difficulties.
9 xxxii. 1-15.	19 } Revise xxxiii.	28 } write a few remarks on the character of
10 xxxii. 16-42.	20 } xxxvi.	29 } Balaam.
		30 } write notes on the prophecies in this book.
		31 }

We search the Scriptures, not for mere amusement or formal duty, but because commanded by our gracious God, and because desirous of spiritual blessings. Our heart must be right, or we shall gain self-assurance and remain in ignorance. May difficulties never divert us, may commentaries never pervert us from *Bible Study* (emphasis on both of the last two words).

NOTES ON NUMBERS XXVIII.-XXXVI.

xxviii. 2. "My." "Unto Me."

3. (a) "Without spot"—(b) "a burnt offering" (lit: that which goes up, therefore, that which is accepted)—(c) "a sweet savor" (6). We cannot separate these three descriptions of the offering—perfection only can be accepted—that which is accepted is also fragrant to Jehovah.

15. A sin-offering=To make an atonement (30).

xxix. 7. The Day of Atonement. "Afflicting souls" useless without the burnt offering of verse 8: the latter, not the former, a sweet savor, accepted and bringing the people into acceptance before God.

16, 19, 22, etc.: "Besides the continual etc."

Why repetition? 1. It implies man's miserliness. 2. It suggests that special offerings must not supplant those regularly arranged (an important principle of spiritual application).

40. Moses a Mediator. Moses told the Israelites as the LORD commanded Moses.

xxx. 2. No command to vow: the practice assumed to be in existence.

The mouth binds the soul, for it is but the voice of the latter.

5. Forgive. Lit: "Let go." Contrast "bound."

14. Silence giving consent.

15. Imputation because of identification.

xxxi. 2-3. Avenging the children of Israel—avenging the LORD.

6. Phinehas had shown holy hatred toward the Midianites in xxv.

8. Balaam slain. 1. Balaam's fellowship was with Midian despite xxiii., xxiv. Emphasize the Sovereignty that compelled him to bless Israel. 2. Balaam's "pious wish" was not realized (xxiii. 10). 3. Balaam's prophecies did not secure him mercy (cf. Matt. vii. 22, 23).

14. A grievous sin committed, although Phinehas who had been jealous for God's honor was with the army.

16. Trespass . . Plague. Logical sequence.

23. Everything connected with sin is unclean.

49. Contrast xiv. 45.

xxxii. 6. Reproof-questions: as frequently.

15. Those who cause sin cause its punishment.

22. Israel the LORD's representative.

23. Sin against the LORD, not only against Israel.

Sin is identified with its punishment: it finds a man, as an avenger of blood (xxxv. 27).

xxxiii. 2. The LORD commanded, Moses wrote—the Divine and human elements in Scripture.

4. Each plague was directed against the symbol of some Egyptian deity—yet the Egyptians feared not the LORD.

16. The law leads to lust and death (Rom. vii.)

51. No supposition or uncertainty.

52, 55. The alternatives.

56. Communion in sin; (or rather kindly tolerance thereof); Communion in punishment. But the more highly favored Israel would be punished first; these words suggest that for the time the Canaanites would be spared to execute God's judgment on His people.

xxxiv. 17. Moses and Aaron (2nd), but Eleazar (1st) and Joshua.

xxxv. 6. The organization of the Cities of Refuge closely connected with the priestly economy. They belonged to the Levites, and the departure of the homicide could not take place till the High Priest's death (32).

22. The will makes the murderer (Matt. v. 22).

33. Cleansing by atonement.

No proxy-death permitted. Even so Christ was graciously obliged to become one with His people to take their place. He did not become one with them by taking their place; the union was before death as well as after.

xxxvi. 8. A special case leads to enunciation of a general law. So frequently in the New Testament.

10. The LORD'S words regulate the people's deeds: many desire the subject and object of this sentence to change position.

The Bible Training College.

THE majority of our readers find the Reports of the B. T. C. spiritually suggestive. We see no reason why "business announcements" should be otherwise; particularly as the Lord has graciously given models of "church business letters" which we aristocratically call "Pastoral Epistles." To the praise of the glory of Divine grace we can record concord, can confess progress and success; mercy has abounded, may thanksgiving redound to Jehovah's Honor. "Unexpected disappointments" have been neither unknown *nor* *unfelt*; but the Lord has proved His sufficiency and reproved the briefest confidence in man. We are still impelled and compelled to state that the College is not "popular"; yet as this is not the millennial age, but a period of anti-christian exultation, and exaltation in christian disguise, none can be *surprised* at this sad remark. And yet readers require to be *apprised* of this sad condition of Christendom, for there is a continual forgetfulness thereof, and a consequent neglectfulness of anti-popular testimony. The most needed work is oft the most needy.

If any reader wishes to offer a question or suggestion as to the name College, we wish to offer him (or her) as a receipt for the admonition, a month's tuition. The Home-Studies, moreover, are not the lightest and slightest conceivable. The Bible Training College is, we believe, as worthy of the *three* terms of its title, as many preachers' institutions are unworthy of the epithet "Theological." Its name and our aim alike include "Bible Training." And a College is comparable to a Church, a *living* building. May we hear repeat our *bona-fide* invite to "come and see" the Training Classes any Monday or Friday during March? Why are so many fearful of accepting same? "Absence of time" is a current excuse, but we believe there are concurrent causes. One brother in the Lord has informed us that the remark concerning and discerning anticipated desire of enrolment on the part of *earnest* Christians who make a trial journey to Commercial Street, inasmuch as it apparently suggested a magical compulsion and "conscriptio," had delayed his acceptance of our invitation. In case this fear is prevalent it is well to state that the only attraction is spiritual, not magnetic or mesmeric!

We do not intend to advertise the College after the modern immoderate modes and methods, but believing the Lord has entrusted gifts for His glory,

and granted success with the same purpose, we cannot but make known His work, with the wish that our word may be accompanied with His power and His will accomplished to His praise.

The general ignorance of the Word of God is saddening. Few could explain such terms as Adoption, Imputation, Everlasting Life, Immortality: fewer could differentiate Biblical synonyms: and yet fewer could prepare a suggestive and satisfactorily arranged sermon. We are now speaking of the mechanical and intellectual side of work: probably the results on the more *directly* spiritual side are equally regretful, but they are less easily tested. However, the intellectual and mechanical are an index of the spiritual—men who can define Election aright are usually acquainted with its effect in their hearts—men who can set and send forth well-planned Scriptural expositions and propositions are generally instructed by the only reliable and authoritative Commentator.

A word concerning The Correspondence Department of the College. It is impossible to enumerate all the advantages of theological education through the post. We are thankful that some ministers and local preachers have already applied for studentship. It is the privilege of the Principal to promise *personal* supervision of all courses. The weekly exercises of each student will be prayerfully examined—for The Bible Training College is not a money-making concern. We shall be glad to receive many applications for Prospectus, 1d. post free.

The Lord's Work in connexion with the Central Free Classes is expensive. The Lord's people are His representatives, and if they would have fellowship with Him they must have fellowship in this service which He is so manifestly blessing. The seal of His good pleasure encourages our zeal, and we would not despond if the many care not to respond to this appeal. We cannot force subscriptions, we cannot even make prescription thereof—our privilege is description of the methods—we lay the matter before the Lord's people, and likewise before the Lord Himself.

The Bible Training College, Mondays and Fridays, *during March only*, visitors and critics are heartily invited, Baptist Chapel, Commercial Street, Aldgate (near City), 7.45 p.m. Will those who are interested acknowledge our importunity, and take the "opportunity," bringing friends who are, by grace, likeminded.

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JOHN. 17. 17

Vol. iv. No. 4.

EDITED BY PERCY W. HEWARD.

April, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

"I the Lord have *spoken* and I will *do*. Thus saith the Lord GOD I will yet for this be enquired of by the house of Israel to *do* for them."

"If ye abide in Me and My words abide in you, ye shall ask what ye will."

Worthless are the theories of men, worthy of all acceptance the Word of God. Therein is *revealed* GRACE to sinners not to the righteous, GRACE, not by infringement of God's holiness, not by violation of His law, but by the obedience in life and death of the Lord Jesus, the God-man Mediator of the everlasting Covenant. Immanuel's merits are computed and imputed to the people of His Father's choice, so that there is *no* condemnation—not even partial or temporal—to them that are in Christ Jesus. In Him they are righteous as He is, in Him they are accepted as He is, in Him they are without spot or wrinkle or *any such thing*. And as the Atonement of Christ is no isolated work in the Covenant of Grace, sanctification succeeds justification, as surely as glorification—God the Father and God the Holy Spirit co-operate with God the Son; their acts of salvation are co-extensive. The Gospel of the GRACE of God is our message: If thou dost prefer man's notions—human propositions and suppositions—read not "THOUGHTS FROM THE WORD OF GOD."

Principal Contents.

Reviews	ii. of cover.	The Appearances of the Risen Lord ..	PAGE 42
Editorial Jottings	37	Timely Talks III.	43
Sermon Suggestions	38	Sunday School Teachers' Column	43
Extracts from the Rev. Jonathan Anderson ..	39	All Things	44
Children's Page and Young Believers' Column	40, 41	No Peace	45
Outline of Sermon by Pastor A. G. Brown..	41	S.S.S. Notes on John	46

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Reviews.

The Righteousness of Christ the Righteousness of God. By Robert Govett, M.A. Not a few are led astray by the plausible but impossible logic which endeavours to prove that imputed righteousness exists only putatively, that it is a supposition, and not a true possession of the elect. In this argumentary treatise Mr. Govett shows himself a Scripturalist; and weapons from the Word are better than wordy weapons. The style is expository, and notes on Rom. iii., iv., v., x. are valuable. Many are boldly controversial against controversy, because discussion *often* leads to thoughts of reputation rather than refutation, and to disagreeable disagreement—such will not be wounded or offended by this volume. We extract the closing sentences—"I have done. May the good Lord accept all that is according to His Word! Will the brethren our opponents believe that this is written not to provoke, not as a trial of intellectual superiority, but under a sense of duty to Christ, and in the belief that it cannot but be beneficial to the saints to make a deeper acquaintance still with the texts which bear upon this great question; while I believe 'the Plymouth brethren' on this point to be in error, I rejoice to believe that they are children of God whom I shall meet in the city of our God." 197pp. 2/-.

Mr. A. J. Tilney, 43, Hughenden Road, Lakenham, Norwich.

Alleged Discrepancies of The Bible. By Rev. W. H. Bates, D.D. Interesting explanations of such difficulties as 2 Sam. xxiv. 24 with 1 Chron. xxi. 25, Matt. xxvii. 9, 10, Mark xvi. 14, Num. xv. 9 with 1 Cor. x. 8, Gen. xli. 26, 27, with Acts vii. 14, Matt. xx. 29 with Mark x. 46, Gen. vi. 19 with Gen. vii. 2, John xiv. 28 with Phil. ii. 6, Lev. xi. 6, 1 Kings xxiv. 8 with 2 Chron. xxxvi. 9. This 125pp. volume demonstrates (1) the attractiveness of comparative Bible Study, (2) the carelessness of critics, (3) the accuracy of inspired writers:—Commentators frequently approximate the less avowedly infidel section of the class named in (2); at least in carelessness. 2/-, 3/-.

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Foundation of the Faith. By J. R. Caldwell. Generally excellent. Papers on Inspiration, Atonement, Regeneration, Sonship, Sanctification, Judgment. Certainly information thereon is needed. Many think Inspiration an effect of Divinely induced and influenced sentimentalism, Atonement an exemplary rather than expiatory work of Christ, Regeneration a re-arrangement of the old nature, according to good resolutions, Sonship figurative, Sanctification emotional, Judgment transitory and reformatory. 1/6.

Pickering & Inglis, Glasgow.

Rome in Many Lands. Compiled by Rev. C. S. Isaacson, M.A. The sub-title is accurate, "A Survey of the Roman Catholic Church with an Account of some Modern Developments." We wish the word "Church" were in inverted commas, for certainly its meaning is inverted. We strongly recommend the book. 288 pp. 2/6.

The Religious Tract Society, 4, Bouverie Street, E.C.

We remind our readers of the review of "God Manifest in the Flesh." The following notice appeared in "The Morning Star"—"A concise but very good and suggestive pamphlet. . . . We think that those who carefully read will be very likely to order the proposed book (with same title: see advts.) at once."

Prayer List.

"The Lord liveth."

1. For the Lord's people predestinated but *as yet* uncalled.
2. For saints, who forget the sufficiency and efficiency of grace.
3. For those who, belonging to the called and called *out* company, the Church, ever seem to be longing to accompany the world
4. For critics of God and His Word, who boast of reason when guilty of treason, who boast of ability while illustrating spiritual imbecility—perchance the Grace that is not by chance has ordained to deign to deliver them from contemning of God, and being condemned by God.
5. For Missions to Israel, that the Missionaries may proclaim Him Who is exalted to give remission to Israel, and while witnessing to truth may witness a true revival.
6. For Neological and Theological Colleges—the former named first as foremost—among the latter the B.T.C. with its far-reaching work must not be forgotten.
7. For blessing on witness-bearing by (a) Mr. Harold H. Cook, (b) Pastor W. Povey, (c) Rev. J. Sprunt, (d) the Students of the College, and others who wish the fellowship of our readers, *that* they may not preach themselves, nor of themselves, nor for themselves, but from and for Him, Who is their Theme.

"The Lord liveth."

I saw something of the difference between the religion taught in our day, and that taught by our Lord. The former is superficial and presumptuous: the latter radical and just and holy.

I have great reason to complain of my want of faith in the God of grace and covenant faithfulness to perform all things for me. I should be humbled at this sad defect.

I spoke with freedom and delight on heaven as a home, and our state here as very much like life in a hotel.

Was mercifully preserved more than once from falling before a temptation to be angry.—JONATHAN RANKEN ANDERSON.

Confidence and boasting cannot be *in* the Lord and *in* ourselves at the same time.

Christ is the gift of God, faith is the gift of God, faith-in-Christ Salvation is *doubly* according to grace.

Retain and maintain the Word of God.

Hear and fear the Scriptures, although men sneer.

Those who do not respond to God's grace in *praise*, will soon despond.

God will open our understanding to teach us, before He opens doors that we may preach to others.

Received, with thanks, for the Bible Training College—No. 20, 2/6; No. 21, 5/-; No. 22, 12/-; No. 23, £2; Students' Collecting Forms, £5 5s. Total, £8 4s. 6d.

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Training College		
Announcements.	April 8th	Last College Evening for
(If the Lord will).	(7.45 p.m.)	visitors. (Baptist Chapel,
		Commercial St., Aldgate).
	April 29th	Prayer and Praise Meeting.
	(7.45 p.m.)	Address by Students.
		(Commercial Street).

Thoughts from the Word of God.

Vol. IV. No. 4. New Series.]

"God is Light, and in Him is no darkness."

[April, 1904. 1d.]

Editorial Jottings.

Universal Charity. Latitudinarians are "charitable" toward all except true followers of the Lord Jesus. Doubtless they fear that conformity to Scripture will compel spiritual denunciations of their abominations. And as their fear is well grounded we lament the indiscretion of not a few brethren in the Lord, when they extend the hand of fellowship and sympathy to those who are seeking to pervert the Gospel of Christ. We do not desire a Protestant Inquisition, nor do we wish for a cessation of the consolatory ministry of the Gospel, but we would prayerfully urge the representatives of Christ to continue His testimony, and to disclose the God-dishonoring nature of popular religion.

To those who creep in unawares that they may teach Higher Criticism, Priest-craft, Arminianism, Destructionism, Restorationism, we dare not give place for a moment, nor can we withhold from the majority of them the titles, "false brethren," "false prophets," "wolves in sheep's clothing," "ungodly men," "unruly vain talkers and deceivers," "men of corrupt minds, reprobate concerning the faith."

"In Christ." Two short words, containing thoughts unlimited in number and nature. To the praise of the glory of sovereign grace the Lord's people can thankfully say, "We are chosen, redeemed, accepted in Christ." A knowledge of this truth ever tends, as it was intended, to humble us, for in ourselves we are nothing, and all our glory is in Him Who hath purchased us. A faith-realization of this fact will provide arguments against the shallow yet subtle sophistry of those who aver and affirm that a believer may finally fall from and fail of covenant grace—his righteousness is in His Representative; the Body of Christ cannot be robbed of completeness. Let us beware of that interpretation which, pretending accuracy, characterizes the preposition as inexact, or considers "Christ" equivalent to "the service of Christ" by metonymy. Figures of Speech are excellent in their sphere, but the different verbs used with these two words, "in Christ" demonstrate that the Holy Spirit's teaching is the intimate relation and mystic unity of believers and their Lord.

Even as the saints are called children of God (1) before they believe (John xi. 52) and (2) when they believe (John i. 12), so were they in Christ

(1) from eternity, and represented in Christ on Calvary, and yet (2) "without Christ" till by grace called to believe into Christ (Rom. xvi. 7).

Ritual or Spiritual Regeneration?

How many theological theories have been conceived and received by learned men! Truly God has made foolish the wisdom of this world!

But although the innumerable schemes of salvation that are now popular have infinite divergences (causing believers to wonder how their several advocates can accuse of lack of unanimity, and lay stress on numerical advantages) yet nearly all federate to exalt man, and to suggest limitations of his natural depravity. Regeneration is considered a re-modelling, a re-organization. It is, therefore, an encouragement to discover any who accept the "repulsive" Reformation doctrine that man is shapen in iniquity, and born under the righteous wrath of God. But it is necessary to warn against another system of false doctrine, fully developed in Romanism, which while acknowledging the need of regeneration, makes the new life the gift of a priest. Ritual regeneration is a deplorable error. Baptism is an emblematical death and resurrection consequent upon the introduction of that new principle which is called spirit inasmuch as it is born of the Spirit. This sinless nature which is imparted to the elect of God is not bestowed on account of human works or wishes, but in accord with covenant-arrangements.

"Much Exhortation"

(Acts xx. 2.)

The thorough study of God's Word is a blessed exercise. Human books—ancient and modern—do not *repay* study as the Scriptures of Truth. How strange is the indifference toward the Bible—yet not strange, but sad, for man is depraved, and Satan is cunning in endeavouring to get an advantage; hence his invariable opposition to the spiritual study of the only inerrant Theological Text Book. The two words of our title have suggested the suggestiveness of Scripture. Paul, as his Lord, was never idle, although trials abounded. The word translated "give exhortation" also means "comfort," "encourage"—one would have thought that the apostle, ever in danger (Acts xix.-xx. 3), needed the comfort himself. 2 Cor. i. 4 (same word) will explain his buoyancy. The Greek indicates that *wherever* he went he spent the time in this holy service. Moreover the encouragement

was by word of mouth (Gk) albeit verbal testimony was peculiarly dangerous and wearisome. Acts xx. 9 is a commentary on Acts xx. 2—Paul did not prepare for a journey by additional sleep. It is noticeable and noteworthy that the apostle's preaching is usually called "*exhortation*" (not "*amusement*."). The word implies (1) that teaching is exhortation: doctrine is practical, see 1 Cor. xiv. 3 (2) that his time was mainly devoted to the Lord's people, who are forgotten to-day.

The Bible Training College.

"Not unto us, O Lord, not unto us, but unto Thy Name give glory." "The Lord hath done great things for us, whereof we are glad." Looking back over the first three months of the College course we can thankfully and confidently exclaim "Hitherto hath the Lord helped us"; and we know we can *claim* His continued presence and prevailing power, for the work and glory are, by grace, His; and the former is ours only as a stewardship. We would ask the Lord's people to remember us in prayer, not "now and then" but daily, not formally but spiritually. And will they kindly keep in touch by means of "The Student of Scripture"? Can we expect their aid in the necessary expenses?—the writer is much pressed, although, by grace, not depressed. Many alas desire to suppress this unique testimony, but their efforts to shatter the organization and scatter the students have not been owned of God.

If any still wisely wish enrolment and cannot attend the second Friday (8th) in April, they should make special arrangements for an interview. Would-be visitors are requested not to disturb "the classes" without previous written permission, which will be gladly given whenever possible.

Corresponding Students are needed—Student Preachers can be sent forth to the Glory of God.

PERCY W. HEWARD.

IMPORTANT!

APRIL 1st (called "Good Friday"). The Lord's people who desire to remember His Grace by searching His Word are invited to write for (Free) tickets for The Bible Training College Conference, 3 p.m. and 7 p.m., at the Evangelical Mission Church, Grange Road, Ilford. (Tea provided—Collections).

SERMON SUGGESTIONS.

Ps. lxxviii. 28. 1. All strength is from God alone. Arguments—(a) from context, Judah has its council, Z. and N. their princes, yet "THY GOD HATH COMMANDED THY STRENGTH," (b) from words of text—"commanded," strength is one of God's servants—"thy strength" (sing :) i.e., the sum of thy strength, not some thereof—"wrought for us," the preparatory work is of God, He does not strengthen a human

foundation (Arminianism)—God's strength is past and present.

2. Past grace is a plea for present grace. This is hinted twice (a) by connexion of "strengthened" and "strengthen," (b) by relation of "strengthen" and "hast wrought." "What God has done our God will do." Hence infer (i.) prayer argues from God's promises and performances, (ii.) meditation leads to prayer, (iii.) God never works in vain. He will not suffer that which He has wrought for us to become useless.

The following thoughts should be in the expositor's mind—1. Here is a blow at pride—the princes are not THE commanders. 2. The word "command" seems to develop its military meaning. 3. "Thy strength" signifies "the strength possessed by thee," or "the strength appointed for thee"; the structures suggest latter interpretation (parallel with "wrought for us"), but may there not be a Divine comprehensiveness? 4. If "commanded" implies "just now" or "already commanded," we have another proof that a promise does not excuse from prayer.

John x. 6 (last clause), **7** (first clause). Consider 1. The ignorance of the Pharisees. Its aggravations (a) a Parable is a *Likeness*, (b) they said "we know," "we see." The reason is implied in Matt. xiii. 13, John vii. 19. (While we criticize others, do we understand? Who was the porter? What was the fold whence (not whither) Christ led His sheep?) 2. Our Lord's Grace—"Jesus, therefore, said again to them." A Further and Fuller Rebuke—He does not leave them. Hence also infer (a) Importance of context study; one sermon or parable often explains the preceding, (b) "Repetitions" in the Gospel imply human ignorance.

2 **John 7**—"Many deceivers came into the world who confess not Jesus Christ coming in the flesh: this is the deceiver and the antichrist" (Gk.) 1. Many antichrists precede the antichrist. Note (a) change from plural to singular, (b) insertion of "the," (c) "this is" does not always refer to persons of preceding sentence (1 John v. 6), (d) as there are many sons of God yet one Son, as there are spirits (spiritual gifts) and the Spirit (1 John iv. 1, 2) even so deceivers and the deceiver are related and differentiated. 2. Divine Doctrine is a complex unity: denial of one truth implies denial of the rest. 3. Evil progresses—the deceiver declares himself the antichrist. (And the antichrist; second title).

Or 1. Satan has one aim, many methods and assistants. 2. "What think ye of Christ? is the test." 3. Doctrinal errors must not be excused. "Deceivers who deny," (a) a strong word, (b) mouth-confession of evil leads to walking out of the way of God's Commandments (d=those who cause others to wander).

Extracts from the Writings of the late Rev. Jonathan Ranken Anderson

IV.—FROM DIARY.

I HAD some exercises of soul as to my great corruption, self; and felt as though the dissecting knife had hitherto skimmed the surface.

I thought of Daniel's prayer, and saw that it is chiefly by prayer the Lord's people are to be brought out of the anti-Christian systems in which they are mixed up.

We found that the test of love is light, and the test of light is love; and both in symmetry form the perfect character.

The line is drawn between testifying against iniquity and not rejoicing in the exposure of those who commit it.

I was tempted to cover up sin and abandon its mortification: but I detected the serpent, and sought to make my escape.

I had to pass through the valley of humiliation this morning, before I got up. I had a lively sense of my sinfulness, and sought to return to Him from Whom I had deeply revolted. Nor was I without success. By these exercises I was conducted into a light and peace and elevation of soul that were like heaven on earth to me.

Had a quiet evening of study and prayer, and in this latter exercise was drawn out with much simplicity and delight. I began with my own soul, and passed to wife, family, flock, etc.

I was intensely happy this morning, yet free from all excitement. A holy calm reigned throughout my soul; I felt the Holy One near and delighted in the thought.

When setting myself to plead for the blessing, I was led to views of the Lord's Sovereignty and saw I behoved to plead in submission to His Will.

I read Buckhardt's Travels in Arabia. I am interested in all parts of the world in the view of the triumphs of Christ.

Fear few of our people know the times, but dream on as if there were nothing out of the ordinary course.

I had some humbling views of the deceitfulness of my heart and its desperate wickedness. I knelt down and pleaded for mercy, and was astonished to think that forgiveness might be obtained for such sin. I was relieved from my bonds and was made to rejoice in His Salvation.

Began to examine (with the microscope) the treasures we had collected in the country, and at last felt as if there were no more spirit in me at the sight of the wonders of His Hand. But I am made to know it is not in these things the portion of the soul lies. The glory of the God of redemption—the plan of salvation—the hope of heaven—the conflict with sin—these are the proper themes for an immortal soul.

The wildest notions are advocated as pure Bible

Christianity, preferable far to Calvinism, and all Theoretical Theology!

What corruption is in me. What sin have I committed. What provocation have I offered to the Holy One of Israel. Let me in deep repentance flee to the blood of Christ, and through faith in it look to have my iniquity purged away. And now in hope of eternal life, which God that cannot lie promised before the world began, I desire to close this year, and to close my life with praise and honor and glory to The Father, Son and Holy Ghost. Amen.

The unaffected spirituality of this minister of the Gospel is in holy contrast with the pseudo-perfectionism which is, alas, *conventional* in two senses of that word. His severity is against sin, wheresoever found; and the usual absence of this holy hatred against iniquity and unrighteousness is a sin itself, and a seed-sin which brings forth fruit-transgressions a hundredfold. We cannot but regard these extracts as appropriate—may their rebukes be appropriated to the glory of God. Our readers may require a reminder that *The Puritan Quarterly* always contains reprints from the Rev. Jonathan Ranken Anderson's scarce works; a special memorial issue is proposed, if the Lord's people be disposed to supply means not according to meanness, but according to the Divine principle of 2 Cor. viii. ix

Poems on Ancient Doctrines.

2 Election.

Ruined through sin are all—condemned thereby,
Like Adam they will hide from God, and try
To excuse with arguments their awful sin,
Though boldly they will still persist therein.
If men are such, and God must righteous be,
They must be lost and lost eternally—
Unless a Sinless One can take their place,
And illustrate for them abundant grace.
Christ died for sinners—glorious is the theme!
Christ died for sinners—let us speak of Him!

* * * * *

If some are saved and some in sin remain,
'Tis evident—since Christ died not in vain—
That He atoned for all a *chosen* race,
Chosen in Him by everlasting grace.
Election—what a wondrous doctrine this—
Sinners elect to share eternal bliss!
Election—nought in us could please the Lord,
Our human will would not with His accord.
Election—not of works, by grace we're saved
Although we all were totally depraved.
Election—not because of faith foreseen,
But for election we should yet have been
In unbelief—election caused our faith,
Not faith election—as the “modern” saith.
Election—'tis the choice of God alone,
His people were *in Christ* by grace foreknown.
Then let us praise, and serve and still confess
That in ourselves we're all unrighteousness.
Free will be humbled, banished be our pride,
In Christ we're chosen, *in Him* we confide,
All is of grace—grace lasting as God's Throne
All is of grace, of grace, of grace alone.

THE CHILDREN'S PAGE.

"ALL HAVE SINNED."

I WANT you, dear children, to know that when God says **ALL** He means you as well as grown-up people. Will you turn to Rom. iii. 23. Here we read "**ALL HAVE SINNED**, and come short of the glory of God," and in verse 12, "They are **ALL** gone out of the way, they are together become unprofitable, there is **NONE** that doeth good, **NO NOT ONE**." So you see that even little children cannot be good unless the Lord Jesus makes them so. There are some I know who think they are very good, but *this* does not make them so, does it? Satan always has tried to keep sinners from believing all God says about sin and its terrible results, and thus he has deceived many, both young and old, for we read, "the god of this age (that is Satan) hath **BLINDED** the **MINDS** of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine upon them" (2 Cor. iv. 4). By nature *all* are blind, and remain so until the Lord Jesus, by His Spirit, opens their eyes, and shows them that they are sinners, and reveals Himself as their Saviour. Those who do not believe themselves to be sinners are still blind. Have **YOUR** eyes been opened? Can you say with the man who was born blind, "One thing I know, that whereas I was **BLIND**, now I **SEE**" (John ix. 25). What do those who have their eyes opened see? That **ALL** God's Word is true—that "**ALL have sinned**," were born in sin—that "the heart is deceitful above **ALL** THINGS, and desperately wicked" (Jer. xvii. 9)—that "we are **ALL** as an unclean thing, and **ALL** our righteousnesses (our so-called good works) are as filthy rags" (Isa. lxiv. 6)—that we are "dead in trespasses and sins" (Eph. ii. 1)—that "there is none that doeth good, **NO, NOT ONE**" (Ps. xiv. 3)—that "there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12)—that the Lord Jesus on Calvary "died for the ungodly" (Rom. v. 6)—"died for our sins according to the Scriptures" (1 Cor. xv. 3)—that "Christ died for us" (Rom. v. 8)—that though "**ALL have sinned**," **ALL** who come to God trusting alone in Christ's finished work, are forgiven, "accepted in the Beloved" (Eph. i. 6), made nigh by the Blood of Christ (Eph. ii. 13). Have you, my dear young reader, seen all these blessings which those who know the Lord have in Him? Can you say "**HE LOVED ME**, and gave **HIMSELF FOR ME**" (Gal. ii. 20)? Oh, how I long for you to know how God hates sin, and to remember all it cost the Lord Jesus to redeem His people from their sins. Will you ask God to make you to hate sin, and to show you the awfulness of sin? It is only as we come into God's Presence, and walk in His Light that we shall see more and more

the terrible nature of iniquity, and long to be kept from grieving the Lord. The Psalmist said, "Thy Word have I hid in mine heart that I **MIGHT NOT SIN AGAINST THEE**" (Ps. cxix. 11). May you do likewise. Here are six texts I want you to read and hide in your heart. 1. "**SIN IS THE TRANSGRESSION OF THE LAW**" (1 John iii. 4). 2. "**THE THOUGHT OF FOOLISHNESS IS SIN**" (Prov. xxiv. 9). 3. "**AN HIGH LOOK, AND A PROUD HEART, AND THE PLOWING OF THE WICKED, IS SIN**" (Prov. xxi. 4). 4. "**TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT, TO HIM IT IS SIN**" 5. "**WHATSOEVER IS NOT OF FAITH IS SIN**" (Rom. xiv. 23). "**ALL UNRIGHTEOUSNESS IS SIN**" (1 John v. 17).

May the Lord greatly bless our little talk upon this subject, so that you will never forget "**ALL HAVE SINNED**," never forget Christ died for sinners—**ALL** who trust in Him are saved from their sins, and kept by His Almighty power (1 Pet. i. 5).

"All have sinned," God's Word is true,
And this message is for you,
If you feel your need of Him
Who redeemed His own from sin.

"All have sinned," both young and old,
Born in sin, so we are told;
And have sinned in practice too,
This refers to me and you.

"All have sinned," gone their own way,
But the Lord on Christ did lay
All our sins; if we believe,
We His wondrous Grace receive.

"All have sinned," but, praise the Lord,
Those who heed His gracious Word
Are now cleansed in Jesus' Blood,
Made for ever nigh to God.

"All have sinned," yet there are some
Who will not to Jesus come,
Therefore in their sins they'll die
And be lost eternally.

"All have sinned," and there are some
Who to Jesus Christ have come,
And their sins are all forgiven,
They will dwell with Him in Heaven.

"All have sinned," God's Word is true,
"All have sinned," what will you do?
For although so very small
You are reckoned in God's "all."

"All have sinned," Will you believe
And Eternal Life receive?

"All have sinned," but Jesus died,
For His own was crucified.

S.A.H.

N.B.—Will my dear young readers who love the Lord Jesus, remember in their prayers daily, His chosen people, the Jews, and "pray for the peace of Jerusalem"? I fear many of us have neglected doing so. Also ask God to bless Mr. Bergmann's work amongst his brethren, and pray for all Jewish work?—and seek to interest friends on Israel's behalf, by getting them to help the YIDDISH BIBLE FUND?

YOUNG BELIEVERS' COLUMN.

CONFESSION OF SIN.

OLD writers speak of confession as a "part of prayer," and one cannot help thinking—

- (1) That prayer cannot be *complete* without it.
- (2) That prayer includes more than confession, even as the whole is greater than its part.

Few forget (2), but many forfeit the privilege hinted in (1). Confession is usually regarded as an occasional, irksome duty and therefore disregarded; whereas the Holy Spirit reckons it among the gracious arrangements made for the child of God (1 John i. 9). The tendency to minimise sin is, doubtless, responsible for the ascendancy of false notions regarding confession. Self-approbation is commoner than self-probing, and consequently the acknowledgment of Ps. xix. 12 is rare.

The Hebrew word denotes stretching forth the hand whether in praise or confession (different conjugations), and where the hand is mentioned in the Psalms in relation to prayer there is usually a reference to one or both of these connected acts (e.g. Ps. xxviii. 2, lxviii. 31) "Connected?"—Yes, for confession and praise are supplementary, the former sees no good in self, the latter all good in Jehovah. Among the many thoughts suggested, surely *access*, *earnestness*, and *surrender* are reckoned.

Confession is not only of the lips. The Greek word implies "speaking together." Is the union of heart and voice intended? The *primary* conception is "agreement" with God, acknowledgment of iniquity, acquiescence in the Divine revelation that "our infirmity" is "sin" and deserving of Divine wrath. And, indeed, acknowledgment and confession are twin-graces which cannot exist apart. The notion of "speaking" should warn us against satisfaction in the *vague feeling* of sorrow; "speaking" requires thoughtful preparation of heart. The antithesis of confession is denying (Matt. x. 32); the neglect thereof accordingly tends to "sinless-perfectionism" as the Spirit indicates in 1 John i. 1.

It is noteworthy that "confession" in the N.T. is *either* the confession of Christ *or* of sin, and the two are Divinely inseparable. Acknowledgment of the Lord as a good man, a holy reformer, a sinless example is as far from Scriptural confession as these titles are from those to which He is entitled. To confess Christ is to confess personal depravity, and personal need of a *complete* and not complementary Saviour, to recognize the truth of and not to revise His profound utterances *against* man, because He knew what is *in* man.

Oh, for more heart-sorrow of Daniel on account of our brethren's sins; oh, to make confession of ecclesiastical disorder and disorganization and national aggressions and transgressions—oh, for a keener sense of sin, through the sharp knife of the

Word, for more sorrow as to our imperfection and defections in ourselves, and likewise more joy as to our perfection and acceptance in Christ, the Representative in Death and Resurrection of a great multitude whom no man can number.

Outline of Sermon

BY PASTOR A. G. BROWN.

(From Notes of Mr. A. B. GOODFELLOW.)

Jeremiah xxiii. 28.—"*The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully.*"

"Speak My word faithfully"—"*tell it as a truth.*"

THE book of Jeremiah represents the present age, for to-day it is not a question as to the *interpretation* of Scripture, but as to whether we *have* any Scripture at all.

1. The man *to* whom the words are spoken.

God is speaking to Jeremiah, who was a man oppressed with a sense of his own great inability (see Jer. i. 6). He found his chief difficulty not in the people but the *prophets*. They said the opposite to all that he said. He was broken-hearted because of *them*—not because he was not popular (Jer. xxiii. 9). Have you ever experienced anything like this? (see Ps. cxix. 53).

2. The men *of* whom the words are spoken.

We have God's description of them in verses 16 (to the Jew the heart is the centre of the intellect), 26, 25 (*lies*) 21, and 17. Jeremiah, constrained to declare that God was going to carry the nation into captivity, was at a great disadvantage compared with these prophets.

3. The influence of these men.

"They make you vain" (16). A ministry that makes a man think well of himself is not of God. "They strengthen the hands of the evil doers, that none doth return from his wickedness" (14). Verse 22 shows the influence they might have had.

In these circumstances God's great command is in the text. There is no sin in dreaming or telling a dream, the sin lies in telling it as divine revelation. On the other hand let him that hath God's word not tell it as though it was a dream (notice Heb. i. 1, 2, God *hath* spoken). It is not speak *about* My Word.

THE LORD

LOVETH THE RIGHTEOUS (Ps. xi. 7; xxxiii. 5; xlv. 7; cxlvi. 8).

LOVETH JUDGMENT (Ps. xxxvii. 28; xcix. 4; Mic. vi. 7, 8).

LOVETH A CHEERFUL GIVER (2 Cor. ix. 6, 7; Prov. xi. 24, 25; Exod. xxxv.).

LOVETH THE GATES OF ZION (Ps. lxxxvii. 2; Ps. cxxii. 6; Isa. lxii. 6).

LOVETH AT ALL TIMES (Prov. xvii. 17; Mal. iii. 6; Heb. xiii. 8; John xiv. 21).

Appearances of the Risen and Ascended Lord.

BY MR. FINLAY GIBSON.

TO THE BELOVED DISCIPLE (REV. I.)

SO far, we have turned our attention to the appearances of the Risen, but not yet Ascended Lord; but in the present case it is after the Ascension that the Risen Christ manifests Himself. John hears "a great voice"; he sees a majestic form, he beholds a countenance "as the sun shineth in its strength." How will these two meet? the loving Master, and the beloved disciple? There is now no leaning back upon the bosom, no whispered question (John xiii. 25), no more knowing Christ after the flesh (2 Cor. v. 16). Flesh takes its only proper posture, "When I saw Him, I fell at His feet as dead" (Rev. i. 17). Can it be that this meeting is that to which allusion is made in John xxi. 22? "If I will that he tarry till I come, what is that to thee?" Here we have, at the very threshold of our subject, a much needed lesson of awe and reverence. Affection has kindled reverence, not quenched it; the grace of His glory, and the glory of His grace, induce fear, not familiarity. How beautifully in the incident that follows does the Christ fulfil His own words, "I will not leave you comfortless, I will come unto you." He who formerly had touched sightless eyes, deaf ears, loathsome lepers, and the passing bier, now lays that wondrous right arm upon the trembling disciple, and, in soothing and irresistible tones, the still small voice is heard, saying, "Fear not." These words, so frequently found from Genesis (xv. 1), to Revelation, are often followed by the reason why fear should be dismissed. "Fear not, for I am with thee." "Fear not . . . for no man shall set on thee to hurt thee"; "Fear not, for it is your Father's good pleasure to give you the kingdom." The end of fear, in this case, is the endlessness of His own person, presence, and power. And here is our second lesson from this appearance; what He is, is our rock of strength; while He is, we have a refuge of safety; where He is, death cannot come. He is the living One, to represent us, to keep us alive, until He Himself open to us death and Hades. No room here for second causes, which often harass us so needlessly. "If thou hadst been here, my brother had not died." And yet that death was "for the glory of God."

In this single sentence from the lips of the Risen and Ascended Lord is contained the very essence of the Gospel; once dead, but now living He dieth no more; death hath no more dominion over Him. Living in the bosom of the Father, dying on the cross, risen and living evermore, His power is endless, his prowess is invincible, His presence

ever available, and His promise faithful and true. Joseph had to say, "I die, and God will surely visit you;" Moses said, "I can no more go out, and come in"; Joshua declared, "this day, I am going the way of all the earth"; and these all left their work incomplete; but the ever-living Christ was raised up to be the Executor of His own will, and is, to-day, the Moses and Aaron, "the Apostle and High Priest" of our profession. Yes, He lives: lives eternally in His divine nature; gloriously in His human nature; mediatorially for us. "He continueth ever." "He is consecrated (perfected) for evermore."

What sweet strains float to us down the ages, in those precious words, "for evermore." Here Genesis and Exodus are never far apart; but yonder is an everlasting Genesis, and Exodus is impossible. Here One only says in its fullest sense, "I am alive for evermore," but hereafter a mighty chorus shall swell the triumphant strain, "And I also am alive for evermore."

What solemn warning there is in the description, "eyes of fire." The Risen Lord trying, testing, searching, penetrating, consuming even in the churches! "All things are naked and open to Him with Whom we have to do." "These things saith the Son of God, Who hath His eyes like unto a flame of fire." How soothing to the bereaved should this vision be of Him Who has the keys both of this world, and of the next! How precious to tried souls should be the glimpse of the priestly girdle, and garments, and of the breasts of consolation! Let us also fall at His feet in admiration and adoration, and hear His voice, "as the sound of many waters."

"I Will Come Again."

THESE words were spoken by the Lord Jesus a little while before He, personally, left His disciples. They were sorrowful because He had told them that He was about to leave them. But He says, "I will come again and receive you unto Myself" (John iv. 3). "Wherefore comfort one another with these words" (1 Thess. iv. 18). Myraids of saints have been encouraged by "that Blessed Hope" when in joy or sorrow. The thought of soon seeing the Lord "face to face" should cheer us amid the gathering darkness. The Lord is coming—He says, "Surely I come quickly" (Rev. xxii. 20). Time is fleeting, and soon we shall SEE HIM and BE LIKE HIM. The belief in His speedy coming is deepening, so that all over the world His people are watching, waiting, and longing to meet their quickly coming Lord. The fact that this glorious time is so near, should make us willing to come out from all that grieves our Lord so that "we may have confidence and not be ashamed before Him at His Coming" (1 John ii. 28).

TIMELY TALKS-3.**"THE FEAR OF MAN."**

IN Proverbs xxix. 25 we read, "THE FEAR OF MAN BRINGETH A SNARE; BUT WHOSO PUTTETH HIS TRUST IN THE LORD SHALL BE SAFE." But, alas! man has always been prone to trust the arm of flesh. We see this human depravity in Abraham, for he **FEARED ABIMELECH THE KING**, instead of trusting "The Almighty God" (Gen. xx.). Later on we find Isaac did exactly the same, for he too **FEARED Abimelech, the King of the Philistines** (Gen. xxvi.). But trouble always follows **MISTRUST OF GOD, AND FEAR OF MAN**. David **FEARED SAUL** (1 Sam. xxi. 10; xxvii. 1).—Elijah **FEARED JEZEBEL** (1 Kings xix.).—Saul "**FEARED THE PEOPLE, AND DENIED HIS LORD**" (1 Sam. xv. 24): see what God says in verse 22.—Herod the King was exceedingly sorry, yet for his oath's sake, and **FOR THEM THAT SAT WITH HIM, HE WOULD NOT REJECT THE DAUGHTER OF HERODIAS**, so we read, "he sent . . . and beheaded John the Baptist in the prison" (Mark vi. 26).—The Apostle Peter, when he followed Christ afar off, **FEARED THE PEOPLE, AND DENIED HIS LORD** (Mark xiv. 66-72).—The disciples had **THE DOOR SHUT FOR FEAR OF THE JEWS** (John xx. 19)—and of Peter, even after Pentecost, Paul says, "I withstood him to the face because he was to be blamed . . . **FEARING THEM** which were of the circumcision" (Gal. ii. 11, 12). And though God has commanded His children to **FEAR NOT**, but wholly trust in Him, how often they lean upon the arm of flesh. "Thus saith the Lord: **CURSED** be the man that **TRUSTETH IN MAN** and maketh flesh his arm, and whose heart departeth from Me." But, "**BLESSED** is the man that **TRUSTETH IN THE LORD**, and whose **HOPE** the Lord is" (Jer. xvii. 5, 7). Yet so many **FEAR MAN**. Some are afraid to preach the Doctrines of Grace—The speedy Coming of our Lord—and other controversial themes, because "influential friends will be offended," and thus financially there will be loss. Oh, dear fellow believers, are we guilty in this matter. Let us remember God sees all, and He is greatly grieved thereby. It is thus that not a few become weak for **FEAR OF MAN**, and like Peter deny their Lord. There is far too much *pandering to man*, more or less, in each of us. May God open our eyes to this great evil and give us Grace to **FEAR HIM**, though all may seem against us. The child of God must apparently suffer, as things are carried on now-a-days. But if God is **WHOLLY TRUSTED**, He is glorified, and His Honor should be the one aim of all who are redeemed by His precious Blood. Faithfulness to God leads to faithfulness in our daily life. If we are unfaithful towards God we shall surely be unfaithful towards man. What a glorious revival there would be if believers **DARED TO TRUST GOD AND DARED TO BE FEARLESS OF MAN**. Alas! they are "undecided," and the Lord is dis-

honored, and His people are feeble. Shall we learn the lessons God desires to teach, and turn from MAN, and put our **CONFIDENCE IN GOD**, Who is sufficient for His Saints; or shall we continue as hitherto, disgracing Him?

Special Column for Sunday School Teachers.

YOUR work, dear friends, is *from* the Lord—or you are in a *self-chosen* sphere—and *to* the Lord. May His Will be known and done, His Glory be sought and wrought. Difficulties do not displace, they only display Divine grace. Do not be encouraged in self, or discouraged in God. Beware of confidence in man, take care lest you attribute perfidy to God.

In preparation, let the heart be prepared. The consequence will not be a lack of other preparation. Presumption, not faith—spiritual decadence, not dependence on Jehovah—will advocate an expectation of inspiration when the circumstances of Mark xiii. 11 are not reproduced. Satan is well able to halve a verse that he may salve the perverse heart—he quoth a mutilated quotation to the Lord Jesus, and was severely rebuked.

Do not imagine that your little hearers can be saved *naturally*; do not preach Arminianism in the Sunday School, while you teach Calvinism in the Open Air. As regards *position* before God all are **EQUALLY** sinners—all committed the same sin in Adam,—and all are in *possession* of a God-hating nature. A child's sinfulness must not be considered less terrible and horrible than an adult's—degrees in sins do not affect the question—eternal wrath is a universal inheritance.

Let us prayerfully consider the parable* of "the wheat and tares" (for *correct* title, see v. 36). This comparison was "set forth"† *before the multitude*. Our Lord graciously gave the interpretation thereof *to the favored disciples*, and from that interpretation we should learn how to explain other figurative passages. "The field is the world"—Inferences (1) it belongs to God (*His*) cf. verse 43) Satan is an intruder, (2) the field of Matt. xiii. 44 is the same, therefore the Church and not Christ is the treasure therein.‡ The good Sower is the Lord Jesus, the enemy is the devil who, as his name suggests, seeks to thwart God. The student will remember that the birds of the air in last parable were interpreted to be Satan, so here Christ is identified with those who do His work, they are but instruments.¶ The tares (ζιζάνια) are *in the midst* of wheat, i.e. the children of the wicked one (cf. John viii. 44) are mingled with the children of the Kingdom, and each class is *at present* distinguishable *in its entirety* only by God. The servants of the Householder are distinct from the reapers, therefore they are men of God upon this earth, hence the same person may appear in *one* parable literally and figuratively ("wheat.")

The order of gathering in verse 30 seems contradictory of Matt. xxv. 31-46, till we remember that the *final* destruction of the wicked before the Kingdom must precede the *final* millennial recognition of the righteous on this earth (see 2 Thess. i. 8-10; Rev. xix. precedes Rev. xx. 4). Other lessons to be learned are (1) God takes care that His people shall not be rooted up and punished with the wicked (2) Roman methods of suppressing "heresy" are undispensational and directly transgressive, (3) The origin of sin is given, so far as we are to understand it, in verse 28 (cf. John viii. 44), (4) God is not the author of sin.

* The word is best understood by our "comparable."

† Same word, Mark vi. 41, Luke xii. 48.

‡ Christ has bought the *field* for the treasure. He shall yet be Lord of all the whole earth. John xvii. 1 expresses a *parallel* thought: Christ has power over all flesh to give eternal life to *another* "all"—all His people.

¶ Cf. Tit. i. 2, 3, God manifested His Own Word through the proclamation committed unto Paul.

“All Things.”

MYRIADS of saints in all parts of the world, and down the ages have been cheered and their trust in God strengthened by the words, “**All things** work together for good to them that love God, to them who are the called according to His Purpose” (Rom. viii. 28). There is no comfort here for the unbeliever, he cannot say that “**All things**” work together for his good, for he is not in God’s Will. But the child of God at all times, and under all circumstances, whether the way be smooth or rough knows (or should know) that **ALL** is well, for God is working out His Own Purpose in, for, and through His people, “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love” (Eph. i. 4). Again “For whom He did foreknow them He also did pre-destinate to be conformed to the image of His Son” (Rom. viii. 29, 30). So we may rest assured that every trial permitted by our Father is for our good and His glory. Sometimes the chastening is very grievous, but we read “Whom the Lord loveth He chasteneth” (Heb. xii. 6-11). Verse 10 tells us why—“for our profit that we might be partakers of His holiness.” May we, by God’s Grace, daily learn the lessons He designs to teach, and know that “**All things** work together for our good.” We shall never whilst here comprehend all God’s ways for they are past finding out (Rom. xi. 33), but we can trust Him, and be restful in all He permits. Like Jacob we may be mistaken, and when discouraged say, “**ALL THESE THINGS ARE AGAINST**” (Gen. xlii. 3), whereas God is working wondrously for us, as He did for His servant of old. Remember how marvellously God arranged for His people in permitting the selling of Joseph by his brethren, and the going down to Egypt. Joseph was greatly tried, but the Lord was with him (Gen. xxxix. 2-21) and thus he could rejoice, knowing that all was of God. To his brethren Joseph says, “As for you, ye thought evil against me, but God meant it unto good.” (Gen. i. 20). Think too of Job, and all the trials God permitted to come upon him. When his children were killed he was enabled to say “The Lord gave and the Lord hath taken away, blessed be the name of the Lord” (Job i. 21). Can we likewise in times of sorrow trust Jehovah and say, “we know that **all things** work together for good” even this sorrow. Then, again, when other great trials came upon Job, he said, “What! shall we receive good at the hand of the Lord, and not evil?” (Job ii. 10). Then later on we read, “He knoweth the way that I take, when He hath tried me, I shall come forth as gold” (Job xxiii. 10), and in the last chapter “So the Lord blessed the latter end of Job more than the beginning.” We must

have trials, for it is through these that God is refining His people. The Lord says “Every branch in me that beareth fruit He purgeth it *that* it may **BRING FORTH MORE** fruit” (John xv. 1). To some God says, “I have chosen thee in the furnace of affliction” (Isa. xlvi. 10), so that He may purge away all the dross and tin (Isa. i. 25). When we are greatly distressed let us look up and say this is one of the “**all things**,” and exclaim “Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory” (2 Cor. iv. 17). May we be obedient and “Count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience, and let patience have her perfect work, that we may be perfect and entire, wanting nothing” (James i. 2-4). Doubtless you have read of the one who when watching a beautiful moth apparently with pain working its way out of the chrysalis, thinking to make it less painful made the opening a little larger so that with ease it could get out. But in doing this God’s method was spoiled, and the moth, which should, and would have been beautiful, was imperfect. May we learn lessons herefrom, and know that “**all things**” are working for our good. May the Lord, Who is daily doing wondrously for His redeemed children, give to each great patience and great grace so that wherever He has placed them, and in whatever He permits, they may be able to rejoice and say individually, “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in me” (Rom. viii. 18).

All things together work for good,
To those who love the Lord,
To them who are the called by Grace,
Who hearken to His Word.

All things together work for good,
To those who by God’s Grace
Obey His Word, and do His Will,
And daily seek His face.

All things together work for good,
Whether in joy, or pain,
For God by His Almighty Power,
Works our eternal gain.

All things together work for good,
The way may try us sore,
But every trial God has planned,
Prepared each one before.

All things together work for good.
Our hearts are prone to sin,
And through the trials saints are purged
From sin, from dross, and tin.

All things together work for good,
In poverty, or wealth,
When friends are few, and foes annoy,
In sickness, or in health.

All things together work for good,
Trials our God doth bless,
And in each one reveals His love,
Proves His own faithfulness.

All things together work for good,
Our foes may evil mean,
But God is working out His Will,
And good will yet be seen.

All things together work for good,
The duties of the day,
The little things which seem to vex,
Work for our good alway.

All things together work for good,
Though we are laid aside,
And in our weakness wonder why
God seems His face to hide.

All things together work for good,
Though one of old did say—
Now **all these things** against me are—
But good was God's own way.

All things together work for good,
These words must comfort bring
To every troubled child of God,
And cause the heart to sing.

All things together work for good,
Then let us seek to learn
The lessons God designs to teach,
And ever to Him turn.

S. A. HEWARD.

“No Peace.”

ABOUT whom are these two words spoken, think you? For surely you would like to know, so as to see that this sad condition is not yours. “There is NO PEACE, saith the Lord, unto the WICKED.” But you say, “that is not my name, I am not WICKED. I go to church on Sunday, seek to be honest and straightforward in my dealings with my fellow creatures; therefore it cannot mean me.” Are you quite sure of this, dear reader? God in His Word speaks of only two classes of people, and therefore you belong to one or the other. God says “ALL have sinned,” but the Lord Jesus died for sinners, and some believe this glorious fact and have come to Him and now “HAVE PEACE” with God through the Lord Jesus (Rom. v. 1), Who is THEIR PEACE (Eph. ii. 15); and, though in the world they have tribulation, in Him they HAVE PEACE (John xvi. 33). But many do not believe in Christ. Such are “without Christ,” and as it is in and through Him believers alone “HAVE PEACE,” every anxious sinner will readily see that unbelievers have NO PEACE. However good you may think yourselves to be, God says you are ungodly, sinners, “dead in trespasses and sins” (Eph. ii. 1)—whose “heart is deceitful about all things, and desperately WICKED” (Jer. xvii. 9). Whereas those who have been made righteous through Christ Jesus “HAVE PEACE,” the WICKED have “NO PEACE.” To which class does my reader belong? Remember, God's Word is true, and Eternity is awfully real. It is so easy to be mistaken. Satan deceives by trying to persuade people that after all they are not so bad. Will you believe the devil who is a liar, or God Who is true? Do not fancy that because you do not feel wicked,

you are not so. May the Lord, if it be His Will, open your eyes so that you may see yourself in His Sight, for it is a terrible thing to be one of the WICKED, who have “no peace” here or hereafter. Let us look at a few more passages on this solemn subject. “The *wicked* are like the TROUBLED SEA, WHICH CANNOT REST, whose waters cast up MIRE and DIRT” (Isa. lvii. 20, 21). “The way of the WICKED is an ABOMINATION UNTO the Lord” (Prov. xv. 9). See what Scripture says about the HEART of the WICKED (Prov. x. 20)—the THOUGHTS (Prov. xv. 29)—the MOUTH (Prov. x. 32)—the FRUIT (Prov. x. 16)—the FEAR (Prov. x. 24)—the FUTURE (Job xxi. 30; Ps. ix. 17; xi. 6; xxxvii. 10). Then there are those solemn words—“The Lord is FAR FROM THE WICKED” (Prov. xv. 29), “God is ANGRY with the wicked EVERY DAY” (Ps. vii. 11), “The CURSE of the Lord is in THE HOUSE of the wicked” (Prov. iii. 33). “It SHALL NOT BE WELL with the wicked” (Eccl. viii. 13), “The FEAR of the wicked it SHALL COME UPON HIM” (Prov. x. 24). (See Rev. xx. 8). God grant that our little talk may arouse some to search and see if these are so, and thus prove a blessing to many.

“No PEACE” nor rest the wicked have,
For they are “without God,”
And He is angry every day
With those who scorn Christ's Blood.

“No PEACE” for those who live in sin,
From them God hides His face,
And in their house His curse remains
They know not of His Grace.

“No PEACE,” but strife and endless pain
The wicked shall endure,—
For God will cast them into hell,
Their punishment is sure.

“No PEACE” the wicked have, saith God,
For they are far from Me,
They cannot rest, are tossed about,
Just like the troubled sea.

“No PEACE,” this is the Word of Truth,
The wicked plot and lie,
They disobey God's Holy Law,
And in their sins they die.

“No PEACE,” for yet a little while,
The wicked shall not be,
And at the Judgment God will say,
“Ye curs'd, depart from Me.”

“No PEACE,” Oh, pause and think of this,
“No PEACE,” while here below,
And in the future dark despair,
Remorse and endless woe.

“No PEACE,” for those who know not God,
“No PEACE,” nor rest within,
But those who trust in Jesus Christ
Have “PERFECT PEACE” in Him. S. A. H.

The above may be obtained in leaflet form; likewise other leaflets for distribution among the ungodly 4d. per doz., 2/6 per 100, post free. We believe in the ministry of Gospel tracts, and few such are found now-a-days. Popular “illustrated” circulars abound, famous for brevity and levity, but they will not suit the faithful servant of the Lord.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

—✠— Calendar. ✠—

APRIL, 1904. "If the Lord will."		
JOHN	JOHN	JOHN
1. i. 1-5	11. ii. 18-23	21. iv. 19-23
2. i. 6-13	12. ii. 24-iii. 2	22. iv. 23-27
3. i. 14-18	13. iii. 3-8	23. iv. 28-34
4. i. 19-23	14. iii. 9-15	24. iv. 35-42
5. i. 24-28	15. iii. 16-21	25. iv. 43-48
6. i. 29-34	16. iii. 22-30	26. iv. 49-54
7. i. 35-43	17. iii. 31-36	27. Revise i.
8. i. 44-52	18. iv. 1-6	28. " ii.
9. ii. 1-11	19. iv. 7-12	29. " iii.
10. ii. 12-17	20. iv. 13-18	30. " iv.

Students will learn by heart these short daily passages, and do the duty heartily. The work will occupy, unless the mind is pre-occupied, 1/300th—1/100th of the day. Biblical investigation would be more usual if pastimes did not prove worthy of their name, and if Divinely-cursed cares of this age (thorns) did not, in this sense also, take the place of the Word.

NOTES ON JOHN I.-IV.

i. 1. The Word *was* *in* the beginning (Satan *was from* the beginning viii. 44), the Word *BECAME* flesh.

ἦν ὁ λόγος ὁ λόγος ἦν
ἦν πρὸς τὸν θεόν θεὸς ἦν.

(Verb, noun; followed inversely by same noun, same verb—twice—structure).

4. The life *was* the light, *shineth*.

5. The darkness. Men are not only in darkness, they are darkness, even as not only at enmity but enmity itself. Hence they love darkness (themselves) and their sin shall find them out (xii. 35; thus the dead spiritually *suffer* second death).

6. A man *became*.

7. Double (emphatic) mention of witness.

8. *ἵνα* twice. The preacher should keep first aim first.

9. "The True Light (True, *i.e.* Antitypical), That sheddeth light on every man (and maketh light to pierce through every man, ii. 24, 25) was coming into the world."

10. The world *knew* Him not. This demonstrates that our reference to ii. 24, 25 in the antithetical sentence is right.

11. *εἰς τὰ ἴδια* near λαμβάνω xix. 27.

"His own people," contrast "His own," xiii. 1.

12. Received. Same word i. 16, iii. 11, 32, 33, v. 43, 44, vii. 39, xiii. 20, xiv. 17, xvi. 24, xvii. 8, xviii. 31, xix. 6, xx. 22.

To become—*manifestly*—*οὐ γινώσκει* frequently,

i. 17, xii. 36, xv. 8, Rom. iii. 4 ("let God become true"); see xi. 52—Or, the giving precedes the receiving; iii. 27 is a general principle (*both* verbs), vi. 65. Possibly the tenses support this alternative—"To them who are believing (part:), which were born."

13. Flesh and blood—a man (Matt. xvi. 17), but here blood is plural (bloods)—"not of the richest blood" (Jewish). The flesh has a *will* (free-will, enmity against God), cf. Rom. ix. 16.

Nor out of a man's will, *i.e.* no man can convert another.

14. "Beheld." i John i. 1, iv. 12, 14.

15. The witness lives after a man's voice. (tenses).

16. "And out of His fulness (cf. out of God, 13), we all (cf. *us all* Isa. liii. 6, *all Mine* John xvii. 10) received, even (new-dispensation) grace instead of (old-dispensation) grace—because the law through Moses was given, the grace that it set forth in type only (Hendiadys) through Jesus Christ came."

19. Out of Jerusalem. The vigilance of the priests is as noticeable as their virulence.

20. Confessing Christ (23) is witness bearing (19).

21. The prophet foretold by Moses. The Pharisees knew the time of the Christ was near, they understood partly the Law (Deuteronomy) and the Prophets (Malachi), yet. . . .

23. John a voice, Christ *THE* Word.

27. The Lord Whose *servants* we are not worthy to be, took upon Him the form of a servant!

29. Taketh upon Himself, and thus endeth the sin (same word x. 18, xix. 15, Eph. iv. 31, Col. ii. 14, i John iii. 5).

The world. Christ was no merely Jewish redeemer (iv. 42, Rom. i. 8, Col. i. 6).

31. Many, therefore, saw the Spirit descending, but

33. Remaining on Him. Contrast iii. 36.

34. Have seen, *and* (accordingly) have borne witness (iii. 11, 32).

35. Andrew and (probably) John.

41. "He first findeth": not, "he findeth first," although the fact be true. He was the first of the *two* to become a missionary, *i.e.*, John did not bring James so soon as Andrew brought Peter.

42. *Art, shall be* called.

43. He findeth Philip. We have found Him (46).

45. "The son of Joseph." Errors recorded (Matt. xiii. 55), but not made (Luke iii. 23) in Scripture.

46. Philip had placed the unwelcome words last, but Nathaniel (Bartholomew) illustrated natural prejudice, and affords a comment on Matt. ii. 23.

47. The Lord does not rebuke "*honest* doubts."

49. "*Honest* doubts" do not exist in the presence of the Lord.

ii. 2. "His disciples," no longer John's (ii. 11, 12).
9. Water was made wine. All things made by Christ. Contrast metaphorical—"This is My Body."

11. He manifested His glory (not to all ii. 9. See vii. 18). Only His disciples believed unto Him (i. 14) not his brethren (vii. 4, 5 where words "manifest" and "believe" occur).

17. The Psalms are Messianic.

18. Fulfilment of prophecy was not a sufficient sign, Divine power to awe and drive out a great multitude of angry traders was not a sufficient sign!

19. Christ's signs to Israel connected with their sins and His resurrection (cf. viii. 28, Matt. xii. 39, 40), yet they repented not afterwards. Hence learn that (1) the Resurrection is the foundation-miracle, the most convincing miracle (2) Christ sought no earthly popularity.

"This Temple"—so, "on *this* Rock I will build My Church"—Jews and Romanists alike misinterpret the Lord's enigmas. Where else does Christ refer to Himself indirectly?

22. The words of judgment to Israel became a means of grace to the disciples. "They remembered" (17), "they believed" (22). "And the Word"—the Old and New Testament stand together (v. 47).

23. Faith in miracles is natural, duty-faith, hence commanded (x. 38). One of the things "in man" (25).

25. Cf. xvi. 30 where the apostles acknowledge Christ has read their thoughts.

iii. 1. Read on from last chapter.

2. Nicodemus a proud ("we know"—οἶδαμεν rebuked by ἰδεῖν, "how can" etc.) believer on account of signs (ii. 23).

3. A new birth from above (contrast viii. 23) needed: apparently honest interest is only one of the things "in man."

4. Nicodemus' faith in what Christ "can" (2) do, tested.

5. The Lord deepens the mystery; hence infer Nicodemus was insincere.

There must be a death: typified by baptism.

6. "That which *hath been born is*." Nicodemus put on a level with the people. He had been thus born and thus only, hence he received not the testimony (i. 12, 13).

8. The will of the Spirit, contrast i. 12.

"Thou dost not know the origin or destiny of My people."

9. "How can these things become?" "All things became through Him" (same word).

11. Ye (plu.)—Nicodemus placed in the same position as the rest, and denominated the enemy of the Trinity (we).

12. Earthly things. Reference (1) to parables (2) to verse 6.

13. Christ claims a unique position and mission.

14. According as . . . thus—Christ made sin. Proud Nicodemus and Israel bitten by the serpent, in the spiritual wilderness.

16. God gave us to Christ and Christ to us.

"Believeth into Him." Identification ("only-begotten.")

18. Believers *into* Him came not *into* condemnation, having come *into* life (v. 24).

18. "Has been judged" (perfect tense—past act with present effect, therefore "this is the judgment," 19).

Because works evil. Evil "in man" proceeds to evil from man: that which hath been born of the flesh is flesh. Judgment according to evil *works*. Deeds lead to creeds: unbelief is a proof of sinfulness.

20. "Repoved," same word xvi. 8, 1 Cor. xiv. 24, Rev. iii. 19.

21. "Because they have been worked (perfect) in God." No good outside God.

23. Many waters for baptizing.

26. "All coming to Him" physically, but not to Him spiritually as the Light (21).

29. He who thinks of personal reputation is not "a friend" of Christ.

32, 33. Cf. sequence in i. 12, 13. May we not say, in spite of the popularity of Christianity, no one receiveth Christ?

33. Consider the terrible alternative.

34. The Trinity. From this verse infer that those who were borne along by the Spirit (2 Pet. i. 21) could not err. The equal inspiration and inerrancy of Christ and the Prophets is asserted in Heb. i. 1.

iv. 1. Disciples made them baptized, not made disciples by baptizing. (See Matt. xxviii. 20).

4, 7. "It was necessary." *He cometh therefore* (Gk), *He sat therefore; a woman cometh*.

9, 10. "Thou a Jew" . . . If thou knewest "Who it is." This chapter gives a lesson in personal dealing far preferable to those in revivalistic compilations.

18. The immoral may proudly claim relationship to Jacob (12); when found out the woman does not dare to say "*we* worship."

21. "The Father." The woman thought of "our fathers."

23. The true worshippers, *i.e.* worshippers of the new dispensation. In truth, not in typical ritual. They *shall* worship . . . for the Father seeketh.

28. She went away *because* of the disciple's frowns.

34. Do, finish. Will, work.

37. True, *i.e.* receiving a fulfilment.

39. Did the woman believe?

44. "For." Why not "although"?

50. Faith acts (v. 9).

53. Second faith in Christ, not merely in one word of Christ. Oh, that we may see such to-day. Pædobaptists should note that household sometimes *believe*.

The Bible Training College.

IMPORTANT NOTICES.

THE Bible Training College is progressive and aggressive; we can gratefully say "The Lord's name is to be praised." A jeremiad for human failures is never out of date, but a pæan for Divine favors is needed day by day, although it should not be ephemeral. The Word of God is not and *will* not be popular, for the majority are, by free-will, unwilling to acknowledge its unpalatable truths. Not a few who, by Grace, are reckoned among the redeemed, have joined hands with the enemy, and are seeking to snatch the Scriptures from the saints, while they commemorate "Bible Sunday," and advocate a resistance, massive rather than passive, against a regrettable law, "for the Bible's sake." Higher critics of every kind are like unto the woman of the fourth parable in Matt. xiii., and the fourth church in Rev. ii.—they leaven and seduce—but thanks be unto God, shall not reduce the number of the elect. Yet here success is beyond realization, although their tactics are not beyond suspicion. Othodox preachers are modified, and unothodox preachers inspired by these foes of truth.

We have many announcements to make, but though grieved at the grievous indifference of our readers, we desire to forsake denouncements. It would be easy to raise £500—£1,000 if bazaars and concerts were "got up," or if a "broad" and unworkable committee were appointed, or if a large debt were extravagantly raised first; but by grace we are ambitious to do *good* that good may come, and to prove that the people of God are willing to be *His* stewards. For what purpose do we require and inquire for this sum, which to many who profess to think for the poor, will be wasted if spent on *Bible* testimony? Will questioners *read* the next few lines?

Secretary and other Office Assistance.....£120-£160
(At present the writer is gladly but [Will some servant of God guarantee this amount?]
painfully doing the work of several men).

Rents, Rates, etc., of Offices, with Rooms for Meetings, Library, etc.....£150-£160
(Convenient premises now offer themselves. [Will some "steward" meet the need?]
Many Students have not quiet homes for preparation studies and examination papers, as some of our readers).

Furnishing, etc.....£100 (minimum).
Postage & Stationery (one year's expense), probably £50
Printing Press.....£30
(For Examination Papers, etc.)

Typewriter.....£10
Advertising.....£10

"Incidentals" are not an incidental expense, yet they are necessary and not accidental. No allowance has been made above for the expenses of able Lectures, nor for the Principal's salary. It is the desire of the latter to draw no money from the *general* College Funds. Bible Lectureships and Scholarships (the latter in order that those to whom the Lord has given special abilities may develop

them by continued study) are a *desideratum*. At present only a few pounds are guaranteed. The students are manifesting prayerful interest and a financial sub-committee of business men has been formed by whom accounts will be checked and presented to our readers with a view to "things honest in the sight of all men." If any rightly wish to examine our methods and consider whether the outlay will be spiritually advisable and serviceable, will they visit the College-Chapel one Monday or Friday evening soon? The writer would by grace refuse to distribute praise, and attribute all to God for the fact that he can conscientiously say no College is so far reaching, and no Christian work within his knowledge has been owned of God in such a remarkable way. The Lord has given the students a primitive humility and primitive zeal according to knowledge; each prayerfully desires His glory.

Extension is our intention, if the Lord will. We are sure that private meetings for ministers of the Gospel, the addition of two or three assistant student-secretaries who would conduct *Bible* meetings and help struggling Churches in all parts, accepting a small salary (*e.g.* £60 per annum) in return for opportunities of study; the organisation of perpetual preparatory *Bible Schools* in London and at the seaside during the season would be discreet. Those who sigh and cry for the abominations of *to-day*, and who rejoice in the ancient Gospel of Grace will not thoughtlessly turn from this page. An unique opportunity presents itself—or rather is presented by Him Whom we own as Lord, for nothing is according to chance. We invite correspondence and criticism, if interest is aroused. A spiritual letter without even a postal order will be more welcome than a perfunctory epistle with a cheque.

Pastors are reminded (1) that the Gospel Ministers' Examination Union Circular is not unimportant (a copy will be sent to any applicant; kindly recollect "stamped envelope"); (2) that Bible College students who preach not a Yea-and-nay gospel, the commandments and traditions of men, but *the* wondrous message of the finished and effectual work of the Lord Jesus, can supply.

On Friday, April 29th, (p.v.) a special meeting for Prayer and Praise will be held at the College-Chapel. Friends of truth invited (7.45 p.m.)

The Correspondence College has good prospects. Its prospectus is printed in April issue of *The Puritan Quarterly**, which periodical, with the College Expository Series, is recommended to the few who esteem sound and wholesome doctrine which cannot be gainsaid, but which must be again and again said in these fretful and forgetful days.

The remainder of reminders will (p.v.) appear next month.

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LAST DATE for Visitors and Intending Students

+Friday, April 8th (D.V.) +

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
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MESSAGE.

"Thy Word is Truth"
JOHN 17:17

Vol. IV. No. 5.

EDITED BY PERCY W. HEWARD.

May, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

"When my soul fainted within me, I remembered the Lord."

"What time I am afraid, I will trust in Thee."

"My heart fainteth for Thy Salvation; I hope in Thy Word."

We are not commanded and commissioned to please the populace. The Gospel of God cannot be qualified and modified in order that its terms may suit all. If men will not take of it, we must not take from it. Therein is revealed GRACE REIGNING THROUGH RIGHTEOUSNESS—unmerited grace to sinners not to self-created saints, undeserved grace to the graceless and the disgraceful. The Righteousness of the Gospel is the result of the unique substitutionary obedience of Immanuel in life and death, and it is legally imputed to the elect of God with out exception and without distinction—to this perfect Righteousness they can add nothing, and, blessed be God, from it they can subtract nothing. It is complete and eternal; and in Him they are complete and eternally saved. We repeat—*In Christ* His people are blameless and sinless: in Him they are already glorified. We need to remember these truths in these days, and contend earnestly for the faith, looking for the mercy of our Lord Jesus Christ, for He That shall come will come and will not tarry, to them that look for Him shall He appear the second time apart from sin unto salvation.

Principal Contents.

	PAGE		PAGE
Restfulness and Restlessness	ii. of cover.	The Risen and Ascended Lord	54
Editorial Jottings	49	Timely Talks IV.	55
Sermon Suggestions	50	Sunday School Teacher's Column	55
Extracts from the Rev. Jonathan Ranken Anderson	51	"Certainly I will be with thee"	56
Children's Page and Young Believers' Column	52, 53	S.S.S. Notes on John	57
Now—And Then	53	Expository Extracts Collected and Com- piled from College Class Notes	58

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Reviews.

The Ship Ecclesia—an Allegory. By Geo. C. Needham. The author is well-known, and we trust that his recent departure to be with Christ will not have the usual effect, and hinder the sale of his volumes. According to the "hyper-criticism" for which, at least, together with other compounds of "hyper," we have credit, we must disassociate ourselves from some statements, e.g., "after long patience when all remonstrance had failed, the King Adon and Prince Shiloh, taking counsel with their prime minister Lord Parakletos, decided upon an altogether different method of procedure; and the ship *Ecclesia* was planned and built as a mode of emigration from the doomed Kosmos." We object to (1) the unintended irreverence in the names of the Trinity, intensified by the absence of capitals from "prime minister"—(2) the seeming suggestion that the Covenant of everlasting grace was not from everlasting—(3) the extrusion of the Old Testament saints from the Church of God. But such unfortunate statements are fortunately rare. This 125pp. volume illustrates all the *advantages* (and disadvantages) of the allegorical style, which Scripture alone shows in perfection, e.g., *Ecclesia* bears many more professing Christians, and at the same time they are more appropriately represented in towns she passes. The rebuke of denominationalism may not be unmerited, but Scriptural Baptists do not call their sect a Church, nor do they despise others. 2/6.

Mrs. Geo. C. Needham, Narberth Pa, U.S.A.

Prayer List.

"Ask in faith, nothing doubting."

1. For those whom God has foreknown albeit they know Him not, and His people know them not.
2. For saints who are thoughtless of sovereign grace, that their minds may be mindful of His mercy.
3. For such as are in fellowship with the world, and are partners with the ungodly—members of the holy community in communion with the enemies of God!
4. For "judges" of God and His Word, boasting of their criticisms and witticisms, speaking proudly and loudly against Jehovah, praising their reason while raising treason, arrogant of ability while ignorant of spiritual imbecility—perchance Grace (not according to chance) has arranged that they shall be changed into people of Him whom they defy or vilify.
5. For missions to Israel that all engaged therein—or rather all called thereto—may teach and preach Jesus Christ by lip and life—despite difficulties, forasmuch as labor in the Lord is not in vain.
6. For colleges of every description that some tutors and some students may rejoice in the infallible Word. The B.T.C. desires special prayer that needs may be supplied.
7. For blessing on testimony to Truth by all brethren in the Lord connected with the college and others who read these pages—may such have grace that they may possess manifest as well as professed holiness and lowliness.

"Praise ye the Lord."

"Behold What Love."

Behold what love—to us the Father gave!
Behold what love—that rebels He should save!
Behold what love—that we His sons should be!
Behold what love—we shall His glory see!
Behold what love—consider what it cost!
Behold what love—although we were the lost!
Behold what love—God in His Son us chose!
Behold what love—Whom He foreknew He knows!

+✠ Restfulness and Restlessness. ✠+

RESTFULNESS and restlessness are opposed as righteousness and unrighteousness—that is to say—

- (i.) They are absolutely antithetical.
- (ii.) All are in one of the two conditions.

There is a polite tendency now-a-days to imagine a *via media*, and to conceive of an intervening position, but truth does not change with modern tendencies, and The Bible Training College would rather build on solid rock than on shifting sand. The moment doubt is recognized, restfulness ceases, and I would characterize every Christian who has despondent "fears and feelings" as—for the time being—a restless Christian. Fears are used of God to humble us, but His loving kindness does not make excuse for them, any more than for other sins which He graciously over-rules in like manner.

Our subject is doctrinal and practical, practical because it is doctrinal and doctrinal because it is practical. Doctrine and practice are closely linked as gospel faith and gospel works—"as the body without the spirit is dead, so faith without works is dead also." May the Holy Spirit grant to writer and readers an appreciation of the truth though it lead to depreciation of self.

We cannot rest unless we have somewhat (or Someone) wherein to rest. The Scripture speaks of the Lord's people as believing *on* to and *on* the Lord Jesus Christ, as hoping *on* to the grace that is to be brought in the revelation of Jesus Christ, and the epistle that thus testifies in ch. i. 13 and ii. 6, contains another marvellous message closely connected—humble yourself *under* the mighty hand of God, "casting all your care *on* to Him" (1 Pet. v. 6, 7). Motion is often suggestive of commotion: how blessed, therefore, to realize that in the Covenant of the Lord and in the Lord of the Covenant we *have* a Rock Whereon we can rest.

Restlessness will result from forgetfulness of Him and His perfect work on our behalf, it was a result from looking to ourselves for comfort, strength, hope and spirituality. If we are not experimentally resting altogether on Christ we are restless, for there is none other rest. Thank God as regards our standing we cannot depart from Him, we cannot move or remove from His Grace; and may He give to us all *in our experience* to abide in Him, to rest on Him, and thus to be at rest.

Behold what love—why should we now complain!
Behold what love—we shall in glory reign!
Behold what love—the world us knoweth not!
Behold what love—we share our Saviour's lot!
Behold what love—give thanks unto the Lord!
Behold what love—His glorious grace record!
Behold what love—love from eternity!
Behold what love—He loves eternally!

Thoughts from the Word of God.

Vol. IV. No. 5. New Series.]

"His Compassions fail not."

[May, 1904. 1d.]

Editorial Jottings.

Renovation. We have not faith in man, and therefore have not faith in the schemes and systems of man—in this sense, "that which hath been born of the flesh is flesh." Parent and child are alike guilty of non-subjection to and objection to the law of God. Hence, we are twice opposed to the "moral reformation" principle of self-salvation, and to the notion that the old nature can be renewed. Twice-opposed, for (1) the plan is of the flesh, and (2) promises to improve the flesh. The gospel of renovation is an innovation; and we are protestants against it. Alas, that its acceptance is indeed catholic, universal. Nowhere in Scripture do we read that the flesh can be made better or fitter for glorifying God; nowhere in Scripture do we find a reference to "its intrinsic powers, its innate possibilities, its inherent potentialities" (for thus the new preachers—they are not "new men" in Christ—multiply words and stultify themselves). Humanity is "fallen"—we do not limit this word as the Pharisees the term "sinner"—all men are *essentially* and *unalterably* enmity against God. Hence, the glorious gospel repeats the necessity for a new birth, a new—not a renewed—nature, a new life, in union with the Covenant and in accord with the Covenant of Grace—"If any man speak, let him speak as the oracles of God."

The Established Church. Editorial Notes are traditionally concerning "current events." We hope our usual departure from custom will not incur as a penalty "non-perusal." The present sub-title may suggest angry wrangling with Anglicans, but though we think they have introduced rather than deduced from Scripture many of their principles, contention with them is not our *present* contention. We desire to speak of the established church of the elect, established upon better promises than a covenant of works could offer, and by means of the Law of the Lord—not the law of the land. This church shall not be disestablished, because the covenant is everlastingly established. Like Medo-Persian decrees—rather, like its Author—it changeth not. And as the churches of this church—the branches of this tree of God's planting—appreciate His truth, they shall be established in the faith and increase in

their number DAY BY DAY (Acts xvi. 5). This Church has a possession whereof the earnest is hers already, and from which she shall obtain not merely a title or a tithe, inasmuch as the inheritance in heaven is reserved for those who are regarded and guarded *in* the power of God. May we, as members of this Church, doubt not, but stand firm, because our Lord is redoubtable, and in Him is no infirmity. Oh, that we may be immovable, always abounding in the Lord's work.

Spiritual Music.

We do not now write an essay on the Harps of Heaven, albeit connection of popular errors concerning the Choir and Chorus of the glorified Church is desirable. Rather would we explain the spiritual singing of Col. iii. 16. First, let not readers forget there is no thought in Scripture of saints uniting with the world in its songs, no thought of such "Secularism" (=conformity to this age). And may we here remark, that music called sacred is often profane? Secondly, let us remember that in the primitive church the mouth was the "organ" of utterance, the voice the "instrument" of praise. Let us now *notice* the context in Col. iii.—the Holy Spirit gives the following instructions—"become ye thankful"—then, "let the Word of the Christ indwell in you richly"—then He saith you will be "in all wisdom teaching and admonishing yourselves with psalms and hymns and songs Spiritual"—mark hymns teach, and admonish, not amuse—finally He adds "in grace (or, in gratitude) singing *in your heart* to the Lord." There can be no true melody acceptable to God unless grace has given gratitude in the singer's soul, moreover, his heart must be musical, and thirdly he must do this, as everything else (iii. 23) to the Lord and not to men. Fashionable singing to an audience, and the utterance of false words because silence would "appear strange" are excluded.

First Pure, Then Peaceable.

"Peace at any price" is not the motto of a Christian. We in the world have peace, but not peace in the world or peace with the world—Truth is of *primary* importance. However this is not the primary meaning of our text. The context speaks of "bitter envying and strife" *in the heart*, which caused boasting (iii. 14) rather than shame. More-

over, each of the "many teachers" (iii. 1) claimed that truth was with him, and that his envy, cursing (iii. 10), and speaking against the brethren (iv. 11) were in defence of truth—thus all lied against the truth (iii. 14). In brief, there was no practical Christianity and no brotherly love (the two connected in 1 John iii. 10). Hence the apostle rebukes that boasted earthly, soulish (*i.e.* unspiritual, same word nature, 1 Col. ii. 14), demoniacal "wisdom." And how is the word "pure" (*ἀγνός*) used in Scripture?—It suggests (1) opposition by unholy fellowship (1 Tim. v. 22, 1 John iii. 3), and (2) separation from strife (Phil. i. 16 where adverb: is rendered "sincerely:" 1 Pet. iii. 2—see verse 4). And it is remarkable that in our context there is proof of the hypocritical (iv. 17) nature of those who "separated themselves" in the reference to friendship and fellowship with the world (iv. 4), and the word "earthly." The apostle characterizes pretended and "ambitious" zeal (or truth as "tumult," "instability"—the adj.: of the same word being found in i. 8, where "double-minded" emphasizes hypocrisy. Wisdom from above has a holy motive (contrast iv. 3), and does not fight mercilessly (iii. 17) with carnal weapons (iv. 2). Oh for such pure spirituality to-day, and for holy love of righteousness and peace.

The Bible Training College.

By the Grace of God we have continued to the Glory of God. Not of man is the success, and not to man shall be the praise. The Lord hath done great things for us, and hath dealt graciously with us—we will speak of His mercy, come and hear ye that fear God, and then talk ye of all His wonderful works. The Lord inclined the officers of Commercial Street Church to lend their Central Chapel. The Lord provided for the circulation of preparatory literature. The Lord has given many a desire to study The Word. The Lord has strengthened the writer for the work. The Lord has led some of the students to guarantee the larger part of Mr. Welch's salary, and has likewise fitted our brother for this responsible task. In the Lord we have confidence. Incidentals are not accidental, but consequential on His Grace. He will sustain and maintain for His Name's sake. He will increase the spiritual interest. He will grant grace for the difficult examinations. He will open doors (Rev. iii. 7) for the students to preach His Truth. He will supply *all* needs. "Of Him and through Him and to Him are all things; to Him be glory." May unbelief and boasting be trodden down, even as they were extruded and are excluded from the sphere of grace, and we will prayerfully serve, while we await the time when *they* shall be concluded, and *we* shall be secluded from sin.

PERCY W. HEWARD.

SERMON SUGGESTIONS.

(FROM THE PSALMS.)

Ps. viii. 1. "O LORD, our Lord, how excellent is Thy Name in all the Earth."

Note—(a) Praise *begins* AND *ends* Psalm, (b) The ascription links with Ps. vii. last verse, (c) In the millennial world will these words be *fulfilled* (Heb. ii. 5).

I. Jehovah is the Lord, the Possessor of all (O LORD, our Lord.)*

II. All Creation should make us remember the Name of the Lord.

III. We do well to praise Divine Glory in creation as well as Divine Grace in redemption.

Ps. xii. 4. The words of the wicked.

In Scripture we often read quotations from the heart-language—"There is no God," "Soul, thou hast much goods," "Though I fear not God, nor regard men," and blessedly contrasted, "I will arise and go to my father." Note the three statements of this verse—

I. "With our tongue will we prevail"—(a) The tongue is a world of iniquity—(b) The thought of flattery introducing success (see vv. 2, 3) reminds of Dan. xi. 21, 32—N.B. In Rom. iii. 10-18, the tongue is mentioned *first* in the particularizing of sin, and hypocritical deceit *first* among its abominations—(c) The wicked (*i.*) magnify might and (*ii.*) expect to conquer God. From the same root as the word translated prevail is "mighty" in Gen. x. 9; Ps. lii. 1; thank God for the Mighty One of Ps. xlv. 3, against Whom men shall not prevail.

II. "Our lips are with us?" This boast is linked to *preceding* by reference to tongue, and to *succeeding* by reference to personal independence. There may be a further motion—"Our lips are a trusty weapon a good ally, they will not deceive us."

III. "Who is lord over us?" (a) A proud rhetorical question, (b) "Lord" signifies "master," "possessor," and is oft a title of God, Whose *creation rights* are refused. (c) The wicked set themselves above all that is called God; humanity is deified to-day. (d) Sin is lawlessness, *i.e.* denial of authority. (e) Pharaoh illustrated this iniquity (Ex. v. 2), and Antichrist will exemplify it fully. (f) Gen. iii. 5 is exactly parallel.

Note—(i.) Pride is at the root of all sin, *i.e.* is synonymous with *departure from God*, (ii.) The Lord hears the tongue that speaketh proud things.

* We should have expected the term "God" in relation to nature, but are reminded that the Earthly Sovereignty of Immanuel is according to covenant, and concerns the heavenly covenant people who reign with Him, and the Earthly Covenant people over whom He reigns as acknowledged King.

Extracts from the Writings of the late Rev. Jonathan Ranken Anderson

V.—FROM DIARY.

We take this opportunity of advising the Lord's people to partake the privilege of circulating the anti-popular, unsentimental, but contrariwise sound and savory messages from the rare (in both senses of word) volumes of Mr. Anderson. With him vital godliness was not an unessential, it was, indeed, of vital importance. His testimony was not variable and equivocal in accord with modern creeds; but, realizing that modern needs are as ancient needs, in season and out of season he faithfully proclaimed The Word of God. Hence by his books he still speaks for the defence and confirmation of the Gospel. We hope to issue a Memorial Number of *The Puritan Quarterly* in September—not to tender or render praise to but praise for this spiritually sincere and severe servant of God. Will not our readers apply their means to supply the means (£220) that we may send thousands of copies to ministers of the Gospel in all parts of the world, peradventure not a few may be led to see the deep things of God?

I was distressed at the prevalence of indwelling sin—it is so shameless and wicked, but I was able to look for mercy to deliver me from its power.

I desire to see to it that I be more troubled with my own sin than with that of others, and to watch against vindictiveness under the cloak of zeal.

Had some precious meditations, especially in secret prayer; and was helped to rest in God Himself as the Portion of my soul.

Saw that I ought to contend against sin in myself and others with spiritual weapons, and chiefly by prayer.

A vain thought, not at once checked, brought me into trouble, and constrained me to renew my repentance.

In the exercise of secret prayer, I had an over-coming view of the Holy One as good in His nature, attributes, will, counsels, works, and ways.

I thought on the ministry as a ministry of reconciliation. I tried to plead for that spiritual power which alone can awaken sinners to a sense of their need of reconciliation, and renew them into a disposition by faith to close with the method of reconciliation framed by the wisdom of God, and proposed and applied in Christ Jesus by the Holy Ghost.

Was inwardly delighted at the thought of the immutability of Jehovah, and saw that I might always count upon Him, as He is ever the same.

In the evening a tide of grief set in; but the result was to lead me to views of the truth.

Thought last night of the preciousness of being assured that Christ loves me; and saw that I am to reach this by the Father's teaching, "Every man that hath heard and learned of the Father cometh unto Me."

Had a sense of sin in a singular form, even that while I speak of spiritual things with light and freedom, I may do it not with God nor to Him.

Was humbled at the reflection that so many come about me, and so few converted to Christ.

I enquired what it is to live by faith? It occurred to me that I should have no interest, indulge in no care, and follow no occupation, but in harmony with the Will of God, and in fellowship with Him. For how can I be said to act in faith, if it shall be otherwise? I do not by faith get Him to conform to me: I rather submit to and confide in Him.

Prayed that I might seek God till I found Him, wait on Him till I beheld His beauty, and study His Will till I learned it and practised it.

Almost never had such a peculiarly painful sense of sin as I had this morning when I awoke. I trust it was such as betokens increased nearness to Him Who is a consuming Fire, and increased susceptibility of being wounded by what is offensive to Him.

In secret prayer I had this passage brought before me—"O righteous Father, the world hath not known Thee," etc.; and had my attention fixed especially on the import of the word "know" as meaning acquaintance, love, approbation.

And now that another annual journal is finished I desire to record my testimony to Him Who is God over all. He is infinite in patience, goodness and grace; and severely have I tried the first, largely have I shared in the second, and I trust have had some task of the last. "Bless the Lord, O my soul." Amen.

Love.

"Thou shalt LOVE THE LORD THY GOD" (Mark xii. 30).

"LOVE THY NEIGHBOUR AS THYSELF."

"LOVE YOUR ENEMIES" (Matt. v. 44).

"LOVE ONE ANOTHER" (1 Pet. i. 22, 1 John iv. 12).

Love Not.

"LOVE NOT THE WORLD NEITHER THE THINGS THAT ARE IN THE WORLD" (1 John ii. 15; James iv. 4).

"LOVE NOT IN WORD, BUT IN DEED AND IN TRUTH" (1 John iii. 18).

"LOVE NOT TO HAVE THE PRE-EMINENCE" (3 John ix., cf. Matt. xi. 29).

JOTTINGS.

In Christ we are for ever blest,

In Christ we are of all possessed,

In Christ we shall for ever be,

In Christ redeemed eternally.

The Lord liveth and loveth—His mercy is everlasting as Himself—His kindness is endless as His kingship—His grace and goodness never depart—His favor never fails—His covenant does not depend on human condition or conditions—Praise ye the Lord.

The Bible is the easiest book for a natural man to misunderstand and misrepresent.

THE CHILDREN'S PAGE.

SALVATION.

LAST month, dear children, we had for the subject of our little talk just three words—"All have sinned." Now we have only **ONE**—but oh! what a big word is "Salvation," and how very much it embraces. Only those who believe last month's message, and know that they are sinners, will want God's "so great SALVATION" (Heb. ii. 3). If *you* are not saved, may the Lord open your eyes to see the need of His SALVATION. There is only **One** Way whereby sinners must be saved, that is through the Blood of the Lord who gave "His life a ransom for many" (Matt. xx. 28). The Israelites were told to "stand still and *see* the SALVATION of the Lord" (Ex. xiv. 13). Again, "the Lord saved them by a great SALVATION" (1 Chron. xi. 14, *marg.*); "SALVATION belongeth unto the Lord" (Psa. iii. 8). God alone can save the sinner. We read about the Lord Jesus, "Thou shalt call His name Jesus, for He shall **SAVE** His people from their sins" (Matt. iv. 21); "The Lord hath made known His SALVATION"; "The Grace of God That bringeth SALVATION hath appeared to all men" (Titus ii. 11); "All the ends of the earth have seen the SALVATION of the Lord" (Psa. xcvi. 2). Simeon, said when he took the Lord Christ in His arms in the Temple—"Lord, now lettest Thou Thy servant depart in peace . . .; for mine eyes *have seen* Thy SALVATION" (Luke ii. 29, 30). How many since that time have **SEEN** HIM as their *Saviour*. There are some who think they can be saved their own or man's way; but how mistaken all such notions are. "Truly in vain is SALVATION hoped for from the hills" (Jer. iii. 22). We must look right away from *all* that God has created to the Lord Himself, for in Him, and in *Him* alone, is SALVATION. Now, will you remember **FOUR** things about this SALVATION? 1. It is a **GREAT** SALVATION (Heb. ii. 3). **GOD IS GREAT**, so are all His works. His *Love* is **GREAT**, and yet there are many, I am sorry to say even amongst young people, who spurn God's wondrous love. I do hope that you, my dear young reader, are not guilty of slighting God and His **GREAT LOVE**.

2. It is an **ETERNAL** SALVATION (Heb. v. 9). We who are saved were chosen in Christ "before the foundation of the world" (Eph. i. 4, Rom. viii. 29, 30). And when Christ "shall appear the second time, without sin, unto SALVATION" (Heb. ix. 29), we shall then be taken from the presence of sin, and dwell with Him for ever and ever.

3. It is a **PRESENT** SALVATION—"Behold, **NOW** is the accepted time, behold, now is the day of SALVATION" (2 Cor. vi. 2).

4. "The **GOSPEL** IS THE POWER OF GOD UNTO SALVATION to everyone that believeth" (Rom. i. 16). It was said of Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto SALVATION through faith which is in Christ Jesus" (2 Tim. iii. 15). How I long for the same to be said of **YOU**. Then, we are told to work out our own SALVATION with fear and trembling. We are to work out as God works in. (See Phil. ii. 12, 13). "For with the heart man believeth unto righteousness. and with the mouth confession is made unto SALVATION" (Rom. x. 10).

Surely, we who are saved by the precious Blood will **REJOICE**, and rejoice greatly, in God's SALVATION" (Psa. ix. 14, xiii. 3; xx. 5), and show forth His Salvation from day to day (Psa. lxxi. 15). I will close with a text for those who are slighting God's love—"How shall we escape if we neglect so great Salvation?" (Heb. ii. 3).

SALVATION full, so free, so great,
God giveth to His own,
For they believe on Jesus Christ,
Who did for sin atone.

SALVATION is God's wondrous gift
By Jesus Christ Who died:
To save His people from their sins
The Lord was crucified.

SALVATION is by Him alone,
There is none other Way
By which poor sinners must be saved
And dwell with Him alway.

SALVATION, oh, the joyful sound
To weary ones now tossed,
Who feel their sins a heavy load,
And know that they are lost.

SALVATION, oh, what joy to know,
By God's almighty Power,
That we are saved and kept by Him
Who is our Strong High Tower.

SALVATION is a theme for praise—
Salvation from on high—
Salvation from our sins while here,
And bliss eternally.

SALVATION may you not neglect,
Else how will you escape
If you neglect God's Word of Grace,
His love so free, so great?

SALVATION is by Blood alone—
"Behold the Lamb of God"—
Think how He suffered while on earth,
For sinners shed His Blood.

SALVATION is for young and old,
For sinners rich or poor,
But all must come through Christ the Lord,
Who saves for evermore.

S. A. H.

Our young readers—and older readers as well—are again asked (1) to remember that we receive the Scriptures from God through Israel, and (2) to send those same Scriptures to the Jews to-day, in gratitude for the Grace that made them the channel of blessing to us.

YOUNG BELIEVERS' COLUMN.

"IN NOTHING TERRIFIED."—PHIL. i. 28.

THE Lord of Peace Himself give you peace always by all means"—"In the world ye shall have tribulation."—No man should be moved by affliction, for we are appointed thereto. "In nothing terrified by your adversaries." The Holy Spirit makes no reservation in word or thought. Here is a Divine prohibition in unmistakeable language. We are reminded of the other two passages in the Epistle wherein the Word translated "nothing" occurs, and which are COMPARABLE. We are expressly commanded to consider "nothing according to strife or vainglory" (ii. 3), and to "be anxious as to nothing" (iv. 6). A similar word occurs in i. 20: "In *nothing* I shall be ashamed, but in *all* boldness Christ shall be magnified in my body"; thus the apostle teaches by example as well as precept.

And what are the reasons for this exhortation? It demands something beyond us. Let each re-read the context (as ever): "Stand in one Spirit" (i. 27); ye believed by grace into Christ, and are therefore in Christ (i. 29—Gk.). Fellow-believer, your confidence remains, because you are in Christ as well as in the world, in the Spirit as well as in persecution. This thought may be likewise inferred from the words that immediately follow (a parenthesis intervenes), "because to you it was given by grace on behalf of Christ," etc. Grace keeps from anxiety, impatience,* terror, and tremor; past covenant arrangements (it was given) have a blessed and blessedly present effect. Moreover, we should note "striving together"† the fellowship of saints in service is used to hinder fear. How many applications have these words? Be not terrified in the midst of home trials, business difficulties, "incidental" troubles which you suffer for the sake of Christ. Endure all, in nothing terrified. There are subtle opposers and open enemies, the former deceitfully the latter desperately wicked. Flee not—stand, in nothing terrified. Those who are terrified deny that Scripture will be verified. Those who fear do not revere their Lord's Will. A conflict must be expected (not the strife of ii. 3); but there shall be salvation from God, whereof we have an anticipatory earnest and evidence whenever, by grace, we are "in nothing terrified."

But what says our Shepherd divine?
(For His blessed Word we should keep)
"This flock has My Father made mine;
I lay down My life for My sheep.
'Tis life everlasting I give;
My blood was the price that it cost:
Not one that on Me shall believe
Shall ever be finally lost."

* Literally, "refusal to suffer."

† Not "against one another." See context.

"Now"—And "Then."

Heedless sinner, will you listen
To a message God hath given,
And remember Christless sinners
Cannot ever enter heaven?

God the Father loved and pitied
Sinners who were far from Him,
And He gave His Son to suffer,
And to die, to save from sin.

Yes, the Lord of glory suffered,
On the cross was crucified,
Wicked men derided—scorned Him—
And the soldiers pierced His side.

In the tomb they laid His body,
But He rose, and now He lives
To receive poor weary sinners,
And eternal life He gives.

Myriads will for ever praise Him
For His wondrous Love and Power,
For His Saving Grace and Mercy
To His people every hour.

Yet how many scorn and slight Him,
Spurn His great Salvation now,
But God's Day of wrath is coming,
When to Him all knees shall bow.

Then the wicked God will punish,
And for ever they will be
Banished from His Holy Presence,
Hopeless, and in misery.

Though you now deride and scorn Him,
Though you think all will be well,
You will find, at last, with sorrow—
That the lost will go to hell.

For, remember, without Jesus
All are lost, and none can save—
But the Lord the King of Glory
Who Himself the Ransom gave.

Will you now believe God's Message?
Will you read His Word Divine?
And may God the Holy Spirit
Work in you His great design.

S. A. H.

"Beware, therefore, lest that come upon you, which is spoken of in the prophets—Behold ye despisers and wonder and perish: for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you."—Acts xiii. 40, 41.

The Risen and Ascended Lord.

BY MR. FINLAY GIBSON.

"MADE AN HIGH PRIEST FOR EVER."

IN an Epistle to Gentile believers, it is possible that allusions to the High Priesthood of Christ might be confusing, if not misleading. In any case, there is no other letter to a church expounding this office of our risen and ascended Lord, but the Epistle to the Hebrews. Here we have indeed a full setting forth of the Lord Jesus as a "high Priest" (ii. 17); "a great high Priest" (iv. 14); "made . . . after the power of an endless life," "after the order of Melchisedec" (vii. 16, 17). His qualifications for the office are set forth in ii. 17, "made like unto His brethren, that He might be a merciful and faithful High Priest"; as also in ii. 18, and iv. 15; where He is commended to our notice as suffering, sympathetic, tempted and tried. A further and final qualification is mentioned in v. 10, "called of God." In this point he resembles Aaron (v. 4), being placed in comparison with Him; whereas generally He is contrasted with Aaron, and compared with Melchisedec. The qualifications are further enumerated in vii. 26, "holy, harmless, undefiled, separated from sinners." Here questions may arise. When is He a Priest? For whom does He exercise the office? What are the chief duties He discharges in the execution thereof?

The fifth verse of the fifth chapter of this epistle (compared with the argument in viii. 4) seems to establish most clearly that He is a Priest in resurrection. "If," says the writer of this treatise, "He were on earth, He would not be a priest"; or, as he states in another place, "it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." He did not glorify Himself to be made an High Priest, but was called by the Father, Who said to Him "Thou art my Son, to-day have I begotten Thee." As to the second question—for whom does He exercise the High Priesthood?—we have the answer in ii. 17, "His brethren," "the people"; as also in vii. 25, "them that are coming to God by Him." As far as we can see, between God and sinners, Christ is the Mediator; between God and saints, He is the High Priest. "Such an High Priest became us," *i.e.* believers. With respect to the third question, we find the answer in ix. 24, "now to appear in the presence of God for us"; in vii. 25 "able to save evermore" (to the uttermost); and in viii. 3, "it is of necessity that this Man have somewhat also to offer." Christ is also the Forerunner in connection with His Priesthood (vi. 20); He is touched with the feeling of our infirmities; He can reasonably bear with (v. 2) them that are out of the way.

Such is the High Priest, "Whom we have, Who is set down on the right hand of the throne of the Majesty in the Heavens" (viii. 1); such is the Apostle and High Priest of our profession (confession), Whom we are exhorted to "consider" (iii. 1).

There was but one Melchisedec, there is but one Christ: all other priesthood (in a sacrificial sense) is unnecessary, unwarranted, intrusive and impossible. He "continueth ever"; his priesthood passeth not to any (unchangeable), He is divinely called, divinely equipped, and "ever liveth to make intercession."

The writer feels himself out of his depth in such a profound subject, and is not unaware of the shallow nature of his remarks; thank God, however, the power of His Priesthood is not limited because we are powerless to grasp it. Oh! for the day when this Priest shall come forth to bless, and to be admired in all them that believe!

Poems on Ancient Doctrines.

B—Final Perseverance.

The saints by grace redeemed shall ever persevere—
Why should they doubt the Lord?—distrust His
Word and fear?—

Since everlasting life they *never* did deserve,
Will God, Who foreknew all, *now* from His PURPOSE
swerve?

Grace chose, grace saved, grace called, and grace
will ever keep

The holy Church of God, the Shepherd's precious
sheep.

If 'twas by human will they to the Saviour came,
Then some might go away, and we might do the
same—

But since our human wish was enmity 'gainst God,
And since our natural heart hated the Saviour's
Blood,

'Tis evident that grace constrained us to believe
And led us to the Lord that we might Him
receive—

Therefore, God's Holy Name is pledged to save us
still,

And He can never change, nor vary from His Will,
And therefore we endure, kept for His great Name's
Sake,

And none can us condemn, or from His mercy take,
His plan, and promise, sure shall ne'er be overthrown,
And we shall persevere, by sovereign grace alone,
Given to Christ we were before the worlds were
made,

Redeemed by precious Blood, on Christ our sins
were laid.

Called by the Holy Ghost we've life for evermore—
The Triune God we praise, the Triune God adore.

The best sentiment concerning sin is that it has
been sentenced.

TIMELY TALKS-4.

"FOOLISH TALKING AND JESTING."

THE Apostle Paul in his exhortation to the Ephesians, says, "Fornication and all uncleanness, let it not be once named among you as becometh saints . . . *nor foolish talking and jesting*" (Eph. v. 3, 4). Yet, how often, especially in these days of LIGHTNESS are these words altogether forgotten by believers who fritter the time away with light and foolish talking, and even jesting; though the Word of God says, "Let your speech be alway with Grace" (Col. iv. 6). But, alas, these words, and many such like passages are sadly neglected. The heart is occupied with other things, and thus the conversation is worldly and God-dishonoring. So out of date has it become to speak "often one to another" of the Lord, as saints did of old (Mal. iii. 16), that when one desires to do so, it is thought to be cant, rather than love to Him Who gave His life a Ransom for many. Is it any wonder, as things are, that young Christians are weak and sickly, and their talk chiefly of "fashions" and the pleasures of the world? Oh, believers, let us go down on our knees before God—ask Him to search us—to forgive us—to cleanse and FILL OUR HEARTS and TOUCH our lips, so that we shall talk "often one to another" of our risen and coming Lord. Surely those who have been brought OUT OF DARKNESS INTO GOD'S MARVELLOUS LIGHT (1 Pet. ii. 9) desire to "have no fellowship with the unfruitful works of darkness" (Eph. v. 11), yet how often God's children who long to glorify Him in their conversation, and thus to "edify one another" have been saddened by the unwillingness to forget the world manifested by so many. Is it possible that those who are "blessed with all spiritual blessings in heavenly places in Christ" (Eph. i. 4), whose conversation ("citizenship") is in heaven (Phil. iii. 20)—in whom the Holy Spirit dwells (John xiv. 17)—the sons of God—is it possible for such to spend their time in "foolish talking and jesting" which is often lying? The very world (out of which we have been chosen) despises Christians who talk as though they belonged to it, for worldlings know their own. Foolish talking and jesting is not of God—whence does it come? Believers are not to be what some would call *long-faced* Christians, for they should REJOICE ALWAY whilst they remember Whose they are, and Whom they serve. The only remedy for this light, trifling, and foolish talking is to have the heart well established by Grace, and, like the Psalmist, hide God's precious word there, "for out of the abundance of the heart the mouth speaketh." Neglect of the Word will surely result in foolish talking. May the Lord give us Grace to meditate therein day and night, and keep the door of our

lips. May we each look up, saying, "LET THE WORDS OF MY MOUTH, and the meditations of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer" (Ps. xix. 14). The following passages will encourage those who desire God's glory (Ps. xxxiv. 13; cxli. 3; xl. 3; Eccl. v. 2; James i. 19; Luke xxiv. 34).

Special Column for Sunday School Teachers.

MY dear friends, to remind is better than to reprimand your province is to teach—"province" comes from a word denoting to conquer, I trust you may be victorious in your work, despite the opposition of Satan. Can I gently warn against pride? May every reader be admonished and may self-confidence be diminished. A passage that has a message for each Sunday School Teacher is Col. iii. 22-24. I know the words were first written to Christian slaves, and it is a most wonderful fact that many most loving and lengthy exhortations were given through the apostles to these despised ones, among whom were many whom the Lord had everlastingly prized. And with what powerful arguments did the apostles support their commands—see Tit. ii. 11-14, introduced primarily to keep slaves from gainsaying and lack of faithfulness. Remembering a number in the early church belonged to this class, how anti-pagan is the oft recurring "brethren." But to apply Col. iii.—are there not many others who indulge in eye service—who work for show that men may see that men may be pleased? If even when bond servants were right to please their masters (Tit. ii. 9) they were wrong to have this object merely, how much more sinful are we thus to do? Probably, many work without "singleness of heart," forgetting their privilege of "fearing God." The next exhortation reads "whatsoever ye do, work it heartily," literally "out of the soul"—two words to express the labor ("do" "work"—we must not be idle), and two words to shew the heart-energy ("heart," "soul")—let us emphasize all these Divine thoughts. The apostle continues "As to the Lord and not to men"—some one will say "what repetition!" Yes, but not vain repetition; how important this command must be. Do we grasp it? If so-called secular labor is "to the Lord," i.e., in His presence, in gratitude to Him, for His glory; how much more—or rather, EQUALLY (for "secular" is a word worthy of secularism—all our life should be sacred)—spiritual service. "Knowing that from the Lord ye shall receive the reward (note *απο* thrice) of the inheritance"—we shall inherit a blessing, let us have respect to the recompense of the reward—"for ye are bond-servants to the Lord Christ"—again come similar words—may the Holy Spirit impress them upon us.

In the Divine Parable of the mustard seed, we observe phenomenal* over-growth. If the two first Parables of Matt. xiii. speak of good and evil, may we not expect the next couplet (the last 3 are separated, spoken to *disciples*) will be comparable? Even so in Mark iv. the two adjoining similitudes (26-32) would, we should expect, amplify *all* the parable of the sower. Moreover, the Lord in Mark iv. 13 intimates that the interpretation of the Parable of the Sower will explain other parables, and therein the birds of the air are abominable. Thus in Matt. xiii. 31, 32 we have earthly development and prosperity. We have Satan's agents, rather than the Holy Spirit *nesting*, and nesting in the various branches of the so-called Church. The parallel 3rd Church in Rev. ii. is Pergamum—signifying "A Tower." The careful student will note in Matt. xiii. two parallels of good and evil, two of evil, and two of good, before the final—Mark gives ONE of each variety.

* i.e. 1. That which appears, and indeed "appearance" is here desired; 2. That which appears extraordinary.

“Certainly I will be with Thee.”

Exod. iii. 12.

THE time had come when God was about to deliver His chosen people out of the hand of Pharaoh and the land of Egypt. God had prepared His servant for this great work, and now Moses, the God-sent deliverer, was commanded to go unto Pharaoh with messages from Jehovah. How different are the feelings of Moses now to what they were when he thought he was ready and went out unto his brethren (Exod. ii. 11-15). When God said “Come now, therefore, and I will send thee unto Pharaoh,” Moses said unto God, “Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?” And God said, “CERTAINLY I WILL BE WITH THEE” (Exod. iii. 10-12). Surely this promise would and should have been sufficient for His servant, but like many to-day he looked earthward instead of heavenward. Such mistrust must have grieved God. Are *we* not guilty of a like sin? Let us not doubt our Father, but like Cabel and Joshua believe and wholly follow Him. At another time when God said to Moses “MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST,” he said, unto Him, “If THY PRESENCE go not with us, carry us not up hence” (Exod. xxxiii. 14, 15). Did that little word “if” imply a doubt? God had promised. His word was “CERTAINLY.” This was enough. Oh, to honor God by believing His word. After the death of Moses, the Lord said unto Joshua, “As I WAS WITH MOSES SO WILL I BE WITH THEE; I WILL NOT FAIL THEE, NOR FORSAKE THEE” (Joshua i. 5). At the close of his eventful life, having proved God’s promise, Joshua says to the children of Israel, “NOT ONE THING HATH FAILED of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not *one* thing hath failed thereof” (Joshua xxiii. 14). Surely this testimony to God’s faithfulness should encourage His people at all times. When God was sending Jeremiah forth, He said, “Be not afraid of their faces, for I AM WITH THEE” (Jer. i. 8). “They shall fight against thee, but they shall not prevail against thee, for I AM WITH THEE” (Jer. xv. 19). Oh, how comforting must this promise have been amid all Jeremiah’s trials. The Lord was with him, thus he was enabled to rejoice in all. Concerning the three in the fiery furnace, we read the king said, “Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the fourth is like the SON OF MAN” (Dan. iii. 17, 25). The Lord was with Daniel also, and shut the lions’ mouth (Dan. vi. 22). In the last Book of the

Old Testament, He says, “I am the Lord; I change not” (Mal. iii. 6). His Word endureth for ever. God is still with His people. The Lord Jesus said unto His disciples “Lo, I am with *you* alway, *even* unto the end of the age” (Matt. xxviii. 20). The Lord was with His people during great persecutions, and in Heb. xi. we read how wonderfully they were sustained amid all their sufferings. “CERTAINLY I WILL BE WITH THEE” must have cheered, and enabled them to live “as seeing Him Who is invisible” (Heb. xi. 27). God’s promise is as true to-day as ever. He is with His people. May we seek by His grace to realize how near He is, that He is a *very present* help at all times, and under all circumstances. Jehovah did not fail His servants of old. Will He fail to fulfil His Word to us?—NEVER. For He hath said, “I will *never* leave thee, nor forsake thee” (Heb. xiii. 5). May this glorious promise enable us in spite of all the gathering darkness to “rejoice in the Lord alway.” The Lord is present. He sees, and knows all. How different would our thoughts, words, and actions be if this promise was fully believed. We should be more watchful, more holy in life. Let us remember that there is never a moment when the Lord is not with His people. In times of sorrow He is present. In seasons of joy the Lord is ever near. When we are SENT FORTH BY HIM, He saith, “LO, I AM WITH YOU.” When we are timid about speaking to others of their soul’s great need, the Lord says “Be not afraid of their faces, for I am with thee.” I have put My Words in thy mouth (Jer. i. 8, 9). Speak My Word faithfully. May it be our desire to understand more and more fully the deep meaning of this and of *all* the exceeding great and precious promises.

“CERTAINLY I WILL BE WITH THEE,”
Remember My promise each day:
My Presence shall ever be with thee,
To guide and protect thee alway.

“CERTAINLY I WILL BE WITH THEE,”
Thou art never by Me forgot;
My Presence shall ever be with thee,
The world changes, I will change not.

“CERTAINLY I WILL BE WITH THEE,”
To strengthen, uphold, and provide;
My Presence shall ever be with thee,
And with Me mine own shall abide.

“CERTAINLY I WILL BE WITH THEE,”
To work out My purpose divine;
My Presence shall ever be with thee,
When trials are sent to refine.

“CERTAINLY I WILL BE WITH THEE,”
In sorrow and grief to sustain;
My Presence shall ever be with thee,
Though rough be the pathway or plain.

“CERTAINLY I WILL BE WITH THEE,”
When enemies evil do plot;
My Presence shall ever be with thee,
Then happy indeed is thy lot.

"CERTAINLY I WILL BE WITH THEE,"
In the hour of anguish and pain;
My Presence shall ever be with thee,
To cheer and to strengthen again.

"CERTAINLY I WILL BE WITH THEE,"
When the enemies scoff and sneer;
My Presence shall ever be with thee,
Why trouble, and worry, and fear?

"CERTAINLY I WILL BE WITH THEE";
Though tempted and wearied with trial,
My Presence shall ever be with thee,
To comfort and cheer thee the while.

"CERTAINLY I WILL BE WITH THEE";
I want all My children to know
My Presence shall ever be with them,
My Presence—wherever they go.

"CERTAINLY I WILL BE WITH THEE";
Oh, Lord, we have often forgot
Thy promise, and thus we have murmured,
Complained of our trials and lot.

"CERTAINLY I WILL BE WITH THEE":
Oh, write this sure word on our heart,
And give us the Grace to remember
THY PRESENCE, and all that Thou art.

S. A. HEWARD.

Sentences that Stick.—I.

The Covenant of Grace is of undoubted undated antiquity, and will be performed with unabated equity.

Immemorial grace is worthy of continual memorial.

Mercy that will ever-last will be never-past.

Those who wink at sin will sink in sin; those who excuse warfare against God will use weapons against God; those who plead for transgression will soon lead in transgression; those who apologise for Satan will be—aye, and already are energized by Satan.

Every deed of grace is greater than thy need, the reverse of thy meed.

Many think more of ability than utility, they realize not its natural futility.

Spiritual vanity is spiritual insanity; spiritual pride spiritual suicide.

Those who rave are not always brave.

To be aimless is not blameless, albeit those guilty thereof are shameless.

The Word of God is a Director and Directory.

Humility and tranquility are related.

If the preacher is Divinely fitted, the hearers will be Divinely profited and benefited, unless the blessing be forfeited through their sin.

Sin lurks everywhere, works evil, and shirks good.

Modern preachers believe in mixture, and not fixture.

God cannot repent of His grace, nor relent in His wrath—cannot alter in His love, nor falter in His anger.

If the Lord's work be heavy be hearty therein; if it be light delight therein; if it be varied be not wearied.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

—✠— Calendar. —✠—

MAY, 1904. "If the Lord will."		
JOHN.	JOHN.	JOHN.
1 v. 1-9.	12 vi. 45-51.	23 viii. 21-26.
2 v. 10-16.	13 vi. 52-59.	24 viii. 27-32.
3 v. 17-23.	14 vi. 60-71.	25 viii. 33-40.
4 v. 24-30.	15 vii. 1-9.	26 viii. 41-47.
5 v. 31-38.	16 vii. 10-18.	27 viii. 48-58.
6 v. 39-47.	17 vii. 19-24.	28 viii. 54-59.
7 vi. 1-11.	18 vii. 25-31.	29 Revise v., vi.
8 vi. 12-21.	19 vii. 32-39.	30 Revise vii., viii.
9 vi. 22-27.	20 vii. 40-52.	31 Re-read v.-viii.
10 vi. 28-36.	21 vii. 53-viii. 11.	
11 vi. 37-44.	22 viii. 12-20.	

Again we remind *students* that learning by heart depends much on the heart. The labor is not heavy, if it be hearty. Let there be more enthusiasm than the philosopher or scientist shows in his studies—more energy than the devotee of athleticism exhibits—let spiritual employment be spiritual enjoyment to the glory of God.

NOTES ON JOHN V.-VIII.

v. 1. Note how John is guided by the Spirit not to chronicle the Galilean ministry between iv. 51 and v. 1.

This verse explains Christ's relation to Law; He always kept the Mosaic Passover "feast of the Lord," but nevertheless introduced a new dispensation, hinted in the words "a feast of the Jews."

6. The Lord chooses one for special privilege.

7. "I have not a man"—Note (i.) His natural unpreparedness for the gracious miracle: See, too, verse 13, (ii.) His natural dependence on MAN.

9. The Lord said, "rise," and we next read, "he rose"?—nay, "he became whole," even so His commands to sinners are obeyed by means of strength with the command, *preceding* its fulfilment.

10. *σάββατον . . . κράββατον.*

13. The Lord did not court controversy, nor plan popularity—see ii. 9, iv. 3, 43, vi. 15, vii. 1, 4, viii. 59, ix. 12, x. 40.

14. The disciples, weak in "inferences," probably refer to such a statement in ix. 2.

17. The Lord never practised the doctrine of reserve to preserve Himself, but rather repeated with emphasis that which had caused offence—here the claim was first in action *then* in word. Cf. viii. 51, 56, 58, ix. 39-41, x. 32, 38—see Matt. xv. 12, 13, Luke xi. 45, 46, xvi. 14, 15.

18. Christ is here *stated by John* (rather, by the Holy Spirit) to have "loosed" the Sabbath—to have undone the bonds of the Ceremonial Law, and to have made himself equal with God.

19. While we acknowledge the essential equality of God the Father and God the Son, we must *also* recognise the relative mediatorial subordination (else had there been insubordination) of the Lord Jesus.

20. "That ye may marvel"—and yet the marvelling is evidence of unbelief (28, Mark vi. 51, note following "for.")

21. Note in this Gospel the "will" of God the Father (vi. 38, 39), God the Son (v. 21, no contradiction with 30) and God the Spirit (iii. 8).

Consider the two "fors" dependent on, "He shall show Him greater things"—(1) resurrection (2) judgment—and the second, which, as the first, "in order that" ye may marvel) has primary reference to the ungodly who will bow *in* the Name of Jesus *into* the glory of God the Father.

24. Every one that heareth and believeth HATH PREVIOUSLY passed *out of* death, and, therefore, *out of* the sphere of judgment, *into* life, and thus doth not come *into* judgment. The saint has life *in* him and is *in* life.

25; 28. "And now is" in former verse only: cf. spiritual and natural use of the word "dead" in one context—"let the dead bury their dead."

35. "Ye were willing"—the human will fickle—Satan rejoices at a temporary "religious" rejoicing—these men remained *darkness*: although they were in the light, the light was not in them (38).

"For a season"—*προς ὥραν*—a reminiscence of the ὥρα of verse 25—as soon as the Son of God's voice drew the elect, it repelled these Pharisees.

37, 38. Those who *have heard* the voice of the God (cf. 25) believe Christ.

39. "Ye search the Scriptures" (cf. vii. 52, Matt. ii. 5) because *ye* (emphatic) think (an error, the life is in Christ not in law, the verb is always used by John of incorrect surmising—v. 45, xi. 13, 56, xii. 29, xvi. 2, xx. 15) in them life eternal to have, and these are they which are bearing witness concerning Me, and *ye do not will* to come to ME that ye might have life."

41. "Honor"—a word from same root as "think"—includes notion of "opinion"—the Lord received not the opinion of those who received Him not (43).

42. Those who have not God's Word (38) have not God's Love in them.

44. "How are ye able to believe (unable because "Ye do not will to come"), receiving opinion from men, and ye do not seek the "opinion" that is from the *only* God. In the secondary sense of receiving and giving *glory* we have a reference to Anti-christ's flattery, the "Another" coming in his own name who is welcomed.

So 1 Cor. vii. 40 contains no argument against inspiration.

45. The hypocrite's hope shall perish—these

hoped into Moses, *i.e.* they identified themselves with legality, and trusted for legal reward.

46. Who then can separate the two Covenants? Note in this context, as in Rom. iii., the righteousness is without Law, yet after revelation *witnessed by Law*.

47. Our Lord exposes their inner disbelief of Moses.

vi. 2. "Were following *because* they were seeing" (see 14, 30, 36).

3. Disciples, distinguished from multitude (5).

6. "He was saying . . . He Himself had (before) known" (64).

9. "What these, what are they *into* so many" —"Reckoning without the Lord." "When the five loaves I break *into* the five thousand men," *i.e.* it was His miracle only from beginning to end, although the food passed through the disciples' hands.

11. "Having given gratitude" to God the Father (23), although the miracle was His; although Andrew found the bread.

15. "He went up again *into* the mountain HIMSELF ALONE" (viii. 29). They thought of Him as coming *into* the world to set up a world-Kingdom.

17, 19. Darkness had become (ἐγγενέσθαι), Jesus becoming (γινόμενον).—*πότε ἄδε γέγονας* (25).

26. Sinful curiosity degenerates—the crowd that attend Christ because of miracles they *see* will soon depend on miracles as their *fee*.

27. Isa. lv. 2, Matt. viii. 13, Luke xiii. 24. Lest legalism should be encouraged, Christ adds "which the Son of Man shall *give* you." Yet—

28. "What shall we *do*, etc."

29. The work of God—not only the work well pleasing to God but the work which God doth (contrast viii. 41, 44). Hence they quibblingly ask "what dost *Thou* do, if *God* does this?" Again "what dost *Thou do*" ("shewest" A.V.) if *we* are not to "do" (same word), what dost *Thou work*?

34. How differently from our Lord would (a) a Universalist (b) an Impressionist (=Revivalist) have answered this request.

35. "Coming to" (cf. "made nigh") and "believing into" identical—therefore (1) none come to Christ in vain, (2) it is impossible to draw *near* Him without trusting *into* Him, (3) whenever we come to Him in prayer we should have faith, (4) while we confide in, we cannot hide from the Lord or turn aside.

39, 40. The two aspects—all the elect (regarding as one body) "raised up," all believers (considered as separate individuals) "raised up" (cf. 54)—note *order*.

42. "We know"—"How"—(52): dangerous words.

44, 45. God does not draw without teaching (contrast viii. 15) nor teach without drawing.

55. Indeed—truly—antitypically, so true grace (i. 14).

56. Vital union with Christ represented by partaking of Him, abiding in Him, and believing into Him.

60. The criticism of unbelief. The living words (63, 68) are a hard saying to the quibbler.

63, 64. "The Word preached (good in itself) did not profit, not being mixed with faith." Cf. 2 Cor. iii. 15, 16).

65. High Calvinism—such truth does not make one high-minded. "Is not able to come unless it has been given him."

66. (1) The progress of unbelief. (2) Truth will not win popularity. (3) The Lord did not fear to offend*, seeking for numbers.

70. Their continuance was not of self. Peter said "We (emphatic) have believed"—Christ replied "I (emphatic) chosen."

vii. 3. Probably irony—Christ had withdrawn Himself, and abstained from miracles, hence His brethren say "we have been entertained with some mighty works, let Thy disciples also—the many Thou hast in Judea—share our privilege."

4A. Accusation of subtle ambition.

5. (1) Commanding Christ is evidence of unbelief. (2) Unbelief always insults.

7. "But Me it hates (1) because I witness concerning it, (2) because its works are evil" (cf. iii. 20), (3) without a cause (xv. 25).

12. "Among the people," in the throngs of Galileans going up to Jerusalem, distinguished from the Judean Jews (13).

17. The natural man with natural will discerneth and understandeth not "the Doctrine." Note connexion of "willing (*will* to do Gk.), "doing," "knowing."

26. "Did the rulers at all know *truly* that this is *truly* the Christ?"—mark excitement.

27. The danger of "inferences" (Mark vi. 14, viii. 16 John; John viii. 13, 57; xii. 29).

30. "Free-will" frustrated by restraining power—shall this "no one" prove God's sovereignty and the "no one" of x. 29 prove false?

30, 31. The two classes: 50 vii. 40-42; viii. 30, 45; xi. 45, 46 cf. Acts xvii. 32, 34; xix. 9; xxviii. 34. The Word of the Cross is to them that perish weakness, *i.e.*, that they esteem it feeble, and it is strengthless to save them. The Spirit must apply the Word, then is it in power (1 Thess. i. 5).

36. "What is" . . .—no repentance or anxiety.

39. The "Holy Spirit was not yet," *i.e.*, had not come dispensationally (i. 10) cf. xx. 17. "I have *not yet* ascended" officially—so "His hour had *not yet* come," *i.e.*, His hour of *final* rejection and of substitutionary atonement. Note also "from Him I am" (29) and "With you I am," *i.e.*, the

verb "to be" often denotes peculiar presence in this world.

49. (1) They professed to share the *blessings* of the Law. (2) See verse 42.

52. Art thou also born of Galilee, *i.e.*, a Galilean, belonging to Galilee of the *Gentiles*? "For out of"—(1) A false statement (2) a suggestion—"Thou art no prophet then, and we will not hear thee."

viii. Early verses. Internal evidence refuses extrusion of this incident—spurious Judaizing Christianity may vainly ask it.

6. "He was writing unto the earth." Possibly (a) a verse of Scripture, *e.g.*, Hos. iv. 13, 14 or (b) the words "He that is without sin," etc. Perhaps (a) to remind them that all sin was recorded against them (b) to warn them that their name would be written in the earth; see, too, 23 iii. 31 (c) to hint the temporary nature of the mosaic laws in *their judicial setting*.

11. "I do not condemn" does not signify "I excuse."

12. "Again, therefore" (1) after interruption (2) in spite of opposition (3) in continual service.

13. Conscience, conviction temporary, as ever (9)—Conscience is not "the light" (12).

17. "Your Law"—The Law "In darkness"—"in sin" (20), "in sins" which you possess and wherein you proudly trust and boast (Rom. ix. 4, iii. 2, ii. 17).

28. "Ye shall know"—"Ye shall seek" (vii. 34) too late. Contrast verse 32.

30. "Many believed *into* Him . . . Jesus therefore was saying to those *Jews* who had believed Him. (Query—two classes?)

31. "In My Word," "My Word in you" (37).

39. "They are not all Israel which are of Israel."

43. Those who spiritually hear, spiritually know—"He that hath ears to hear, let him hear."

44. "Ye (emphatic) are (born) of a father—the devil—and (thus) the desires of your father ye will to do* (contrast 47)—he a murderer was from the beginning, and *in* the truth hath not stood, because there is not truth *in* him—"Whenever the lie † he speaks, out of his own he speaks, because he is a liar, and the father of it—but I, because the truth I say, ye believe not Me." Satan is father of sins and sinners.

The Lord's bequests are larger than our requests.

Modern tradition is an addition to the Word. (Rev. xxii. 18).

* Desires are deeds.

† Opposed to "the truth": Satan has his "exact parody" of the Lord's words and works.

* Distinguish from "to be offensive."

The Bible Training College.

We would report that we have been blessed, and repeat that we make request for proper co operation in the Lord's work. The Correspondence College should be very useful to many. The offer of free-grace preachers should be acceptable to many. The proposal to arrange seaside Bible Schools should be adopted by many. Many of our readers (waiting for one another) have not helped "to their power, yea, and beyond their power" (2 Cor. viii. 2), nor do they "bring much more than enough for the service" (Ex. xxxvi. 5), but we rejoice to say that some of the students have exemplified grace in that they have amplified their gifts, and consequently Mr. Welch is "given wholly" to the College work. We still need guidance and money for offices and other extensions. Meanwhile (not "while mean") our readers will wish to see for themselves if Mr. Welch is rightly taken for the labor to which he has heartily taken—hence an article from his pen. We bespeak for him engagements to deliver a Bible Lecture entitled "The Witness and Fitness of Scripture." No fees. Collection for College. All applications should be addressed to him at 14, Pier Head, Wapping, E. "Grace, Mercy, Peace," be with all who value the gospel.

Expository Extracts:

Collected & Compiled from College Class Notes.

By THE SECRETARY (CHARLES H. WELCH).

DEAR fellow-believers in our Lord Jesus Christ, it has pleased the God of all Grace to rule and over-rule the studies at the College, to teach us, the students, by many parts of His Word, the reality and awfulness of *sin*. I, therefore, desire to pass on to you a few thoughts to the end that you may have (i.) a more heart-felt experience of the exceeding sinfulness of sin, (ii.) a higher estimate of the inestimable blood of Christ, (iii.) a deeper gratitude to God for His Sovereign Grace and Eternal Love. Turning to Rom. iii. 9, we behold the inspired charge against the whole world, "That they are all under sin," inspired, in two senses—(i.) Paul wrote by inspiration of Spirit and his writings are included in the "Scriptures" (2 Pet. iii. 16), (ii.) his argument is founded upon Scripture "as it hath been written" (Rom. iii. 10). Man's condition is "under sin," and in consequence he manifests the sins of verses 10-18. Can we not, by blessed contrast, say, that "under grace" is the cause of all subsequent graces?

Let the similar observation of verse 23 be observed, a verse which needs a revision in the translation of the tenses—

"All sinned" in the past, *cf.* Rom. v. 12-19, "and are coming short of the glory of God" in the present. Perfectionism in the flesh is not according to Revelation.

Sin renders the law strengthless to justify (Rom. viii. 3); and by a comparison of Rom. iii. 23, 20, 10, and ii. 7 (well-doing=good work, Gk.), we see the utter impossibility of man being justified by works. Praise God, Rom. viii. 3, teaches us also the Substitutionary Character, and justifying Efficacy of the Atonement of Christ. Psa. li. is referred to

in Rom. iii. 4-7, David typified Israel, Paul accuses the Jews of spiritual adultery and murder (Psa. li. 14, Matt. xxvii. 25); and seeks to lead them to the repentance David exemplified. Rom. iii. 4, 5 shows the Jewish "interpretation" of this passage. They took Psa. li. 4, to teach that David's sin was wrought to declare God's Righteousness and therefore to glorify Him. Even so in Rom. iii. 7 the apostle hints their sinful "argument" that their sin had established the "truth" of God's prophetic Word, therefore God was unrighteous to judge them as sinners. Oh, the presumption of sin! (Rom. iii. 18, Psa. xix. 13). Rom. iii. 23 shows that sin cannot directly glorify the Holy One of Israel: God was glorified, not by the *commission*, but by the confession of David's transgression.

Original sin and individual sin are facts witnessed by Psa. li. 3-5 and Rom. iii. 23. Depravity deprives man of speech, in the legal sense he cannot plead a case in court (*cf.* Psa. li. 14, 15 and Rom. iii. 19, "every mouth stopped.") Who then shall open the mouth for a condemned sinner? Psa. li. 15. The Lord—Jehovah Tsidkenu, for the song is of His Righteousness, which witnesses (Rom. iii. 21), to "the righteousness of God without the law, even the righteousness of God, which is by faith of Jesus Christ," Rom. iii. 22-26.

Space will not permit of extension into the book of Jonah, who has many present counterparts in his sin; neither may we deal with the testimony of language to the pregnant meaning of the words, "sin," "iniquity," "transgression," etc. Let us never excuse sin, but remember, 1 John iii. 4, "*the* sin is *the* lawlessness." Praise God for Rom. x. 4. Those who sigh and cry for the abominations of our day, and who desire a thoroughly Scriptural training for spiritual service, should, if unable to personally attend the College Classes, write at once, enclosing three penny stamps for the Correspondence Bible College Prospectus and Application Form, to the Secretary—

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omitted till much "Christian labor" has been committed. N.B.—
"Commit" in this connexion always hints works of sin.

This Magazine will D.V. **Before April 29th,**
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whereon (7.45 p.m.), PRAYER AND PRAISE MEETINGS to
which all the Lord's people are invited will be held.

(Application for permission to visit any other Monday or
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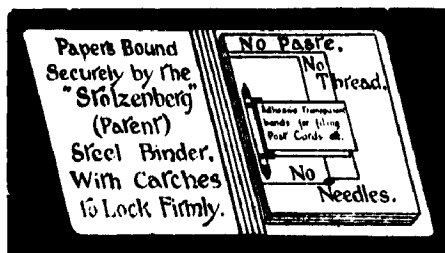
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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. iv. No. 6.

EDITED BY PERCY W. HEWARD.

June, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

"For ever, O Lord, Thy Word
is settled in heaven."

"God is faithful."

"None can stay His hand."

"Why do the heathen rage?"

"Fear not."

"THOUGHTS FROM THE WORD OF GOD" is not a modern magazine; but is issued "unto the Lord" rather than "for the people." It does not echo the latest utterances of leading ministers who are in a "critical" condition, for their delirious language is deleterious. No fiction is offered and proffered to make truth spiced—or rather despised. Nothing is contained therein beyond Biblical Hints and Helps. The glorious Gospel of Grace from which many refrain is its continual refrain. It declares that men are lost, dead, ruined, under condemnation, and that their natural power and will, being evil, cannot impart new life, obtain pardon, or prepare for the reception thereof. It proclaims that the Lord Jesus Christ as Covenant Head of the Church, procured and secured a legal and regal acquittal for His people by vicarious endurance of the righteous wrath due to them. In Him they are free from the law and from its penalty. In Him they are spotless and sinless. Forasmuch as the eternal purpose of God includes sanctification and glorification after justification, this Monthly emphasizes the need of Christian separation.

Principal Contents.

	PAGE		PAGE
Reviews.. .. .	ii. of cover.	The Risen and Ascended Lord ..	66
Wanted! New Testament Christians..	ii. of cover.	Timely Talks	67
Editorial Jottings	61	Special Column for Sunday School Teachers	67
Extracts from the writings of the Rev. Jonathan Ranken Anderson	62	Tribulation	68
Sermon Suggestions	63	S.S.S. Notes on John ix.-xiv.	69
Children's Page and Young Believers' Column	64, 65	The Bible Training College	72
		Advs.	iii.-iv.

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Reviews.

FIRST NOTICE.

The Titles of The Psalms. *Their Nature and Meaning Explained.* By James William Thirtle. The author writes as a Hebrew scholar, and as a reverent student. He proves that (a) part of the headings of some of the Psalms should be appended to the preceding, according to the model of Hab. iii. which concludes "To the chief singer on my stringed instruments" (A.V.); (b) this arrangement and the signification of much of the phraseology had been long lost when the Septuagint was produced, hence the myth of a Maccabean Psalter must be abandoned; (c) the titles have a meaning only appropriate to the time of organized Temple-worship, hence the fiction of a late Psalter must be scorned. Two illustrations may suffice—(1) That Ps. xlv. should be "relating to Alamoth" (maidens) would be strange, but how appropriate that they should sing Ps. xlv.—(2) The Psalms "relating to Shoshannim" (the glorious crimson anemone,* flowering at Passover time), would be most fittingly sung at a season of national remembrance of deliverance from Egypt (Ps. xlv., lxviii.) The anemone (translated "lily") seems to be one of the "parables" of Israelite glory (1 Kings vii. 20-22, Hos. xv. 5-7, Matt. vi. 29), looking backward: even as the vine (the symbol of autumn fruit) often looks forward (Feast of Tabernacles). This volume contains the Psalms in the Revised Version. We hope to add further remarks next month. 886pp. 6/- net.

Henry Frowde, Oxford University Press, London, E.C.

Prayer List.

"Be careful for nothing."

1. For the people of God, who because they were fore-known are not, and will not be, cast off—for living representatives of "the fullness of the Gentiles," and Israel's "remnant according to the election of grace."
2. For Christians who doubt and despair, that they may not thus doubt and disparage grace.
3. For saints who deem admissible and esteem advisable fellowship with fashionable religious (sacrilegious) worldliness.
4. For those who are wise to criticize the Word of God, peradventure they may be taught and brought to know the effectual working of that Word in their hearts, and to acknowledge their ignorance and wickedness.
5. For Missions to Israel, that many children of Abraham by nature may be heirs in and of the Abrahamic unconditional covenant of grace, and that the servants of the Lord engaged in testimony may observe His testimonies, and swerve not from His commandments.
6. For all "Evangelical" Colleges of future ministers, that tutors may not be spiritually unstudious or unmindful of grace—particularly that the Bible Training College may retain truth, entertain the Lord's people with heavenly food, and obtain the Lord's blessing.
7. For preachers of the Gospel who peruse and use these pages—that their witness may manifest Divine fitness for their calling.
8. For Prayer-circles in Exeter, and elsewhere.

"Let your requests be made known unto God."

* Mr. Thirtle regards it as a eastern synecdoche for all flowers, and aptly mentions the old Dutch *Grassmonth*, the French Republican *Florsal*, the Hebrew *Abib* (growing green).

Wanted! New Testament Christians.

BY R. G. WRIGHT, FINANCIAL SEC. OF THE
BIBLE TRAINING COLLEGE.

WHAT constitutes the great difference between a New Testament Christian, and the hybrid (half-Christian, half-worldling) of modern days; call him by the name of whatever sect you will? 1. A New Testament Christian realises that while he is of necessity "in the world," yet he is not of it, and he acts accordingly. 2. He is continually "looking for that blessed hope," and the "looking" affects his "living." In these graces the majority of up-to-date Christians do not correspond with the primitive type.

How different would it be with our country, with the churches, with the B.T.C., if there were more *New Testament* Christians! In what way? Much every way! But necessary brevity compels only one illustration. The change would very soon be manifest, for Dr. Moule truly says "the *New Testament* Christian has a 'converted purse.'"

How does such an one use his worldly goods? How did the churches of Macedonia employ theirs? (2 Cor. viii.) "Not grudgingly," nor half-heartedly, but far otherwise, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (v. 2.) Their gifts may not have been large, but in proportion to their wealth, and in God's sight, how great they were! (Mark xii. 44). "For," says Paul, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (v. 12).

The result of "grace" given (v. 1) was seen in that they first "gave their own selves to the Lord" (v. 5), and then of their substance unto Him. May the "grace" bestowed on readers of "Thoughts" have the same effect to-day, that they of their "abundance" may "be a supply" for our want (v. 14).

Any desiring to have "fellowship" (v. 4)—a good name for monetary help,—rendered as unto the Lord—"fellowship" with us, that we may carry on His work at the B.T.C. should communicate with

Yours in the King's Service,

R. G. WRIGHT.

44, Leytonstone Road,
Stratford, E.

[Our brother has wisely hinted that lack of funds indicates incipient worldliness, and listlessness concerning the Lord's Appearing. Those who always live in view of the Judgment Seat of Christ will desire to be "found faithful."—ED.]

Thoughts from the Word of God.

Vol. IV. No. 6. New Series]

"The Word of God is quick and powerful."

[June, 1904. 1d.]

Editorial Jottings.

"We are His Workmanship."

The verse in which these words occur is of "current" importance, and likewise its context. Preachers will find in Eph. ii. 1-10 the facts of Human Guilt and Depravity (1-3), Electing Love (4), Legal Identification with Christ (*i.e.* Particular Redemption, 5, 6), Effectual Calling (8), and Final Perseverance in good works unto the eternal ages to come (7, 10). The positive and negative purpose of Divine Grace should be noticed—"That He might shew . . . the exceeding richness of His grace"—"That no one should boast." Immediately after these latter words the Holy Spirit in Paul says "For of Him we are a workmanship."* "Of Him" is peculiarly emphatic in the written epistle, may it be legibly written in the Lord's living epistle! The word "workmanship" is formed from the verb "to do or make" which appears in verse 3—"Doing the wills of the flesh"—God's doing is opposed to ours, His Will to our (free-) wills—we did not make the new nature, but the "effects" of the old. The same word occurs twice in ii. 14, 15, wherein we see that all the "doing" of the New Covenant is Divine. A compound verb† is used in ii. 5. "He made us alive together with Christ." In the Law commands were made; now not merely are a few fresh powers, but a new creature. The saint is not formed a machine. God has graciously created him a new man in Christ, and albeit all that a man can do is of the One Who formed the doer, He graciously inworks, and so we are enabled to "do" good works and can be exhorted to "do" His Will (vi. 6, 8, 9)! In iv. 16, where the word is rendered "maketh," we have an illustration of this great principle.

"His" and "Ours."

Two related thoughts of the Divine Creed are often forgotten. First, that we belong to the Triune God: Secondly, that God and His Gospel are our Inheritance. It would seem almost presumption to add our "secondly" had not the Lord revealed Himself as the Heritage of His ancient people, and uttered such words as the following,

* "For" implies that faith is the first act of the new life, and that it is absurd to imagine a man can act before he is made.

† Another compound is used concerning legal and literal circumcision "made by hands" (11).

"The Holy Ghost Which is given to us"; so that we may boldly say, "My Beloved is mine and I am His." The two hints of our closeness unto the Lord are found in the texts which speak of us as "in Christ," and of Him as "dwelling in our hearts," "making His abode with us." We cannot understand this latter truth till we know somewhat of the grace which saith, "Ye are *not* your own," "Ye are Christ's," "A peculiar people." As we meditate on the lovingkindness which hath made us *His*, we shall delight in the abounding goodness which hath made Him ours. Our title suggests other important thoughts—All new covenant gifts are of God, *i.e.* they are "His" before they are "ours;" when we believe it is because He has given us the power. Moreover "our" love is the reply to "His"—"We love Him because He first loved us."

A Sanctuary.

In accord with the eternal purpose of grace, Jehovah graciously arranged many types of His gracious manifestation in this dispensation, and said unto Moses "Let Israel make Me a sanctuary that I may dwell among them." (Ex. xxv. 8). The Tabernacle was a picture of the Lord Jesus Who "tabernacled" among men (John i. 14), in Whom dwelt all the fulness of the Godhead bodily. Our present consideration, however, is the nature of a "sanctuary." Etymologically it signifies "a place set apart," and our text indicates the intention—that the Lord may abide therein.* In the New Testament believers are said to be the very shrine of God. Each saint, then, should be a sanctified one, each Christian should be set apart unto the Lord "a sanctuary." Can we add the next sentence?—yes, for it is written in the Word by the Holy Spirit—"ye are the temple of the living God, according as God said *I will indwell in them and walk in them*"—wherefore come out and be ye separated, saith the Lord! Need such an exhortation be emphasized further, when it is the sequel to such a glorious promise?

* How many inferential thoughts fill the mind and heart—Jehovah could not dwell except in a separated place—His delights were with the sons of men—Israel's willing desire to grace *His presence* is surely a type of their future readiness in the day of His power, when Immanuel shall be manifested on this earth in their midst, as King of the invincible world-power of Dan. ii.—The two-fold idea of holiness is contained in the two sentences of Ex. xxv. 8.

"The Defence of the Gospel."

The Lord's people do well to remember that the Gospel is entrusted to them as the more ancient Inspired Oracles were entrusted to Israel. They need to contend earnestly for the Faith once given to the Saints. If they neglect this duty they will be conspiring to weaken rather than to "confirm" the Gospel. It is worthy of note that "the defence of the Gospel" in Phil. i. 7 is linked with fellowship in sufferings ("in my bonds"; "the grace" of verse 7 is the grace of suffering, i. 29 Gk.). Likewise in Phil. i. 17—"I am set for the gospel's defence." The word again occurs in the same connexion in 1 Pet. iii.—"If ye also suffer because of righteousness blessed are ye" (the apostle is referring, as frequently, to his Lord's words, Matt. v. 19) . . . "Be ready always for a defence to every one that asketh you a word concerning the hope in you."* If more were known of suffering with Christ in this present evil age, more often would the *verbal* confession of His gospel (implied in "defence") be heard—more often would the testimony be given *in spite of opposition, even before judges* (this thought is equally contained), to the glory of our God. The defence of the Gospel is offensive to those who hate the Gospel.

The Bible Training College.

By the grace of God, in the midst of good report and evil report, we have continued unto this day bearing witness to the Word of Truth at the Bible Training College. Opposition is not merely in supposition, objection not only a conjecture—there *are* many that withstand—but the blessings of God are of more value than the caressings of man. In His Name and for His Name would we go forward, fearing not the reproach of Christ, esteeming it greater treasure and pleasure than worldly riches or popularity. If any of the Lord's people desire to have fellowship in the work, their fellowship must be with Him and for His glory, and not merely because we have invited their aid. The work is extensive and still extending, the need is large and still enlarging—thanks be unto God, however great it be, we cannot exceed the Divine largess—endowment with power from on high is the best endowment; the presence of the Holy Spirit more precious than the presents of His people. May He grant to students and tutors alike—grace, wisdom, tact, discretion, zeal, power, patience, humility—and all glory shall be unto His glorious Name alone!

PERCY W. HEWARD.

* "But be ready" i.e. Do not only sanctify God in your hearts, N.B. ἀπολογία, λόγος.

Extracts from the Writings of the late Rev. Jonathan Ranken Anderson

VI.—FROM DIARY.

We rejoice to know that the Lord continues to manifest His grace by choosing for and using in His own service the gracious writings of His beloved servant—J. R. Anderson. Our Extracts are few and brief, in words, but not in thoughts! Prayerful consideration of the exhortations contained in and obtained from the Jottings below, will never be repented or regretted by spiritually-minded preachers. Those who sorely sorrow for sin will find a like grief for its grievousness in the sentences we are privileged to publish for the first time. Pseudo-spirituality, adored by man, Mr. Anderson abhorred; his heart aspiration might be expressed in words of inspiration, which we trust will be impressed on all—"That I may know Him and the power of His resurrection and the fellowship of His sufferings." Need we remind our readers that *The Puritan Quarterly* includes similar extracts, and we desire £220 to send the special October issue (D.V.) to 10,000 *professed* ministers of the Gospel in all parts of the world and all departments of "the work."

I PAUSED at the sentence, "We will make our abode with him" and marvelled what it could mean.

I had times of access to my Holy One, and have hope that through His rich mercy and the blood of the Lamb I may spend eternity with Him, and to His praise.

Begin to be troubled with hidden evils, such as vanity, self seeking, and such like, and hope that the loathing they awaken is the precursor of their extermination, was inwardly distressed this morning under a sense of sin, yet saw that the Father looks to those that are poor and of a contrite spirit.

Most anxious I was to minister in an affectionate spirit and winning manner, avoiding all which might irritate or alienate.

(The following paragraph was written during an attack of congestion of the lungs).

In the morning when my humble meal was brought in . . . I felt as if the temple of His mercy was opened to me, and like the priests of old, I was allowed to eat my meal before Him. I saw that my ordinary meals are occasions on which I may hold communion with God.

The thought occurred to me, and I was pleased with it—that I should not be content to allow an opportunity to pass of bringing glory to the Divine Name.

I had a precious exercise on Christ, "enduring the contradiction of sinners against Himself." I ran over some of His properties, and saw that sinners contradicted Him in them all.

Saw that a test of sanctification is, how many things of common life has one marked, "Holiness to the Lord?"

I was struck with the question, what is sanctified sorrow. Saw that though side by side with natural, it was infinitely distinct.

The perfection of the Christian character appears to be in a due admixture and harmonious blending

of justice and charites, righteousness and love, mercy and truth.

It is difficult to sorrow and always rejoice; and to rejoice and join trembling with my mirth.

My mind was serene and active, and I was well pleased with all His dispensations towards me, and even my cross I saw, being of His choice, I should not wish to be without it.

Day by day I am receiving . . . loads of good things, and I am called to trade with my talent, and, as a faithful steward, occupy till the Master comes.

Natural men are without God in the world—I longed to walk with God.

I see something of the great cause of humbling I have in the poor way in which I have ministered Divine truth.

SERMON SUGGESTIONS.

(FROM THE PSALMS.)

Ps. xxxvii. 4. "Delight thyself in (upon) the LORD (Jehovah), and He shall give thee the desires (requests) of thy heart."

1. The Preparation of Prayer—waiting on Jehovah, and rejoicing on the ground of His goodness. Those who murmur, and find no pleasure in the character of God are not fitted to approach His throne.

2. The Property of Prayer—It is from the heart, *i.e.* (a) spiritual (b) the expression of desire—See Isa. xxix. 13, Col. i. 29, Jas. v. 16, Gk. "The heart" represents the whole being (Ps. cix. 4, omit italicized word). Speech, even as looking up or lifting up hands, is but the *manifestation* of prayer.

3. The Performer of Prayer—Jehovah shall give thee, etc.: Ps. lxxv. 2.

[N.B. (1) The popular tendency is to emphasize unduly *petition* as the ideal of prayer—sometimes we ask best when we forget to ask, by reason of absorbing meditation on the Person of the LORD. "Delight thyself . . . He shall give thee"—"He will fulfil the desire of them that fear Him"—(2) Perhaps the thought of food, of spiritual "delicacies" is prominent in the word "delight"—(3) Isa. lviii. 13, 14 will further explain this "delighting"—Note negatives (of which this is the accompanying positive) in v. 13].

Ps. xciv. 18.—"When I said, My foot slippeth (has been moved), Thy mercy, O LORD (Jehovah) held (holdeth) me up."

1. The Grace of God—Thy mercy.

2. The Power of God—Holdeth up.

3. The Omniscience of God—Indicated by change of tense—He heard—"Before they call, I will answer"—How ready is the Lord to help.

N.B.—(1) Jehovah=The God of Jacob=my God—see parallelism of verses 7, 22—therefore His wonderful love is not to be wondered at—(2) Human straits only afford illustration of Jehovah's covenant mercy—(3) "My" and "Thy"—(4) When there is a holy consciousness of falling, the LORD will sustain—(5) It is well to record His grace afterwards—(6) I uttered a word—the LORD not merely uttered a word, He worked, *cf.* Matt. xiv. 31.

Ps. cxxxviii. 2. "I will worship toward Thy holy temple, and praise Thy Name for (because of) Thy loving kindness (mercy) and for (because of) Thy truth, for Thou hast magnified Thy Word above all Thy Name."

1. The Attributes of Jehovah summarized—*Mercy and Truth* often connected in The Psalms.

A friend has kindly collected the following passages, may our readers collate them—v. 7, 8; vi. 2, 4 with vii. 8-11, 17; xvii. 7, 14; xxiii. 6 with xxxii. 31 and xxxiv. 5; xxv. 5-7, 8, 10; xxvi. 3; xxxi. 1, 3, 5, 16, 21; xxxiii. 4, 5, 18, 22; xxxvi. 5, 6, 7, 10; xl. 10, 11; xlii. 8, 9 with xliii. 3; xlviii. 9, 10; li. 1, 14; lii. 8, 9 with liv. 5, 6; lvii. 10; lviii. 11 with lix. 10, 17 and lx. 4; lxi. 7; lxix. 13, 16; lxxii. 7; lxxxv. 10, 11; lxxxvi. 15; lxxxviii. 11; lxxxix. 1, 2, 14, 24, 33, 49; xcii. 2; xcvi. 3; c. 5; ciii. 17; cxii. 3, 4; cxv. 1; cxvi. 5; cxvii. 2; cxliii. 1, 8, 11, 12; cxlv. 7, 8, 17 marg.

2. The Continual Increase of His Blessing Set Forth—The Name of the Lord (Ex. xxxiv. 6) manifested His glories, but His after promises excelled the expectations that might be formed therefrom; Jehovah could have well maintained His right to His "Name" without the *abundance* of grace He hath shown.

3. The Effect of His Mercy and Truth Stated—I will worship, I will praise—Grace conduces and conducts to gratitude.

[N.B.—(1) Worship, praise: mercy, truth—Meditation on mercy leads to *lowly* worship; thoughts on truth to *exulting* praise—*both* are needed (2) Truth includes power, for it indicates the *sure* fulfilment of merciful promises; (3) mercy is before truth, truth follows to fulfil the mercy; (4) mercy without truth would be helpless, truth without mercy pitiless.

The Bible Training Colportage Association.

One brother is already in training that he may, with scriptural tact and wisdom, not only sell sound literature, but preach to *individuals* The Gospel of Grace in needy villages around London. We hope that others may be able to start this glorious service with him in the autumn, if the Lord will. But funds will be necessary. A Colporteur's salary must be, at least, £60, and the sale of books may be small because opportunities for *financially-unremunerative* testimony to those whose hearts the Lord has opened dare not be neglected. Moreover, scriptural literature is rare, and not popular. But how important is its circulation into the Glory of God!

If any of His people believe in truly aggressive Christian Work, will they send their gifts—small or great—to the Treasurer—LEONARD MARTIN, The Elms, Aldborough Road, Ilford. A circular is in preparation, and will be posted to any wishing further particulars. (Sec: C. H. Welch, *pro. tem.*)

THE CHILDREN'S PAGE.

IN the April issue, dear children, our little talk was about SIN; last month about SALVATION. Now we will have SEPARATION. You will find, if you search, very much in the Bible upon this subject. Yet there are many who, by their manner of life, seem to overlook it altogether. It is certainly not very popular, because many of us who love the Lord Jesus (and this message is only such) are unwilling "to go forth unto Him without the camp, bearing His reproach" (Heb. xiii. 13). It is easy to TALK ABOUT SEPARATION, but not pleasant to the flesh to BE SEPARATE. But it is God's command, and if we are to please Him we must be obedient to His every word. There are some who say that Christians must mix with the world, and be a little like it, so as to reach the worldling. This is not God's method, but man's, and, sooner or later, will utterly fail. God hath chosen us OUT OF THE WORLD (John xv. 19), given us eternal life; we belong to Him (1 Cor. vi. 19, 20). Who purchased us with His precious Blood. May you, my dear reader, even now, while you are young, know the meaning of Ps. iv. 3—"The Lord hath SET APART him (or her) that is godly FOR HIMSELF." It is only as we realise this high privilege, and seek, by God's grace, to be SEPARATE, that we can glorify our Father in Heaven and be a blessing to others. Will you turn with me to Gen. xii. 1? Here we read God said unto Abram, "Get thee out of Thy country, and from thy kindred, and from thy Father's house, unto a land that I will show thee"; and in verse 5 we read that Lot, his brother's son, went with him. In Gen. xiii. 14, "The Lord said unto Abram, after that Lot was SEPARATED from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever." Because Abraham was obedient, he could draw near to God and plead for Sodom, and Lot IN SODOM (Gen. xviii. 19). Moses, when speaking to God, says, "For wherein shall it be known here that I and Thy people have found Grace in Thy sight? Is it not in that Thou goest with us? So shall we be SEPARATED . . . from all the people that dwell upon the face of the earth" (Ex. xxxiii. 16). God said of Israel, "I have SEPARATED you from other people; ye shall be holy unto Me, for I the Lord am holy" (Lev. xx. 24-26). Will you also read Num. xvi. 9?

We read of the Lord Jesus—"For such an High Priest became us Who is holy, harmless, undefiled, SEPARATE from sinners" (Heb. vii. 26). And Christ says of His people, "they are not of the world even as I am not of the world" (John

xvii. 16). "Wherefore come out from among them and be ye SEPARATE, saith the Lord" (2 Cor. vi. 17). SEPARATION means suffering, but "if we suffer, we shall also reign with Him" (2 Tim. ii. 12). Do I hear some of my little friends say, "Surely this message is for the grown up people, not for us." But you are not right. God's commands and exhortations are for all, and when God saves a little child, or an adult He sets apart for Himself. All who are redeemed by the precious Blood of Christ, should by God's Grace—

Seek His glory in all they do, or say (Matt. vi. 33).
Enter into His courts with thanksgiving (Psa. xcv. 2).

"Pray without ceasing" (1 Thess. v. 17).

Abide in Him (John xv. 7).

"Rest in the Lord and wait patiently for Him" (Ps. xxxvii. 7, see marg.)

"Abhor that which is evil and cleave to that which is good" (Rom. xii. 9; 1 Thess. v. 22).

Talk of the Lord, and His wonderful works (Ps. cv. 2).

Imitate the Lord Jesus Who loved His enemies, and did not please Himself.

Obey God Who saith, "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

Never forget that "The Lord hath set apart him that is godly for Himself" (Ps. iv. 3).

SET APART by God, dear children,
 For Himself, Himself alone,

So that He may work His wonders
 Daily in and through His own.

SET APART by God, dear children,
 And He whispers "thou art Mine,

Wait upon Me, walk before Me,
 Let My glory through thee shine."

SET APART by God, dear children,
 To the Lord we now belong;

And our life should be well-pleasing,
 "Praise the Lord" should be our song.

SET APART by God, dear children,
 We are ever in His sight;

Out of darkness God hath brought us
 Into His own marvellous light.

SET APART by God, dear children,
 So that we may know and do

All the precepts God hath given
 To His chosen faithful few.

SET APART by God, dear children,
 So that we in Grace may grow,

And learn more and more of Jesus,
 And reflect His Light below.

SET APART by God, dear children,
 Just to do His Holy Will,

Wheresoever He hath placed us;
 He will guide—His Word fulfil.

SET APART by God, dear children,
 By His free and sovereign Grace

We may dwell in His blest Presence,
 In the High and Holy Place.

SET APART by God, dear children,
 For Himself; oh, think of this,

And remember now, and always
 "Ye are not your own," but His.

S. A. H.

YOUNG BELIEVERS' COLUMNS.

HEB. xiii. 20, 21.

THE doxologies and benedictions of Scripture are alike remarkable. How often do they appear together, e.g. Rom. xvi. 24 is immediately followed by the praise-outburst of verses 25-27: Phil. iv. 20 and 23 illustrate again the connexion of praise and prayer; 1 Pet. v. 10 aptly prepares for the words "To Him be the glory and the dominion for ever and ever." In this context it may not be out of place to remark that some of the epistles end as they begin with a supplication for "grace," and others which commence with the words "Grace to you from God" terminate with the ascription "Glory to God." Thus the Lord is the Alpha and Omega of these Divine letters; and prayer and praise enclose their exhortations and warnings—may He likewise be First and Last in our meditation together else are we guilty of a popular sin—departure from primitive Christianity.

Our text begins with "but," and conjunctions conjoin sentences; therefore we must go back or we shall not go forward. Paul has been speaking, or rather the Holy Spirit through Paul, in the previous verses concerning the pastors of the Hebrew Christians, and their responsibility—he has also expressed a desire to visit them again—and now he turns from the thought of human helpers in their Christian life and service, and turns from the language of exhortation (although he despises neither) and adds "But, *although I see you not*, the God of peace fit you thoroughly . . . to do His will." Somewhat similar is the double sequence in 2 Thess.: "Brethren, stand fast" . . . "but, *not only so*, our Lord Jesus Christ Himself . . . stablish you" (ii. 15, 17), and again, "Pray, brethren, . . . that we may be delivered from . . . wicked men, for all have not the faith, but faithful is the Lord, *even if we are removed*, Who will stablish you" (iii. 1-3). Likewise in Heb. xiii. 7, 8, the apostle directs the saints to remember departed leaders, but also to call to mind, in connexion with their death, the eternity and eternal immutability of the Lord Jesus. So in Rom. xv. 32, 33 Greek.

"But the God of peace." Thus is Jehovah often named (Rom. xv. 33, xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23). How beautiful is the title in the midst of trial, trouble and turmoil. Many of the Lord's people were in prison (xiii. 23), others were wavering—the apostle's confinement would suggest impatience—nevertheless the God of heart-peace, of the way of peace from earth to heaven (Rom. v. 1), of the peace made through the blood of a covenant which is everlasting—this is the character of the God invoked.

"Who led again from among the dead the Shepherd of the sheep—the great Shepherd, in the

blood of a covenant everlasting—even the Lord Jesus." Every word is peculiarly impressive by its position in the sentence. The gracious blessing of God is pleaded because of His past mercy, because of the relationship the Lord Jesus bears to His people, because atonement has been made, because the covenant of grace is eternal. On this basis let *our* prayers also rest. The work of God the Father cannot be severed from the work of God the Son. Prayer that does not recognize the Lord Jesus is in vain. The careful student of Scripture—if such a one be not "missing"—will notice in Heb. ix. 25 that the High Priest entered *into* the most Holy Place *in* the blood of another; the effect of the antitypical entry of Christ is recorded in similar language in Heb. x. 19—"Having, therefore, brethren, boldness *into* the entrance of the Most Holy Place *in* the blood of Jesus." The thought seems to be that the blood of Christ is the *way* into the Holiest (see context Heb. x. 19). So here Christ could not have been brought from among the dead (*ἐκ*) into Heaven (*εἰς*) unless His sacrifice had been accepted, and had therefore afforded *a way in which* (*ἐν*) He ascended.

The Holy Spirit continues "May He fit you thoroughly *in* all good work, with a view to (*into*) the doing of His will, doing in you that which is well pleasing in His sight through Jesus Christ." The performance of the Lord's Will is not natural. The Greek prepositions show that the *way* of obedience is the way of all good work, and the *end* thereof the accomplishing of the Divine Purpose. The double use of the verb "to do" is unnoticed in the A.V. and in the theology of many—may God enable you *to do* His Will, *doing* in you that which pleases Him. A similar thought occurs in Phil. ii. 12, 13—"Work your own salvation, for God is He Who is *inworking* in you." The Lord must work *in* the hearts or our presence *in* the way of holy service will avail little. "To do His will" may refer to verse 19. "I especially encourage you to *do* this," etc. The believer should ever remember that he is in the sight of the Lord. How suggestive and humbling are the words "through Jesus Christ"—He is the channel of all blessings—our service is not well-pleasing except "through Jesus Christ."

And now we have the doxology "To Whom be the glory into the eternal ages." The words are Divinely indefinite, *i.e.* they can apply to God the Father or God the Son—probably to Both does God the Holy Spirit in Paul ascribe *the* glory for all acceptable service. May the Lord's people in these last days have fellowship with primitive saints in such holy worship and praise.



The Risen and Ascended Lord.

BY MR. FINLAY GIBSON.

(ACTS I., 3-11).

WE have now been for some time regarding the Risen and Ascended Lord. We have seen Him "alive after His passion;" we have found Him "shewing Himself" thus alive "by many infallible proofs" (Acts i. 3). In our last article we sought to draw attention to Him as the High Priest in Resurrection. Let us now follow Him as, having led captivity captive, He ascends to receive gifts for men.

If the Queen of Sheba marvelled when she contemplated Solomon's ascent, "by which he went up into the house of the Lord," much more may we, with holy awe and adoration, "stand gazing up into heaven" at the ascent of the Lord Christ "where He was before." Well may we by faith behold Him, as in Psalm xxiv, "receiving the blessing from the Lord," as He supplies the only answer to the question, "Who shall ascend into the hill of the Lord?" We need be in no doubt Who is here intended. He had the clean hands, and could say "Which of you convinceth Me of sin?" He had the pure heart, and could assert "The Prince of this world cometh, and hath nothing in Me." If we ask *whence* did He ascend, we recall the words in Eph. iv. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" If we ask *whither* did He ascend, the same Scripture furnishes an ample reply, "far above all heavens, that He might fill all things," see also 1 Pet. iii., 22. If we enquire *why* did He ascend, we have His own reply, "If I go not away, the Comforter will not come to you; but if I depart, I will send Him unto you." If we say, How may I be certain of His ascension, we see the proof of it to-day in the existence of the Church, and the presence of even a single Spirit-filled Christian on earth; "this Jesus hath God raised up, *therefore* being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts ii. 32, 33.

Moreover, we have the testimony of at least three credible witnesses, who saw the Lord after His ascension. Stephen saw Him at the right hand of God: Saul of Tarsus saw Him, and heard His voice; John saw Him, and felt the touch of His right hand, and "fell at His feet as dead."

To us personally, particularly, and practically, what is the chief lesson to be learned in connection with the ascended Lord? In the 2nd chapter of the Epistle to the Ephesians, the writer shows us

that, as Christians, we died with Christ, were quickened with Christ, were raised up with Christ, and are seated in the heavenlies in Christ. Therefore, His ascension is our ascension, not merely through the gates, with the Lord of Glory eventually, but into the heavenlies now. "Seek the things which are above, where Christ sitteth on the right hand of God." The call to us is thither in heart and mind to ascend, whither Christ Himself is gone, and with Him continually to dwell. He died, that we, "having died to sin, should live unto righteousness" (1 Pet. ii. 24); He rose, that we "might walk in newness of life" (Rom. vi. 4); He ascended that we might also be lifted up and say, "our conversation (citizenship) is in heaven."

Poems on Ancient Doctrines.

4.—The Deity of the Lord Jesus.

Not merely man but God, not only God but man—
For flesh the Word became, in mercy's wondrous plan—

Two natures for our sakes our gracious Lord possessed

That we might be redeemed, and be for ever blessed,

Then emphasize the truth that Christ is God indeed,

"God over all" is Christ, as we in Scripture read.
Not merely called Divine, nor above nature made,

That He is thus named God in vain would men persuade,

He is the Eternal Son, the everlasting Lord—
Mysterious truth for man, but we that truth record!

When in the flesh He came, God manifest was He
To bear our sins and wrath, that we might ransomed be—

Oh, wondrous love of Christ His glories then to leave

And be refused of men that men might grace receive!

Oh, wondrous love that He should suffer in our place,

The Sinless One for us—who can declare His grace?

Oh, glorious truth that He, accepted in our stead,
Our penalty hath borne, hath risen from the dead,

And we in Him are saved, and *now* in heaven stand—

Thus before earth was made was the new Covenant planned

Give gratitude to God—the Father and the Son,
And to the Spirit praise, and to no other one.

The Triune God adore, and in His mercy sing,
And boldly unto Him your grateful tribute bring—

Salvation is secured by everlasting grace,
Christ was made flesh for us, and suffered in our

place!

TIMELY TALKS-5.

HOLIDAYS.

SEASONS of recreation are frequently times of temptation, and therefore need special watchfulness. But, alas, how often are believers occupied with earthly pleasures when away from home, away from their usual daily duties. Thus God's Word is neglected, prayer is hurried to get out in the country, either for an excursion with friends, or to a quiet spot where one of the light books written for "holiday people" can be read. Thus are the precious hours frittered away, and God is grieved. Can we wonder that many return home weary and fretful? How far otherwise would such feel if their season of rest had truly been a series of HOLY-DAYS. When the disciples returned full of joy and excitement at all they had accomplished, the Lord said unto them, "Come ye yourselves apart and rest awhile." So with believers now, the real rest—the true HOLY-DAY must be spent with the Lord Himself, for it is only as we are with Him that we learn of Him, and we are strengthened with all might according to His glorious power (Col. i, 9, 10. "They that wait upon the Lord SHALL RENEW their strength" (Is. xl., 31. Our God *will* fulfil His Word to His obedient children!

May we ever remember God's promise—"Them that honor Me I will honor" (1 Sam. ii. 30), but how often though we have this Word, God is dishonoured and Satan supreme during the summer vocations. Oh, how frequently those who desire spiritual fellowship are made sad at the terrible worldliness amongst God's children when "on holiday," "off duty." Many actions are then permitted which would be thought unwise (not to say sinful) when at home, and none can tell how many young Christians have been hindered in their growth in grace by the awful inconsistencies of those who ought to be "examples of the believers." May the Lord during the summer months of 1904 enable us to set our mind on things above (Col. i. 2), for it is thus and thus only that all our days can be HOLY-DAYS.

Special Column for Sunday School Teachers.

TO the work!" is a popular motto; but perhaps I may dare to present and press a more needful exhortation—"To the Word!" Many who cry the former will virtually (but not virtuously) decry the latter. If such a message be given to some, the "insult" will not be readily forgiven. Can we wonder that in days of partial Bible study there is departure from the Bible? When the Gospel recorded in Scripture is despised, other gospels will be devised. I do trust that my readers are not among the many who neglect the Word of God, not among the majority who exalt "service," who forget and forego necessary preparation. If the Scripture teach not the teacher of Scrip-

ture, if the lesson afford not lessons that are of practical importance—in vain is the journey to the Sunday School, in vain is the taking of the class! We need to remind one another of the importance of the Word of God, and to rebuke one another for the presumption that expects Him to dispense with the refused means of grace and to dispense His richest blessing on idleness. The Lord will not make instrumental in His work that which He has pronounced detrimental. Laziness prepares for haziness. Those who ignore the study of the Word will be ignorant thereof.

Need the remark be repeated that prayerlessness is as harmful as other carelessness? A general knowledge of Hebrew and Greek Grammar, Logic, and Scriptural Phraseology, together with a thoroughness of mental preparation, are unable to fit for the work unless there be a spiritual-mindedness. The critical student who knows nothing of holy waiting on God is wasting much time. No one can be scholarly who is not the Lord's scholar, who does not spend time with Him. (See derivation of word "scholar.") Alas, for the modern omission of prayer and meditation before the Lord.—Verily, it is a *sin* of omission!

THE PARABLE OF LEAVEN is often misunderstood. It is linked to the Parable of the Mustard Seed in Matt. xiii. and Luke xiii. The section in Luke xiii. 18 rightly begins with "but," and ix. 48 is comparable. Our Lord is not prophesying success; in fact, it would be difficult to find a parable assuring of remarkable progress! The Lord graciously forewarned His people, that, when the declension should come, they might "remember" (cf. John xvi, 4). If the work of the Gospel be indicated, we have a *unique* prophecy of a universalism that has not been realized. In Luke the after context emphasizes the extent of Christendom beyond Christianity, and calls its leaders "workers of iniquity" (xiii. 25, 27). In Matthew we can hardly expect that the symmetry of the 4 parables spoken to the multitudes should be broken by the introduction of one containing no mention of evil. Moreover, the *meal*, and not the leaven, must, as the seed, indicate *the Word of God* received by men.* Three was Satan's number in the first parable, i.e., he *perverted* the word in three cases, and was completely successful. Moreover, a careful study will show that the parables are in couplets, 1 and 3 are related, God being the sower and Satan being active therein by "fowls of the air;" 2 and 4 are likewise related, Satan being shown as a *secret* worker therein, and the introducer of evil in the midst of that which belongs to God. Our Lord always uses leaven as a symbol of *hidden* evil. If a good application were here intended, we can hardly imagine Paul using, on two occasions, with evil signification, three most prominent distinctive words here employed (leaven, leaveneth, and whole) so as to suggest a *quotation* herefrom (1 Cor. v. 6, Gal. v. 9). May there not be a comparison between the woman of the 4th parable in Matt. xiii. and the woman of the 4th epistle in Rev. ii.?

The common explanation of the advance of Christ's Kingdom will make the immediately following prophecy of Matt. xiii. 34, 35 inappropriate—"I will utter things which have been hidden." The parallel (mis)interpretation of the spread of the Gospel in the human heart may suit a modern theory of changing and improving the old nature; but will not suit Scripture, nor fit this context.

Leaven, it should be remembered, is an unhealthy fungus, the product of decay, scientifically shown to be related to the cause of all zymotic † diseases.

* Shall we attribute the leaven to God and the meal to Satan?

† ζύμη, zume, leaven (Gk.)

Tribulation.

IN John's Gospel, chapters xiii.-xvi., our Lord tells His disciples many precious things concerning His Father, Himself, and the Holy Spirit. His people were sorrowful because He was about to leave them. But He says "Let not your heart be troubled; believe in God, believe also in Me. I go to prepare a place for you, and I will come again and receive you unto myself, that where I am there ye may be also." Again, "I will pray the Father and He shall give you Another Comforter, that He may abide with you for ever."—"He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you"; and again, "Let not your heart be troubled, neither let it be afraid." In chapter xv., Christ reminds them of their eternal union with Him, and of their abiding in Him and He in them, and adds, "Ye are My friends if ye do WHATSOEVER I COMMAND YOU," for "I have chosen you that ye should bring forth fruit," "chosen you OUT OF THE WORLD, therefore the world hateth you," but "it hated Me before it hated you." Then in the concluding verse of xvi., He says, "These things I have spoken unto you, that IN ME YE MIGHT HAVE PEACE, in the world ye shall have TRIBULATION, but be of good cheer; I have overcome the world." Yet how many saints faint and become weary when in TRIBULATION. It may be that such forget the first part and also the last of this verse, and think only of the words "In the world ye shall have TRIBULATION." Let us remember the whole, and praise God for THE PEACE which He gives to His people in trial, and at all times. Think of Job, and all the TRIBULATION God permitted to come upon him, and how God blest His servant of old. In Acts xiv. 22, we read of "MUCH TRIBULATION"—in Rev. vii. 14 "GREAT TRIBULATION." How wonderfully God sustained those who passed through MUCH TRIBULATION (Heb. xi.). He is the same God to-day, for He says "I am the LORD; I change not" (Mal. iii. 6). He will enable His people to endure—to be PATIENT in TRIBULATION (Rom. xii. 12)—JOYFUL in TRIBULATION (2 Cor. vii. 4)—to GLORY in TRIBULATION (Rom. v. 3)—knowing that their "light affliction, which is but for a moment, worketh for them a far more exceeding and eternal weight of glory (2 Cor. iv. 17; Rom. viii. 18). God is faithful Who will not suffer you to be tempted above that ye are able to bear" (1 Cor. x. 13, see Rev. ii. 9, 2 Cor. i. 4, 2 Cor. iv. 8, 9). "Who shall separate us from the love of Christ? Shall TRIBULATION or distress, or persecution, etc.? Nay, in all these things we are MORE THAN CONQUERORS through Him That loved us (Rom. viii. 35, 37). Wherefore, let us rejoice in

all God permits, knowing that He is working in and over all His perfect will.

TRIBULATION—but in Jesus

We have everlasting peace—
Peace amid the world's temptations,
Peace which shall for aye increase.

TRIBULATION, this our portion,
While we sojourn here below,
But in "perfect peace" God keepeth
All His own mid earthly woe.

TRIBULATION worketh patience,
So that in the time of need,
We can trust our Father fully,
And His holy precepts heed.

TRIBULATION God permitteth
For His glory, and our good,
So that we may know His power,
Know Him, "The Almighty God."

TRIBULATION worketh for us
Only good, and naught of ill,
For in all our TRIBULATION
God is working out His Will.

TRIBULATION 'tis a blessing
To the saints on earth to-day,
Causing them to think of heaven,
And the coming, gladsome day.

TRIBULATION cannot harm us
While we in God's Will abide,
For His Grace is all-sufficient,
And He is our constant Guide.

TRIBULATION, in it triumph,
That the power of Christ may rest
On His people, in their weakness,
And His love make manifest.

TRIBULATION, in it glory,
And our God will sanctify
All that He in love permitteth,
That we may Him glorify.

TRIBULATION cannot sever
Saints from Jesus Christ the Lord,
One in Him they are for ever,
Blest according to His Word.

S. A. HEWARD.

Perfect.

"AS FOR GOD HIS WAY IS PERFECT" (Ps. xviii. 30).

"THE LAW OF THE LORD IS PERFECT" (Ps. xix. 7, Ps. xii. 6).

"HIS WORK IS PERFECT" (Deut. xxxii. 4, Phil. i. 6).

"HE MAKETH MY WAY PERFECT" (Ps. xviii. 32).

"THE PATH OF THE JUST IS A SHINING LIGHT, THAT SHINETH MORE AND MORE UNTO THE PERFECT DAY" (Prov. iv. 18, 1 John iii. 2).

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❖ LOST. ❖

HOW very many all over the world are in this sad condition, and yet go on without any anxiety about their present and future state. Although God is angry with the wicked every day, and although His wrath is upon them, and although He is grieved by many for whom Christ died, yet such seem to find pleasure, and to be quite heedless that they are **LOST**, "dead in trespasses and sins" (Eph. ii. 1). "having no hope, and without God in the world" (Eph. ii. 12). Some are at times troubled about their sins. Is this your condition, my dear reader? Are you aware of your **LOST** and ruined condition, and are you troubled thereby? Are your sins a burden, and have you a longing to know the Lord Jesus as your Saviour? Then, listen to His words:—"The Son of man is come to seek and to save that which was **LOST** (Luke xix. 10). Again, "He goeth after that which was **LOST** until He find it" (Luke xv. 4). Is the Lord Jesus seeking you? Then, take courage: He will seek until He finds. But oh, do not grieve God's Holy Spirit! Yield to His leading, and He will show you yourself, and bring you to the One who died for sinners, Who gave His life a ransom for many—the Son of Man, Who came to seek and to save poor, **LOST** sinners. Only those who know they are **LOST** will want to be saved. Many, like the Pharisees, think they are good. They are not **LOST**—*why* do they need **SALVATION**? The poor publican knew that he was **LOST**, and he came to God tremblingly saying "God be propitious to me the sinner (Luke xviii. 13—Gk.), and God saved him. Oh, lost one, if you come as he did, God will save you.

LOST, by nature, all are *lost*,
Of their goodness none can boast,
For God's Word saith "none are good,
"All have sinned," are far from God.

LOST, how many are to-day
Going on the downward way,
Heedless of the Saviour's love,
And God's message from above.

LOST, and yet not in despair,
LOST, and yet so free from care,
Taken with the Devil's lie—
"Time enough, come by-and-by."

LOST one, you can never be
Happy till from sin set free,
Then you'll know, and taste heaven's bliss,
LOST one, will you think of this?

LOST one, will God turn away
If you come through Christ to-day?
No, for He has bid you come,
And He'll make your heart His home.

LOST one, will you longer stay
Far from God—Him disobey,
Grieve Him by your wayward heart,
When He will His grace impart?

LOST, but Jesus came to seek
And to save His sinful sheep,
For His own He bled and died,
Now in Him His saints abide.

LOST one, may this word remain
With you as a sad refrain,
So that you may have no rest
Till by Jesus you are blest.

S. A. H.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

❖ Calendar. ❖

JUNE, 1901. "If the Lord will."

JOHN.	JOHN.	JOHN.
1. ix. 1-12.	11. xi. 21-31.	21. xiii. 18-30.
2. ix. 13-23.	12. xi. 32-46.	22. xiii. 31-38.
3. ix. 24-34.	13. xi. 47-57.	23. xiv. 1-7.
4. ix. 35-41.	14. xii. 1-9.	24. xiv. 8-11.
5. x. 1-7.	15. xii. 10-22.	25. xiv. 15-21.
6. x. 8-18.	16. xii. 23-36.	26. xiv. 22-26.
7. x. 19-31.	17. xii. 37-43.	27. xiv. 27-31.
8. x. 32-42.	18. xii. 44-50.	28. Revise i. viii.
9. xi. 1-10.	19. xiii. 1-5.	29. " ix.-xii.
10. xi. 11-20.	20. xiii. 6-17.	30. " xiii.-xiv.

NOTES ON JOHN IX.-XIV.

(ix. 1.) Read on from viii. 59. ("Passed by" in both verses.) Christ's hiding was not in fear, for He immediately continued His work. May not this miracle have been wrought to confirm the faith of the disciples, who had heard the enigmatical words of viii.—doubtless with astonishment? How many miracles were performed and sermons preached while the Lord was *journeying*. (Collect instances.)

2, 3. A lesson in cause and effect (*viz* twice). Relative ellipsis—"This man's parents did not sin *that he should be born blind*, but *he was born blind* that the works of God . . ." This figure is allowed by all in second statement, why not in first? Notice disciples' Rabbinical pre-existerian theory—"Did this man sin" (first), "that he should be born blind?" They *knew* he was *born* blind; doubtless, then, he was one whom Christ had often passed, but would not heal till the set time.

6. Christ *saying* and *doing*.

14. The Pharisees did not mind the man begging on the Sabbath; they did not object to discussing and blaspheming *on that day* (viii. 48); they did not consider it wrong to lead the woman to Christ *on that day* (viii. 1-11). See similar irreligion in Mark iii. 6, Luke iv. 29, Acts xiii. 45.

16. Always two parties—vi. 66, 67; x. 20, 21; xi. 45, 46; Acts ii. 11-13; xvii. 32-34; xxviii. 24; 2 Cor. ii. 15.

18. "The Jews *therefore* did not believe" (Gk.). Because the fact would discredit their act, they would not believe. Unbelief is of the *will*. Sin leads to further sin and folly.
- 20, 21. Unloving and unlovely parents. *Perhaps* the beggar's trade had been financially profitable to them, and they regretted the gift of sight (see Acts xvi. 19).
22. Fear banishes *love* and *truth*.
 "Already" = "By this time 'just now'" (same word 27—before—vi. 17, xi. 39, xiii. 2). Had a council been just held?
24. Pharisaism! Modern Orthodox Judaism is likewise expressed in these words. Acknowledgment of God; yet pride (*we know*) and rejection of Christ. We know, see 29, i. 26, iii. 2, 8, vii. 27, cf. "We see" (ix. 41). Does "give glory to God" imply "Confess your guilt which He, *through us*, has detected (John vii. 19)? The man takes up their words—If *you* know this, I do not (25), "Ye know not whence He is" (30), "We know that God heareth not sinners" (31).
26. "But they said to him again, what . . . How . . ." Satan's answer to fact. A modern method of quibbling.
28. Thou . . . we. "DiscipleS" emphatic by position.
34. Two "replies" to arguments—1. To discredit the speaker, and exalt oneself.—2. To cast him out!
39. Miracles are acted parables, hence this "spiritualizing." See xii. 40, Luke iv. 18.
40. Pharisee-spies *always* with Christ—*locally*.
41. Engima for quibblers. If ye were blind * ye would believe and see and thus your sin would not remain on you. Our Lord answers their words in 34: always did He lead to conviction of personal sin, v. 14, viii. 7, 21, xix. 11, Luke vii. 40-47, cf. John xvi. 8.
- x. 1. Hereby our Lord indicates the Pharisees had taken to themselves the honor of shepherding, to rob God of his possessions (10). Note (a) *individuality* and (b) *openness* of rebuke.
- 2, 3. "To This One the Porter openeth." Christ often indirectly refers to Himself "Destroy This Temple," "on This Rock." "Leadeth them out"—out of Judaism; our Lord adds "other sheep I have . . . not out of (*ix*) this fold; those also must I lead" (16)—not "lead out." "And when He casteth His own sheep out," out of Judaism, the word of ix. 34, 35 is repeated—Pharisaic opposition was brought to fulfil the determinate *counsel of God*.
4. "They know His voice"—see ix. 29.
5. "A stranger"—yet *another* name for Pharisees—a word from same root, "alienates" Eph. ii. 12—
- * Thus Hart says, "A sinner is a sacred thing"—Christ 'came not to call the righteous but sinners.' The *parallel* phrase, "Ye say 'we see'" shews that *one who feels he is blind* is intended.
- the Scribes would not recognize Christ's followers, these would not recognize them. They did not belong to Him, so the word implies.
9. "Through Me," xiv. 6, Matt. vii. 13.
10. Loss of possession and life contrasted with gift of life and possessions (note change of order).
12. Yet *another* name—"wolves."
16. "One flock of sheep, one shepherd"—not "one fold"—Judaism had its fold.
- 25, 26. I *told* you, ye believe not. The works bear witness, but ye believe not (33, 36-37, xiv. 11, xv. 22, 24).
27. My sheep hear—I know them.
 They follow—I give life.
 They shall never perish (by their own acting).
 Not anyone (else) shall snatch them out of My Hand.
 Verse 29 gives the climax.
38. Faith is always progressive.
41. Christ bore a word-and-work witness.
 Many said . . . many believed—a man's ministry may be effectual after his death.
- xi. 2. Grace changed the many "which was a sinner" (Luke vii. 37) into the many of John xi.—Simon's contempt for his *degraded sister-in-law* in Luke vii. is now emphasized.
4. cf. ix. 3. The great purpose of the sickness was not death, any more than the blindness was punishment for sin. The beggar *had* sinned, even as Lazarus actually died. See Mark v. 29.
- 5, 6. Read verses together.
- 9, 10. "His hour was not yet"—when "the hour" of this evening had nearly arrived we read "it was night" (John xiii. 30) (Luke xxii. 53).
- The Pharisees were held back, not because of *their* light, but because the Lord *manifested* His power.
16. "With Him"—Christ, Whom they believe to be rushing madly into danger. What unbelief is in these words!
- 22, 24, 27. I know (twice), I have believed.
- 24, 25. *Shall . . . I am*.
38. "Therefore"—because of their unbelief, and the hint that He had been unmindful.
- 40 (1) Believe. (2) See. Contrast 45. "The glory of God" connected with resurrection. See vii. 18, xi. 4.
52. "The children of God" in the Divine purpose, called "sheep," before they believe x. 26. "In order that He might *lead* together into one" (nation)—See x. 16.
- xii. 1. "Jesus *therefore* came into Bethany"—Fearless.
6. Mark progress in Judas' sin (so xiii. 27 succeeds xiii. 2), God does not give up a man at once.
7. "Hath she *kept* this"—The box of Luke vii.

9. "That they might see." ii. 23, Luke ix. 9, xxiii. 8.

10. Sin is ever progressive—one sin needs another to condone it or accomplish it.

12-19. John complements the other Gospels, and explains why the people acclaimed Christ (18).

13. Palm-trees—chosen as typical of victory—Hosanna=Save, we pray thee, i.e. from Rome—The King of Israel—everything shows the popular desire was that the Kingdom might be restored to Israel, and foes might be vanquished.

19. "The world" contemptuous: cf. vii. 49.

24. Only through death could Christ bring forth much fruit, and gather in elect Greeks—before His death He was sent but to Israel. Probably the disciples, seeing the zeal of Israel and the earnestness of the Gentiles, inferred that His glorification was near—hence He "answers" (23) their thought, and declares His present glory is in death—adding that the servant—Who follows Him shall share His "honor."

27. Another aspect of "the hour" (23).

31, 32. The judgment of this world, the casting out of Satan, and the "drawing" of all His people unto Himself are the three effects of Christ's death. All were legally accomplished on Calvary.

35. Our Lord does not directly answer their question, but indicates that their quibbling depended on wilful ignorance and was evidence that they believed not and were not "sons of light" but contrariwise, those who loved darkness rather than light, upon whom judicial darkness would seize (cf. 40).

36. "Hid." A merciful warning of His withdrawal.

38. Our report . . . the arm of the Lord.

39. Therefore=through this, i.e. because of unbelief they became judicially hardened. They could not believe!

41. He saw "His glory"—(i. 14, xii. 23). Of Him (viii. 34). Saw and spake (i. 34, i John i. 1).

43. Things of men and God contrasted as in Matt. vi. 23. Had they seen His glory ("praise" same word) they would have witnessed for Him.

44, 45. "Believing" and "seeing" as in 38.

46. Two spheres—"in Christ," "in darkness."

48. To "receive not" the Word is sin.

xiii. 3. "To God"—same Greek "with God" (i. 2).

10. "But not all." By these words our Lord refutes Ritualistic interpretations of this verse. Contrast xv. 3.

15. A needed lesson (Luke xxii. 24).

29. How foolish were the apostles—they have many successors. Note that our Lord was accustomed to keep the feasts (in spite of Pharisaic lies), and to give somewhat to the poor (in spite of poverty and xii. 1-8).

32. God in Christ (2 Cor. v. 19), Christ in God (Col. iii. 3).

35. An ancient method of effectual witness.

xiv. 1. "Let not your heart be troubled" (negative); "believe into God, and into Me believe" (positive). When God is regarded as Father the order is changed—"If ye had known Me, ye had known My Father also" (7).

6. "I am the True" (anti-typical) "and Living Way." (See Heb. x. 20.) "No one cometh to the Father unless through Me."

12, 13. "Into Me," therefore "in My Name."

15. The Spirit of the New Covenant, of the Fulfilled Promise, of Christ (6). The world seeth not the Spirit, therefore knoweth not. We know Him because of His presence with and in us.

21. Manifestation a proof of love (Heb. ix. 28); "to him"—individualisation.

23. "Abode"—same word "mansions" in verse 1. Lit., "abiding-place." Jehovah abides with us, now we shall abide with Him; we come to Him now (xiv. 6), He will come to us again" (xiv. 3, 18).

29. ii. 22, xiii. 19, xvi. 4.

31. "Let us go hence"—Christ's progress toward death (xi. 7).

Notes of Sermon by C. D. Spurgeon.

"Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction" (Micah ii. 10).

If Israel, when passing through the wilderness, had commenced building houses everywhere they stayed—what disappointments they would have incurred as the command was given, "Arise ye, and depart; for this is not your rest."

The prodigal sought to rest in the far off land; but there was no rest for him until he said, "I will arise and go unto my Father."

I. Let us sound an alarm to God's people. The text is a Bugle Call, "Arise, and depart." Saints should remember this—

1. When they are comfortable. The arbor on the hill Difficulty is for the pilgrim to rest; but not to slumber. When Christian slept there, he lost his roll.

2. When they begin to fraternize with worldlings, going to their houses, and mixing with their society.

3. When they become old and yet remain well.

II. The alarm is strengthened by the warning, "this is not your rest." "This" and "that" contrasted: earthly rest and heavenly rest. We are reminded that this is not our rest by the troubles of life; but are apt to forget the fact when mercies multiply and we succeed in life. We find this is not our rest when our friends—one after another—are going home.

III. This fact receives greater force from the assertion "it is polluted." The streets, the business, the home, the heart, even our Christian work—all is polluted.

IV. It is further emphasized by the words, "It shall destroy you." There is nothing in the world to help godliness; but the reverse. Everything is deadening. It has destroyed many. A ship cannot rest in a storm, or an army in the enemy's country.

The test may be applied to the unsaved.

1. They need to arise, bestir themselves. 2. To depart from the City of Destruction, from Sodom. 3. Rest cannot be found in earth. 4. Sinner and sin are polluted. 5. Destruction is near.

WILLIAM LUFF.

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WITHOUT controversy—and yet not without a controversy, for there are many who withstand rather than seek to understand the Lord's work—without controversy The Bible Training College is graciously acknowledged by our gracious Lord. His "recognition" is more important than the fellowship and flattery of men. If He approve, let others reprove. If He delight in the work, let others fight against it. In vain is the vain opposition—we would humbly give ourselves unto prayer. When some tempt us to leave the truth, and others treat with contempt, we would entreat the Lord's favor and still by grace believe His truth.

It is a pleasure to "introduce" two College brethren to our readers.* We expect their "articles" will be carefully examined to discover any bad workmanship, and therefore will only remind our friends (1) that College preachers will testify to the truth, and "supply" pastorless Churches, (2) that we need "supplies" of another variety, (3) that a Special Announcement concerning "fellowship" in the expenses of The College is made on page iii. cover—**surely many of our subscribers will embrace the opportunity**—others can send larger cheques if . . . (4) that Mr. C. H. Welch will be pleased to lecture on "THE WITNESS AND FITNESS OF SCRIPTURE" (No Fee, Collection for the College) anywhere within 20.80 miles of London, likewise to call on pastors in London, and further explain the Lord's Work at The Only Bible Training Evening College in or near the metropolis.

THE FEARLESS PROCLAMATION OF TRUTH

By JOHN RAE, Sec.: The Student Preachers' Association.

THIS predominating characteristic of the preaching of primitive times, is to-day, alas! conspicuous by its almost entire absence. Nevertheless it is a *sine qua non*, if work is to be wrought for God. This boldness cannot be worked up, but, like all God's precious gifts, it must come from above. It is *not* a work of the flesh, *but* a fruit of the Spirit.

Before there can be a "fearless proclamation of truth" there must be—

I. Unwavering faith in the Inspiration of the Word of God. My beloved reader, are you among those who are holding forth the Word of Life "to others, and yet only giving a half-hearted assent to the truth of the Word of God?" If you are thus minded, your testimony is impaired, your words are feeble, and the fearlessness which accompanies a thorough conviction of the absolute Inerrancy of the Scriptures is lacking. Here is the great requisite; "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

II. Heart-devotion to the Person of the Lord Jesus Christ. The service of love is acceptable service. A man will work more earnestly from love than for wages. If we by Grace see that God has given His all in Christ, and that Christ has given Himself for us, the words of our mouth will be the spontaneous outburst of an overcharged heart. This motive power has led men to brave the wrath of kings and to despise the terrors of

superstitious hate, and to-day more than ever, is it needful to have this heart of love to Him Who is our Lord, if we are to see the Word of God have free course and be glorified. The lack of love is a lack of power, and without it all our words are bombast only, and of fleshly energy—which is not spiritual power.

III. Certainty that God has called us to the work of preaching. In the Church of God to-day, thousands of men are occupying pulpits, who are neither called to, nor fitted for the service; and if such be their case, how can their preaching be fearless? Oh, beloved readers, let us get on our knees before God, and wait there, until we know what He would have us do. The saints of old—Moses, Isaiah, Jonah, John, Paul, etc.—were definitely called by God; and, because they were called, they were able to proclaim the Word, no man making them afraid. Weak in themselves, God was their Strength. Knowing this, they could "glory in their infirmities, that the Power of God might rest upon them." "Wait I say on the Lord."

IV. If we have fulfilled the foregoing conditions, let us make sure, when we go forth with the precious word, that we have a particular message *from God* to deliver. An ambassador speaks only that which he is commanded—heedless of the consequences. He is not responsible for the effect of his message, but for the delivery; if, therefore, we are convinced that we have a message from the King of Kings, we shall all the more boldly proclaim it, leaving the result with Him Who "doeth all things after the counsel of His own will."

V. We need a consuming desire for the Souls of men. The Gospel of Grace does not, as some affirm, make careless preachers. Those who thus speak know not what Grace is. Grace is invincible and conquers both hearer and speaker. We must preach boldly and fearlessly as if we had the last opportunity we should ever have of opening our mouths for our precious Lord; and as if the salvation of souls depended upon our every word (2 Tim. iv. 2).

VI. Everything must be done with a single eye to the Glory of God. The thought of self must not enter into the question at all. "We are not our own, we are bought with a price"; therefore, as the Apostle Paul, we must "Keep our bodies under." The reproach of man and the praise of man must fall on deaf ears. Let us brave the one and shun the other, for if heeded, both will lead us into a snare and lessen the force of our words. Occupation of heart with our Lord and Master is the only safe retreat. Let us look off unto Him the Author and Finisher of faith. Let us seek His "well done" and fear His rebuke.

VII. Constant realization of the Presence of God will make us brave under every trial and guide us through every difficulty.

* For article by Financial Secretary see p. ii. of cover.

Thoughts from the Word of God.

iii

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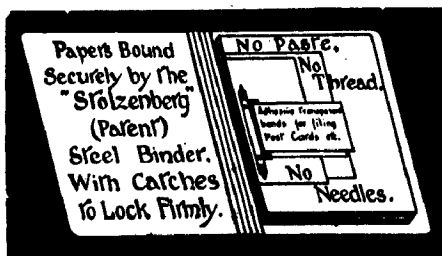
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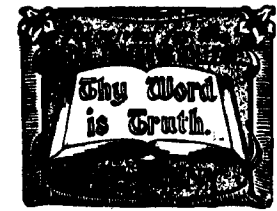
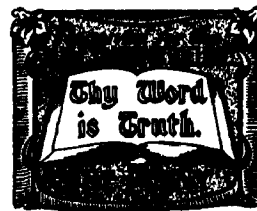
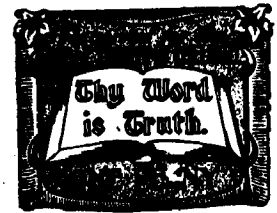
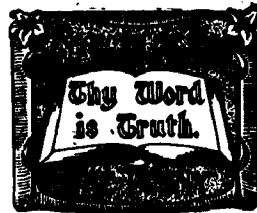
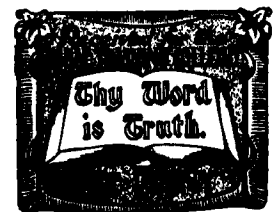
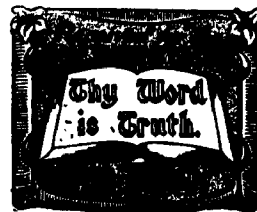
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Vol. iv. No. 7.

EDITED BY PERCY W. HEWARD.

July, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

"By the offence (falling) of the one, death reigned through the one" (*Rom. v. 17*).

"Thou hast fallen by thine iniquity" (*Hos. xiv. 9*).

"Let him that thinketh he standeth, take heed lest he fall" (*1 Cor. x. 12*).

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Principal Contents.

	PAGE		PAGE
Reviews	ii. of cover.	The Risen and Ascended Lord, Waiting	78
Editorial Jottings	73	A Question	78
Extracts from the writings of the Rev. Jonathan Ranken Anderson	74	Ye Must be Born Again	79
Poems on Ancient Doctrines (V.)	75	Vain is the Help of Man	80
Children's Page and Young Believers' Column	76, 77	The Lord Knoweth	80
		Timely Talks	81
		S.S.S. Notes on John xv.-xxi.	81
		THE BIBLE TRAINING COLLEGE	83, 84

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Reviews.

The Titles of The Psalms. *Their Nature and Meaning Explained.* By James W. Thirtle. (Second Notice). Nothing can be more humbling than the discovery of an almost self-evident truth after years of discussion and volumes of discursus concerning a seeming difficulty: therefore, we trust that orthodox scholars as well as critical theorists will feel the rebuke of Mr. Thirtle's volume, and that it may be known the latter have been *twice* discomfited and disconcerted thereby. Only the credulous will give them credit for infallibility—and some will even question their ability. Too much stress cannot be laid on the importance of knowing with which Psalm the *explanatory* headings and footnotes are associated; and we hope the ingenuity of those who have shown their appropriateness to the Psalms to which they themselves have appropriated them, will remain a salutary warning against speculation. Our author's interpretation of *Selah* (occurring 71 times in the Psalms) is simple and natural—"our modern paragraph mark ¶" He adds "That it should have been given a place at the end of preceding stanzas is not surprising after what we have found in the unfortunate amalgamation of subscript, titles and superscript lines into confused headings over so many Psalms." The etymology gives the probable meaning "Lift up," and the instruction is addressed to the temple choir to raise their voices—a marginal mark would, therefore, be most appropriate.

We can test and attest this explanation. The Psalms have a *literary structure*, and we have before come to a similar conclusion, because the Psalms which possess "*Selah*" are divided thereat. To illustrate—

- A PS. LXXVI. (R.V. varied).
- | | | |
|--|-------------|--|
| 1 In Judah is God known, | } | |
| 2 His Name is great in Israel. | | |
| 3 In Salem also is His tabernacle, | | |
| 4 And His dwelling place in Zion. | | |
| 5 There brake He the arrows of the bow. | } | |
| 6 The shield, and the sword and the battle. | | |
| B | | |
| 7 Glorious art Thou } | } | |
| 8 And excellent, | | |
| 9 From the mountains of prey the stout-headed
are spoiled. | } Triplet.† | |
| 10 They have slept their sleep, | | |
| 11 And none of the men of might have found
their hands | | |
| 12 At Thy rebuke, O God of Jacob, | | |
| 13 Both chariot and horse are cast into a deep sleep. | | |
| 14 Thou even Thou art to be feared, | } | |
| 15 And who may stand in Thy sight when once Thou
art angry? | | |
| 16 From heaven thou didst cause sentence to be
heard, | } Triplet.† | |
| 17 The earth feared, | | |
| 18 And was still: | | |
| 19 When God arose to judgment, | | |
| 20 To save all the meek of the earth. | | |
| A | | |
| 21 Surely the wrath of man shall praise: | } | |
| 22 The residue of wrath shalt Thou gird upon Thee. | | |
| 23 Vow and pray to Jehovah your God: | | |
| 24 Let all that be round about Him bring presents unto
Him that ought to be feared. | | |
| 25 He shall cut off the spirit of princes: | } | |
| 26 He is One to be feared to the King of the earth. | | |

* Mr. Thirtle notes the lxx. have no διαψαλμα after Ps. lxxvi., xlvii. Ps. ix. and x. probably formed one Psalm originally, hence ix. 20. As to Ps. cviii—"Its earlier verses make a section of Ps. lvii., and the *Selah* precedes indicating a new stanza. Its latter portion appears in Ps. ix., and again the *Selah* precedes. When together, in one compact Psalm on a single topic or note, they have *Selah*."

† All other verses "couplets."

- A 1, 2 (a) Jehovah great.
3, 4 (b) His temple dwelling-place.
5, 6 (c) The wrath of man defeated.
A 21, 22 (c) The wrath of man defeated.
23, 24 (b) Jehovah acknowledged in His temple.
25, 26 (a) Jehovah great.
B 7, 8 (a) A twofold description of God.
9, 10, 11 (b) The effect of His wrath.*
12, 13 (c) His rebuke.†
14, 15 (a) A twofold description of God.
16, 17, 18 (b) The effect of His wrath.*
19, 20 (c) His judgment.

(There are further, involved structures, e.g.

- A 9 From the mountains.
10 Sleep.
11 Mighty men helpless.
12 The mighty One of Jacob.
13 Sleep.
A 16 From heaven.
17 The earth feared.
18 Stillness of earth.
19 Moving of God.
19 The earth claimed by Messiah).

"Sceptics of structure" are asked to note that there are exactly 6 lines before 1st *Selah*: 6 after 2nd—and that these agree together: moreover that structure decides grammatical construction.

We again cordially commend this volume, 386 pp. 6/- net.

Henry Frowde, Oxford University Press, E.C.

Prayer List.

"Without faith it is impossible to please Him."

- For the redeemed of the Lord bought by Him, but as yet unsought and unbrought out of darkness into His marvellous light.
- For God's children who distrust their Father, distress their brethren, and destroy their own peace.
- For saints who consider allowable, and even laudable, federation with rationalistic professors of religion, that they may see community with sinners will not consist with immunity from their sin.
- For those who are wise to revise and criticize the Book of God, peradventure they may be constrained and trained to know the effectual and perpetual power of that Word in themselves.
- For Testimony to Israel, particularly by Bible distribution, and that those who minister that Word among them may be faithful and not fitful in their witness to the Gospel of grace.
- For all "Evangelical" Colleges, that teachers therein, and preachers therefrom, may yet hold and uphold and not withhold the Scriptures—especially that The Bible Training College may abide obedient to the Word, confide only in the Lord, and provide for His people.
- For preachers of the Gospel who consider these pages—That their sermons may be Scriptural proclamations rather than oratorical declamations, or rhetorical exclamations.
- For Prayer-circles "around the Throne of Grace" in Exeter and elsewhere.

"Continue in Prayer."

MEETINGS FOR PRAYER—WEDNESDAY (D.V.) 1 p.m.

Baptist Chapel, Commercial Street, ALDGATE.

All Christian Workers Invited. Please make known.

* "From" in 1st line of each triplet. "Sleeping" well balances the stillness of the earth.

† First line mentions God.

Thoughts from the Word of God.

Vol. IV. No. 7. New Series]

"I press toward the mark."

[July, 1904. 1d.]

Special attention is called to pages 83, 84 concerning the unique Bible Training College.

Editorial Jottings.

In humble reliance on the Lord
Tit. ii. 11-14. we desire with Titus to *spea*k the truth expressed in these words and to *exhort* on the foundation of doctrine, and to *convince* those who refuse the teaching and the exhortation. "The grace of God *appeared*"—"Grace *unveiled* came by Jesus Christ"—He was the "true" Light, with no veil over His glory. The Greek words "light" and "appeared" come from the same root. This grace is full of salvation: it is saving grace, effectual grace and not the "common grace" of old-time controversialists. This salvation reaches to men in all conditions and positions.* The apostle has been speaking of despised slaves, among whom were many of the Lord's royal priesthood. This grace is saving and then training—the redeemed need instruction as *children* after they have received the new life. This Divine guidance is negative and positive—ungodliness is to be eschewed; and all evil lusts, yea all worldly desires; sobermindedness, righteousness, and godliness are to be pursued in this present age of evil. While Christians think of holiness "now" they are to look *forward* also to the second "appearing" of their "Saviour," Who gave Himself for them with a negative and *positive* purpose, with a present and *future* effect. Those who hold this doctrine will be "zealous of good works."

Faith or Fancies and Phantoms? Faith is substantial. It reaches forth to no uncertain idea or ideal. We will not, we dare not, we cannot surrender our old-fashioned belief in the Lord Jesus Christ for the modern vague and indefinite "hope" of those who acknowledge the spirit of the age. And if faith is substantial, the faith on which it rests, and from which it cannot be separated, is equally firm and fixed. The creeds of men are varying, they have *their* new theories and revelations, but the Word of God is the same in the 20th century as it was in the 1st—and no discoveries of truth can be made which will add to the revelation of the truth made then. We demur to the modern notion of polite agnosticism: we have a sure foundation for our faith, and a sure faith on that foundation, for

faith and the faith are alike of Divine origin, and thus agree well together. Some who read these lines may delight in "phantoms"; let us exhort them to beware of these "appearances," they have seen in vain, for natural eyesight is faulty. They may reply that they are "sceptics" and must "see" before they believe, *i.e.*, must see before they can come to the Lord, albeit they are "*far off*" from Him and are also *blind* by nature—but it is ours to warn faithfully unto the glory of God.

A Bible Word Study.

We wonder how many readers who possess Young's Concordance (or Strong's) engage in such engaging "studies"? Our word is διώκω, diōkō, = to pursue. It occurs in Matt. v. 10, "Blessed are those who have been *persecuted* on account of righteousness," so in 11, 12, 44, x. 23, xxiii. 34, Luke xxi. 12, John v. 16, xv. 20, Rev. xii. 13. Paul was "*pursuing*" Christ when hurrying to Damascus (Acts ix. 4, 5, xxii. 4-8), and to this he refers in Gal. i. 13, 23, Phil. iii. 6. In the last chapter he suggestively uses the word again in verse 12, 14, "I follow after," "I press"—the thought seems to be my new "*pursuit*" is glory *with Christ*. The same hint of a two-fold meaning is found in Rom. xii. 13, 14—"Pursuing the hospitality, bless those who *pursue* you." A rebuke may be discovered in Rom. xiv. 19—instead of "*pursuing*" the brethren, "*pursue*" the things of peace (*cf.* 1 Cor. xiv. 1). In this spiritual sense, however, the word also implies *hearts* pressing forward (*cf.* σπουδαζω: remember how many words picture the Christian life as a *pathway* and sin as a wandering *from the way*). The emphasis is seen in "Seek peace, and *pursue* it" (1 Pet. iii. 11). The word is, perhaps, placed next to "righteousness" with the additional thought of Parsonomasia (Matt. v. 10, Rom. ix. 30, 31, 2 Tim. ii. 22). The term rendered "persecution" in Acts viii. 1, xiii. 50, and eight other places is from this root and the thought of "going everywhere" as a result is inferential. In Rom. viii. 35 there is a contrast with "distress" ("a close place.")

The Two Pictures.

The Holy Spirit declares that Sodom and Gormorrah were set forth as a warning "*example*"; and that all things happened to the Israelites in punishment for their

* For use of "all," *cf.* 1 Tim. i. 16, ii. 1, 4, 8.

sins, that we might have an admonitory picture. It is well to consider this gracious purpose of the Lord in recording the iniquity of men and His wrath upon them. It is sad to behold the awful power of evil, and sadder to remember that, in spite of Sodom and Gomorrah's "example," Capernaum and Jerusalem surpassed them in sin. With thanksgiving we turn to the other picture—Paul tells us, in the Spirit, that he received mercy, in order that in him first Jesus Christ might make an example, for a pattern of those who should thereafter believe. The histories of grace abounding are glorious pictures, and the Lord has given us many that we may take courage, knowing that His power can save a Manasseh, can reclaim a Mary, can lay hold upon a persecuting Paul and deliver such from wrath—to the praise of the glory of His grace. Let those who preach the Word exhibit *these* pictures—the picture of grace to the anxious, of wrath to the careless.

The Lord's Work.

The *Christian* student of modern history is asked to include page 84 in his studies. Truly His dealings have been marvellous, and we have been marvellously helped—but wherein should we marvel at the gracious fulfilment of the Divine promises? Let our wonder be exchanged for thanksgiving because of the grace "into us" (2 Cor. i. 11). Still would we chose reliance on the Lord, and refuse alliance with the world: our help is in the name of the Lord; if it had not been the Lord who was on our side our feet had well nigh slipped!

The Central Offices (68, Fleet Street, E.C.), will afford opportunity for extension "to the glory of God." Our friends are asked to call upon us, and to make manifest their fellowship in a talk not only with our Organising Sec., but also with our Financial Sec. (Edwin S. Taylor, our brother, R. G. Wright having been called on business to Liverpool:—we shall be glad to arrange for him to visit Liverpool subscribers and arrange Bible Meetings). The Editor hopes to be in Fleet Street almost every day, and will be able to make appointments. Moreover, private classes are contemplated (Circular free). Further, the publishing work can be developed, and Scriptural authors are invited to communicate concerning the *printing* and publishing of their magazines and books. Brethren, pray for us.

PERCY W. HEWARD.

MIDDAY PRAYER and BIBLE CONFERENCES (D.V.)
(Ministers and Business Men especially welcome).

Every Wednesday 1 p.m., Commercial Street Baptist Chapel, ALDGATE.

Address by Mr. Finlay Gibson and others.

Extracts from the Writings of the late Rev. Jonathan Ranken Anderson

VII.—FROM DIARY.

To the praise of the glory of grace we continue our searching sentences for spiritual meditation. The beloved writer thereof would, we know, have attributed all the helpfulness therein unto the Lord, and would have rendered a tribute of thanksgiving for all. It is hoped that a prayerful perusal will be accorded, and the consequent blessing recorded—to the honor of the Lord. We should like to receive a post-card from many of our readers mentioning the passage which had contained a special message for them.

We appeal to preachers who have held the truth and yet withheld it—who have shunned and been ashamed to make known all the counsel of God—who have endeavored to seal and conceal the Word of the Lord because of its unpopularity—who have tried to smooth or smother the denunciations of wrath—we appeal to such, and urge them to imitate the writer of these sentences even as he imitated Christ, to be not afraid or affrighted but to defend and contend for the Truth of God in the power of God. We remind all readers that "THE PURITAN QUARTERLY" (July issue, now ready) contains similar but lengthier selections from Mr. Anderson's writings, and that £220 is needed if the memorial number is to be issued in October, and sent to thousands of ministers of the Gospel.

OH that I were taught the rare and difficult lesson of glorifying God in all things. I saw that according to the expressions "Ye are the salt of the earth," "the light of the world," I am chargeable with great shortcomings, and that I have not been careful to be the Christian at all times and everywhere. Nor is it enough that I abstain from what is offensive: I am bound to offer what is full of Christ.

I saw that nothing is too small or too trivial for illustrating great principles.

Had some sharp and bitter compunction under a sense of estrangement—that is, comparative estrangement—from God in the early part of my career, and mourned that I had not closer intimacy and more simple-hearted confidence. Oh, let me redeem the time in this respect. Was troubled with conscience of sin, and my heart melted at the thought of not obtaining forgiveness but through the suffering of Christ.

Saw that the secret power of preaching is in faith, and that if I were to be successful in the work I must keep near to Him Who has all efficacy in His hand.

My susceptibility of pain from what is false, and proud, and unjust grows apace, and thus my suffering becomes more and more acute, nor have I any to afford me sympathy.

I felt this morning as if I had never asked in the Name of Christ—such is the greatness of that Name, and such the estimation in which He is held by the Father.

From the time I awoke, on throughout the day, with little interruption, I was in the enjoyment of a holy calm and intense blessedness. I thought of my text . . . "I am God the All-Sufficient, walk before Me and be thou perfect."

Poems on Ancient Doctrines.

5.—Effectual Calling.

Let me the truth declare—unto Jehovah's praise,
And boldly speak His Word, make known His
wondrous ways,
Though many may pretend my message to despise,
Though they condemn the truth, though they
against me rise.
Man is depraved indeed, and helpless in his sin,
And foolish is the thought that he Law's Prize
can win,
If any shall be saved 'tis by God's sovereign grace,
And all-constraining power—here merit hath no
place.
No sinner by free-will the Gospel gladly heard
And, of his natural wish, gave credence to the
Word.
The preacher well may "call," and right it is to
preach,
But God the Spirit must unto the sinner reach.
The general call is given,* God must the Truth
apply,
And call effectually, or man will Him defy.
Until new life is given none can on Christ believe,
Till men are born again they will not Christ receive.
Thus doth the Holy Ghost set forth that we may
read—
Let me to verses turn, and let my readers heed—
First—Whom He marked before, *these* did He also
call,
Thus saith the Lord Himself, through His own
servant Paul.
Again—God hath us saved, and called us by His
grace,
A *holy* calling this, *severing* the chosen race.
Again, we often read of "Him that calls"—the
Lord:
He *out of* darkness called, the Scripture doth record.
Men were in trespass *dead*, but Christ we're told
did say
The dead *His* voice should hear, and should *that*
voice obey.
The "Church" doth signify the body grace-called-
out—
The Church for which Christ died—who dare this
doctrine doubt?
God useth means and men, but is not ruled by these,
He can directly call, if and when so He please.
Faithful is He Who calls, He will His own
defend,
And they shall persevere, endure unto the end.
He doth not vainly call, His Will shall never fail,
Satan may rage and rave, but he shall not prevail,
Servants may give a "call" and no result may see.
Many are called thus, but few elected be,

* Not the modern offer of a "yea-and-nay" gospel.

But, when the Lord shall speak, all powerful is His
Word—

And those who slight this truth have from the
Scripture erred.

Two questions would we ask, and would desire
reply—

If men be truly dead—not merely doomed to die—
How can a creature give, the power the call to
heed?

But, if the Lord invite, how can He vainly plead,—
The life to hear His voice is from Himself alone,
Must not that *life* believe, and Him as Saviour own?

A NOTABLE PARABLE.

THE parable which demands our careful attention is the 1st
of the last 3 in Matt. xiii. These are marked off from
the other (world number) of the complete 7. It is note-
worthy that the parallel letters in Rev. ii., iii. attain a *climax*
in Thyatira. These 3 are addressed to the disciples in the
house,* and immediately succeed the interpretation of the
Parable of the Tares. Therefore, that will probably contain
explanatory hints, e.g.—

(a) "The field is the world" (38).

(b) That which is "good" or "goodly" belongs to the
Lord (38).

(c) There are *two* aspects of the Divine Kingdom on *this*
earth—(i.) the present; for He shall gather *out of* His
Kingdom all things that offend (41); during this period the
Church is invisible—(ii.) the future; "then shall the
righteous shine *out* (be manifest) as the sun in the Kingdom
of their Father"—when the wicked are removed *from this*
earth—therefore the Kingdom is therein—it is on, but not of
the earth, world-wide not worldly: the figure of the sun
(see Dan. xii. 3, Rev. xxi. 24) confirms this interpretation.

Verse 44 reads, "Again the kingdom of the heavens is like
to a treasure which hath been hid in the field, which, when He
hath found, a Man hid: and from the joy of it goeth away,
and all things as many as He hath He selleth, and buyeth
that field." Christ is indeed a Treasure, but not a treasure
hid *in the world*: nor do the redeemed find Him before they
possess Him: nor do they "purchase" Him with the only
thing they can "sell"—their sinful selves. Who is the
Man of these Parables—it is the Lord Jesus. He found
those whom His Father had separated in this world, and,
with amazing joy though He was rich, became poor for them,
and purchased *the world*, the earth (*not* redeemed all the
persons therein) that it might be His millennial possession
when He shall *show* the Church, accurately called "the
treasure hidden" until then known in its fulness only to
Himself. Thus we have a further illustration of the fact
that Christ's atonement bought the Church and entitled
Him to the Kingship of the world to come—to a millennial
rule over all as the last Adam (Heb. ii.), and He will come
back to receive it† The Lord values His people, His
inheritance (*cf.* Eph. i. 18) and they shall be His in the day
when He makes up His peculiar treasure. Thus this passage
teaches Election and Particular Redemption. The complet-
arrangement of this chapter elucidates the next parable.

* Usually the instruction "in the house" and "by the
way" is private; "in the synagogue" and "by the sea" is
public.

† The principle of the parable of Luke xix. 12-27 may be
compared.

THE CHILDREN'S PAGE.

SERVICE.

WE have talked, dear children, about SIN, SALVATION AND SEPARATION. Now we have for our subject—SERVICE. I want you to always remember this is God's order. I fear some try to serve God, and really think they do so, before they are saved by the precious Blood of God's dear Son. But God only accepts SERVICE which is rendered to Him by His own. How can one who is "dead in trespasses and sins" please God? We read "the carnal mind is ENMITY AGAINST God" (Rom. viii. 7). Therefore it is impossible for anyone, whether young or old, in the natural state, even to draw nigh to God, for those who are saved come to Him by Christ Jesus, and being "in Christ," and He in them, they can by His indwelling Spirit serve God acceptably. The Holy Spirit first convicts of sin, and leads us to God Who saves us with His so GREAT SALVATION (Heb. ii. 3). Then God, as we saw last month, sets apart such for Himself—to LIVE FOR HIM. This, my dear reader, is SERVICE. We live in a very busy age, and many seem to think that SERVICE is activity; they must be always DOING, and their mind is set on accomplishing some great work for God. Now I want you to have a clear understanding of what SERVICE really is. We read, "Whoso offereth praise glorifieth Me" (Ps. l. 23). Yet how few think praise SERVICE. Then there are those who are so occupied that they have no time to WATCH for the Coming of the Lord, though He says "Occupy till I come" (Luke xix. 13), "Surely I come quickly" (Rev. xxii. 20), and "Blessed are those SERVANTS whom the Lord when He cometh shall find WATCHING" (Luke xii. 37). The Thessalonian Converts "turned to God from idols to SERVE the Living and true God, and to WAIT for His Son from Heaven" (1 Thess. i. 9, 10). The servant who is always thinking of his Lord will surely be obedient and watch for Him (see 1 Cor. i. 7, 8). There is another mistake about SERVICE against which we must guard. It is so easy to think that we are doing the work, and thus to get exalted, or to become discouraged because of so little result. All SERVICE which is acceptable to God is done in and through His servants by the Holy Spirit. "It is God which worketh in you both *to will* and *to do* of His good pleasure" (Phil. ii. 13), and we are "workers together" with Him (2 Cor. vi. 1). He says "Work, for I am with you" (Hag. ii. 4). Oh, what a high calling is ours. To be well pleasing unto God it must be a WILLING SERVICE (1 Chron. xxix. 5) with all humility of mind (Acts xx. 19). The Lord says, "If any man serve Me, let him follow Me" (John

xii. 26). We are to WALK IN THE GOOD WORKS which God hath prepared for us (Eph. ii. 10). Does my little reader want to SERVE GOD? By His grace you can, if you are His child. Remember how little Samuel served God (1 Sam. ii. 18; iii.)—the little captive maid (2 Kings v. 2, 3)—the young King Josiah did that which was right in the sight of the Lord (2 Chron. xxxiv. 2)—from a child Timothy knew the Holy Scriptures (2 Tim. iii. 15)—the Lord Jesus when young said, "Wist ye not that I must be about My Father's business" (Luke ii. 49). Will you seek for grace to do God's Will in the little things, day by day? Look up constantly saying, "Lord what wilt Thou have me to do?" (Acts x. 6), and say like David's servants, "Behold Thy servant is ready to do WHATSOEVER my Lord the King shalt appoint" (2 Sam. xv. 15). The Queen of Sheba said concerning Solomon's servants, "Happy are these thy servants which *stand* CONTINUALLY before thee" (1 Kings x. 8). How much more privileged are the servants of the King of Kings.

Serve the Lord with joy and gladness,
Let each little thing be done
With a willing, hearty service—
Unto God do every one.

Serve the Lord with all He giveth,
Live for Him—His Word obey,
Heed His Holy Precepts daily—
While you work, and "watch and pray."

Serve the Lord, by Grace, each moment
Look to Him to guide in all,
And obey His every bidding,
Whether it be great or small.

Serve the Lord by always BEING
All that He in love hath planned,
THEN GO FORTH to witness for Him,
Guided by His gracious Hand.

Serve the Lord in daily duties,
Serve Him ever faithfully,
Let each thought, and word, and action
Unto Him well-pleasing be.

Serve the Lord by daily waiting
At His Throne, that you may know
He prepares the good works for us,
And in them we each must go.

Serve the Lord by always doing
All you do as unto Him,
Seek to know His Will and Purpose,
And, by Grace, to walk therein.

Serve the Lord with joy and gladness,
In His Holy Word delight,
Be His faithful little servant,
Walking ever in His sight.

S. A. H.

Next month—if the Lord will—the "talk" on this page will be entitled—

"ISRAEL'S PAST, PRESENT AND FUTURE."

(This page will be issued in leaflet form, 4d. per doz. post free. Message—"Pray for the peace of Jerusalem.")

B.T.C.—List of Subscriptions held over. Cannot be obtained in time for press.—ED.

YOUNG BELIEVERS' COLUMNS.

"For our citizenship is in *heaven*, out of which we expect a Saviour also—the Lord Jesus Christ—Who shall change our body of humiliation conformable to His body of Glory—according to the inworking of the power which He possesses even to subdue to Himself all things."

THESE words emphasize neglected truth—rather should we say particularly despised truth, for all truth is neglected. In them we are told that our "citizenship" is not on earth, despite popular meddling in "politics" (a word from the same root), and the organization of Citizen Sunday schemes. In them we are instructed to expect the advent of our Lord. These two thoughts are not unrelated, for those who remember their separation from this world will desire the return of the Christ this world rejects, those who recollect that they possess heavenly life will pray for the deliverance from the body of death which is their's also.

Verse 20 begins with "for" even as verse 18, and we have contrasted the two classes of *professing Christians*.

Enemies of the Cross of Christ (<i>i.e.</i> friends of the world, Gal. vi. 14).	Those who have no <i>citizenship</i> in this world,
End—destruction, God—their belly,	Expecting a Saviour, Despising the desires of the fleshly body,
Glory in their shame,	Longing for the body of glory,
Minding earthly things.	Possessing Citizenship in <i>heaven</i> .

The passage also seems to set forth our two spheres—We are *in* Christ and *in* London or other parts of the world (so Phil. i. 1 "*in* Christ Jesus *in* Philippi")—our citizenship is in heaven, but in another sense we are not yet there (except representatively) for we expect our Lord to come *out of* heaven to us.*

Thanks be unto God every child of His *has been* saved; yet there is the present-working of the salvation (Phil. ii. 12), and the future final salvation, the redemption of the body from the power of corruption. Therefore, His people should anticipate with joy the day when they shall be changed, when body, soul and spirit shall together show forth the glory of God. This cannot take place at death, but at resurrection, *i.e.* at the Appearing of Christ. The verb here used is found in Rom. viii. 19, 23, 25.

The student of Scripture will remember that in the A.V. of Phil. ii. we have the words "being in the *form* of God" and "being found in *fashion* as a

man," and the context emphasizes the essential and everlasting nature of the first "form." Here we have compounds of both words. "Fashion anew" suggests that our fleshly nature is our mere "fashion;" that our body of humiliation is but temporary. "Conformed to his body of glory" implies the permanence of our glorious immortality.

Even as many passages conclude with a doxology, these verses end with a *grateful* reference to the universal power of Christ. Further, the Holy Spirit shows practical nature of this doctrine—the outward and visible transformation of saints is yet future, but now the Lord is inworking in them—well may the Apostle be inspired to add "So that my brethren, *beloved* and desired, my joy and crown, *thus stand in the Lord, beloved.*" We may compare the conclusion of 1 Cor. xv.

SERMON SUGGESTIONS.

Ps. 13. 5. "And I in Thy mercy have confided; my heart shall rejoice in Thy Salvation!"

Note—This verse well illustrates full simple Hebrew parallelism—each line of couplet has the word "in"—each possesses a noun (or pronoun)—I (emphatic): my heart—a verb—have confided: shall rejoice—an explanation of the sphere of the noun and verb—*in* Thy mercy: *in* Thy Salvation. The order of words in Heb.: suggests that the sphere qualifies the noun, *i.e.* I have been in Thy mercy—confiding: my heart is in Thy Salvation, and, therefore, shall rejoice. Thus we have introverted parallelism in sentence arrangement—

A Subject—a Direct (I).

b Attribute (In Thy mercy).

B Predicate (Have confided).

B Predicate (Shall rejoice).

A Subject—a Direct (my heart).

b Attitude (In Thy Salvation).

I. A Contrast and a Connexion. Emphatic "I." Contrast (a) with the enemy, and (b) with his methods. A connexion with "Thy"="Jehovah my God" (3). †

II. Spiritual Progress (a) Whole-hearted (Emphatic I), Confidence leads to hearty joy in God, (b) Mercy is a pledge of Salvation.

III. The Reason of (not *for*), Despondency. Inferential by antithesis—Lack of faith—Forgetfulness of God's mercy, sole remembrance of human might and personal "misery."

Is J. A. Dowle Elijah? By A. G. A calm and careful examination of the professions of the would-be prophet of an American Zion. The author believes in the removal of the church before the *appearing* of the Lord. **1d. 5. Macquaire Terrace, Balmain, Sydney, N.S.W.**

† Other contrasts in verse *e.g.* between "Putting Counsel in my soul" (2) and confidence in Thy mercy. Those that trouble me—those that enclose me, yet says David, I am in a large place, *in* Thy mercy. They rejoice (another contrast) in hope of my moving, but I am immoveable *in* Thy mercy.

* *ὀυκ ἔσται, οὐ* (singular). The plural maybe "of majesty:" to suggest antithesis with *τὰ ἐπιγίγται*; to remind of the *ἐν ἐκτοῦ πᾶσι* in Eph. i. 3.

The Risen and Ascended Lord, Waiting.

BY MR. FINLAY GIBSON.

"FROM HENCEFORTH EXPECTING" (Heb. x. 13).
I.

THIS is frequently represented in Scripture as the present attitude of the risen and ascended Christ. He Himself said to the Pharisees, in the days of His flesh, "How doth David in spirit call Him Lord and say, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool." Peter, on the day of Pentecost, refers to the same attitude; as also the writer of the Epistle to the Hebrews, twice. We may call it the attitude of expectation, and may comfort ourselves with the assurance that as certainly as the disciples were bidden to tarry in the city of Jerusalem, "until endued with power from on high" (Luke xxiv. 49), which power they duly received (Acts ii. 33), so surely is the Lord of these disciples now tarrying until the power is put into His hands, which was promised Him.

The word written in 1 Cor. xv. must yet be fulfilled, "He must reign, till He hath put all enemies under His feet." The predictions of the 2nd Psalm must become history, "yet have I set My King upon My holy hill of Zion. . . Ask of Me, and I shall give the heathen as thine inheritance, and the uttermost parts of the earth thy possession." In His Majesty shall the King ride on, and His right hand shall teach Him terrible things (Ps. xlv. 3-6). The 72nd Psalm, the music of which has often thrilled our souls, shall have its literal accomplishment. "His enemies shall lick the dust." The statements in Phil. ii., which refer to the past are not one whit more true than those, in the same passage, which refer to the future: "God hath highly exalted Him, and given Him a Name which is above every name"—"every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

He That made Himself low shall be still further exalted, and he that is high must be abased, "I will overturn, overturn, overturn it; until He come Whose right it is, and I will give it to Him" (Ezek. xxi. 27).

We then have the secret joy of faith now in a risen, ascended, returning Lord, but we shall have presently the manifested power of the Kingdom. And these two principles unitedly are our great defence against pessimism. We indeed do well to realise the agnosticism, the indifference, the materialism of the day. We cannot shut our eyes to the blindness of many that profess to be leaders; but neither, on the other hand, must we forget the purposes of God in Christ; the present session,

and the coming sovereignty of the Son. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Some of the lessons, which these remarks are intended to press home, appear to be summed up in such passages as the following: "These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 10). "Whom the heaven must receive until the times of restitution of all things."

A Question !

WE earnestly wish our readers would send in Bible Difficulties for prayerful consideration. How much of our Lord's teaching was given in reply to questions (e.g. Matt. xiii. 10-23, xviii. 21-35, xxiv., xxv., John xiv.). Moreover Paul—or rather the Holy Spirit in Paul—has put much of the Epistle to the Romans in *dialogue* form, and a large portion of the Corinthians is in answer to actual or implied queries. The questions of only two or three brethren lie before us now—we should like to receive many, and will endeavour to deal with all honestly and Scripturally if time and strength permit—and if the Lord grant the necessary wisdom !

QUARTUS asks: "Is there any N.T. warrant for believing the O.T. saints are included in the Church of God? If so, where is the warrant? And how are O.T. saints put into such scriptures as 1 Cor. x. 32, Eph. iv. 8-12, Col. i. 18, ii. 19?"

We would not speak with violent and insolent dogmatism. Many beloved friends in Christ exclude, or rather extrude, all except the saints of this dispensation "from the Church of God, which He hath purchased with His own Blood." We lay no emphasis on such passages as Acts vii. 38, but nevertheless believe that our brethren err. 1 Cor. x. 32 apparently presents no arguments for any theory—Jews as Jews are no more members of the Church than Gentiles as Gentiles. The Church is a company *called out* from both. Was Abraham only a Jew? If the three classes include all of all dispensations David is numbered with Ahithophel, the prophets with their murderers, and John the Baptist with the Pharisees. But the Holy Spirit is only classifying those with whom the Corinthian saints would have dealings—their fellow Christians and the world, *i.e.*, Jews and Greeks, so divided oftentimes (cf. 1 Cor. i. 23, 24 Gk., Rom. i. 16). Eph. iv. 8-12 speaks of Christ's Body, which Eph. v. explains to be His Bride (and this certainly includes the "first-born" of Israel), and which Eph. i. 23 explains to be His Fulness. Eph. iii. 6 tells

us that elect Jews and Gentiles become one body in Christ to inherit *the promise* which was given to Abraham (Eph. ii. 12). If the Body of Christ be limited to the time of the ministry of Eph. iv. 11, none of us can be reckoned therein. Col. i. 18 shows that the Church is Christ's Body in resurrection, a truth announced in John xii. 24 and hinted in Isa. xxvi. 19 (hence the future in Matt. xvi. 18).^{*} The Word of God declares that the promises were spoken to Abraham (Gal. iii. 16-18), that the promises are not of the law and that we are blessed *with* believing Abraham (Gal. iii. 9). The "many nations" of the unconditional *first* covenant of *grace* with Abraham are said to be the Church in Rom. iv., all therefore who walk in his steps of Divine faith belong to that Company. Heb. xi. 39-40, xii. 23, cannot be blotted out of the Scriptures, and to oust the ancient saints of God from the Church would make both these passages very unfortunate in proximity to Heb. xi. The following questions remain: Is Abraham a member of the called-out company of the redeemed or is he merely an Israelite in the flesh, a Jew naturally? Will Abraham reign with Christ—Abraham who rejoiced that he might see His day? (John viii. 56).

* See argument of Rom. vii. 1-6; in 4a there is a legal identification before death: in 4b a marriage union after resurrection.

When the Lord cometh with ten thousands of His saints will His people of other dispensations be present with Him to rule with Him?

Hints for Sunday School Teachers.

(For Expository Notes see page 75).

WHO can profess to be *teacher* of the Word who is not also a *learner* from the Lord? Only those who have been with Him spiritually can spiritually go forth to present and represent Him; only disciples can disciple (Matt. xxviii. 19). This thought needs emphasis, for there are certain men crept in unawares, of whom we should beware, men who abuse the gracious work of the Holy Spirit, and excuse audacious presumption that He will give them words "on the spur of the moment." These trust to intuition rather than His tuition, to revelations rather than Revelation, to subjective rather than objective Inspiration. The Lord's people need to condemn this spurious confidence, and to manifest spiritual diffidence; they require to guard against and disregard this veiled self-conceit, leading to deceit, for it *pretends* reliance on the Holy Spirit. It is well to remind such who maintain that the Lord is not limited to means, and therefore, may grant them the effects without the effecting of study, that, on their own principle, He can work without their agency altogether. We have suggested that pride is the basis of this sin, rather would we declare that pride and idleness—always connected^{*}—are the analysis thereof. Let the saints of God remember their responsibility to utter the whole truth, and they will not depend on natural ability or mental fertility, nor will they rest upon "spiritual" illusions and delusions.

* Self-satisfaction invariably hinders toil, for it assumes that perfection is reached: toil of necessity humbles, for the laborer discovers the littleness of his labor.

✠ "Ye Must be Born Again." ✠

If you want, by grace, to be
Saved from sin eternally,
Then, God's word do not disdain—
For "YE MUST BE BORN AGAIN."

If you want to always be
With the Lord, His glory see,
There with Him to live and reign—
Then, "YE MUST BE BORN AGAIN."

If you want the Lord to give
Life, that for Him you may live,
And His pardon to obtain,
Then, "YE MUST BE BORN AGAIN."

If you want while here to know
That you're saved—made white as snow—
That the Blood doth cleanse each stain—
Then, "YE MUST BE BORN AGAIN."

If you want to *know* and *do*
What the Lord hath planned for you,
All that God's Word doth contain—
Then, "YE MUST BE BORN AGAIN."

If you want while you are here
To love God with filial fear,
And His love now to constrain—
Then, "YE MUST BE BORN AGAIN."

If you want to daily sow
Good, that you may reap, and know
That your labour is not vain—
Then, "YE MUST BE BORN AGAIN."

If you want, where'er you go,
Perfect peace amid earth's woe,
And to have eternal gain—
Then, "YE MUST BE BORN AGAIN."

If you want to serve the Lord,
Do according to His Word,
And a godly life maintain,
Then, "YE MUST BE BORN AGAIN."

If you want Christ's righteousness,
God as Father to address,
Dwell for aye in His domain—
Then, "YE MUST BE BORN AGAIN."

If you want peace, joy, and rest,
By the Lord to be possessed,
To be kept from future bane—
Then, "YE MUST BE BORN AGAIN."

If you want to "grow in grace,"
To behold Christ "face to face,"
Where His glory will not wane—
Then, "YE MUST BE BORN AGAIN."

If you want God's "good success,"
Christ the Lord now to confess,
And His messages explain—
Then, "YE MUST BE BORN AGAIN."

If you want on earth to prove
All the wonders of God's love,
And His "Well done!" to obtain,
Then, "YE MUST BE BORN AGAIN."

If you want to know God's power,
Live to please Him every *hour*,
From all evil to abstain,
Then, "YE MUST BE BORN AGAIN."

If you want to *ready* be
When Christ comes in majesty,
And His glory to attain—
Then, "YE MUST BE BORN AGAIN."

"VAIN IS THE HELP OF MAN. THROUGH GOD WE SHALL DO VALIANTLY."

(Ps. lx. 11, 12).

IT is so easy to look to man for help, and to trust in him, though God says, "In Me is thine help" (Hosea xiii. 9), and "Cursed is the man that trusteth in man, and that maketh flesh his arm" (Jer. xvii. 5). Again, "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are strong; but look not to the Holy One of Israel, neither seek the Lord" (Isa. xxxi. 1). Man may be mighty, but God is *almighty*, and He says "Is there anything too hard for Me?" (Jer. xxxii. 27). Oh that may we wholly trust our Father, and look alone to Him. When the Ethiopians came out against Judah with their army of thousands, "Asa cried unto the Lord his God, and said, it is nothing with Thee to help whether with many or with them that have no power; help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude. O Lord Thou art God; let not man prevail again Thee . . . So the Lord smote the Ethiopians . . . and the Ethiopians fled" (2 Chron. xiv. 11, 12). Again, when Sennacherib and his host came against Judah, Hezekiah said concerning him, "With him is the arm of flesh, but with us is the Lord our God to help us, and to fight our battles" (2 Chron. xxxii. 8). When Ezra and others were going to rebuild the Temple with treasures for the house of God, and feared a little the journey, Ezra said, "I was ashamed to require of the king a band of soldiers and horsemen to help us against our enemy on the way; because we had spoken unto the king saying the Hand of our God is upon all them for good that seek Him" (Ezra viii. 22). Would to God we also felt ashamed to ask help of man, and thus dishonor Him by mistrust. Surely He is greatly grieved by the means used to carry on His work. Can we wonder there is failure when men look down, instead of up to God for help. Our God is *ALMIGHTY*. The world is His (Ps. l. 12)—the silver and the gold are His (Hag. ii. 8). So are the hearts of all people, and He can, yes, "God can" make them willing to help with His work in

His way and time (Prov. xxi. 1); but alas man is so prone to look to man and forget God, though He says, "Fear not, I will help thee" (Is. xli. 10). May we, dear fellow believers, wholly trust the Lord and look up, exclaiming "Through God we shall do valiantly."

When we in our Lord confide
He will for His own provide,
We shall conquer though so tried—
And do valiantly.

When our enemies assail
Then the arm of flesh will fail,
Through our God we shall prevail—
And do valiantly.

When our friends are growing cold,
Satan and his host are bold,
Still God's power we shall behold—
And do valiantly.

When our adversary's near,
And our heart begins to fear,
Through our God we'll triumph here—
And do valiantly.

When we look around for aid
We shall often be dismayed,
Let us then on God be stayed—
And do valiantly.

When our faith begins to wane
Then we look to earth for gain,
But through Christ we live and reign—
And do valiantly.

When we trust to human might
Then our way will not be bright,
Through our God we live aright—
And do valiantly.

When we look to mortal man
Then we fail to see God's plan,
And we do not say "God can"—
And do valiantly.

When we favor seek below
God will our designs o'erthrow,
That we may His favor know—
And do valiantly.

When God's glory's not our theme
Then we grieve Him by our sin;
All who conquer look to Him—
And do valiantly.

When we live for self and ease
We do not our Father please,
But we conquer on our knees—
And do valiantly.

When we trust in God alone
He will all our labours own,
As we wait before His throne—
And do valiantly.

S. A. HEWARD.

THE LORD KNOWETH OUR

DAILY NEEDS (Matt. vi. 8, 33; Phil. iv. 19).	SORROWS (Ex. iii. 7; Isa. liii. 8; cf. John xvi. 20; 2 Cor. vi. 10).	THOUGHTS (Heb. iv. 12; Ps. cxxxix. 2; 2 Cor. x. 5; Ps. xix. 14).
DIFFICULTIES (2 Cor. iv. 8, 9; 2 Cor. xii. 9; Ps. xxxiv. 19).	SUFFERINGS (Job. ii. 6-10; Rom. viii. 18; Phil. iii. 10).	TEMPTATIONS (2 Pet. ii. 9; James i. 10; 1 Pet. i. 6, 7; Heb. ii. 18).
DANGERS (1 Pet. v. 8, 9; Luke xxii. 31, 32; Heb. vii. 25).	SICKNESSES (John xi. 3, 4; Matt. viii. 17).	TRIALS (1 Pet. iv. 12; 2 Cor. viii. 2; Heb. xi. 38).
DESIRES (Ps. xxxviii. 9; Ps. cxlv. 19; xxxvii. 4).	SIGHINGS (Ps. xii. 5; Ezek. ix. 4; Ex. ii. 23).	TEARS (2 Kings xx. 5; Jer. ix. 1; Ps. cxix. 136; Acts. xx. 19; Ps. cxxvi. 5; Rev. xxi. 4, 5).
DEEDS (Rev. ii. 2, 9, 19; iii. 1, 8; Col. iii. 17, 28).	STRIVINGS (Phil. i. 27; Col. i. 29; iv. 12; cf. Tit. iii. 9; 2 Tim. ii. 24).	TOILS (Mark vi. 48; Luke v. 5; Heb. vi. 10; 2 Cor. xv. 58).
DOWNSITTINGS (Ps. cxxxix. 2; 1 Chron. xvii. 16; Luke x. 39; Song of Solomon, ii. 8; Is. xl. 31).	SECRET SINS (Ps. xc. 8; Heb. iv. 12, 13; Ps. xix. 12).	TRIBULATIONS (John xvi. 33; Rom. v. 8; 2 Thess. i. 4; 2 Cor. xi. 22, 28; 2 Tim. iii. 12).
DELIGHTS (Ps. xxxvii. 4; cxix. 92; Song of Solomon, ii. 8; Ps. xl. 8).	SONGS (Ps. xxviii. 7; xl. 8; Col. iii. 16).	TRIUMPHS (1 John v. 4; Rom. viii. 37; Rev. ii., iii.)

TIMELY TALKS—6.**INDIFFERENCE.**

THE terrible apathy among all classes, and everywhere so manifest is certainly appalling; and to those who desire God's glory such a state of things as exists at the present moment is overwhelming, and should surely lead to much prayer on the part of true believers. God does hear, and answer prayer (John xv. 7; 1 John iii. 22). Let us humble ourselves before Him—let us wait upon Him continually—let us each look to Him and with all humility of heart say, "Search ME O GOD, and know MY HEART; TRY ME, and know MY THOUGHTS, and see if there be any WICKED WAY IN ME, and LEAD ME in the WAY EVERLASTING," (Ps. cxxxix. 23, 24). Let us ask for an awakening amongst His people, so that we may see the "Perilous times" in which we live—(2 Tim. iii.) Unbelievers are becoming more and more INDIFFERENT to the glorious Gospel of God's Grace, in fact INDIFFERENT to almost everything except their own pleasures, and these occupy their time and energy. This is indeed sad; but it is far more saddening to see God's children so INDIFFERENT to the Lord's commands. This must grieve the Lord "Who gave Himself for our sins, that He might deliver us from this present evil world" (Gal. i. 4). Let us think for a moment how God's Word is neglected by numbers who call themselves Christians, though God has so graciously given It to us, with the promise that the Holy Spirit shall guide us into All the Truth (John xvi. 13), as we daily and duly meditate therein. But alas how few obey (Joshua i. 8), and yet they wonder why they are not successful.

INDIFFERENCE to God must lead to failure. "Good Success" God gives to those who are obedient to His Law. May the Lord lead us to see this, for surely disobedience has led to this terrible state of INDIFFERENCE; with the many earthly things taking up so much time that there is little or no time for Bible Reading or Bible Study. The Book which should have the *first place* is often the last one chosen to read, except on the Lord's day. One must seek to get on now-a-days—therefore the Bible must be neglected; for there is found so little pleasure in the reading, that one must seek for pleasures elsewhere—in the world "*out of*" which saints have been *chosen* (John xv. 19)—Then again, many do not believe all that is written therein. They do not consider it all God-breathed, though God tells us this fact. With all this can we wonder at the sad state of things? The only remedy for us is to *believe God—obey His Commands—do His Will*, and He will keep us amid all this INDIFFERENCE and enable us to "live soberly, righteously, and godly, in this present world; looking for that Blessed Hope and the Glorious Appearing of the great God, and our Saviour Jesus Christ" (Tit. ii. 12, 13).

SCRIPTURAL STUDIES . . . SOCIETY . . .**Thorough Bible Work.****Daily Readings,****Calendar.**

JULY, 1904. "If the Lord will."		
JOHN.	JOHN.	JOHN.
1. xv. 1-6.	11. xviii. 1-4.	22. xxi. 12-19.
2. xv. 7-17.	12. xviii. 12-27.	23. xxi. 20-26.
3. xv. 18-27.	13. xviii. 28-37.	24. Revise xv.-xvi.
4. xvi. 1-11.	14. xviii. 38-xix. 7.	25. " xvii.
5. xvi. 12-22.	15. xix. 8-16.	26. " xviii.-xxi.
6. xvi. 23-33.	16. xix. 17-30.	27. " Difficulties
7. xvii. 1-8.	17. xix. 31-42.	28. " Our Lord's
8. xvii. 9-16.	18. xx. 1-10.	29. " discourses.
9. xvii. 17-23.	19. xx. 11-18.	30. Consider in
10. xvii. 24-26 and	20. xx. 19-31.	} connexion
Revise xvii.	21. xxi. 1-11.	
		31. Gospels.

The Student should study—let it not be forgotten that such truisms are true, and truly needed. No labor will be fruitless or bootless, if prayerfully undertaken. It will not be found heavy, unless the spiritual hearing be made heavy. Those who soon weary of Biblical exegesis, and wish to vary that toil, do not *grow* in grace, and such will not *know* more of grace.

NOTES ON JOHN XV.-XXI.

xv. 1 This allegory continues the thought of close relation; and of the interest of God the Father and God the Son in His people. Christ and His followers are the *antitypical* vine: what is the *typical*? "The vine out of Egypt" (Ps. lxxx. 8, 14; see Hos. x. 1 with xiv. 7). The lily (crimson anemone), and the vine were Israel's symbols. Christ's people are, therefore, the *antitypical* Israel—a thought contextually emphasized. This section opens in xiii. 1, where we have the antitypical "His own" (contrast i. 11); in xiv. 22 we have the manifestation to such (contrast i. 31); in xv. 14, 16 we see the Church receiving the election, the name and the privileges of Abraham (see Gen. xviii. 17, James ii. 23), the Jews are now reckoned with the world, for the Jewish disciples are said to have been chosen *out of* the world (xv. 19); may we not add that the Word of the New Testament is here committed to the spiritual even as the living oracle of the old covenant to the *literal* Israel (xvii. 14, xiv. 26). Compare the parable of the sheep in Ch. x.—natural Israel were the typical flock (see especially verse 16).

2. "In me not bearing fruit" *cf.* for principle Matt. xiii. 12, 20, 21, xxii. 11, 12, xxiv. 48-51, xxv. 1-13—professing Christians are often spoken of as Christians: truth is viewed from a human aspect—were all at Corinth saints?—Yet note introduction. See *twice* dead Jude 12.

2, 3. αἶπει, καθαίρει, καθαροί.

5. 6. *The branches and the branch.* May not Judas be herein distinguished from the apostles? "He was cast out." See xiii. 2, remembering vi. 70. See also for same wordS (compound verb) vi. 37, and note xiii. 30—"Judas went out, and it was night. Therefore, when he went out Jesus saith, Now is the Son of Man glorified" (xv. 18).

"Withered" same word Matt. xiii. 6, xxi. 19, 20 (picture of Israel's transient profession in xxi. 9-11, 15), 1 Pet. i. 24.

Cast out . . . cast into fire (see Ezek. xv. 1-8). The phraseology concerning false professors, Matt. iii. 10 (from which almost a quotation); vii. 19 (read both contexts they concern "Judases")—the apostate receives the Pharisees' doom (Luke xvi. 19-31—see Matt. xxiv. 51 "with the hypocrites").

(The change from singular to plural emphasizes the interpretation: J. was a type).

7. What ye will, if ye will the Lord's words.

11. (a) *My* joy BECOMING *your* joy: so the vine's fruit is of the branches.

(b) xvi. 20, 24; xvii. 13. (c) 1 John i. 4.

16. "Ye did not elect Me, on the contrary I elected You"—(a) to bring forth "abiding" fruit by virtue of union with Christ—(b) to ask the Father in Christ's name, as His representative.

Further thoughts from this allegory—

(1) All blessings come to us *through* Christ.

(2) We cannot save a man: Christ in us brings forth fruit, the branch is but the *channel* of life.

(3) The branch appears, Christ is unseen—the branch is, therefore, said to bring forth fruit—hence deduce principle of interpretation.

(4) There is no mention of *leaves* in this passage.

19. "If we were [born] of the world, the world would be friendly to its own." 1. We are born of God, therefore His own. 2. "Love," verb from "friends" in xv. 13, 14.

21. "The name of Christ" brings Divine blessings, and creates human curses. "All these things"—what things? At present unmentioned: thus graciously does the Lord introduce the world's wrath, and hint that "hatred" will not be merely passive. For particularizing see xvi. 2, 22-24, 33.

22, 24. Hence deduce (a) the two-fold testimony of Christ, (b) the condemnatory power of rejected truth (xii. 48, Matt. xi. 20-24), (c) sin is not ordinary ignorance but wilful ignorance, when a natural man "sees" he believes not in spite of his fair words (Matt. xiii. 15, xxi. 32, Mark xv. 32, John ii. 18, vi. 30, 2 Pet. iii. 5).

27. He and Ye. Acts ii. 4, v. 32, xv. 28, "Sincerity,"—no excuse for sin, Acts xxvi. 9.

xvi. 8-11. Link with preceding verse: the going away is expedient with a view to spiritual success.

The Holy Spirit proves and reproves.

10, 11 Righteousness and Judgment. Twofold aspect of the work of Christ (a) positive, acceptance with God; (b) negative, victory over the God

of this world (cf. xvi. 33). [In Acts xxiv. 24, 25 we have the words belief, righteousness and judgment *to come*, but a different thought is in the second word and the ineffectual work of the Lord's servant is recorded].

13. Guide=Lead you along THE WAY, xiv. 6.

17. "To one another." Mark viii. 16, ix. 10.

20. A double prophecy—(a) Ye shall weep (Mark ii. 19), the world shall joy (Rev. xi. 9, 10). (b) Your sorrow shall be turned unto joy (S.W. John xx. 20).

21. Sorrow the NECESSARY preparation for blessing.

23. "Ye shall ask Me no question. . . Whatsoever ye ask in prayer" (different terms).

27. "Loved and believed." Unbelief because of enmity, unbelief of the will: belief of the new will of the new nature.

28. ἐξ . . . εἰς . . . ἀπὸ . . . πρὸς.

32. "Just now ye believe—behold an hour cometh." See contrasted aspect of this hour, xvii. 1.

33. Remarkable sequence (a) grace manifested (b) a hint given that the disciples shall not always fear persecution.

xvii. 1, 2. Glorify that He may glorify, according as thou gave that He might give.

8. I gave, they received (i. 12, iii. 27). They knew . . . they believed.

10. "I have been glorified in them." How differently should we have judged. If the Lord sees our sins more than we can, He also beholds the graces He has given (Eph. i. 18, see 1 Thess. i. 10, 1 Pet. i. 7).

12. "Those whom Thou hast given to me, I guarded, and no one out of them was sent to perdition; but the son of the perdition was sent thither in order that the Scripture might be fulfilled" (Matt. xxvi. 24, 54, John xiii. 18). The verb rendered "sent to perdition" occurs in John iii. 15, vi. 39, x. 28 (contrast verse 10 Gk). The Gk. is parallel with Luke iv., 25-27, and as there the widow and Naaman are not Israelites, so here Judas is not said to be given to Christ. John xvii. 2, xviii. 9, expressly excludes the betrayer from the people of Christ. See Acts i. 25 (ἐκ, εἰς).

15, 18. The believer's sphere—not out of (ἐκ) the world, contrariwise sent into (εἰς) the world, but guarded out of (ἐκ) the evil one (cf. Matt. vi. 13), and set apart in (ἐν) the truth.

21. That all may be one (ἐν, one body, one in purpose)—the "all" of the Lord's people.

23. "Completed into one"—Eph. iv. 12, 13—the divisions of the Church are a sign of immaturity, not till the Church arrives at the measure of the stature of the fulness of Christ shall all the saints be "one."

xviii. 1. "Went out . . . into which He went."

7. Unconvinced by the miracles, they persist.

11. "Which *my Father* hath given to me." Christ looked not at second causes. He took every opportunity to introduce teaching as to His death.

15. Peter's apparent earnestness beyond the others *gave occasion* to his exceeding sin, and intensified its evil.

20. The Lord's fearlessness (a) in preaching, (b) in thus answering. Note that His private instruction was merely the amplification and application of His open testimony. See e.g. Mark iv. 34, viii. 31, with 34, xii. 2, with Luke xix. 41, 44.

24. How suddenly is this verse introduced (Gk.); did this mock trial suddenly conclude?

28. They could hold their murder council and not be defiled, could talk with Pilate outside the Pretorium and not be defiled, could make a Sabbath-day request for the sepulchre to be made sure because of Him whom they called "the deceiver," and not be defiled. Matt. xxvii. 62, see Matt. xii. 14.

30, 31. The irritability of their dialogue shows that Pilate and the Pharisees were not good friends cf. xix. 12, 21, 22) *except as enemies to Christ*.

32. How often, how unexpectedly the Holy Spirit in John introduces such words as these, referring to the fulfilment of *prophecy* (xii. 38, xiii. 18, xv. 25, xviii. 9).

36. Crucifixion, not a Roman punishment—prophesied in Matt. xvi. 24, xx. 19, xxvi. 2, John iii. 14, xii. 33. 36, Kingdom not "out of this" world—cf. "Ye are not out of this world" (xv. 19), they are not out of this world" (xvii. 16), "Out of" signifies birth, origin. See Rev. xi. 15.

37. "Every one who is [born] of truth" (see i. 13, viii. 23, 1 John iii. 19). By this word our Lord again declares all His enemies to be of the father of the lie (John viii. 44).

xix. 7. The Jews fully understood that to make oneself Son of God was to claim Divine nature.

11. The determinate counsel of God, AND the wicked hands of man.

16. He delivered Him up: the word rendered "betrayed"—Occurs vi. 64, 71, xviii. 30, 35—Judas, the Jews, and Pilate "gave up" the Lord Jesus.

19. This title possibly intended to enrage the Pharisees, certainly ordained to express truth. Nazareth was greatly despised; even a Galilean (vii. 52), frowned upon it (i. 46).

20. In 3 languages (1) that all might read, (2) Jews, Proselytes, and Gentiles. A hint of Christ's universal sovereignty. Note that many were in Jerusalem at this time because of the Passover: thus God appointed the *manifestation* of Christ crucified, and the *antitypical* coincidence of time.

24. All classes, even soldiers, fulfil Scripture (see 33, 34).

28, 30. τετέλεσται, τελειωθή, τετέλεσται.

35. Scripture is not to satisfy curiosity, but

"with the Divine purpose that" we may believe. Higher critics antagonize the Lord's Will.

xx. 8. "He saw and believed" (see 20, 25, 29). He believed not till he saw, for he knew not the Scripture. Prophecy is a light to give us prevision.

14. The Angels do not speak further, for the Lord has come and they intrude not.

19, 21 (a) Greeting first with a view to personal blessing, than with a view to service. (b) The fear . . . peace. (c) I send you, yet peace (xvi. 33).

27. "Be not unbelieving, on the contrary believing."

28. Our Lord's words (29) show this to be an acknowledgment of belief in Christ (cf. Matt. xvi. 16, John i. 50); not a mere interjection. Thus this book finishes (ch. xxi. is an inspired appendix) as it begins "The Word was God."

30 (a) "Therefore." (b) N.B. μὲν, δέ.

xxi. 3. They caught nothing—a rebuke in act. The night was the best time for fishing.

9, 10. Notice how our Lord uses man in connexion with His miracles (ii. 7). He might have prepared all the fish. Remember the miracle is a parable for "all fishers of men."

15, 17. These verses contain the two words for "love" and two for "know." 15, "Thou knowest that I am a friend to Thee." Peter reminds the Lord of xv. 14.

Love to Christ is to be shown to His people by feeding them. Cf. principle of Mark ix. 37, Matt. xxv. 40.

19. The very word used concerning our Lord's death (xiii. 31, 32). Note xiii. 36: the thought is here hinted by the immediately subsequent words "follow me" (Mark viii. 34, John xxi. 22).

22, 23. See Rev. i. or emphasize "if" for interpretation.

25. Emphasis on what Christ DID.

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"God, His Way is Perfect!"

"God, make my way perfect."—Ps. xviii. 30-32.

A noteworthy command to Israel reads, "Thou shalt remember *all the way* which the LORD thy God led thee (Deut. viii. 2). A noteworthy promise to Joshua is thus expressed "This book of the law shall not depart out of thy mouth . . . thou shalt make *thy way* prosperous" (Jos. i. 8). A noteworthy exhortation is thus set forth. "Commit *thy way* unto the LORD, trust also in Him, and He shall bring it to pass" (Ps. x:xvii. 5, contrast with "His way," 7). In humble gratitude unto the Lord we would acknowledge that He has proved His promise true; and having enabled us to leave our way with Him will likewise bring to our remembrance the method of His mercy.

As the majority of readers know, the work of

The Bible Training College has never been popular, and, therefore, never opulent. Christians who have fellowship with the unfruitful works of darkness are unlikely supporters of Scriptural service. Our ideas and ideals are too narrow for men: we are strait and why should we not be in straits? We are illiberal in what we believe, why should they not be illiberal in what they give? We are peculiar and why should we deserve pecuniary aid? Our Puritanism is puerile: our Calvinism is a revival of hated Reformation doctrine. Yet having obtained help from God we continue unto this day—"we are able not of ourselves to think anything as of ourselves, but our sufficiency is of God."

We can recollect the preparatory labor of *The Bible Study and Training Association*. Week after week the work seemed in vain and the result ready to vanish. How often it appeared that we were toiling and the enemy spoiling. And yet the classes were not fruitless, as brethren in the College to-day can bear witness. The Association was not useless, it was of the Lord thus to lead slowly that His servants might be lowly and have no confidence in the flesh.* We gratefully call to mind the success that attended our removal to the Baptist Chapel, Commercial Street. The good hand of our God was upon us, and the officers there gladly received us and lent us the building that we might continue the Scriptural testimony of such men of God as Abraham Booth, former Pastor of the Church—and, to look farther back, the holy enterprise of those who formed this, the earliest English Particular Baptist Church (*since the Reformation*) in 1616, in the neighbourhood of Wapping. And then, in the latter months of 1903, the Lord put it in our hearts to widen the service, not the doctrine. When the Prospectus was sent forth some thought we had a poor prospect, and that we should enter new fears rather than spheres, but the Lord made manifest His sovereign grace in preserving a remnant amidst apostasy. How grateful were we, and how hateful alas were those who withstood, when servants of the Lord from all parts gathered together to honor Him in the study of His Word. But many who should have assisted, resisted; many who should have united were affrighted lest "others" should condemn their co-operation with the despised—Bible Training College. "The fear of man bringeth a snare."

1904 opened: the College was a healthy organization and organism. Our hearts were full of praise to Him Who had done great things for us. The work continued, the work increased—some, alas,

went back by reason of the difficult study, perchance loving this present age and that which is popularly called "service." But the Lord Who had given the desire to the many, graciously maintained it. The need for a full-time Secretary was emphasized. Our readers had the privilege of meeting the need: they delayed, but the Lord inclined some of the students to come forward, and our brother, Mr. C. H. Welch became Secretary with a moderate remuneration—"O give thanks unto the LORD, for He is good, for His mercy endureth for ever."

And now the importance of central offices was urged, The students prayed and considered; at first all efforts appeared in vain,

But when the Lord hath planned,
Then none can stay His hand,
His counsel is supreme,
Though all against it seem,
His sovereignty is sure,
His purpose is secure.

The imaginations and machinations of man cannot frustrate the Will of our God—difficulties are unknown to Him. He had chosen our offices for us, and all the arrangements were known to Him from eternity. Our times are in His hand, and we would trust in Him at all times. Toward the end of May we were guided to 68 Fleet Street. Early in June the offices were taken—and it is our desire to make them a centre of Scriptural service "unto the Lord." The College Classes remain at Commercial Street, but we shall be glad if our "helpers" (2 Cor. i. 11) will call in and see us any day—9 a.m. to 6 p.m. (Sat. 9 a.m. to 1 p.m.)—particularly Thursday, for at 1 p.m. a few saints will gather together at the Throne of Grace. It is hoped PRIVATE CLASSES during the day will be formed, concerning which an important circular is now ready.

Our readers may desire to manifest fellowship. The expenses are not nominal, but we trust our faith in the Lord is likewise not nominal. He will supply all our need and if His people are privileged to use their means as the means: to His name shall be glory. Two further announcements should be made—1. Noon-day Prayer and Bible Conferences (1—2 p.m.) on Wednesday are now held at The Baptist Chapel, Commercial Street, Aldgate (close to City). Will business men and others endeavour to be present?

2. The Scriptural Research Society for Ministers of the Gospel is now existent. If such will write for Prospectus we shall be happy to forward a copy and to correspond concerning the Quarterly Conferences.

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PERCY W. HEWARD.

* Our thankfulness to our beloved friends at The Central House of The Mildmay Mission, whence our valued lecturer the Rev. E. B. Samuel still comes, and to Mr. G. E. Page, whose addresses on the Divine Attributes, few will forget.

Monday 11th, 7 p.m. (p.v.) Lecture by Mr. Samuel Banks—"The Faithful Witness of The Baptist Martyrs" (Tickets free from 68, Fleet Street, E.C.—Stamped envelope).

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By DR.
ROBERT
YOUNG.

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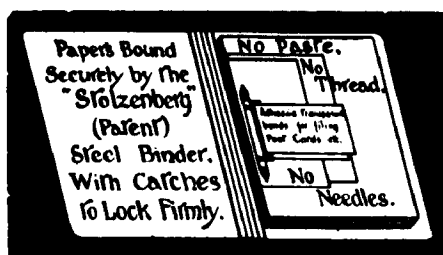
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Vol. iv. No. 8.

EDITED BY PERCY W. HEWARD.

August, 1904.

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Principal Contents.

	PAGE		PAGE
Reviews.. .. .	ii. of cover.	The Risen and Ascended Lord, Waiting	90
Editorial Jottings	85	A Special Column for Sunday School Teachers	90
Class Exercise by the Rev. Jonathan Ranken Anderson	87	A Letter	91
Outline of Sermon by Pastor A. G. Brown	87	Timely Talks	92
Children's Page and Young Believers' Column	88, 89	They That—	92
Poems on Ancient Doctrines, VI.	89	S.S.S. Notes on 1 Timothy	93
		Humility	94
		THE BIBLE TRAINING COLLEGE	96.

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"heralding the Kingdom of God" (xviii. 31). The interpretation of Matt. xix. 16-29 suggests that in the Lord's answer to "Whatlack I yet?" there is mentioned "a higher standard, and a greater reward than the Law of Moses could give." Surely our Lord is there *applying* and *summarizing* the commands (as in "Thou shalt love thy neighbor as thyself") to the *self-righteous* ruler who says "I have kept them": the reply is a test in relation to Law. 2d.

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- 6.—For all ministerial colleges, that tutors may teach and preach Jesus Christ, and that students may study "in the Spirit":—particularly that the Bible Training College may remain faithful, retain the Word, and refrain from "popularity."
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Editorial Jottings.

The Way. The Lord Jesus is the true and living Way to the Father—*through* Him we have access, first when we believe, then in believing prayer, and finally when we literally stand before Him (*δὲ* John xiv. 6, Eph. ii. 18). To be outside this way is to be outside salvation, for neither is there salvation in any other. All that Rome claims for the Church and her treachery we claim for the Christ, even our great High Priest. He is the Way from earth to heaven, even as He is the uniting Ladder. He is the Way whereby God comes to man and whereby man comes to God—the Way of grace and the Way of answering praise. The Holy Spirit refers to the Way of Salvation (Heb. x. 20) as newly slain and yet living—the death of Christ were nought without the resurrection (1 Cor. xv. 17); and without the death His life would have no saving power. There are not many ways to God: there is but one method (word from same root) one way of Salvation (Acts xvi. 17). Good works, good words, good thoughts—so called, being at the best naturally and not spiritually good—will never make a path to heaven. The better varieties of paganism are nevertheless devil-worship, and in the way to destruction. That way is broad and can include *all* Babylonianism, even *all* the religions which man's free-will has invented. But the Word of God abideth, and the Way to life is one, and all who are not in Christ legally and walking in Christ spiritually, are not journeying thither.

The New Creed. We have often spoken of the modern religion—it is *of* man and not *of* God, it is *to* man and not *to* God, it finds its all *in* man and not *in* God. The new creed is the old creed of the devil—it is in accord with his words in Eden, *the exact negation of Jehovah's utterances*. The mind of the flesh, indwelt by Satan (Eph. ii. 2), as the mind of the Spirit by the Spirit of God, rejoices in sin as sin, in contempt of God as contempt of God, *i.e.* it delights to oppose itself to all Divine. Antichrist is THE IDEAL MAN (see 2 Thess. ii. 4): *Satan's final aim is identical with his first purpose* (Gen. iii. 5)—man's deification is his plan—to lead men to say "I will be like the Most High." Polytheism is but a temporary accommodation: pantheism is the

intellectual religion of all time. Remembering this we cannot be too urgent in reminding the Lord's people to beware of every attempt to rival God or take His place—even of incipient Arminianism which involves this sin at its beginning. The new creed calls evil good, and good evil: sin righteousness, and righteousness sin: man God and God man. The new creed denies Inspiration, Human Depravity, Election, Substitutionary Redemption, Effectual Calling, The Wrath of God, Eternal Punishment—it is negative theology in every sense of the word.

The Saints' Patience. Seven times does the word "patience" occur in the Revelation of Jesus Christ, and His people while they await His Day have need of patience; for *through the way of* many tribulations they must enter *into* the KINGDOM of God (Acts xiv. 22, see Rev. i. 9). In xiii. 10 we read, "Here is the patience and the faith of the saints." Patience implies faith, for it is ever linked to hope wherewith faith is joined (1 Thess. i. 3, Heb. xi. 1). Only those who have true faith endure enduringly, for only faith is faithful (Matt. xiii. 21). How blessed is this prophecy, explaining "all" in xiii. 8, 16, and showing that even in the day of Antichrist's triumph there shall be saints, separated ones, exercising faith and patience, and leaving vengeance with the God of Righteousness. Then their present will contrast with the prosperity of their enemies, but how different the future. Those who dwell on the earth shall be cast into the Lake of Fire: Those whose names are in the Book of Life shall escape the second death. The principle of 2 Thess. i. 6 is true "tribulation to those who 'tribulate'"—Luke xvi. 25 is not meaningless. Antichrist's warriors who lead captive shall be led captive, and those who slay shall be slain with the sword of Rev. xix. 15. None shall escape (*εἴ τις*): God will recompense with retribution—there shall be an entire change "in that day" (Matt. xvi. 26, 27). The words recur in like context in Rev. xiv. 12—the wrath on evil doers is contrasted with blessings on the Lord's people (no rest, rest 11, 13). Again the *εἴ τις* is prominent (xiv. 11). We learn, too, that faith holds *the faith*, and guards the commandments, even those which forbid Christian self-defence and war. The phraseology reminds of Rev. iii. 10, *where the same two classes are mentioned*.

How gracious is the Lord to commend the *waiting* of His people for Him: how wise thus to make known through the church the riches of grace. Read 1 Pet. i. 7 in connexion. In view of these verses it ill becomes us to boast of our patience, it well becomes us to remember that all compromise with evil is *infidelity*.

Taking Heed.

Many of the Lord's people are headstrong and heedless. They forget to watch—because they fall asleep; and be it remembered "watch" signifies "keep awake," "rise from thy bed," and all who look not for the Lord are (a) asleep, (b) as in the night, (c) lying on a bed of ease. They omit to take heed, for they have so many things to do. Many words are translated "take heed," we select one for a word study βλέπω, *blepō*. It signifies "to see," "to look at" (so δρᾶω Matt. xvi. 6, σκοπέω Luke xi. 35), with intentness as well as intention. In Matt. xiii. 13 it is used with both meanings—"that seeing they may not see" (perceive, beware), so "hearing" in next clause. In Matt. xxiv. 2, 4 the Lord tells His people not to look at worldly grandeur, but to look out lest any deceive—be it noticed the first words of this *prophetic* discourse is practical exhortation (so the conclusion in Mark xiii. 37, and Luke xxi. 36). Sleeping Christians do not keep their eyes open, hence the command "watch" is supplementary, nor do they keep their mouths open in holy prayer (Matt. xxvi. 41). Our eyes are given to behold truth, to watch for the Lord, to watch signs, to detect sins. This word is rendered "I see" in Rom. vii. 23, and we know that with holy horror the Apostle would beware of the flesh (context xi. 8, 10). Indeed it may be said that those who beware not of evil are not aware of it. In 1 Cor. iii. 10 we have the translation "take heed"—How many Christians build with their eyes shut, and Satan can make wood to feel as gold. In 1 Cor. x. 12 we are reminded of the words that the *blind* fall into the ditch, and are shown that "thinking" must not keep us from "looking"—pride closes the eyes of faith, and fixes the eyes of sin on self—and both eyes cannot be well used together. The student is commended to Eph. v. 15 (note context 13, 14), Phil. iii. 2, Col. ii. 8 (sin implies closing the eyes of the new nature), Heb. xii. 25, all of which gain force in theology from the *etymology*—to the glory of their Author, the One Who has given us eyes to see and not to be shut.

The Bible Training College.

not resort to modern methods, or consort with

Faithfulness is not popular: for the Faith has been put aside. But by grace we will be unpopular, "unsuccessful," narrow, bigoted, simple-minded anti-federationists. We can-

modern theologians. We believe in the Word of God, and in the Sovereignty of the God Who inspired that Word—hence Infidelity, Higher Criticism, and Arminianism must be *alike* regarded as the work of Satan. We may be fanatical (2 Cor. v. 13) we may be "outsiders" (Heb. xiii. 13, Rev. xviii. 4), but we dare not *betray* the Truth of God or *deny Him* by fellowship with the unfruitful works of darkness. We desire to be "Puritans" and "Separatists" in the *etymological* meaning of the words—alas, in the historical sense, most modern "Separatists" (*i.e.* Congregationalists) are united to evil. But how do these words concern The Bible Training College? Much every way. The B.T.C. is established on these principles, or rather on the Word which contains them, or rather on the Lord Who commanded them. *Therefore*, we ask the "fellowship" (not merely verbal and virtual) of all who sigh and cry for the abominations of to-day, who despise the riches of Egypt, who rejoice in Jesus Christ and have no confidence in the flesh, who would rather spend their time and money spiritually than philanthropically. We ask their fellowship—aye and expect it. Not that we have any personal right to this, but we claim co-operation *in the Lord* and help as *unto Him*. The work is unique and uniquely hated by emotional religionists. The Lord is granting His blessing and His success. Many thoughts of "progress" are in our mind. Our readers can serve not to us but *with us*, and to the glory of Him Whom we love, and in view of Whose Judgment Seat it is well to abstain from any association with "modern organizations." I shall be glad to speak with friends of truth at 68, Fleet Street, or to correspond with *such*.

PERCY W. HEWARD.

A Sinner's Prayer.

SAD and sorrowful for sin,
Lord, to Thee I cry,
Be Thou merciful, O God,
Save me, or I die.
Frail, and full of fearfulness,
Ruined by the fall,
Lord, there is no good in me,
But to Thee I call.
Weak and weary with my woe
By my sins oppress,
Lord, I look to Thee alone,
Grant me peace and rest.
Lord, I long to love Thy law,
Thee to know—adore—
Live well-pleasing unto Thee,
Serve Thee evermore.
NONE are good. Thy Word says NONE,
But the Saviour died:
For poor sinners like to me
Christ was crucified.
Tempted, tossed, and tried O Lord,
Take me by the hand,
Give me strength that I may now
Satan's host withstand.
Trembling, trusting, Lord, I come
Hear my humble prayer,
Through the merits of Thy Son,
Save me from despair.

S.A.H.

Class Exercise.

BY REV. JONATHAN R. ANDERSON, OF GLASGOW,
2ND JULY, 1856.

JEREMIAH XXXI. 18, 19.

"I HAVE surely heard Ephraim bemoaning himself thus: Thou has chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the Lord my God."

"Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea even confounded, because I did bear the reproach of my youth."

1. Who is represented as using this language? Ephraim.

2. Who was Ephraim? Whose son was he? The son of Joseph.

3. To what people was the name afterwards applied? To the 10 tribes of Israel.

4. Mention one of the prophets in whose prophecy that people are often spoken of by this name? Hosea.

5. What then are we to understand by this passage as taken in its first meeting? The ten tribes under the exercise of repentance.

6. Mention some other passage where language of similar import regarding them is used. Hosea xiv. 1, 2, 8.

7. May we regard this passage as descriptive of anything else than the repentance of the ten tribes? Yes, a sinner in the exercise of repentance.

8. In what light does the person here regard himself, while he thus speaks, good or bad? A sinner.

9. Who is here mentioned as observing this sin? The Lord God.

10. Is there any sinner unobserved by Him? No.

11. Does this sinner feel that he is observed? Yes. That is more than most of you do, you may creep into corners and commit sin without any compunction—if so be, you can hide it from the eyes of man. It will come out.

12. We have found that he found himself in the presence of God as a sinner—but he feels himself to be more than in His presence. Where is it? In the hand of the Lord. "Thou hast chastened me."

13. How many of the creatures he has made are in His hand? All. Joy to some. Horror to others. Some think nothing about it. So is it with most of you. Think not of it! He can save you or damn you eternally.

14. As what does he feel himself in the hand of God? As a sinner. Have you done that? You will feel it sooner or later, in a day that will come. How, oh how, will you feel when your sinful soul escapes

from the clay tenement and in a moment appears before Him against Whom all your sins were committed, and Whose salvation you despised! Then you will feel in earnest that you are in His hand and will feel it for ever. Why will ye die?

15. In what condition does he as a sinner feel himself in His hands? "In a helpless condition." Sin makes helpless. A sinner is truly helpless. An awakened sinner feels he is helpless. Have you done that? You confess it but do you realize it? Well, you will know this yet too, and if not in grace, in wrath. "Can thine heart endure," etc. Ezekiel xxii. 14.

(To be continued D.V.).

Outline of Sermon

BY PASTOR A. G. BROWN.

(Notes contributed by Mr. A. B. GOODFELLOW.)

ACTS II. 37—"PENTECOST: THE EFFECT."

"PRICKED"="stabbed," and is in striking contrast with "cut" in Acts v. 33, which signifies "cut with a saw," i.e. not a clean cut. The Spirit worked a double effect, first in "the upper room" where He consecrated the disciples, and then in the open air on the crowd brought together by this miracle. These two effects always go together. If I want to win others to Christ ought I not to see I am working on the right lines? In Peter's sermon you have the model, and, if you alter it, do not be surprised if the effects alter as well. You might have a "finer" sermon, but can you have greater effect? A mighty effect must have a mighty Cause.

1. THE CAUSE—PETER'S SERMON.

(1.) It is full of Scripture allusions (verses 17-21, 25-28, and 34-35 are quotations). He gave Scripture and then applied it.

(2.) It is full of Christ. He is the beginning (22) centre (32) and end (36.)

(3.) It is full of unction. It is not given as a school-boy's recitation. A fine address without unction is worthless. The preacher was inspired as well as the message.

(4.) It was delivered to a prepared people. Peter's congregation was not a respectable people gathered together because this was the proper thing to do. They asked a great question (12). They heard they were guilty of crucifying the Lord Jesus, but that God had defeated them.

2. THE EFFECT.

They were not delighted with the preacher's eloquence. The Word went home like a dagger. Has God's Truth ever pierced you? Verse 38 gives Peter's answer to their cry. His "many other words" (40) can be found in his epistles. Verse 41 gives the result. They gladly received the Word, confessed it, and remained steadfast.

THE CHILDREN'S PAGE.

ISRAEL'S PAST, PRESENT, AND FUTURE.

OUR last little talk, dear children, about God's chosen people Israel was last August, when our subject was "Prayer for the Jews." I hope all who know the Lord Jesus as their personal and ever-present Saviour will daily remember them before the Throne of Grace. What a glorious promise we have in Psa. cxxii. 6 for those who do so. First, the command is given, "Pray for the peace of Jerusalem"; the promise, "they shall prosper that love thee" (Jerusalem). Again, "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth" Isa. lxii. 6, 7). See also the Apostle Paul's prayer (Rom. x. 1). May you pray likewise. God does greatly bless all who obey His Word, and thus love and pray for the Jews.

Our subject now, as announced in last month's THOUGHTS, is "Israel's Past, Present, and Future." If you have not read the articles which the Lord enabled me to write about the Jews in the bound volume for 1901, will you do so? Will you also learn the texts, and mark them in your Bible carefully, and learn the verses? God will help, and He will bless your labour.

ISRAEL'S PAST—

Abraham, "the Friend of God," was the first Hebrew, and the beginning of the Jewish nation (Gen. xii. 1-8). What a wonderful promise God gave to Abraham—"In thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice" (Gen. xxii. 18). The fulfilment of this is yet future—but, like all that God hath spoken, He will do, in His time and way. We read, "The Lord did not set His love upon you" (Israel) "because ye were more in number than any people, for ye were fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers" (Deut. vii. 6-9; Ex. xix. 5). You remember how God watched over them when they were in Egypt. He heard their groanings and remembered His covenant (Ex. ii. 24; iii. 7, 8). How wonderfully God brought them out from Egypt, whilst their pursuers were drowned in the sea (Ex. xiv.). In the wilderness, God gave them bread from heaven—water out of the rock—wonderfully sustained them; yet how frequently they murmured. God gave Moses the Ten Commandments, which were so soon broken; gave him the pattern of the Tabernacle, and commanded him to build it, with the most

Holy Place, where God would meet with the representative of His people. Yet, with all these privileges, they doubted God, and only Caleb, Joshua, and the Levites entered Canaan. It would take volumes to tell how graciously God worked for and with them—His longsuffering and forbearance. Then, at last, how, for their continued disobedience, and the rejection of Christ, God scattered them amongst the nations, where they are at the PRESENT time, suffering afflictions for their sins. God loves them still. He is watching over them. God says, "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 7, 8). God sees how the nations afflict and trouble His people; He knows all the Jews have suffered very recently at the hands of cruel men, and for their treatment of God's chosen people they will surely suffer. I fear that we, too, have not always been kind and loved them as we ought. Let us remember them in their afflictions, pray for them, speak kindly of them, and help to send the Scriptures, in their own language, that they may speedily know that Christ is the Messiah. The Jews will not always suffer. They will yet have a glorious FUTURE. When all God's promises to Abraham shall have been fulfilled, God who scattered Israel will also gather them (Jer. xxxi. 10). "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 20). "Then shall they look on Him Whom they pierced, and mourn for their sins" (Zech. xii. 10; Ezek. xi. 17; xx. 33-41; xxxvi. 19). Then "THE EYES OF THE BLIND SHALL BE OPENED . . . THE EARS OF THE DEAF SHALL BE UNSTOPPED, THE LAME MAN SHALL LEAP AS THE HART, AND THE TONGUE OF THE DUMB SHALL SING." THE DESERT shall blossom as the rose; the weak shall be made strong (Isa. xxxv. 1-6). The streets of the city will be full of boys and girls playing (Zech. viii. 5). The Jews will no longer be despised, but sought after (Zech. viii. 23); they will be a blessing where they have been a curse (Zech. viii. 3-13). Jerusalem will be a praise in the earth (Isa. lxii. 7), and the Jews the future missionaries of the world. May you, my dear young reader, love them, because God loves them, and pray for the glorious time when all God's promises concerning Israel shall be fulfilled (Micah iv. 1, 2; Isa. ii. 2, 3; Isa. lxvi. 19).

Chosen by Jehovah.

Chosen by Jehovah,
In His eternal Grace,
The Jews are His possession.
In whatsoever place.
Chosen by Jehovah,
When they were very few,
He set His love upon them,
And He will keep them too.

Chosen by Jehovah,
His people were of old,
But they have sadly wandered
From God and their own fold.

Chosen by Jehovah,
But Him they disobeyed,
Now for their sins they're scattered,
Without His constant aid.

Chosen by Jehovah,
Who will their sins forgive,
When they shall look unto Him,
Look unto Him and live.

Chosen by Jehovah,
To magnify His Grace,
To show forth all His praises,
His Holy Word embrace.

Chosen by Jehovah
To dwell in happier days,
In their own Land of Promise,
Which THEN SHALL BE A PRAISE.

Chosen by Jehovah,
To write His Holy Word,
To be His future heralds,
The heralds of the Lord.

S. A. H.

YOUNG BELIEVERS' COLUMN.

BELIEVERS should be believers, not doubters; and *young* believers should remember that faith does not depend on age physical, nor need the trust in God be small because it is recently planted. Of some young Christians it was written that faith grew exceedingly (2 Thes. i. 3). Faith rests upon the Lord, hence unbelief is a denial of His grace, His covenant, His promises. Faith looks to the Lord, while unbelief looks to self, and therefore, is a sin. Unbelief is essentially proud, for it thinks more of self than of God, *i.e.*, it is actually *presumption*.

Faith delights in prayer, for prayer is the utterance of faith (Jas. v. 15), and there cannot be the *one* without the *other*. Faith loves the Word of God for it has no foundation elsewhere, and there cannot be faith without Bible Study, or true Bible Study without faith.

Faith responds to the Lord's gracious discipline in trials, and desponds not under them. Faith endures (in both senses), for faith is the substance of things hoped for, and "the patience of hope" is a Divine expression. Faith is never discouraged, never distressed in the modern sense of the word, for it recognizes *no second causes*, but rejoices in Rom. viii. 28. Faith cannot despair, for that would be an insult to God, and an implication that He had left things to take their course.

Faith works (1 Thess. i. 3). See Jas. ii. Unbelief is idle. Faith knows God will accomplish His appointed will through means of His appointment. Faith leaves all with God—not an abstract deity but with the Lord of Grace who worketh in His people to will and to do on account of His good pleasure. Faith considers His

purpose, His power, His practice. Faith alone can *serve*, all other toil is energy of the flesh; faith alone delights in the Divine glory.

May all my readers pray, "Lord, increase our faith." May all be full of faith that they may be faithful; may the eye of faith look back to the cross of suffering and forward to the crown of glory, look upward for grace and guidance, and around for opportunities of labor. Thus will the title "young believers" not be in vain, but being suggestive of the blessing of *new* life in Christ, it will call for the manifestation thereof in this present evil world.

Poems on Ancient Doctrines.

6.—The Resurrection.

If Christ were never raised, I yet in sins am dead,
And vainly has He died, and suffered in my stead,
If Christ were never raised, my hope is hopeless quite,
I *am* deluded now, and *shall* have sadder plight.

If Christ were never raised, my faith in Him is vain—
I shall, I must be lost, nor rise to life again,
But now *is* Jesus raised, in Him my hope is sure,
His resurrection proves I shall in Him endure.

In vain the atheist's taunt, the sceptic's hollow sneer,
In Christ I now am risen, and shall with Christ appear.
Since Christ is raised I know that He accepted stands
Before His Father's Throne—my case is in His hands,

He did not bleed in vain, He saved my soul from hell,
He could not have been raised, were I not raised as well.

He took my place and cause, His righteousness is mine,
And law has now no claims—O wondrous grace Divine.

The *proofs* that He is risen, can never be disproved,
And His eternal work can never be removed,
The Sadducean scoff may boldly doubt the fact,
But God shall never change—can He His Word retract?

Since Christ the Lord is risen, His people shall rise too,

And all His promised Word will yet to them come true.

Legally risen *now*, they *shall* in person rise,
And with His living saints shall meet Him in the skies.
The Romanist may paint a cradled-Saviour still,
Or leave Him in the tomb, but this my hope would kill—

My hope is in the One Who died and rose again
(Let me repeat this truth) or else His death were vain.
One Gospel in the Word I find, and I believe,
Truths all are linked as one, and I must all receive.
To Him Who rose be *praise*, to Him Who raised His Son,

And to the Holy Ghost, through Whom the work was done.

THE ATTRACTIVE POWER OF THE ASCENDED LORD.

BY MR. FINLAY GIBSON. COL. III. 1.

WHEN the Lord Jesus was being taken up, we read of His disciples "they beheld," "they looked stedfastly" (Acts i. 9, 10), "they stood gazing." The Angel exhorted them to remember that "He would so come, in like manner," as they had seen Him go. Our position in the interval between His disappearance and His re-appearance, is to seek things above, and to set our minds on such. Thus the Risen Lord is to be to us the Source of our power, the Substance of our meditation, and the Secret of our life. In days of old, David had said, "I have set my affection to the house of my God" (1 Chron. xxix. 3); and this affection involved attention, for he adds "I have prepared with all my might for the house of my God." We are often required to give our attention to things *here*, while reserving our affection for things above. Here is a call to us, however, to see to it that, while the body lives, the mind and heart be not dead.

Is there not a fear lest sometimes even the thoughts of "the things above" are not sufficiently centred in Him "That cometh down from above," "That is on the right hand of God, sitting"? The writer of the Epistle to the Hebrews, in speaking of the hope sure and steadfast, not only states that "it entereth (into that) within the veil," but proceeds to remind us of Him Who is there, "whither the Forerunner is for us entered, Jesus, made an High Priest for ever after the order of Melchisedec" (Heb. vi. 20). Where Christ is, let us be, as our life has been hidden with Him in God. Our Lord Himself, in the days of His flesh, enunciated this principle, when He said "Where your treasure is, there will your heart be also."

The life that we are to live in the power, and after the pattern of our risen and ascended Lord, is fully unfolded in this 3rd chapter of the Epistle to the Colossians. What a paradox the Christian is! In verse 3 we read "ye died"; in verse 7 "when ye lived"; and again in verse 3, "your life has been hid." Once more in verse 5, the dead one is called upon "to kill," or make dead—All this requires power; the power of an ascended, indwell-Christ. "Christ liveth in me"; "I can do all things through Christ, Who empowers me."

This new life in Christ Jesus is here seen to be a life of (1) mystery; (2) mortification; (3) ministry; and (4) melody. For the first, see verse 3; for the second, verse 5; for the third, verse 17; and for the fourth, verse 16—To these we may add (5) that it will be a life of manifestation.

What a suggestive verse is the 16th—If the comma is correctly placed, teaching by song is directly advocated; in any case, the words seem to show that ministry was not then confined so narrowly as now. Compare 1 Cor. xii. 7, 8.

Oh! for the life of heart melody! "Singing with grace in your hearts to the Lord." It is true that with some of us "singing," understood literally, is but a "joyful noise"; but, as one beautifully says, "if we have the peace of Christ in our hearts, and the word of Christ dwelling in us richly, then an unspoken and perpetual music will dwell there too; a noise like of a hidden brook, singing for ever its quiet tune."

The gifts necessary to this life are traced directly to the Ascension, in the Old Testament, and in the New: "Thou hast ascended on high; . . . Thou hast received gifts for men"; compare Ephes. iv. 8 and 11. We are "in the heavenlies" and must seek the things that are above, realising an ascension in the present, as well as in the future.

Special Column for Sunday School Teachers.

THE Word of God abideth for ever: therefore (1) preach the Word of God and (2) preach not the word of man. Both commands are commands: the negative and the positive alike must be obeyed to the glory of God. Well would it be for teachers to teach, for instructors to instruct—rather than amuse or offer destructive criticism. If the labor be in the Lord, it is not vain in the Lord: if the service be in Christ there will be success in Christ. "Success"—it depends not on numbers, on scholarliness (except in the school of Christ), on show—it depends upon the Lord's blessing, and the Lord's blessing rests upon the Lord's Will. We would not presume to assert that there must be manifest blessing when His Word is obeyed, but we cannot expect it otherwise. And if He withhold it from His obedient people, the reason is more wise than the reasoner, and thanksgiving befits His servant; for *nothing* was deserved and if we seem not to have *all things*, the *some things* are of free, unmerited grace.

Matt. xiii. 45, 46 again shows the value Christ sets on His purchased Church, *because of that which it cost Him*. The redeemed are a *pearl* that shall adorn His crown. The redeemed are *one* complex whole—His bride—for Jew and Gentile are *one* in Christ. Matt. xiii. 47-50, is the conclusion parable concerning "the end of the age." The Church is only good (45, 46); the churches are good and bad (48)—the church is "found" by Christ, the churches are formed through the instrumentality of men (47, 48). Large is the net of the gospel, and the Lord tells us Christendom shall contain many non-Christians, aye, and hints that we must use the net widely, in spite of this, to gather in His elect. Every "race" is represented, for the churches as the Church are world wide (3-8, 4 grounds)—in another sense, *i.e.* spiritually, the church is of one race (1 Pet. ii. 9). *In that day*, on that shore, there shall be the picking out and placing together by God (*συνέλεξαν*), as there was the election from all eternity.* Then shall the wheat and tares be shown apart, then will the Lord declare who are His.

The *worthless* shall be cast away, they will be as the word imports, corrupt and foul and putrid before God. They shall be cast *outside*, outside the Kingdom in which they wish to be, wherein when in mystery they took their place. Terrible fact, they shall be cast *into* the Lake of Fire, and "in that place shall be the weeping and the gnashing of their teeth." What awful wrath did God the Son bear for us, what a wondrous salvation is ours, making us righteous *now and henceforth*, righteous even in that Day of Judgment when He shall give to every man according to his works (49 and 48).

* Note also men's gathering (47) and the Lord's (*ἀγγεῖα*. Paronomasia).

Dear Friends in our Coming Lord,

In looking through the bound volume of "THOUGHTS" for 1903 I find that last August it was my privilege to write a homely and I trust practical letter to you. These twelve months have indeed passed rapidly, but God has been working and we have much for which to praise Him. I trust you have also been greatly blest in Bible study, and in the Lord's work. "What hath God wrought!" To Him be all the glory, for all is from and by Him. Our Lord said "Without Me ye can do nothing" (John xv. 5): but "I can do all things through Christ which strengtheneth me" (Phil. iv. 13)—ALL HE COMMANDS. His Grace is sufficient, and His Power almighty. May we wholly trust, and follow, as God, by His Spirit, leads. Let us be watchful—ever on the watch-tower, for though we have not to watch for signs but for our gracious Lord, yet as we look around we must see that everything points to His speedy Coming. The times are, indeed, "Perilous" (2 Tim. iii.), but we need not be alarmed, for our God sees and knows all—He is working in and over all—His WILL. He tells us in His Word of these evil and last days. Satan is very active, very subtle, yet so many seem ignorant of his devices (2 Cor. ii. 11)—iniquity abounds—the love of many is waxing cold—false teachers are numerous—error is rapidly spreading everywhere—that which is unsound is popular—while sound doctrine is not wanted—To Israel God said "The prophets prophesy falsely, and the priests bear rule by their means; and MY PEOPLE LOVE TO HAVE IT SO" (Jer. v. 31). Surely it is so to day.

Let us, amid all this evil remember our Lord's Words—"Occupy till I come" (Luke xix. 13); "Blessed are those servants, Whom the Lord when He cometh shall find watching" (Luke xii. 37-43). Again we should "live soberly, righteously, godly in this present world, looking for that Blessed Hope, and the Glorious Appearing of our great God, and Saviour Jesus Christ" (Tit. ii. 12, 13). Through all the darkness God will enable His people to live as He hath purposed by His all-sufficient Grace, if they obey His Word. "He faileth not." Therefore we may take courage, and go on in His Strength. God has given us His Word. Let us meditate therein day and night, so that we may know our Father's Will, and daily grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. iii. 18). Let us also LOOK UP for Him Who says "Surely I come quickly" (Rev. xxii. 20)—let us labour for Him so that we may meet our Lord in the air with joy and not be ashamed before Him at His Coming (1 John ii. 28)—let us LOOK AROUND and faithfully witness by life and lip for our Lord Whom we long to see "face to face."

Infidelity is spreading and all kinds of evil are rampant—But this is not the worst, for from the natural heart, which is deceitful above all things, and desperately wicked, proceed evil thoughts, murders, adulteries, fornication, thefts, false witness and blasphemies (Matt. xv. 19, 20)—though these words make us shudder, they are nevertheless true, for God Who cannot lie hath spoken them. From an evil heart one expects evil actions. But there are many to-day who have been bought with the precious Blood, chosen out of the world—set apart for the Lord Himself—yet how are these living? Instead of God's glory being first, self has that place—to get on in this life seems the one aim, thus for gain lies are told, and many actions permitted which are not upright and honest in the light of God and man; and all this is done by His children. Before the world God is dishonored. Is it any wonder that the worldling sneers? We are certainly living in trying times, and the child of God must lose and suffer here. But our Father sees and hears all, and He does bless those who seek His glory. Oh, let us, by God's Grace, do THAT WHICH IS RIGHT IN HIS SIGHT.

Like Israel of old I fear God's people of to-day have sadly wandered, yet there are those now as then, who "sigh and cry for all the abominations done in the midst" (Ezek. ix. 4). But there are some who seem anxious about the unsaved, and yet daily neglect the Word of God. "Behold to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). Many are active in the world, but not passive before God. The Apostles were to WAIT first—then to go forth and build up the saints, and preach the Word to every creature. We must be earnest about those who are "without Christ," yet remember it is the work of the Holy Spirit to convince of sin, and to reveal the Lord Jesus (John xvi. 8). Much of the apparent earnestness is emotionalism; let us guard against this. Deep, true, heart sorrow for sin comes to the believer through the Word, let us meditate therein constantly. I have been reading Hosea lately, and though the messages were to the Jews I am sure there are solemn lessons here for us also. How awfully Israel had sinned, so have God's people now. The Lord said "My people are DESTROYED FOR LACK OF KNOWLEDGE" (Hosea iv. 6, 7; cf. 2 Pet. iii. 18), and now the Word is neglected, and the whole counsel of God is seldom proclaimed. Again, "My people ASK COUNSEL AT THEIR STOCKS" (iv. 12; Josh. ix. 14; 1 Chro. x. 13). Then we read "He (the Lord) hath WITHDRAWN HIMSELF FROM THEM" (v. 6). Has the Lord withdrawn Himself now on account of our sins (Isa. lix. 2)? Jehovah said, "I will return to My place, till they ACKNOWLEDGE THEIR OFFENCES AND SEEK MY FACE;

IN THEIR AFFLICTION THEY WILL SEEK ME EARLY" (v. 15). Again, "They consider not in their hearts that I remember all their wickedness" (vii. 2). "They have fled FROM ME, they have *transgressed* AGAINST ME, though I have redeemed them, yet they have spoken lies against Me" (vii. 13). Israel was so corrupt, God said of them "they sacrifice flesh for the sacrifices of Mine Offering, but the Lord accepteth them not" (viii. 13)—Israel hath FORGOTTEN his Maker, and Judah hath multiplied fenced cities" (viii. 14); "My people are bent to backsliding" (xi. 7). Yet how God pleads with them—"O Israel, return unto the Lord Thy God, for thou hast fallen by thine iniquity" (xiv. 1.); "Thou hast destroyed thyself, BUT IN ME IS THINE HELP" xiii. 9). Then the exhortation—"Take with you words and turn to the Lord, saying unto Him, take away OUR INIQUITY and receive us graciously" (xiv. 2, 3). Dear fellow believers, may we learn the lessons, humble ourselves, confess our iniquity, and God will bless us (xiv. 4-9).

With all Christian Greetings,

Yours in Christ Jesus,

S. A. HEWARD.

TIMELY TALKS-7. LEVITY.

DOUBTLESS we are called by some pessimists because so frequently we speak of the times as "Perilous"; and such they are. The devil is ever busy, if one device seems to fail he tries another. LEVITY surely originates from him who is our adversary. Those who love and revere God know that to approach Him irreverently and LIGHTLY is not Scriptural; therefore God dishonouring and harmful. The LIGHT way in which God the Father, the Lord Jesus, and the Holy Spirit are mentioned often makes one shudder. Then, too, the LIGHT way in which Scripture is misapplied and misquoted, and used in jokes and so called "pleasantry" is saddening. This fearful LEVITY which leads both young and old, rich and poor to think LIGHTLY of SIN, must be one of the devil's devices. Let us take heed; for it so easy to follow others in that which is God-dishonouring. When men think LIGHTLY of sin, iniquity will surely abound. Let us remember what God says about SIN, and we shall not think lightly of it, for sin is terrible, and like the leprosy it is deeper than the skin. We are BORN IN SIN: "THE THOUGHT OF FOOLISHNESS IS SIN" (Prov. xxiv. 9)—"WHATSOEVER IS NOT OF FAITH IS SIN" (Rom. xiv. 23)—"ALL UNRIGHTOUSNESS IS SIN" (1 John v. 17).—"TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT TO HIM IT IS SIN" (James iv. 17). It is ignorance of the Word which leads to LIGHTNESS about sin, and those who think thus will also think and speak LIGHTLY of God the Father, God the Son, and God the Holy Ghost; their prayers will be irreverent and God will thereby be dishonoured

—by His children. If the Holy Scriptures were loved and if there were meditation in them constantly, there would be a holy awe and reverence for all things spiritual. God would be glorified, and what influence for good would follow such heart reverence for Jehovah and His Word (*cf.* Ps. cxix. 161; cxiv. 7; Isa. lxiv. 2; lxvi. 5; Heb. xii. 28; Ps. xxxiii. 8). We cannot close without a note of warning against the LIGHT way in which some speak of the Devil; "Yet Michael the Archangel, when contending with the Devil he disputed about the body of Moses durst not bring against him a railing accusation, but said, THE LORD REBUKE THEE" (Jude 8-10). The Devil is a terrible, personal power for evil, not merely an influence, and we must not think or speak LIGHTLY of him. This sin also comes, like all error, through neglect of the Word.

They That—

THEY that KNOW THEIR SINS FORGIVEN,
Will think oft of Christ in heaven,
How that there He intercedes,
For His own He lives and pleads.
They that HATE AND LOATHE ALL SIN
Feel its awful power within.
And their constant prayer will be—
"From all sin, O Lord, cleanse me."
They that KNOW OF SOVEREIGN GRACE
Will in all God's goodness trace,
And adore Him evermore
For His Word which shall endure,
They that LOVE TO MEDITATE
In God's Word—before Him wait,—
They will strength and comfort find,
As they store It in their mind.
They that ON THE GOSPEL MUSE
Will proclaim its glorious news;
In the Spirit they will tell
How Christ died to save from hell,
They that SEEK GOD'S GLORY FIRST,
On them floods of light will burst,
From God's Written Word each day,
As they hearken and obey,
They that SEARCH GOD'S HOLY LAW
Understand His Will the more:
Through His Word they are made strong,
By His Spirit borne along.
They that SOW IN TEARS SHALL REAP,
Though they often mourn and weep,
God will give His own increase,
They shall reap with joy and peace,
They that LABOR IN THE LORD
Will receive their due reward,
For their labour is not vain,
God will give eternal gain.
They that WATCH FOR JESUS CHRIST,
By the world are not enticed,
For their mind is stayed on Him,
And His Coming is their theme.
They that LIVE FOR CHRIST AND SPEAK,
Will be godly, lowly, meek;
For their Lord and Master shine,
By His wondrous power Divine.
They that ARE REDEEMED by God,
Will be kept through Jesus Blood,
Till they reach their Home above,
There to praise Him for His love.

S. A. H.

SCRIPTURAL STUDIES . . SOCIETY.

Thorough Bible Work.

—~~~ Daily Readings, Calendar. ~~~

AUGUST, 1904. "If the Lord will."

1 TIMOTHY.	1 TIMOTHY.	1 TIMOTHY.
1. i. 1-2.	12. iii. 11-13.	23. v. 17-21.
2. i. 3-7.	13. iii. 14-16.	24. v. 22-25.
3. i. 8-11.	14. iv. 1-3.	25. vi. 1-2.
4. i. 12-16.	15. iv. 4-6.	26. vi. 3-5.
5. i. 17-20.	16. iv. 7-10.	27. vi. 6-10.
6. ii. 1-4.	17. iv. 11-14.	28. vi. 11-14.
7. ii. 5-8.	18. iv. 15-16.	29. vi. 15-16.
8. ii. 9-15.	19. v. 1-4.	30. vi. 17-21.
9. iii. 1-3.	20. v. 5-8.	31. Prayerfully
10. iii. 4-7.	21. v. 9-13.	Revise.
11. iii. 8-10.	22. v. 14-16.	

Surely it will not be in vain to ask *students* to learn the short portions. Let the work be service unto the Lord. Let diligence manifest delight. Let prayer accompany all labor. This epistle is not merely a wise letter by Paul, it is not merely edited by, it is indited by the Holy Spirit, and His help is *necessary*. The new mind can follow theological reasoning, and will apply as well as applause *sound doctrine*.

Notes on 1 Timothy.

i. i. "Paul an apostle of Jesus Christ." From i. 12-16 we learn what thoughts these words always suggested.

God the Father and the Son united in sending forth servants filled with Him, and in answering prayer (John xiv. 13, 14).

Salvation and hope linked: see Eph. ii. 12, 1 Thess. v. 8, 9.

3. Other=of another kind, "heterodox."

4. Fables=Myths: Truth is one (2 Tim. iv. 4).

Questions opposed to Stewardship (R.v. m.) *i.e.* supplying of food, in the "house" of iii. 15. Paronomasia with νόμος (7-9).

5. (a) Love, not harshness—heart love—faithful love. (b) "Questions" do not increase love, they encourage hypocrisy. (c) Doctrine and practice.

6. All sin is a turning aside. *ἐκ εἰς*.

9. (a) How many negative descriptions? (b) Law's work is to convict of sin. (c) We despise not law: the "lawless" are here said to be outside the Church.

10. Doctrine and practice connected. Note high standard of Gospel holiness.

11. The Gospel of the Glory of God contrasted with the law concerning the sinfulness of man.

12. By the words, "I have gratitude" Paul implies that the faithfulness accounted was of grace (see 14)—so "empowered me"—faith is of grace (14).

13. No excuse for ignorance and unbelief; but

other sin would have been *unpardonable* "outrage" against knowledge given by the Holy Spirit (so the Pharisees sinned).

Two spheres—in unbelief (13), in Christ (14).

15. The *purpose* and *effect* of Christ's humiliation.

16. "Show in me." S.W. Rom. ix. 17, 22, Eph. ii. 7.

17. Divine sovereignty, life, secret purposes, wisdom.

19. (a) Faith and the faith. (b) A bad conscience denotes toleration of heart evil.

ii. 1. See important interpretation of this passage in "God's Letters to His Church." Supplication, etc.:—4 words—worldwide.

All *i.e.* all manner of, see i. 16, ii. 8. "All the nations" are blessed in Abraham. Prayer *in* God's Will (4).

5. Not "between God and Jews" merely: not "the Jew" but "the man Christ Jesus."

6. "The witness in its own, appointed times": See Tit. i. 3.

i. 3. The testimony to the Gentiles (7) through Christ's death, in the fulness of time. Every period is Divinely ordained—see vi. 15. So we read of Israel's appointed time (Luke xix. 44) and the appointed times of the Gentiles (Luke xxi. 24).

8, 9. Anti-worldliness. Prayer and works (7-10).

14. "Adam was not deceived"—he boldly disobeyed.

15. Either—Saved through Christ's coming into the world (Gen. iii. 15); Paul cannot separate sin and redemption (Rom. v. 12-21)—or, a reference, to Gen. iii. 16.

iii. 2. Hospitality and teaching rightly related.

3. 6 descriptions—3 with *μή*—Structure a, b, c; a, b, c.

5. (a) An unanswered question. (b) Is present lack of discipline here explained? (c) Hence emphasis on the marriage of bishops: home life a test.

7. "Moreover"—"but." Not "one newly come to the faith" but a proved man. The world test as well as try, and attest as well as detest—see Dan. vi. 5, Acts iv. 13.

8. Bishops and deacons: not bishops, presbyters, deacons—bishops are presbyters, presbyters bishops (Acts xx. 17, 28)—not *prophets*, etc.

13. *καλῶς, καλόν*. *π* alliteration.

15. The Church is to *hold* "the truth" even the mystery of godliness of 16.

16. The incarnation, the *acceptance* of the sacrifice which involved *death* and separation of body and spirit (Rom. iv. 25), the appearance to angels (Jewish Messengers of the Gospel? Acts x. 41? or a reference to Matt. xxviii. 2?) and heralding among nations, the acceptance of the testimony *in the world*, the ascension *in glory*—Christ crucified, raised, proved to be alive, a Saviour of Jew and Gentile, ascended, glorified.

iv. 1, 2. Faith and conscience together so i. 5, 19, iii. 9, Tit. i. 15. Profession and practice, creeds and deeds.

2, 3. Babylonianism most fully developed in Gnosticism and Spiritualism.

6, 7. *Following* sound doctrine, avoiding myths though easily *accessible*. Double figure of journey (Gk.)

8. "Bodily Exercise"—Ritual ordinances (Col. ii. 23).

8, 9. Faithful is the word, etc.: appears also in i. 15 there it is attached to the salvation of sinners and here to the salvation of the godly. Let Pharisees and Antinomians alike notice. The Gospel makes sinners godly, and saves them through (the channel, not the source) godliness.

10. Yet no pampering of body, or laziness.

12. How to prevent "despising"—become a pattern to which others must look up, the only Scriptural exaltation. πιστῶν, πιστεῖ.

15. In *these* then successful in *all*: or *in* these yet *in* the midst of the Lord's people, *i.e.* not a recluse student.

16. "Thyself and the teaching"—Doctrine and patience—The pastor's life is first noticed in the perquisites for office (see also Tit. iii. 7, 8)—an unsound life ill becomes sound doctrine (Tit. ii. 1). The teaching involves practice (Tit. ii. 12), and cannot be understood without the same—see Rom. ii. 21.

v. 4. The last words also appear in ii. 3. Prayer and care for parents are alike *service*: God looks upon them, esteems them beautiful, and graciously accepts them.

8. πιστιν, ἀπιστου. PRACTICE DENIES FAITH.

10, 11. ἐν ἔργοις, ἀργαί, περιεργοί.

17. Will *readers* send inferences from this verse? Honor=remuneration (*cf.* 18). See vi. 8.

20. *Double* reason for reproof. See 2 Sam. xii. 14, 1 Cor. x. 6-12.

vi. 1. Honor and the monetary value of their time—slaves not to purloin wages (Tit. ii. 10).

4. Sins are all related (10).

5. "Reckoning godliness to be gain"—the order of words and use of article in Gk. implies (1) that gain is the object of such, (2) that they are willing to secure it by godliness and ungodliness alike.

9. Prove in connexion with iii. 6, 7 that love of money involves pride.

14. All service in view of *that* day. 1 Cor. iv. 2, ix. 27, 2 Cor. v. 10, Phil. i. 5, 6, ii. 16, 2 Tim. iv. 7, 8.

15, 16. God the King, Deathless, Unseen, "Only," contrasted with man: so i. 17.

17. Hope not on riches: Christ our Hope. See 1 Thess. i. 3, ii. 19, iv. 13, v. 8, Tit. ii. 13, 1 Pet. i. 3, "the hope" concerns glory with Him, primarily

Millennial. Hence emphasis on this *present* age: "the coming" dispensation is mentioned in verse 19, in connexion with which see Luke xvi. 9, xviii. 22, 1 Cor. iv. 1, 2, contrast Rom. ii. 5.

20. "Turning thyself out of vain babblings though they may be *accessible*"—figure of journey toward the glory of that day. See 21 "creed" = "missed the mark."

21. "They have failed . . . grace be with thee."

Collect occurrences of following words "faith, faithful," and other words from same root)—In Young's Concordance *pistis*, *pistos*, *apistos*, *pisteuoo*, "good" (*Kalos*), "some" "works" (and derivatives, *argos*, *periergos*, *euergesia*, *agathoegeo*, *ergazomai*), "eternal" (*aion*, *aionios*).

Humility.

A COLLEGE PAPER.

Read and illustrate. (All papers are "illustrated" nowadays.)

"HUMILITY" is one of the few words that have improved in meaning—"few," for the deterioration of language by reason of the depravity of him who uses it is an acknowledged fact.* And this word has not improved of itself, but, contrariwise, because of Him Who sanctified and exalted such terms as "bondservant." "Humility" no longer indicates abjectness; self-abasement is distinguished from baseness—*through our Lord Jesus Christ*, "Who being originally in the form of God thought it not robbery to be equal with God, but emptied Himself, taking the form of a bondservant, becoming in likeness of men—and being found in fashion as a man He humbled Himself, and became obedient unto death, even death on a cross" (Phil. ii. 6-8). May the Spirit of Christ grant us a practical devotion unto Him, so that the mind in Christ Jesus may be in us, and manifest "out of" us, *into* the glory of God the Father."

The human mind needs no training in confusion. Words curiously illustrate this; to discern is, etymologically, to distinguish, and truly, all lack natural discernment—at least, in matters spiritual. Nothing can be rightly proved and approved, tested and attested—till it has been compared and contrasted with its worthless imitations. How many consider forbearance a lack of spirit (*their* antithesis to spirituality), and dignify natural timidity or indifference with the title "patience." Even so

* E.g. "knave" originally meant "boy," "wizard" signified "wise man" "cunning" was a synonym with "knowing" (even the latter is *now suffering degradation*—*cf.* the *present* meaning of "sharp" is "sharp practices," "sharper," also of "shrewd.") Some changes of meaning mirror a particular sin—*e.g.* Procrastination:—"By-and-by," "presently" in A.V. Eng.—see Matt. xiii. 21, Mark vi. 25)—denote "immediately."

absence of ambitiousness is regarded as evidence of "humbleness." "Self-respect" is one of the most ambiguous words in our ambiguous English vocabulary—if "self" be interpreted spiritually (or, rather, *unspiritually*). I trust we have *no* self-respect—at least, the new nature has none, for it has no sympathy with the body of sin we call "self"—we dare not respect "self," for it is not "respectable." May the Lord grant also that we have less and less respect *to it*,* and, *contrariwise*, reckon it a suspect. Yet, if the *other* meaning of the word be allowed, I trust that the negation of such respect will not be accepted as proof of humility, else the utility of a lodging-house curriculum or a slum environment must be considered by our Committee. To illustrate by similarly equivocal words—Human nature is depraved, but a Calvinist does not think holiness *inhumanity*, despite the prejudiced (pre-judged) verdict of—may I call it—ignorance *against*, I dare not say *on*, his creed. If some differ, I pray that they may soon be different, and in this case the things that differ from them are things that are excellent.† At any rate, all will agree that *lowness* is not essential to *lowliness*.

All sin has in it the nature of pride and all pride has in it the nature of sin. We have heard of proud-flesh which is *diseased*, and methinks there is none other spiritually. May the God of all grace humble us before Himself! Humility is not a mere emotion but a heart realization of nothingness—it is connected with obedience (Phil. ii. 8)—and opposed to strife and vain glory (Phil. ii. 3). It is not natural but supernatural—an attribute of the new *mind*—the word translated "lowliness of mind" in Phil. ii. is rendered "humility of mind," in Acts xx. 19 "humbleness of mind" in Col. iii. 12, and "humility" in 1 Pet. v. 5, where we are instructed to dress therein, even as we should wear the ornament of a meek and quiet spirit (1 Pet. iii. 4). The preceding context speaks of humility before men, the succeeding of humility before and toward God. The mind of the flesh‡ understands nothing of such humility, and the humility of free-will is expressly condemned (Col. ii. 18, 23 Greek), in a context which expresses its deceitful vanity by the suggestive word "puffed up."

Twice we read that God giveth grace to the humble—rather, thrice, for the Holy Spirit in Jas. iv. 6, 1 Pet. v. 5, paraphrases His Words in Prov. iii. 34. May we who desire to partake the fulness of grace be prepared for it in holy humility. A

humble mind is not meritorious, but it is related to grace as prayer to blessing, *i.e.*, a God-appointed means:—and is *itself* a grace as prayer is *itself* a blessing. We used to sing to anxious sinners—

"All the fitness He requireth
Is to feel your need of Him."

And may we not remind the Lord's people that in themselves they are *never* a whit better than when they first beheld Christ on Calvary, and said with tears, "God, be propitious to me the sinner." While there is confidence in the flesh there cannot be full confidence in Christ. May it be ours to come to the Lord as we *first* came when He graciously gave us new life, and drew us to Himself, and led us *first* to exercise the graces of spiritual faith and repentance.

Is it unnecessary to utter a courteous caution against subtle forms of "informal" pride? Sin can devise ways to disguise itself, lest it should disgust, and feign humility, lest it should fail of its profane purpose. It is possible to be as proud of humility as the Pharisee when He at the *beginning* of "prayer" *thanked* God for his merits. It is possible to speak of one's success, and ascribe glory to God while the heart semi-consciously desires to suggest "I did this"—it is the most difficult task to write a report without pride, to record what God has done through oneself without half-unrealized wishes that the credit might be shared—moreover sin which took occasion by the holy law of God often seeks to intrude when there is at first a heart-felt earnestness to speak of His marvellous works.* If generalities are the death of prayer and sermon alike, "personalities" of *this* kind (as well as others of the usual order), are malignant and pregnant with evil. Moreover pride often extols humility, and practises it because of the promise that whoso humbleth himself shall be exalted, and that "before honour is humility:"—this voluntary abasement is a business speculation, a degradation with a view to initiation into some secret, a lie to the Holy Ghost.

How can we write down the *aliases* of pride without amazement at the legion-nature of sin—who can defeat the prince of deceit? We are not sufficient of ourselves! How we long for the time when "the Lord alone shall be exalted in that day," and meanwhile we can pray "Cleanse Thou me from faults secret (from me)," and rejoice to know that the Spirit warreth against the flesh, enduing our spirit with grace and subduing indwelling sin; thus we have a germinant fulfilment of the sure promise that sin, which is legally dead, shall not have regal dominion, and that the body of our humiliation *shall* be fashioned anew like to Immanuel's body of Glory.

* "Respect"—lit., looking back.

† Phil. i. 10 A.V. text and marg. (τὰ διαφέροντα)

‡ τὸ φρόνημα τῆς σαρκός (a word from the same root)—never subject to the Law of God, hence never obedient (ὄφει in both words).

* Thus can the glorious doctrine of identification with the Lord in His work be grievously abused.

The Bible Training College.

BY grace we remain, and gratitude is ours. We may not have a large retinue or revenue, but we look for the Lord's "well done," which follows when His revealed will is done; and would despise the "riches" of the modern Babylonian and Egyptian "churches." Separation is our profession, not that we are Pharisees, but because we humbly wish to emphasize *the truth* that the Lord hath elected, separated and called us *out of* the world. We cannot be its friends and enemies at the same time. By grace we would bring profession and practice together, or put profession into practice, illustrating our sermons with better things than curious anecdotes, aye with that which excels life-stories, even a holy life itself. And if we are severally separate from men, how can we be collectively joined unto them? Rather, the communion will increase our opposition to the enticements of to-day, and as a College we will be yet more separate.

The Lord has graciously granted His guidance and His blessing—we deserved neither, desired both and received both. He has directed us; and His way is the most direct; other paths are crooked ones. Why we have been thus favoured we know not, but we are sure all is of grace, and can leave the problem in *the Will of God*, changing speculation for spiritual thanksgiving. "Not unto us, O LORD, not unto us, but to Thy Name give glory for Thy mercy and for Thy truth's sake."

It is easy to write somewhat about the *word* of God, easy to write somewhat as to the *work* of God—but who can exhaust the one or the other. We cannot tell half of His goodness. He has frustrated the plots of professing Christians. Despite the despising of some who should co-operate, and their "let-it-alone" fear of man, He has sent us forward. He has encouraged us through His servants, and we have been inclined to remember them rather than Him. But what shall we render *unto the LORD* for all *His* benefits? We will give thanks for *His* blessings. We cannot count or recount, since none reached us apart from *His* purposes of *His* grace. And why should we forget to praise *Him* for the difficulties, the trials, the opposition, the apparent hindrances which He permitted? Were these sent in vain? Were they by chance? Nay, all things work together for good. Sin remains sin, and some of our "hinderers" are verily guilty, but *God* is over all, and the messenger of Satan is commissioned by *God* ere it reaches us.

The last month has not been uneventful. We have arranged the offices—endeavored to practice rigid economy that some of our readers could prevent and would, if they but knew the difficulties, discouragements, and duties connected with *this unique testimony*. We have met on Thursdays,

at 1 p.m., there (68, Fleet Street) to commend one another to God and the Word of His Grace, about which *Word* we have also spoken as He has granted *the grace* thereof. A cordial invite is given to true Christians, that they may meet with us there, or at the Baptist Chapel, Commercial Street, Aldgate, Wednesday, 1 p.m. Some "fanatics" will give up the dinner hour for the City Temple "service"—are we not Protestants against rationalism? A Prayer and Bible Conference is the best "demonstration" the writer knows, and it needs not a wearisome journey to some park. Of course, political meetings are more emotional, and passive resistance is more spectacular, and other arrangements are less antiquated, but the promise remains "where two or three have been gathered together (not merely *meet* together) *into* my Name (to plead *in* that Name), there I am in the midst of them."

Necessary help we leave with our readers, or rather with the Lord. He is acquainted with our resources—*He* is our Resource, and to Him we have recourse. Christians are means of aid, and the love of money, of the world, and of this age (connected in Matt. xiii. 22, 1 Tim. vi. 9-19), filling up the channels, hinder service unto the Lord; all supply is of *Him*, and all work to *Him*: of *Him* and to *Him* are all things—hence we look up to *the Lord* to carry on *His* own testimony—we wait upon *Him* not upon men, and they must give to *Him* not to us. Let *Him* be first; let *Him* be all in all.

Further particulars of the Bible Training College, the B.T.C. Missionary Association, the Gospel Ministers' Examination Union, the Scripture Research Society, etc., will readily be given. We want *fellowship*—we want 68, Fleet Street, to be a CENTRE of much bold Biblical witness—hence, a hearty invite thither. We are "at home" *for visitors* between ten and four, and, if they are *THE LORD's* people, they will soon feel "at home" at 68, Fleet Street.

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"Thy Word is Truth"
JOHN. 17. 17

Vol. iv. No. 9.

EDITED BY PERCY W. HEWARD.

September, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

FAITH AND ITS EFFECTS.

- "Have faith on to the Lord Jesus"
(Acts xvi. 31.)
- "Those who have faith into His Name"
(John i. 12).
- "It was grace-given to you . . . to have
faith into Him" (Phil. i. 29).
- "The faith without the works is dead"
(Jas. ii. 20).
- "We have faith, therefore we also speak"
(2 Cor. iv. 13.)
- "Through faith and long suffering"
(Heb. vi. 12, see x. 36; 2 Tim iii. 10.)

The Word of God is not merely our *professed* creed; it is our guide book and our text book, and by grace we can declare that we delight therein. Unpopular the Gospel may be, but we desire to be unpopular with it and suffer with it (2 Tim. iii. 10), rather than have for a season the pleasures of sins. The Lord Jesus is still rejected, and His faithful people follow Him, even in rejection, and, if need be, to a martyr's death at the hands of *man*, for, blessed be God, they shall not suffer His substitutionary death under Divine justice. If they follow not Him how can they say that they are of His sheep, how enjoy fellowship with Him? In this magazine careful readers will find the unpopular truth that by nature we are all as an unclean thing, unholy before a holy God, guilty before a righteous God—but that electing grace, redeeming blood, and spiritual regeneration equally embrace and effectually save a great multitude. The children of God, brought out of darkness into light, we exhort, albeit the encouragement be unpopular, to walk in the light and live soberly and righteously and godly in *this present age* expecting the blessed hope.

—✠ Principal Contents. ✠—

	PAGE		PAGE
Reviews.. .. .	ii. of cover.	Psalms lxxxv.	.. 102
Editorial Jottings	97	A Special Column for Sunday School Teachers	.. 102
Poems on Ancient Doctrines, VII.	98	Mighty	.. 103
Class Exercise by the Rev. Jonathan Ranken Anderson	99	Timely Talks	.. 104
Children's Page and Young Believers' Column	100, 101	Just and the Justifier	.. 105
		S.S.S. Notes on 2 Timothy	.. 106
		A Test	.. 107
		THE BIBLE TRAINING COLLEGE	.. 108

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Reviews.

How to Study the Bible. *Second Coming and Other Expositions*, by I. M. Haldeman. The Author believes in tuition by example; methods of study are illustrated rather than set forth in rules. We rejoice in adherence to the old faith of Inspiration, belief in Sovereign Grace, testimony that the Lord's people are not under Law, and earnest expectation of the Blessed Hope. Some of the Bible Readings are, indeed, suggestive, but others are unequal, and those which extrude the Old Testament Saints from the one Church, and force "dispensationalism," are to our mind unsatisfactory. If Abraham the father of them that believe, could be reckoned anticipatively in the future atonement of Christ, why not also in the risen Christ? Was he not "called out" of the world and in vital union with the Lord Jesus? "The mystery" is the admission of the Gentiles to the Covenant of the promise. We note that 1 Thess. v. 2 is given as evidence of a secret Coming of Christ years before His Appearing (which is also seen in the counterpart of the precedence of John xx. 22 over Acts ii.); is not the assumed distinction between the Day and Parousia of Christ and the Day of the Lord hereby surrendered? We cannot agree with our brother that Hebrews iv. 9 predicts Millennial Sabbath-Keeping by Jews—if the Epistle be written to Israelites outside the Church, how can they be Christians (1 Cor. x. 32)? And what is the meaning of Heb. xii. 23? Nor can we accept the application of Rom. vii. to a believer "sentimentally in favor of the good, but actually the yielding bond-slave of the evil"—such have not the intense hatred of and horror for sin manifested therein. 580 pp., 6/- C. C. Cook, 150, Nassau Street, New York, U.S.A.

Ruminations on The Epistle of Paul the Apostle to the Romans. By A. E. Winham. The title is happily chosen and suggestive. Approving of much in this volume, yet venturing to plead for more exhaustive exposition, we proceed to the usual "criticisms" which we believe no spiritual author will disdain. The application of John iii. 16 to God's general beneficence seems to forget its context, which proclaims that all men are naturally alike, and that salvation is by grace beyond Judaism. In Rom. i. 19 we believe the reference is to creation-witness rather than to conscience. The force of iii. 31 seems lost: Christ's obedience to law and endurance of the full penalty of law, so that a perfect righteousness belongs to His people, makes that law to stand; whereas neonomianism of every variety causes it to totter. In vii. 3 Mr. W. says that Paul "seems to see in the husband the man's soul, in the wife the man's spirit;" of the latter, he remarks "man's 'better half' it might almost be called." The two deaths are explained by the context. The Lord's elect become dead to the law, in the one evil nature they possessed, and the law (the husband) to them (cf. Gal. vi. 14). We believe the author will supply the g/- volume of 155 pp. at special price to our readers. We will forward letters.

The Sychar Revival. By S. D. Gordon. A few hints on John iv., suggesting the following lines of revival—(a) A quiet talk with the Lord Jesus; (b) a sacrifice to tell somebody else; (c) a face to face talk with neighbours. More exposition needed. 28pp., 6d.

The Angelic Race. John Knox Essays No. 1. The writer believes the Scripture, and sets forth some important thoughts. 8pp., 1d., Gibbs & Bamforth, Ltd., St. Albans.

The Five Points of Calvinism. By Students of the Bible Training College. Reprinted from *The Puritan Quarterly*, July issue, which many of our readers have not yet ordered. A valuable pamphlet. Should be widely circulated in days when the doctrines of grace are perverted, and their defenders traduced. 8pp. and artistic cover, 2d. (for Free Distribution, 25 copies 2/-), 68, Fleet Street, E.C.

All readers of "Thoughts" should obtain copies of the Editor's new books—

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(2). **Scripture Translation:—Suggestions and Specimens.**

This pamphlet, bound in cloth, expresses in condensed manner, a number of the Editor's convictions, and will be useful, he believes, to all saints. A revised translation of Galatians is included, which, if compared and contrasted with the A.V. will show the fulness of Scripture. 1/6.

We commend these works to Christian critics.

Prayer List.

"The Lord liveth."

- 1.—For the redeemed of the covenant, albeit yet in the world, that calling out may succeed the eternal choosing out.
- 2.—For Christians who always weep or sleep in beds of spiritual idleness, that they may keep themselves experimentally in the love of God, and reap in the fields of service.
- 3.—For those who profess Godliness and practice worldliness, resorting to and consorting with "the religious public," seeking their portion and position "on the earth."
- 4.—For those who quibble and quarrel with the Word of God, peradventure grace may reach even to rationalists, and the Lord dismay His foes and display the mercy that nature can neither assist or resist.
- 5.—For Israel, the people of God under the old covenant, and all who preach and teach Jesus Christ among them, that the Word may take root and bring forth fruit.
- 6.—For all colleges called theological that instructors may not be destructive critics, and that those preparing for pastorates may be men of God (2 Tim. iii. 16, 17),—particularly for the B.T.C. that it may serve the Lord, preserve His Word and swerve not from the faith, that students may be strengthened with all might.
- 7.—For preachers of the Gospel who read this monthly—that they may be bold in God, may not shun or shrink witness, may rely on Him and rest not on self, and ally not with "modern thinkers."
- 8.—For Prayer Circles at 68, Fleet Street; Exeter; West Ham, etc.

"Two or three gathered together into My Name . . . I am in the midst of them."

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Thoughts from the Word of God.

Vol. IV. No. 9. New Series.] "Fight the Good Fight of the Faith."

[September, 1904. 1d.]

The Bible Training College, page 108—Are you a helper?—2 Cor. i. 11, ix. 8.

Editorial Jottings.

The Lord's parables are controversial battle-grounds. Usually **The Good Samaritan.** they are misinterpreted, because the mission and methods of their Author are misunderstood. A few thoughts on the parable of Luke x. 30-37 may be helpful. The pride of the lawyer is seen in his assumption that he kept the first commandment of all. The wisdom of Christ in defeating his purpose (29) rebuking for sin, and at the same time affording instruction is noteworthy. In this parable the Lord evidently places Himself, Whom they called a Samaritan (John viii. 48), and of Whom it is so often said "He had compassion," in opposition to the Priests and Levites, the recognized spiritual physicians of Judaism. Here then we see Him as the Law Fulfiller. His readiness in giving up *all* for sinners is emphasized, and His return for their final salvation suggested. The Good Samaritan is not, therefore, merely a charitably disposed man—the Pharisees were almsgivers—this parable is indeed an earthly story with an *heavenly* meaning—and only those who render spiritual aid, at personal inconvenience for the sake of the Lord Jesus, in compassion to unattractive sinners, without hope of reward, can be said to have fellowship with Him in this service. The inference that love always gives and works reminds of John iii. 16, Gal. ii. 20. Verse 36 implies it is not a question as to who is thy neighbor, but to whom art *thou* neighbor?—it is not a question as to who *is* near thee, but to whom dost thou *become* near?—the most wretched are thy neighbors, but thou art not neighborly. Verse 37 calls to mind the Lord's words "I will have mercy," and in the utterance "Go and *do* thou likewise" there is the same teaching as that given to the rich ruler, and a hint against hope of justification by works in Judaism, which scorned the comprehensive command that was given to prove and reprove disobedience to the 2nd commandment.

These verses are connected by the **2 Tim. IV.** Holy Spirit with the word "for."
2-8. Apostasy is prophesied, therefore be discouraged—such is not Divine logic. Rather, beholding awful evil, serve with renewed energy. And thus we find that as the

prophecy of the Lord's Coming and of the Judgment Seat of 2 Cor. v. is, contrary to human reasoning, a stimulus to active and enduring *service*, so is the *prophecy* of irresistible and progressing wickedness. This verse will have a yet more awful fulfilment than hitherto, and it *becomes* us to "herald the Word, be instant in season, out of season, reprove, rebuke, exhort in all longsuffering *and* teaching, for a season shall be when they will not endure the sound teaching, but according to *their own* desires will heap on *themselves* teachers." It is easy to talk of this duty, do we by grace exemplify it? Does the fact that evil is culminating arouse us to faithful, fearless, patient witness? Verse 1 reminds that God's *judgments* on fully developed iniquity are near, *therefore* we are to be true witnesses for our despised Lord. The context shows that such testimony will involve persecution, but the Lord's glory is more important than our immunity from tribulation, especially in view of 2 Tim. ii. 12, iii. 12.

A Plea for Patriotism. Christians should be patriots, they should love their country, the land of their birth. They should prize their citizenship and count it a privilege to exercise it. They should never be ashamed of their homeland, but be ready to die as patriots; for such is the Will of God. We speak of no earthly country—the redeemed are born from above (John iii. 3), their citizenship is in heaven (Phil. iii. 20) their calling is heavenly. Why should they be ashamed of that land where their Father dwells? Why should they despise the city that hath the foundations? Why esteem the treasures of Egypt and covet the approbation of ruined man? As patriots let them be ready to die, not in carnal war or legalized murder, but in spiritual fighting of the good fight, in obedience to Matt. xvi. 24, 25. Those who appreciate these truths will not entangle themselves in earthly politics, or seek the glorification of earth's kingdoms. In Christ there is neither Jew nor Greek, in Christ there is neither Englishman nor African, in Christ there is a new birth and therefore a *new* nationality (1 Pet. ii. 9). Oh that all those whose names are written in the books of the heavenly country should manifest a holy patriotism in these days when their homeland is despised, and its Sovereign utterly rejected.

Thus the apostle exhorts the Lord's people to deal with **as a brother.** His preceding words are "But if any one obey not our word through the letter, mark this one, *and do not associate with him* (in order that he may be ashamed) *and do not regard him as an enemy*, on the contrary (or, howbeit) admonish him as a brother." How many forget one or both of the parallel commands (italicized), how many omit the word "admonish," how many delete the title brother.' Gal. vi. 1 is rarely illustrated to-day. On the one hand there is latitudinarianism, on the other self-righteous sternness—and frequently both together. Moreover, it should be noticed that the Lord's people are instructed to warn negatively and positively ("do *not* have fellowship," "admonish him.") Word and work are alike to witness for the Lord and against evil. This admonition primarily concerned those who were guilty of a sin that is not unpopular to-day—laziness—do we not too often consider it "a slight failing"? The word "admonish" suggests "reminding," it refers to the new "mind"—the wisest exhortations urge the Lord's people to remember His grace unto them and to walk worthy of Him. The next verse shows that prayer should accompany this labor, for "means" are useless unless they are in the Lord's hands, instruments *through* which He works (*διά**). Moreover, it demonstrates that the way to ecclesiastical peace is not called the Street of Latitudinarianism or of Excuse for Sin.

The Bible Training College.

Hitherto hath *the Lord* helped us. *His* mercies have not failed, but have verily availed. *His desiderata* cannot exceed *His* exceeding grace. May our dependence be upon *Him*, and our expectations unto *Him*. The Christian who continually applies unto God will find that He continually supplies all needs—and in a way that will surprise. Our readers are asked to unite in prayer and praise, to interest friends in the College, to visit the offices when in the City, and to encourage by letters of exhortation. As His stewards they may *co-operate* in raising the necessary funds, but we do not want gifts unless they be cheerfully offered as unto Him Who gave up all for His people. We do not welcome large donations only. All money sent can be well used—at present we have no fear of a surplus. See page 108.

PERCY W. HEWARD.

Will Mrs. Leaver, late of Highbury, kindly forward her address, which has been mislaid?

* ἐντραπή, τρόπος (14-16)—The Lord "turns sinners."

Poems on Ancient Doctrines.

7.—Glorification.

For ever in God's purpose the Church was glorified,
Already in her Saviour she doth in heaven reside,
The work of Christ is perfect, the Church in Him complete

In Him is raised to glory, nor shall His foes defeat.
Whom He foreknew in mercy, He justified in grace—

Shall those He hath made righteous forfeit their heavenly place?

The trials of the journey, the troubles of the way
Can never change His purpose, but shall His power display.

If we with Christ now suffer, with Christ we soon shall reign,

Shall have His glorious glory when He appears again.

Our trivial light affliction, in this sad "day of man,"
Is working for us glory, is working out God's plan.
The glory after suffering will much more valued be—
If we were free from sorrow we should from hope be free.

The very tribulation a proof of grace doth seem—

If men reject our Master, will they His Church esteem?

But if we *with Him* suffer our trials faith support,
And we but prove His goodness when we to Him resort.

Who can forecast the glory the Church with Church shall share—

Why then should we be anxious, and venture toward despair?

All glorious is the glory of that triumphant day,
When Christ shall come in glory His people to display,

Glory is ours by mercy that linked us to the Lord,
Then to our God be glory, His name *shall* be adored.

We fear not opposition, the cross we dare contemn,
Christ has secured our glory, and none can us condemn.

ERRATUM.

How many times have we noticed slight mistakes in "Thoughts," and wondered why they were unseen in the proofs. How marvellous in this connexion is the accuracy of many Scriptural MSS. One erratum in August editorial may mislead—"All that Rome claims for the Church and her treachery we claim for the Christ." Doubtless "Rome" suggests "treachery," but the following context shows that "hierarchy" was in the original—in this dispensation a hierarchy is treachery.

Class Exercise.

By REV. JONATHAN R. ANDERSON, OF GLASGOW,
2ND JULY, 1856.

JEREMIAH XXXI. 16, 19.

(Continued).

16. While feeling himself in the hand of God as a sinner and helpless, is he inactive there or is he dealing with God? Yes, he has real felt dealings with God. Have you had that? You have had dealings with ministers, missionaries, teachers, parents. But have you in truth transacted business with Him? If you had, it would have humbled you. Has He ever heard a word from you, and have you ever received a word from Him? Is it not to be feared that most of you will continue strangers to real dealings with Him till you meet Him in the eternal world?

17. About what does He deal with God, while thus in His sight and in His hand? Sin and helplessness. Now, these are things about which you must deal with Him too, and about which you are dealing with Him from day to day, if you have any real acquaintance with Him. But, dear friends, is it so? Or do you think it enough that you deal with churches or ministers about your sin? Oh, if you do not deal with Him now to get sin taken away, He will deal with you in another place and in another way—in punishment.

18. With a view to what particular thing did he deal with God about sin and helplessness? About the salvation of His soul.

19. What was there about his soul that made him to be in such a state regarding it? It is precious and in danger of perishing. That is a thing you have felt, if ever you were where Ephraim was, and in his exercise. Now, how is it with you as regards concern about the salvation of your soul? Have you any or have you not? Why came you here if you have no concern about the salvation of your soul? It is for that purpose we profess to teach, and for that purpose you profess to come to hear. We ought to agree together this evening to come no more here, unless it be to transact business about the soul. What is your chief concern from day to day? Is it What shall I eat? what shall I drink? Where-withal shall I be clothed? Are you so taken up about temporal things as to have no time to attend to those which are eternal? Well, eternity is not far off. What will be our employment there? You will have to make up for it there. Through eternity you will never forget your souls. No, never! Oh, that you would awake to repentance for the sin of neglecting your souls. You have nothing to compare in value with your immortal souls. How great will your folly then appear to be in not caring about your souls! Some of you

have had some concern about your souls. You felt uneasy, you were pierced by the Word—you wept under it, and perhaps wept and prayed in secret. You for a time said, "Oh, for salvation!" But where is your concern now? It has all vanished, and you are more dead and careless than before your supposed awakening. Yet perhaps you suppose yourself to be converted, to be a Christian, and are a member of what is called a Christian church—yet, there you are without any concern about your souls. A Christian, and yet no concern about your soul! That is a contradiction. It is an absurdity. One of the clearest evidences that the most in the present day who are called Christian are still heathens is that most of them seem to have no concern about the immortal soul. You that have any concern—if there be any such here—is that concern deepening? Is it growing? If it is not growing, perhaps it will be rooted out. What is to become of your concern if it is not on the increase? It ought to be deeper, it ought to be tenderer—it ought to press on you more than ever it did. There may indeed come a season of winter over you, when all growth seems to cease—but winter is succeeded by spring and summer. Has there been a spring of revival of spiritual concern in your soul? Do you say "Oh, it is winter with me at present"? Well, how do you feel under it? You know, in winter everything seems to feel that it is winter. The trees, the animals, and the very ground seem clad in sadness and sorrow. Now, it is a sorrowful time with you if winter has laid hold of you. Do not say it is winter and yet be cheerful and gay. Are you sad at heart when your affections are frozen up? Do you feel grieved at your deadness and coldness? Do you sorrow because you cannot sorrow for sin? Do you mourn because you cannot mourn over it? Do you grieve at your want of grief?

20. Does the condition into which Ephraim was brought seem to be one he desired himself, or was willing to take? No, he rebelled against it, "like a bullock unaccustomed to the yoke."

21. How does a bullock unaccustomed to the yoke act? It kicks.

22. Do you remember the name given to the instrument used in driving bullocks in ancient times? Goads. These were furnished with a number of sharp points called pricks, which entered the flesh of the animal so the more it kicked the more it was goaded.

23. In these circumstances what would be derived in continuing rebellious? Worn out. "It is hard for thee to kick against the pricks."

24. Was it out of hatred or love to Ephraim that the Lord dealt with him thus? Love.

(To be continued, D.V.)

THE CHILDREN'S PAGE.

LOOKING OFF UNTO JESUS.

(HEB. 12, 2).

I WAS asked, dear children, not long since, by one of the Lord's people interested in young believers, if I would write to the children who know the Lord Jesus as their Saviour, upon the subject which I have been led to choose for our little talk together, "LOOKING OFF UNTO JESUS." It is frequently stated that many even amongst very young Christians stumble at the inconsistencies of those who profess to belong to the Lord Jesus. It is indeed sad, and it must grieve God to see that anyone should put a stumbling block in the way of any for whom Christ died, especially the babes in Christ. Now I want you to guard against looking too much at others. Though some may be a cause of stumbling, there are others who are, by God's grace, what the apostle Paul told Timothy to be—"examples of the believers." Will you read, mark, learn, and meditate upon 1 Tim. iv. 12. I do desire that all my young readers who love God may be examples, and thus please the Lord by life, word, and deed, and so help and not hinder others with whom they come in contact. A blessing you will be if you obey God's Word and live daily "LOOKING OFF UNTO JESUS." This little word "off" is not in the A. V., but is contained in the original (Gk.) It is very suggestive, and full of teaching. It means that you are to look off from yourself and everyone else, unto the Lord. It is only as we do this that we are kept. If you come across any who are unfaithful, look up and say "God is faithful, and His eye is upon all those who love Him." If others fail this is no reason why you should sin. God is almighty, and He is able to keep the youngest believer even from stumbling (Jude 24). He does uphold those who look continually unto Him. But, alas, how very easy it is to follow those about us. If you do so you will frequently be disappointed. When the Lord Jesus was on this earth, He said to His disciples "Follow Me." This is what He is saying to His people to-day, whether they be young or old. If you are to follow the Lord, you must keep your eyes ever upward, off the world, and all that would lead you astray. The Psalmist said, "Shall I lift up mine eyes to the hills? Whence should my help come? My help cometh from the Lord which made the heaven and earth" (Ps. cxxi. 1, 2, marg.). Not from the hills, but from the Lord Himself, our help cometh. When the children of Moab and Ammon came against Jehoshaphat to battle, he gathered all Judah together to ask help of the Lord, and they prayed to God saying, "O our God, we have no might against this great company that

cometh against us; neither know we what to do; BUT OUR EYES ARE UPON THEE." And the Lord said unto them, "Ye shall not need to fight in this battle, stand ye still and see the salvation of the Lord" (2 Chron. xx. 12, 17). If you search the whole chapter you will see how wondrously God worked for them. There will be times when you may not know what to do, but if your eyes are upon the Lord, He will work for you. The Lord says "I will guide thee with Mine eye" (Ps. xxxii. 8). So we must always LOOK UP to see God's guiding, and follow as He leads. We read, "As the eyes of servants look unto the hand of their master, and as the eyes of a maiden look unto the hand of her mistress, so OUR EYES ARE UPON THE LORD OUR GOD" (Ps. cxxiii. 2). It will help you to a better understanding of this text if you think of some of the eastern servants you read about in the Bible. How eager was the little captive maid to help her mistress; also we read of David's servants, who said, "thy servants are ready to do whatsoever my lord, the king shall appoint." The Lord wants His servants to look up, and, by His grace, to obey Him. You remember how Peter failed when the Lord told him to come upon the waters to Him, because instead of keeping his eyes on Christ, he looked at the boisterous wind, and so began to sink (Matt. xiv. 28, 31). You also will fail if you look around, instead of constantly "Looking off unto Jesus." Those who look up to the Lord are helped wondrously, and saved from dis-appointment, and kept by God's power amid all the evil which surrounds them. Oh, how many have failed to please God because they have looked at their circumstances—or at themselves, or at their friends, and not up to God. If you look around you will get discouraged because of iniquity which abounds, but if, dear child, you look up, and daily look into God's Law to know His Will, you will know that God is working in and over all His Will, and though there is much you may not understand, yet, like Abraham you will be enabled to say, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). Looking up to the Lord strengthens His people—looking around weakens them. I wonder which my dear young reader is doing? May the Lord enable you to look up unto Him always.

LOOKING OFF FROM ALL AROUND,
May I evermore be found;
LOOKING UNTO CHRIST THE LORD,
As He bids me in His Word.

LOOKING OFF FROM SELF AND FRIENDS
When the day begins and ends;
LOOKING OFF TO CHRIST ON HIGH,
Who will hear my feeble cry.

LOOKING OFF UNTO THE LORD,
Using well the Spirit's Sword;
LOOKING OFF TO CHRIST ALWAYS,
As I onward press each day.

LOOKING OFF FROM ALL BELOW,
That I may God's purpose know,
And in all the little things
Please the Lord, "the King of Kings."

LOOKING OFF WHEN I AM TRIED—
Unto Him Who will provide
For His own abundantly,
His salvation I shall see.

LOOKING OFF TO GOD THE LORD,
As I journey heavenward :
He will guide me with His eye,
As I look to Him on high.

LOOKING OFF TO JESUS CHRIST,
Thus I shall not be enticed,
For the Lord will keep His own
As I look to Him alone.

S. A. H.

Sermon Suggestions.

Ps. cxlii. 6, 7. *Pleas in prayer.*

1. "Attend unto my cry *for* I am brought very low." (a) The Lord helpeth the helpless ; (b) Only those who *feel* their inability may and will pray unto Him. 'Tis one thing to be low, but another this to know—one thing to be a sinner, another thing to realize it.

2. "Deliver me from my persecutors ; *for* they are stronger than I" (a) a *parallel* plea, intensifying the former : (b) may be applied to Satan and his forces—the sinner must be *hopeless* as well as *helpless*, or there is no hope.

3. "Bring my soul out of prison that I may praise Thy Name." A further twofold plea—(a) For Thy *Name's* sake (b) that I may give thanks (see Ps. xxx. 11, 12).

4. "The righteous shall compass me about." Suggestion of a further argument—That others may hear and unite in praise (Ps. xxxiv. 1-5. Note "I" and "they" in 4, 5—so "this poor man" 6, "then" 7—further "blessed is the man" 8, "no want to them" 9).

THE WISE AND THEIR PRIVILEGES.

WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I will liken him unto a WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK (Matt. vii. 24, 1 Cor. iii. 10-15) ; "HE THAT REFRAINETH HIS LIPS IS WISE" (Prov. x. 19, James i. 19, Eccles. xii. 11) : "He that WINNETH SOULS IS WISE" (Prov. xi. 30, 2 Cor. v. 20) ; "THE WISE SHALL BE CALLED PRUDENT" (Prov. xvi. 21) ; "THE WISE SHALL UNDERSTAND" (Dan. xii. 10, Prov. xxviii. 5, 1 Chron. xii. 32) ; "THE WISE SHALL INHERIT GLORY" "THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT (Dan. xii. 3). May we learn lessons, too, from the FOUR LITTLE THINGS in Proverbs which are EXCEEDING WISE (Prov. xxx. 24-28), and "SEARCH THE SCRIPTURES, WHICH ARE ABLE TO MAKE US WISE UNTO SALVATION through faith which is in Christ Jesus" (2 Tim. iii. 15).

YOUNG BELIEVERS' COLUMN.

THERE are seven prayers in Ps. cxix. upon which I want you to meditate, and to make your own. Let us ever remember that all our prayers must be "in the Holy Ghost." No one can pray aright without His aid (Rom. viii. 26.)

1. "OPEN THOU MINE EYES," and the Psalmist adds "that I may behold wondrous things out of Thy Law" (18), see Luke xxiv. 16, 31. The blind man when his eyes were first opened saw men as trees walking—when fully restored he saw CLEARLY (Mark viii. 24). May your eyes be thus opened to see CLEARLY the things of God (2 Cor. i. 9 10).

2. "TEACH ME THY STATUTES" (26). The MEEK will He teach His way" (Ps. xxv. 9). "I will INSTRUCT thee and TEACH thee in the way which thou shalt go" (Ps. xxxii. 8). The Lord Jesus said to His disciples, "The Comforter, which is the Holy Ghost . . . He shall TEACH you all things" (John xiv. 26). May you look ever to Him.

3. "GIVE ME UNDERSTANDING" (34). "Then opened He their eyes that they might UNDERSTAND the Scriptures" (Luke xxiv. 45). "They that seek the Lord shall UNDERSTAND all things" (Prov. xxviii. 5 ; Dan. xii. 10 ; Ps. cxix. 130).

4. "ORDER MY STEPS IN THY WORD ; AND LET NOT ANY INIQUITY HAVE DOMINION OVER ME" (133) "The STEPS of a good man are ordered by the Lord" (Ps. xxxvii. 23, 31 ; Rom. vi. 14).

5. "TURN AWAY MINE EYES FROM BEHOLDING VANITY, AND QUICKEN THOU ME IN THY WAY" (37). Oh, how many vanities there are in this world (all is vanity), and how easy is it to behold them, to be allured by them. Let us take heed and look upward (cf. 2 Kings xvii 15 ; 2 Cor. iii. 18).

6. "MAKE THY FACE TO SHINE UPON THY SERVANT" (135 ; Num. vi. 25, 26 ; Ps. lxxvii. 1 ; Dan. ix. 17 ; Matt. xvii. 2). May we reflect the glory of God.

7. "HOLD THOU ME UP," and the Psalmist in faith adds, "And I shall be safe" (117). The Lord says, "I will UPHOLD THEE with the right hand of My righteousness" (Is. xli. 10). He is able to keep from even stumbling (Jude 24). The writer frequently uses these petitions, and is helped. May they prove a like blessing to the reader.

The Correspondence College should enrol many students, now the autumn has arrived. Many should be holily discontented. The work is most important. Full particulars of the Courses, and of The Gospel Ministers' Examination Union on application.

Psalm lxxxv.

By MR. FINLAY GIBSON.

THE expression in v. 1, "thy land," and in v. 9, "our land," clearly mark the Jewish element in this Psalm. The language of v. 12 seems to point to Messianic times, when compared with Jeremiah xxxiii. 14, 15, "I will perform that good thing promised to the house of Israel . . . at that time will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land." Compare with this last sentence the prayer of v. 9 in our Psalm, "that glory may dwell in our land." The opening of this Psalm shows Israel reconciled and returned, yet asking further for revival and renewal. It is in the future that mercy and truth will meet once more, and righteousness and peace kiss. The earth, as one beautifully says on v. 11, will then be "carpeted with truth, and canopied with righteousness." Physical blessings will abound, for "our land shall yield her increase," v. 12.

Our present object, however, is the adaptation of this Psalm to our own case. How fitting, even in our life, is the cry of v. 4, "Thou hast turned Thyself, turn us"; how needful now the petition of v. 6, "wilt Thou not revive us again, that Thy people may rejoice in Thee." How blessed for us is the attitude of v. 8, "I will hear." Speech on God's part, silence on ours. Sanctity enforced in order to peace. "I will hear what God, the Lord, will speak: for He will speak peace to His people, and to His saints; but let them not turn again to folly." What a beautiful connexion there is between the prayer of v. 7, "Grant us Thy salvation," and the statement of v. 9, "Surely His salvation is nigh them that fear Him." In one sense, we are saved, in another, we are being saved, and in yet a third, we shall be saved. Salvation is a far more comprehensive term than we generally imagine. This holy filial fear is ever necessary to its enjoyment, indeed the expression in Phil. ii. 12 is very strong, "Work out your own salvation with fear and trembling." "The secret of the Lord is with them that fear Him, and He will show them His covenant" (Ps. xxv. 14). We may well seek salvation from the "little foxes," considering how tender are our grapes (Song of Sol. ii. 15); we need deliverance from "dead flies that cause the ointment to send forth a stinking savour" (Eccles. x. 1). Our peace, we know, is founded upon the death and resurrection of our Lord, Who "made peace by the blood of His cross"; but we must not forget the other side of this truth, "great peace have they which love Thy law." "I have longed for Thy salvation, O Lord, and Thy law is my delight" (Ps. cxix. 165, 174).

We have spoken of v. 10 as future: we are all, however, rightly in the habit of regarding it as descriptive of the work on the cross. The New Testament version of it is, "that He might be just, and the Justifier of him that believeth in Jesus." God is light, God is love. In Dent. iv. we read, "the Lord, thy God, is a jealous God," and in the same chapter, "the Lord, thy God, is a merciful God" (24, 31), "mercy and truth are met together," "grace and truth came by Jesus Christ." How blessed are the ways of the Lord whether towards Israel or ourselves." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Special Column for Sunday School Teachers.

THE Sunday School Teacher is not merely "the taker of a class," but also the servant of the Lord. The Superintendent is not the one for and unto whom the labor done is Christian work to oblige friends, because it is in accord with Church etiquette, by reason of not "liking to refuse"—this may be the Christian work of to-day, but no such efforts are well-pleasing unto the Lord. He can only approve when His glory is sought, when the right motive accompanies the particular service which He has chosen for any of His children.

Let the teacher beware of the modern methods of "attracting"—essays in the pulpits, novels in the classrooms. If he or she has not a heart-conviction of the value of *Scripture*, and a heart-determination to explain the *Gospel of Grace*—the toil is Divinely reckoned as worthless. All who avoid Biblical study in the class have avoided it in preparation; all who neglect it in public service have first neglected it privately. Excuses thereof are not arguments acknowledged by God; confession of sin He graciously invites.

The Divine Parable of Matt. xxi. 28-32 needs consideration. The two sons as in Luke xv 11, and as the two characters of Luke xvi. 19, 20, xviii. 10, represent primarily the proud Pharisees and the repentant Publicans, i.e., the self-righteous and the sinners, of Mark ii. 17 (see too Matt. xxiv. 40). The sonship does not prove the universal-fatherhood theory, but the Pharisees are allowed their contention as in Mark ii. 17, and classed with the Publicans as in John iii. 6. Likewise the command to work in the vineyard (Israel) has a national signification.* "The day" of which the parable speaks was Israel's period of national blessing. To the Divine precept the Publican sullenly replied—"I do not will"; the Pharisee with pride, seeming enthusiasm, and verbal devotion answered—"I, Lord"—the pronoun is emphatic. Thus both sinned: and those who were afterwards saved had no free will towards obedience. The self-satisfied continued in sin, and so it is now, for these classes have their counterparts in *Christendom* to-day—which is the antitype of *National Israel*; the Church of God composed of repentant sinners being found in the midst of type and antitype alike. In 31 the Lord's words should have provoked the Pharisees to emulation of the despised harlots, but contrariwise they were provoked to anger, and seeing the mighty power of God they believed not (32). Such is the working of pride. Humanly speaking, there appears little hope for the salvation of modern religious Pharisees.

* The Publicans are also types of the Pharisaeically-hated Gentiles, and thus in this parable we have an anticipation of the prophecy of 43.

Mighty.

WHEN the Lord Jesus was on earth it was said of Him by His own countrymen, and His brethren, "Whence hath this man this wisdom and these MIGHTY WORKS" (Matt. xiii. 54). But those who loved Him, *they* knew, for, we read, "the whole multitude of the disciples began to rejoice, and to praise God with a loud voice for all the MIGHTY WORKS they had seen" (Luke xix. 37). It is even so now, unbelievers still question, and wonder because they know not the MIGHTY POWER of Jehovah. But the redeemed, those who are saved by the precious Blood, know that He is ALMIGHTY. Has He not worked marvellously in and for them? These, I say, know that all God's works from all eternity—in creation—in redemption—in His wrath against the wicked—are MIGHTY, for He is "the MIGHTY God." He can also work in His children so that they are MIGHTY. The Lord Jesus said to His disciples, "Verily, verily, I say unto you, he that believeth on Me the works that I do shall he do also; and GREATER WORKS than these shall he do; because I go unto My Father" (John xiv. 12). In Matt. xiii. 58, we see how unbelief hinders. "He did not many MIGHTY WORKS there, because of their unbelief." Oh, for more faith in our faithful God, Who will work wondrously in and through those who wholly trust in Him. The Lord Jesus told His disciples just before He ascended, "to wait for the promise of the Father, which, saith He, ye have heard of Me" (Acts i. 4; John xv. 26). They obediently waited. "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a RUSHING MIGHTY wind, and it filled all the house . . . and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 1-4). The people marvelled and were amazed (Acts ii. 7-11). See how Peter spake about the healing of the lame man (Acts iii. 12-16). The rulers and scribes said, "What shall we do to these men?—for that indeed a notable miracle hath been done is manifest . . . and we cannot deny it" (Acts iv. 14-24). All through the "Acts of the Apostles" we read of God's MIGHTY WORKS through His people. Has He changed? NO (Mal. iii. 6). He will still work through His people, if they are FILLED with the Holy Ghost (see John vii. 37-39).

"Moses was MIGHTY in word and deed" (Acts vii. 22). Apollos was "MIGHTY in the Scriptures" (Acts xviii. 24-28)—"The weapons of our warfare are not carnal; but MIGHTY THROUGH God" (2 Cor. x. 4). What are these weapons which are MIGHTY?

1. "The Sword of the Spirit, which is the Word of God" (Eph. vi. 18). Oh, to be like Apollos, "MIGHTY IN THE SCRIPTURES"—"strong in the Lord and in the power of His might" (Eph. vi. 10). May the Lord enable us.

2. Continual prayer—the effectual fervent prayer which availeth much (James v. 16)—agonizing prayer (Col. iv. 12)—believing prayer, which opens prison doors (Acts xii.), and overcomes difficulties. These, dear fellow believers, are the weapons which our God has graciously given. Are we using them to and for His glory? If not, surely we shall meet our Lord, when He appears, with shame, and not with joy (1 John ii. 28). God grant it may not be so with any of us. Iniquity abounds, and the love of many is waxing cold, hence the great need for men, women, and children who are "Mighty in the Scriptures," and thus MIGHTY IN WORD AND DEED.

MIGHTY THROUGH JEHOVAH'S WORD,
By His Sovereign Grace,
MIGHTY AS WITH ONE ACCORD
We now seek His Face.

MIGHTY AS THE WORD ABIDES
In our hearts alway,
MIGHTY AS THE SPIRIT GUIDES,
And we each obey.

MIGHTY AS WE PRAY AND WAIT,
As we LIVE and TEACH,
MIGHTY AS WE MEDITATE,
And God's Word we preach.

MIGHTY TO WITHSTAND THE FOE
In Jehovah's Power,
MIGHTY AS IN GRACE WE GROW,
Every day and hour.

MIGHTY WHEN OUR FOES ABOUND,
MIGHTY IN THE WORD,
MIGHTY, AND IN DOCTRINE SOUND,
MIGHTY THROUGH OUR LORD.

MIGHTY TILL OUR LORD APPEARS,
Till His face we see,
MIGHTY IN OUR DEEDS AND PRAYERS,
Through God constantly.

S. A. HEWARD.

SAFELY.

How God leads His people:—

"He led them on SAFELY, SO THAT THEY FEARED NOT" (Psa. lxxviii. 53).

Thus He blesses them:—

"WHOSO HEARKENETH UNTO ME SHALL DWELL SAFELY, AND SHALL BE QUIET FROM FEAR OF EVIL" (Prov. i. 33; Psa. cxii. 7).

Thus He holds them up:—

"Then shalt thou WALK in thy way SAFELY, AND THY FOOT SHALL NOT STUMBLE" (Prov. iii. 23; Jude 24).

Thus He gives them rest:—

"I will make them TO LIE DOWN SAFELY (Hos. ii. 18). "I will both lay me down in peace . . . : for Thou, Lord, only makest me to DWELL IN SAFETY" (Psa. iv. 8).

TIMELY TALKS-S.**COVETOUSNESS.**

SURELY, this is one of the many evils of our day, and one against which we need to guard. Wherefore, let us take heed to the exhortation given to Timothy through the Apostle Paul—"They that will be rich fall into temptation . . . and into many foolish and hurtful lusts . . . for **THE LOVE OF MONEY** is a root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 9, 10). There is no sin in money, neither in having and using it (if it be lawfully obtained), for we read, "The silver is Mine, and the gold is Mine, saith the Lord of Hosts" (Hag. ii. 8). But the **LOVE OF IT**, and the abuse of it, are sinful. We have not to look far to see how many things are done and permitted by God's children, for **THE LOVE OF MONEY**, which are not becoming to those who profess godliness. Yet God sees all this **COVETOUSNESS**, and surely His displeasure will sooner or later be made manifest. Oh, how we long for a *revival*, the outcome of which will be that His people are no longer **COVETOUS** but *honest* and **STRAIGHTFORWARD** in the sight of God and man, knowing that they will have to give an account of their stewardship.

Concerning those who were to hold office in the Church of the living God, it is said a bishop must not be **GREEDY OF FILTHY LUCRE**. Likewise the deacons are not to be **GREEDY OF FILTHY LUCRE** (1 Tim. iii. 3, 8). But alas, God's Word is disregarded, and such exhortations are quite out of date with many, but not so with God. His Word stands for ever. To help Moses in the work, his father-in-law advised "Provide out of all the people **ABLE MEN SUCH AS FEAR GOD, MEN OF TRUTH, HATING COVETOUSNESS** (Ex. xviii. 21). Such are greatly needed now. "He that **HATETH COVETOUSNESS** shall prolong his life" (Prov. xxviii. 16). The Lord Jesus said to His disciples "Beware of **COVETOUSNESS**" (Luke xii. 15). The apostle Paul to the Ephesian Christians "Fornication, and all uncleanness, or **COVETOUSNESS**, let it not be once named among you, as becometh saints (Eph. v. 3). Again we read, "Let your conversation be without **COVETOUSNESS**, and be content with such things as *ye* have" (Heb. xiii. 5) "Godliness with contentment is **GREAT GAIN**" (1 Tim. vi. 6) May we be enabled to say "I have learnt in whatsoever estate I am therewith to be content" (Phil. iv. 11), remembering that all **COVETOUSNESS**, from which we should flee, is **IDOLATRY**.

Why does Rome keep the Bible from the people, or publish it at high prices, and ever send out copies with copious notes?

A Warning.

THE Lord's people need to beware lest when they teach others they forget to teach themselves. Alas, for proud exhorters to humility—for prayerless men who urge communion—for idle Christians who declaim the need of spiritual service.

Further, much grace is required to encourage fellow-saints in certain beliefs and deeds which present no "difficulty" to the speaker. For example—servants of God who have great possessions cannot utter Phil. iv. 19 so forcibly as Paul when he knew what it was to hunger and suffer need, and if such repeat the verse they do well to search their own hearts, lest the promise be made an excuse for acts chronicled in Jas. ii. 16. In like manner, the Christian who oft manifests much fleshy energy needs to depart from this iniquity ere he can faithfully stir up the heralds of the gospel to the exhibition of earnest enthusiasm.

Sin is exceedingly sinful, and verily deceitful. Many times do all, who by grace know somewhat of themselves, behold with surprise its intrusion; and such are brought to fear lest when preaching lowliness there be a lurking wish that others may humbly bow to them, and lest when they emphasize the importance of waiting the Lord's time there be a secret longing towards idleness—and so on.

May our brethren and sisters receive this warning in the spirit in which it is given—and unite with the writer in the prayer of Ps. xix. 12.

BLESSED (Matt. v. 1—12.)

BLESSED are all they that **MOURN**,
MOURN because of sin,
AND THE POOR IN SPIRIT too
 Have God's peace within.

BLESSED are the **MERCIFUL**,
 And the **LOWLY, MECK**.
 They with Christ shall live and reign
 Who His glory seek.

BLESSED are the **PURE IN HEART**,
 They the Lord shall see,
 They that **THIRST FOR RIGHTEOUSNESS**
 Satisfied shall be.

BLESSED are the **PEACEMAKERS**,
 Peace they will possess,
 And the **PERSECUTED ONES**
 Prove God's faithfulness.

BLESSED are the **ONES REVEILED**,
 If for righteousness,
 Those who suffer soon shall reign
 Heaven they shall possess.

BLESSED—let us each rejoice,
BLESSED—night and day,
BLESSED—through eternity,
 Blest by God alway.

"JUST AND THE JUSTIFIER."*Romans iii. 26.*

THE Gospel does not tell how God excuses and extenuates sin or the sinner. Not only does the Divine righteousness concern all who will stand before the Great White Throne. The Lord is as righteous in saving those who believing as in condemning those who die in their sins and under His wrath. Condemnation cannot be taken away, it must be borne. "As righteous,"—verily, for there are not *varieties* of justice. A Judge is righteous or unrighteous, even as an accused man is guiltless or guilty. Legal terms allow no comparatives. Since righteousness is perfection, there is nothing *beyond* it, and nothing less is righteousness.

If the Lord's people were saved by their works, or their faith, or their feelings, God would be unrighteously indulgent. If the sufferings of Christ were not substitutionary God would be unrighteously kind. But our hypotheses are altogether false, and our text affords proof of this fact.

The glorious truth we proclaim to all who know **they are lost sinners** (as well as to all who are assured they are sinners saved by grace) is that we have a Just God and a Saviour, Who has bruised the Lord Jesus for *all* the transgression of *all* who have believed and of *all* who shall hereafter believe *into* Him, Who has not exalted grace at the expense of justice, and *Who does not punish the same sins twice.*

If God were not just in our salvation He could not justify, but only grant an irregular pardon. His revelation of Himself would involve contradictions, the law would be dishonored, the atonement would be non-existent, He could not condemn any to hell, His promises would be untrustworthy, His mercy would be uncertain, and assurance would be foolishness. Blessed are the antitheses to this supposition and these conclusions, but the fact that they are the sum and substance of modern theology proves how important is the statement of our text.

"Just and the Justifier." All who are Christ's are the *righteousness* of God *in Him*; they are righteousness (and the word admits no degrees or qualifications), in the sight of God (Rom. viii. 1). Reader, hast thou this righteousness, or dost thou endeavor to make thyself guiltless? What atonement dost thou propose for past iniquity? A "relative righteousness" is an impossibility, a contradiction in terms. Read Rom. iii. 21-31.

THE WORD OF GOD is worthy of the fullest confidence. No promise or prophecy has been revised. Yet how many of the Lord's people fear to rest on the Scriptures alone, and desire some corroboration. Implicit faith should accept the explicit declarations of God. Unbelief of every kind makes Him a liar.

A Word to those who know that they are Sinners before God.

SINNER, seeking for the Lord;
Listen to His gracious Word,
"I the lost came forth to save,
And for such My life I gave."

Sinner, seeking peace and rest,
In the Lord you shall be blest,
Trust His Word, and hope therein,
Thou art justified from sin.

Nought *thy* work His grace to gain,
All *thy* labor is in vain;
Jesus Christ for thee hath died,
Thou "in Him" art justified.

Do not doubt with anxious fear,
For the Word to thee is near—
In thy heart and mouth as well,
Grace believe and grace forth tell.

A Sinner's Praise.

SAVIOUR Thou hast saved from sin,
Heard a sinner's prayer,
Saved me by Thy precious Blood,
Saved me from despair.

Hear my humble heartfelt praise,
Hearken to my voice,
For Thou hast redeemed me,
Made my heart rejoice.

Full of faith I fain would live,
Fearing only Thee,
Faithful in each little thing,
Faithful may I be.

Lord, I love Thee, and Thy Law
Lightens me alway,
As therein I look, and learn,
Lead me day by day.

Now I know there's nothing good
Nothing, Lord, in me,
All is from and by Thee, Lord,
This by Grace, I see.

Trusting Thee Thy Truth I take
To the tried and tossed,
Tell them how my Saviour died—
Died to save the lost.

Work, Lord, in me wondrously
As I watch for Thee,
So that I may occupy,
Till Thy face I see.

S. A. H.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

SEPTEMBER, 1904. "If the Lord will."		
2 TIMOTHY.	2 TIMOTHY.	2 TIMOTHY.
1. i. 1-2.	11. ii. 14-15.	21. iv. 8-4.
2. i. 3-5.	12. ii. 16-18.	22. iv. 5-8.
3. i. 6-7.	13. ii. 19-22.	23. iv. 9-15.
4. i. 8-10.	14. ii. 23-26.	24. iv. 16-18.
5. i. 11-14.	15. iii. 1-5.	25. iv. 19-22.
6. i. 15-18.	16. iii. 6-9.	26. Prayerfully
7. ii. 1-8.	17. iii. 10-12.	Revise i.
8. ii. 4-6.	18. iii. 13-15.	27. " ii.
9. ii. 7-10.	19. iii. 16-17.	28. " iii.
10. ii. 11-18.	20. iv. 1-2.	29. " iv.
		30. " i-iv.

The Word of God deserves, invites, requires and repays study. How many, alas, think that to read carelessly, or at least to read critically, is sufficient. How many forget fellowship with the Author and a sense of sins forgiven which, as with prayer, are a necessary preparation and accompaniment. This Divine letter is not the Holy Spirit's thoughts in Paul's Words, nor are the doctrinal portions inspired, and the "incidental" remarks uninspired. The belief otherwise should lead to patient, diligent, reverent investigation for personal profit and the LORD's glory.

Notes on 2 Timothy.

The 2nd Pastoral. Paul is yet more aged, still in bonds, sensible of approaching apostasy—nevertheless how firm is his faith, how hopeful his hope *in the Lord*. May we likewise boast *in tribulations also*.

i. 1. Salvation according to *promise* (Tit. i. 2). Life and grace (9) *in Christ Jesus* for the elect from eternity.

2. *In pure conscience*, cf. Rom. i. 9. Formalism and outward worship unacceptable to God Who is Spirit.

N.B.—Words from *μνάω* in context.

5. Faith *in the heart*; but not an "under" faith. *πίστις*, *πίπισμα* (I have faith in God).

6. For which cause. Assurance of Salvation precedes exhortation to service. "In."

8. Therefore shame is cowardice, weakness, indifference, and foolishness. Exhortation inferential from God's Work.

9. Certainty of salvation and fulness of unmerited grace constrain to fearless service (12, 1 Cor. xv. 10, 2 Cor. iv. 16). Purpose = placing beforehand;* we were *put* in Christ, and blessings were given in Him.

10. What three Gk. words from same root?

Through Christ's appearing, *through* the gospel.

* Rom. viii. 28, ix. 11, Eph. i. 11 ("MARKING OFF beforehand according to the placing beforehand.") Eph. iii. 11 (the placing beforehand done *in Christ Jesus*.)

11. "Into which (Rom. i. 1) I was placed," a further placing by God (salvation, service; cf. *order* of i. 1, Tit. i. 1, 2).

12. Service brings suffering.

"I am not ashamed, *for* I know (have seen, Heb. xi. 27) Him Whom I have believed and believe." (2 Cor. iv. 12-18).

13. Love *in Christ Jesus*—not latitudinarian love.

14. The good thing committed—see Gk., 2 Cor. v. 19.

15. iv. 10, 16. Apostasy not modern.

16-18. *Mercy* needed now and in *that* day.

"Finding."

ii. 1. Therefore—because of the faith and grace that are thine—because of the Lord's faithfulness—stimulated by Onesiphorus' example.

2. "Able"—same word, 2 Cor. iii. 5, 6.

3. *κακός*, *καλός*. See 9 for former.

5. There is no royal road to reward, apart from endurance.

6. Emphatic words—"that *laboreth*."

8. Remember *Christ* suffered and was raised. The order of words in Gk. implies suffering before Glory.

10. Twofold reason for enduring, (a) Because of this—the Gospel,* 8 (b) Because of the elect—cf. Col. i. 23, 25, *ὑπό, ἐκ, ἐν, μετά*.

11-13. Death *with Christ* involves dying daily (endurance)—for connexion of living and reigning see Rom. v. 17, Rev. xx. 4. Denial is connected with lack of faith (word and heart). The Lord is *faithful* to promises and *threatenings* alike.

14. "In presence of the Lord." All service seen.

14, 15. Word-strivers forget *themselves*, and *God*. A *workmen* without *shame*—twofold exhortation. The *work* and the *Word*.

16. "Stand outside (*περί*) vain talkings (antithesis—the *word of truth*) though they be accessible, for they will progress to more ungodliness, and *their word* will eat (*the Word* supplies food) as a canker, of whom is Hymenæus and Philetus, who with regard to (*περί*) the truth missed the mark," etc.

18, 19. Overturn, stand. See 16.

19, 20. *μέν, δέ*.

The Lord *knew* them that *are* His.

ἔστηκεν, ἀποστήτω—a good apostasy. How terrible to name the Righteous One and delight in unrighteousness.

20. Four classes—as in 11-13—two classes—one good, one bad.

20, 21. *εἰς*.

21. Separation, service—the preparation.

* Or "because the Gospel has free course I despond not"; or, "because God's promised glory is certain, for His Word is not bound by a Cæsar."

22. Fleeing and pursuing.
 "With"—A holy fellowship follows separation.
 23. *Uninstructive* questionings (ii. 25, iii. 16 Gk.)
 25. God's work does not make ours unnecessary:
 ours without His is useless (ii. 7, 1 Cor. iii. 6,
 2 Cor. iii. 16).
 25, 26. Into knowledge, out of snare, into the
 will. Who is the hunter? See iii. 6.
 iii. 1. *But* this know.
 2-4, 5, compounds of *φίλος*.
 5. Denial in action, 1 Tim. v. 8, Tit. i. 16, ii. 12,
 2 Pet. ii. 1, Rev. ii. 13.
 6. Led, ever learning, etc. These descriptions
 apply to the silly women (the word is neuter)—
 divers desires (s.w. Heb. xiii. 9) lead to a willingness
 to embrace *any* creed.—Those who are *thus* never
 satisfied. ever learning (contrast 14, 15) will never
 reach the knowledge of truth—an opposer is more
 hopeful (ii. 25).
 8. A wrong mind is often sinful: many popular
 preachers are wrong in *this* mind (Rom. i. 28, Eph.
 iv. 17, Col. ii. 18, 1 Tim. vi. 5).
 Disapproved: contrast ii. 15.
 10. But thou didst follow *my* teaching, my
 "leading" (contrast 6).
 11-14. In Antioch, in sufferings (for "out of"
 implies "in"), in Christ Jesus.
 14, 15. In the things learnt into salvation, in
 Christ Jesus.
 15. The holy Letters—(John vii. 15), the only
 spiritual "Man of Letters" is the deep student of
 the Word. "Letters," hence the word "scribe."
 note in proximity to the term "wise" also, in
 1 Cor. i. 20, and contrast "to make wise unto
 salvation" (In connexion with "scribes," the
 word "holy" is from same root as "priests.")
 15, 17. The Word does not lead to pride, laziness
 or speculativeness.
 iv. 1. Therefore—since men are progressing in
 evil, since thou hast known my teaching, since the
 Scriptures are of God, since the man of God should
 be a *workman* (ii. 15, iv. 5)—herald the Word.
 3. "Doctrine" = "The teaching" — contrast
 "teacherS."
 5. *But* watch thou in the midst of all.
 8. (a) Persecution shall not last for ever. (b)
 All who love His appearing endure it.
 13. An inspired apostle did not neglect study.
 14, 16. Contrast, Peter and Judas distinct.
 17. Not only stood *near*, but worked powerfully
 in me (Matt. x. 20), with a view to a law-court
 witness (Luke xxi. 13), and *confirmation* of the
 Gospel (Phil. i. 28).
 18. *eis, eis*. See Matt. vi. 9-13.
 22. *Spiritual* communion—His fellowship when
 isolated.

N.B.—Change from singular to plural.

A Test.

IT has been thought that some readers would enjoy an Examination periodically. Tests of this nature are spiritually and mentally, and therefore physically, helpful. They stimulate thought, lead to more patient study, and encourage humility. Fear thereof is indicative of idleness, carelessness or pride. We shall publish D.V. a few questions monthly, and, if sufficient interest be taken, model answers (possibly in a separate booklet). But in any case all answers received will be carefully marked, and *useful* criticisms will be given—not to offend but assist. The entrance fee will be 1/-. We have printed a few extra copies of College Examination Papers on (a) The Gospels (b) Note Taking, Memory Training and the Use of Words (c) College Studies in Romans i.-iii. and Jonah (d) College Study in Mark i.-viii., etc. Friends "interested" can enter for these, and will receive corrections, suggestions, etc.—Fee, 2/6. Attempts invited: none will be treated with contempt.

In answering the questions below, the Bible and helpful books *may* be used—except for 6, 7. Let the would-be student *try*, even if he or she can only answer *one* question, even if the trying be trying. Helpful hints on all will be gladly given to all who prayerfully desire and endeavour to understand the Word of God.

1. What lessons can be learned from the life of the King of Judah whose name signifies "Jah is strength," or "strength of Jah"?

2. Draw inferences from the following passages in the Psalms—

(a) "To the end that my glory may sing praise unto Thee" (xxx. 12).

(b) "Reproach hath broken my heart" (lxi. 20).

(c) "Blessed is the man that feareth the Lord
 . . . wealth and riches shall be in his
 house" (cxii. 1, 3).

(d) "Pray for the peace of Jerusalem, they
 shall prosper that love Thee" (cxxxii. 6).

3. Explain the Vineyard Parables.

4. (a) Elucidate Eph. v. 27—(b) account for the words "That I may present" in 2 Cor. xi. 2. Collect passages illustrating the truth emphasized in reply to (b).

5. Do you object to the following terms, etc.? Give reasons for criticisms.

(a) "The accursed tree."

(b) "The doctrines of grace."

(c) "Faith is righteousness."

(d) "We are only saved in hope, and can only hope we are saved."

6. Quote all passages wherein the Devil is called Satan in the Epistles—add comments.

7. Write out as much as possible of John iii. 1-21 ("He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God," 21).

The Bible Training College.

UNTO the God of all grace all glory is due, and from Him cometh the only "well done" which we should seek. Those who ask the honor of men are not faithful followers of the Lord Jesus Christ, and those who give honor to men, forgetful of Jas. i. 17, are not fulfilling the Divine precepts.

The Bible Training College is endeavoring, by the grace of God, to contend earnestly for the faith, albeit unpopularity, straitened circumstances, and persecution may result. The One Gospel is not well-pleasing to natural men, and when its professed preachers find a response in the heart of fallen humanity, they do well to question whether they are not adulterating the Word of God, or offering one of the counterfeit substitutes which Satan has prepared.

We have much to "report," but sometimes wonder if our readers are, *indeed*, interested in this testimony to truth. If they were, we should receive more letters of encouragement, more requests for visitors' tickets, more applications for Gospel preachers, and more financial help.

The holiday season has not caused us to discontinue a single class—on the contrary extra meetings have been held. Some of our brethren have been "away," not spiritually, we trust, but manifesting everywhere the savor of the Lord Jesus, Whom we desire to know more and more, the *knowledge* of Whom is always increased together with growth in *grace* (2 Pet. iii. 18). The popular belief in changes (of every kind) leads many to desert Bible Study during their fortnight's rest, and the characteristic of most vacations is forgetfulness of vocation, or diversion (of every variety). The result is "aversion" to the Word, or *spiritual* despondency—with the inevitable *physical* worry which more than counterbalances any advantages. We hope, if the Lord will, to be able to arrange Seaside Bible Schools, and Gospel Work in the villages for "holiday" recreation. Perhaps, also, some country friends will lend us their houses for two or three months, in order that approved Christian workers may be received, may enjoy fellowship around the Word, and "go through" a brief training course.

On August 1st some B.T.C. students and friends found that a Bible and Prayer Conference ensured a pleasant and profitable "First Monday in August." All present manifested love for the Truth, and all the addresses were scripturally suggestive. Our gratitude to Mr. and Mrs. L. Martin is part of the thanksgiving to Him Who guided them to invite us, and we know that they will receive it only to ascribe the praise unto Him alone.

When we remember how "busy" some of our brethren were before they joined the College, we

cannot but think that many who hesitate to seek enrolment are unwisely fearful that they will not have time. Quantity of hours is no index to quantity of study or service—a year may be spent in hard work, and yet nothing be accomplished. Looking on some of the leading College brethren we pray the Lord to send duplicates of them—but let not any humbler would-be-students think they will be less welcome. Biblical investigation is more of the heart than of the head.

The next term starts in October: but we should advise all who *see their need* of thorough Scriptural labour to apply at once for permission to attend the Classes, albeit not to enter their two-years' course till next January (v.v.) Preparatory work is not valueless, and few can expect to pass the first College Examinations they attempt, therefore the anticipation of the Course-Studies is almost essential. Let not a love of ease, pleasure, and popular work (with the accompanying objection to discipline), or a fear lest cherished opinions may be proved false be fostered. Let not a dread of personal incompetency, or lest the College be even as others lead from the Word—let not such thoughts be recognized.

The Mid-day Conferences are more successful spiritually than numerically. We thank God that the promise to assemblies is given to *the smallest possible number* (Matt. xviii. 20); but nevertheless believe that some more of our readers could attend, that some of them do spare time to hear latitudinarian preachers and *thus encourage the men of this age*, and that some are *afraid* to study the Word of God. Will they suffer the word of exhortation, or continue in sinful indifference that grace may abound?

The Penny per Week Collecting Books should be more widely used. Herein again our friends manifest the spirit of the age, even carelessness. Is it not a solemn responsibility NOT to help unscriptural effort, and to aid, in every way, Biblical testimony? How many of those who read these pages have given donations merely because they felt they must do so? How many have, during the year, spent every shilling as unto the Lord, and having conscientiously refused financial fellowship with error, would gladly submit their account to Him? How many have given only by reason of the importunity of a collector, or because the society aided has a great reputation? How many have shown the self-denial and unworldliness of the Lord Jesus Christ, in such a way that men would take knowledge of them as the present representatives of the Church of Acts ii. 42-47? These questions are not merely *speculative*? We do not want to gather statistics, but desire to illustrate Heb. x. 25.

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At 3 p.m. Subject—

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Chairman—J. E. MATHIESON, Esq.

Address by Rev.

At 6.30 p.m. Subject—

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Address by Rev.

Arrangements will be made for providing friends with luncheon and tea, between the Meetings, at a charge of 1s. and 6d. respectively.

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October, 1904.

.....

The Word of God is not merely our *professed* creed ; it is our guide book and our text book, and by grace we can declare that we delight therein. Unpopular the Gospel may be, but we desire to be unpopular with it and suffer with it (2 Tim. iii. 10), rather than have for a season the pleasures of sins. The Lord Jesus is still rejected, and His faithful people follow Him, even in rejection, and, if need be, to a martyr's death at the hands of *man*, for, blessed be God, they shall not suffer His substitutionary death under Divine justice. If they follow not Him how can they say that they are of His sheep, how enjoy fellowship with Him ? In this magazine careful readers will find the unpopular truth that by nature we are all as an unclean thing, unholy before a holy God, guilty before a righteous God—but that electing grace, redeeming blood, and spiritual regeneration equally embrace and effectually save a great multitude. The children of God, brought out of darkness *into* light, we exhort, albeit the encouragement be unpopular, to walk in the light and live soberly and righteously and godly in *this present age* expecting the blessed hope.

"Holy"—to offer up SPIRITUAL sacrifices (1 Pet. ii. 5), to shew forth Jehovah's praises (1 Pet. ii. 9), to see the Lord (Heb. xii. 14).

	PAGE		PAGE
<i>Announcement</i>	ii of cover.	<i>Not Your Own</i>	.. 114
<i>Editorial Jottings</i>	.. 109	<i>A Special Column for Sunday School Teachers</i> ..	.. 114
<i>Poems on Ancient Doctrines, VIII.</i> ..	.. 110	<i>A Sinner</i>	.. 115
Class Exercise by the Rev. Jonathan Ranken Anderson	.. 111	<i>Timely Talks</i>	.. 115
<i>Children's Page and Young Believers' Column</i> 112, 113		<i>Trust</i>	.. 116
		<i>Yiddish Translation</i>	.. 117
		<i>Notes on Titus</i>	.. 118

THE BIBLE TRAINING COLLEGE 119

OF ALL BOOKSELLERS.

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Reviews.

We have been asked to notice THE "OLD PATHS" SERIES Nos. 7, 8. No. 7 controverts the "universal-fatherhood" interpretation of Luke xv., and contains an appendix (reprinted as No. 1 of The Old Paths "Public Protest" Series) called "The City Temple and the 'New Humanism'" —in which the teaching of the latest Idol of Nonconformist Scepticism and Lawlessness is rightly and righteously exposed. No. 8 concerns *Dowisism* and similar "isms" that have been used by Satan to lead some of the Lord's people towards faith-healing theories, and to lead others away from Divine-healing facts. No. 2. The "Public Protest" Series is well entitled "A Wonderful and Horrible Thing, or The Westminster Canon's Attempt to Revise and Rationalise the Living Oracles of God." Having thus said, we must add that the term "the Bible God" suggests to some of His people irreverence; and we think the author very unwisely employs it. 1d. each.

Parsons & Baverstock, 373, Earlsfield Road, S.W.
Melchisedek and Aaron, as Types of Christ the Royal Priest. By Mrs. G. C. Needham. A helpful brochure. We quote noteworthy statements "Throughout Scripture the Lord Jesus is compared with Melchisedek but contrasted with Aaron." It must never be forgotten types are often similar in one point, dissimilar in many (Rom. v. 14; Jonah was cast overboard for *personal* disobedience when fleeing from God's Will; David and Solomon together pictured aspects of Messiah). Christ is compared with Aaron only in Heb. v. 4, 5, here see contrast in verse 3. As to M:—"He was not a theophany, no type in Scripture ever becomes its own anti-type"—"His priesthood was universal" (Gen. xiv. 18, 19), *i.e.* not limited to Israel—"All record of his end is designedly omitted"; how important the omissions of Scripture. "In Genesis we are startled by the suddenness with which he appears on the scene. So shall it likewise be when the great Anti-type is revealed." 36pp. 6d.
C. C. Cook, 150, Nassan Street, New York, U.S.A.

Prayer List.

"Walt thou only upon God."

1. For the people of covenant choice yet in death, darkness, and the world, that effectual calling may follow particular redemption.
2. For Christians who neglect the Word and the Work, substituting novels and novelties, forgetting the judgment seat of Christ (1 Cor. iii. 18).
3. For those who can have fellowship with and approve both truth and error, appreciating the world while they deprecate worldliness, delighting in every "gospel" they hear.
4. For men of broad (*i.e.* froward) "views" who dispute and "strive" (Isa. xlv. 9) to bring into disrepute the Word of God, that some may be turned to godly repentance, and dependance on that Word.
5. For Israel—that all who serve Christ among them may manifest spiritual ability and stability, realizing their spiritual responsibility—that not a few may be brought out of Judaism, by grace, through the prayers that apostolically succeed those of Rom. ix. 2, x. 1.
6. For Colleges, in intention and pretension Theological, that the Word therein may receive attention, and that the men sent forth from them may be sent forth by and from the Lord, and, therefore, be true to Truth.
7. For the B.T.C., that it may uphold the Scriptures, being upheld by the Author thereof—that every student may proceed and succeed *spiritually*.
8. For preachers, who peruse this monthly, that they may confirm (Phil. i. 7) and be conformed to the Gospel of grace.
9. For Prayer Circles at 68, Fleet Street, Exeter, West Ham, etc.
10. FOR THE FULFILMENT OF ALL GOD'S PURPOSES (Ezek. xxxvi. 37).

An Announcement.

We can heartily praise the Lord for grace *given*—sustaining grace—amid much trial and heavy toil. Nevertheless the volumes
GOD'S LETTERS TO HIS CHURCH (2/9)
 and **SCRIPTURE-TRANSLATION (1/6)**
 have been much delayed in the printing, and we fear that the following cannot be issued till January, or later—

WORDS OF WARNING, or Jottings from Jude (1/6).

GOD MANIFEST IN THE FLESH, an Introduction to the Gospels (7/6).

Meanwhile the Writer is accumulating helpful information which he trusts may prove as valuable to the readers as to himself (unto the Lord be all praise); and, he may be permitted to add, would be much encouraged by more advance orders; for Biblical literature is not *popular*. Will not friends of truth have fellowship? The two books that have been just issued, to the glory of God, are, we fear, on the bookshelves of few readers of "Thoughts." (Have they any bookshelves in these times of rush and holiday?) Doubtless the style is not fascinating, and the demands on time may be greater than those made by light fiction, but are not the returns proportionately greater?

The proposed

COLLEGE MANUAL AND ANNUAL
 cannot be very well undertaken unless 100 friends will order (2/6, or with "Student of Scripture" for 1904, 3/6). The magazine just named has a small circulation, and yet hundreds of our readers would find it *most valuable*. Nos. 1-10 can be sent for 9d. post free.

THE PURITAN QUARTERLY
 October, will be nearly ready by the time these pages reach our subscribers. Again we plead for co-operation. Why not send a P.O. 2/6 for a year's subscription?

Nor must our friends forget
SCRIPTURAL PORTIONS & SPIRITUAL POEMS,

by the writer's beloved mother, well known as "S.A.H." The published price is 2/- net. and copies will be sent post free for 2/3.

PERCY W. HEWARD.

Bound Volumes of "Thoughts," } 2/9 post
 and "The Puritan Quarterly." } free.

CORRESPONDENCE BIBLE COLLEGE.

Why not write for Prospectus?

Thoughts from the Word of God.

Vol. IV. No. 10. New Series.

["Exalted be our Rock"]

[October, 1904. 1d.]

Do not forget there are still opportunities for Bible Study!

Editorial Jottings.

Salvation by God. Salvation is not of human works, words or wills. Salvation is of God alone. Those who believe this truth cannot have fellowship with the modern efforts at revival organization, the modern attempts to reason men into Christianity, the modern endeavor to hide and deride the ancient doctrines of Calvinism. Hence Scriptural Christians are often considered unsocial and unpractical. But their responsibility is unto the Lord, and if by grace they are kept from erring "on the other side" form their broad brethren, they can see in the cruel contempt a trial permitted in grace to encourage prayer. "Salvation by God"—but, let it never be forgotten, He frequently uses *means*. "Salvation by God"—but not merely in accord with certain rigid theories of a frigid Calvinism, unworthy of the name. "Salvation by God"—and therefore the preacher should spend much preparatory time in fellowship with Him over the Word whence he will proclaim the gospel to needy sinners. (The preparation of the preacher is as important as that of his sermon). "Salvation by God"—and, therefore, to God is all the glory, and the denial thereof, verbally or virtually, is ungratitude, pride, lying, robbery, a complex sin!

Against Thee, Thee only. Doubtless these words were specially applicable to David after the commission of a sin peculiarly against Jehovah (1 Sam. ii. 25). Specially applicable to David, who, as King, was naturally regarded by his subjects as above their law. But is not the Scriptural use of this verse in Rom. iii. intended to save some of Israel by leading them to see themselves in this position? Can there be true repentance till the relation of the transgression to God hides from view its other effects? All sin is against the LORD.* The words used for it imply a deviation for His way and a guiltiness before Him. Rebellion may have dire results for others, but it is legally against the one Judge—even so spiritual service may be helpful to fellow-believers, but it is unto the Lord. The human tendency to forget God has many illustrations. He is made as a man, or man is regarded beyond Him. May we beware of thus adding sin to sin.

* Hence all offering unto Him!

Changeableness. Many professing Christians believe in variety—a variety of methods of attracting sinners, a variety of Christian work, and a variety of opinions. Doubtless all these errors have serious results. How many fickle servants of Christ are continually discovering they have gifts for *another* kind of testimony, and at once they desert the labor to which they have enthusiastically devoted themselves a few days before! Perhaps the effects are not serious except to *themselves*, and in the way of *example* to others—for concerning such it may usually be said that the loss of them is only numerical. Not a few who are less energetically changeable have a passion for Open Air work *every* spring, and for Bible Study *every* autumn. But these emotions are as the morning cloud, and the seed planted on stony ground, in that they never outlast many days; leaving behind them a reactionary indifference. Pride and idleness—sins in close fellowship—lead to this departure from the work. Difficulties and trials which strengthen faith, weaken mere feeling. A changeableness in doctrine is equally disastrous. Some vary their opinions as a weathercock—particularly when a storm is near. They can see everything, because they see nothing. As ever, a warning against the contrary evil must be added, for some deem obstinacy a Divine grace, and manifest a repugnance to Scriptural argument. In like manner there are yet to be found those who always continue one branch of labor—despite unholy associations and the Divine calling elsewhere.

In Defence of the Word. The Word of God has always had the patronage of self-satisfied apologists, who have endeavored to explain (away) its most unattractive utterances, and to refine its sternest dogmas. Men who desire to make the best of both worlds endeavour to make the Word of God also suit itself to both. They wish to conciliate all, and thus seek to issue a conciliatory Bible, *a revised and modified edition*, for such is the result of false exegesis, otherwise called lying in the name of the Lord. Doubtless many think themselves justified in thus preventing the loss of "professing Christianity" by destroying *all* its distinctive doctrines, or rather in preventing the loss of many professing Christians to their professed faith, *i.e.*, in making Christendom, which, in Matt.

xiii., is Satan's addition to the Church. But we believe that the only true defence of the Word is its life-manifestation, its utterance, its confession, its witness—the latter term, as “defence,” suggesting the maintenance thereof amid persecution, even in a cruel and unjust law court (Phil. i. 7, 17). The best Christian evidences are practical (1 Pet. iii. 1, 2). By tribulation the Lord tests, albeit He knows who are His people (2 Tim. ii. 19), *i.e.*, tests with a view to the *manifestation of His grace*, as well as the training of those who are tested—thus in a two-fold way glorifying Himself. Hence endurance for Christ's sake is an important argument—the effect shows the cause.

Brethren in the Lord are asked to praise for grace, and to pray for yet further manifestations thereof. The work is difficult, if it were otherwise we should doubt its Scripturality and reality. Though trials are not in themselves evidence of grace, persecution for Christ's sake, with His blessing, is undoubted proof thereof, and reproof of our unbelief. We commend the Bible Training College to the Lord's Stewards, *i.e.* to all His people, for we cannot regard a large income essential to this high privilege, or take away responsibility from our poorer brethren. Time as well as money is a stewardship, and some can give to us more of the former than the latter. We should like a few more subscribers to “Thoughts,” “The Puritan Quarterly” (**October now Ready**), “The Student of Scripture,” and also orders for parcels of assorted copies—100 of the monthlies, 25 P.Q.'s, £1 os. od. Carriage free. Young's Analytical Concordance is a valuable volume—we speak from experience (15/9, 19/6, 23/3). The Mid-day Prayer Conferences are an opportunity for fellowship *with saints around the Word, before the Lord*. Continue in *prayer*. Brethren, GRACE be with you: what is more precious?

PERCY W. HEWARD.

Very little help (financial) has been received for the much-needed B.T.C. We hope to acknowledge next month, and shall be glad of the encouragement of our friends.

The Free Distribution Fund of “Thoughts” has been quite forgotten by our friends who have but recently returned from holidays. Likewise the Yiddish Bible Fund. We would wait upon the Lord, and lay these matters before His people, asking them to consider a Cor. ix. 8 unto His glory.

Poems on Ancient Doctrines.

8.—The Ministry of the Word.

The Word of God proclaiming, for Him we boldly go,
And tell to other sinners the Gospel that we know,
This is our holy duty, a privilege indeed,
To preach the wondrous Gospel, wherever He shall lead.
In vain men urge our silence, we must the Lord obey,
And work for Him with gladness, while it is called to-day.
In vain men dare to threaten, in vain God's Will oppose,
He must be still victorious, and triumph o'er His foes.
Let us beware at all times of Satan's “other” plan—
To use most subtle cunning, and urge to pleasing man.
The Word of God we utter, the Word of God we preach,
Men's myths and sinful fables we must not dare to teach.
They may be now *successful*, but we obey the Lord,
And swerving is not serving—we must declare His Word.
What is the Truth we herald?—That men in sins are dead,
For they all died in Adam, their fallen federal head,
That Christ hath made atonement for those whom grace did choose,
That these will heed His message, and these He will not lose.
We preach a full salvation to all who see their need,
And tell them of His merits, the covenant title deed.
And if they trembling ask us if they elected be,
We see the Spirit's working in their anxiety,
And therefore boldly tell them that Christ for them hath died,
That they in Him are ransomed, in Him are justified.
This is the Word we utter, the Word we must proclaim.
God's Message is our message, God's Glory is our aim,
Our doctrine and our practice unite in “Preach the Word,”
Men may despise the Gospel, their scorn shall not be heard,
The one reward expected the Lord will soon bestow,
And we shall share His glory, and Him more fully know.

Questions and answers will (D.V.) be published in November. Kindly order an extra supply.

Class Exercise.

BY REV. JONATHAN R. ANDERSON, OF GLASGOW,
2ND JULY, 1856.

(Concluded).

25. Does Ephraim seem to have come to know that the Lord thus dealt in mercy? Yes.

26. What proves that He came to see it was in love? "Turn thou me," etc.

27. What then was it which led Ephraim to use this prayer? A sense of the mercy of God. So here we are just back at the point at which we concluded last night. "The mercy of God in Christ Jesus." The Lord is a God of mercy. He was pleased to show mercy to Ephraim in the way of chastising him, and He so chastised, as to lead him to lie prostrate at His feet pleading for mercy. Have you ever been there? Most of you profess to have religion, but would it not be wise for you to enquire at this time if your religion began as Ephraim's did? Did it begin with the Lord or did it begin with yourself? Has He had any hand in the commencement, and is His grace required by you in the keeping of it? Multitudes it is to be feared, have taken up their religion without being indebted to Him for it. And they can keep it, such as it is, without any dealings with Him, but it will go in a little while, and they shall be left more destitute than if they never had any. "From him that hath not shall be taken away that which he hath," etc. He will never acknowledge any religion but what flows from His own love and mercy—is conveyed through the obedience and death of His dear Son—is wrought in the soul by the gracious irresistible agency of His blessed Spirit, and is constantly supplied and sustained by His grace. "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." See you to it, dear friends, that God be the Alpha and the Omega in your religion, that the foundation of it in your souls is a work of grace coming from Him, that it is of such a nature as to need new supplies of grace continually coming from Him. That in sustaining it, you must constantly apply to Him, and that the end you have in view in the exercise of it is His honour and glory. Oh be not deceived in this important matter! Be examining your foundation, you have need to dig deep when you are to build for eternity. You cannot possess anything more precious than genuine religion. You cannot have anything more dangerous and ruinous than false religion in the name of true. The ruin of this country at the present time is godless, christless, lifeless religion.

28. What was there in his soul which led him to have an apprehension of the mercy of God? Faith. No repentance without faith. "No man

cometh to the Father but by Me." No coming to Christ without faith.

29. What would you say there was in his mind regarding his sin when he thus prays? Grief.

30. What is the nature of such grief? Is it merely an apparent grief or real? Real.

31. Is it a grief that soon passes off? No, abiding.

32. What is it which causes the soul to be thus grieved at sin? Offensive and dishonouring to a holy and gracious God (Job xl. 4). "Behold I am vile, and what shall I answer Thee."

33. Will there be love to it when it thus causes grief? No, hatred. Ashamed of and loathing, and abhorring our sin, and ourselves on account of it (Is. vi. 5). "Woe is me I am undone, for I am," etc. (2 Cor. vii. 11). "Indignation, revenge," etc.

34. How far does this hatred extend? To some or all? To all (Ps. cxix. 104). "I hate every false way" (Ezekiel xxxvi. 31).

35. Can the soul ever again be reconciled to any sin? Secret or open that you can really take pleasure in? Does it please you to keep anything sinful before your eyes? "I will set no wicked thing before mine eyes. I hate the work of them that turn aside; it shall not cleave to me."

IN CONCLUSION AT PRESENT.

1. See whence a work of grace comes to the soul? From God. He is the God of all grace. He is gracious in His nature and gracious in His dealings. He purposed in eternity to show mercy to sinners of mankind, and He makes good His purpose wherein it pleases Him. Do get acquaintance with Him. See if He will begin and carry on a work of grace for you.

2. See what He does with a sinner in introducing him into a state of grace. Lays him low at His feet—makes him feel that he is in His hands as a sinner—lost and helpless—needing mercy.

3. See what the sinner seeks after in such a case—the mercy of God—for the salvation of His soul. "Turn Thou me and I shall be turned," "Save Thou me and I shall be saved"! Oh that you were there—at the feet of God pleading for mercy that your souls might live, there would be some hope of you then. Why will ye sleep on? Be assured that if you are lingering your damnation liereth not.

4. See what a sight of sin—and of the mercy of God in saving you from what it produces in the soul, genuine contrite grief and hatred to all sin. "Surely after I was turned I repented." And a habitual turning from it to God. See that that be in your religion—much grief—much confession—much hatred of sin.

For further extracts from this faithful servant of God, all who value truth should see

THE PURITAN QUARTERLY.

OCTOBER ISSUE 7d. Post Free

THE CHILDREN'S PAGE.

"BY THEIR **FRUITS** YE SHALL KNOW
THEM."—(Matt. vii. 20).

WHILST thinking, dear children, of the text, "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. xx. 11), I was guided to take for our subject this month the above portion. I trust God will make our little talk very profitable both to reader and writer. In the chapter from which our verse is taken we read that Christ said to His disciples, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, YE SHALL KNOW THEM BY THEIR FRUITS." He did not say by their clothing. Yet I fear there are some, yes, even amongst young people, who think that if they put off this and that bad habit, and put on what they consider good habits and speak as Christians, all will be well, and that they are very good. But if their heart is still unchanged, God says it is desperately wicked, and how can GOOD FRUIT come out of an evil heart? It is impossible. The ungodly may associate with the children of God and even try to make themselves look like Christians. Nevertheless God knows, and by THEIR FRUITS they shall be known. Wherefore let us beware of all who are false. Will you read in the following passages what the natural heart is like, and what proceeds out of it (Jer. xvii. 9; Matt. xv. 18, 19; Gal. v. 19-21)? How different is the new heart which has the love of God shed abroad in it by the Holy Ghost, Who is given to God's children. Out of such an heart proceeds GOOD FRUIT. "The fruit of the Spirit is LOVE, JOY, PEACE, LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE" (Gal. v. 22-23). Is my dear young reader bearing such fruit to God's glory? Only those who have the Holy Spirit dwelling in their heart can be FRUITFUL, and well pleasing to God. When we meet LYING, DISCEITFUL and DISHONEST people, we say of such their heart must be bad, thus by their evil fruits they are known. Likewise when we see those who are daily seeking God's glory in all they say or do, and hate sin, we say, surely these are God's children, for no one can live as they do without God's constant aid. BY THEIR FRUITS THEY ARE KNOWN. Now we will look unto the Bible for "examples." You remember about Joseph, and how his brothers sold him, and how he was sent down into Egypt among strangers. Yet, we read "the Lord was with Joseph . . . and HIS MASTER SAW THAT THE LORD WAS WITH HIM, AND THAT THE LORD MADE ALL THAT HE DID TO PROSPER . . ." and God blessed the Egyptian's house for Joseph's sake" (Gen. xxxix. 2-5). The same is said of

Joseph when in prison, for though he was there, he had done nothing wrong (Gen. xxxix. 21-23). Remember also how kind he was to his brothers, though they had treated him so cruelly (Gen. 1. 19-21). Then there was Samuel, though he was surrounded by those who were wicked in their daily life, yet God enabled him to live to His glory (1 Sam. ii. 18: iii.). Notice iii. 19, also what was said of him in chap. ix. 6. Then, concerning the young king Josiah we read—"he did that which was right in the sight of the Lord, and in the eighth year of his reign he began to seek after the God of David his father, in the twelfth year he began to purge Judah and Jerusalem from the high places" (2 Chron. xxxiv. 2, 3). Then we remember Daniel and his three friends, whom Nebuchadnezzar the King brought to Babylon at the time of the captivity. These were to be specially cared for, and provided for from the king's meat. But Daniel purposed in his HEART that he would not defile himself with the king's meat (Dan. i. 8). Note what Scripture says of Daniel (9), what he says to those who were set over them (12-13)—what the king says (19-20)—what the presidents and princes say—"We shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God" (vi. 5). It would take too long to tell of the many of whom we read in the Bible who were known to be God's children BY THEIR FRUIT. Read Heb. xi. there you have a goodly number altogether, and do not forget that the God Who enabled His Saints of old to bear fruit unto His glory, is the same Almighty God to-day, and He will be for ever. If you are His child, and I hope you are, He can keep you wherever He has placed you, so that you may live to please Him, and thus be known by YOUR FRUIT that you are His. I must not close without stating that as God's children are known by their fruit, so likewise are the ungodly known by THEIR EVIL FRUITS. Out of a good heart proceeds good things—out of an evil heart evil things. Which does my reader possess?

BY THEIR FRUITS THE SAINTS ARE KNOWN,
Whether they be young, or old,
In their words, and actions too,
We should Christ in them behold.

BY THEIR FRUITS THE SAINTS ARE KNOWN,
Whether they be young or old,
If they seek God's glory first,
Or are greedy of earth's gold.

BY THEIR FRUITS THE SAINTS ARE KNOWN,
Whether they be young or old,
They in all the Lord should please,
Witness for Him, and be bold.

BY THEIR FRUITS THE SAINTS ARE KNOWN,
Whether they be young or old,
If they follow Christ their Lord,
Or have wandered from His fold.

BY THEIR FRUITS THE SAINTS ARE KNOWN,
Whether they be young or old,
If they SEARCH God's Word of Truth,
Which the Spirit doth unfold.

BY THEIR FRUITS THE SAINTS ARE KNOWN,
Whether they be young or old,
Full of fervent love to God,
Or, if they are growing cold.

BY THEIR FRUITS THE SAINTS ARE KNOWN,
Whether they be young or old,
If they daily watch for Christ,
Or their fellow servants scold.

BY THEIR FRUITS LOST ONES ARE KNOWN,
Whether they be young or old,
In their words, and actions too,
We can sin in them behold.

BY THEIR FRUITS LOST ONES ARE KNOWN,
Whether they be young or old,
They are without Christ the Lord,
And their heart is hard and cold.

BY THEIR FRUITS LOST ONES ARE KNOWN,
Whether they be young or old,
For they walk in Satan's ways,
In his service they are bold.

BY THEIR FRUITS ALL—ALL ARE KNOWN,
Whether they be young or old,
If they're travelling to God's Home,
Or to misery untold.

S. A. H.

SERMON SUGGESTIONS.

Ps. cxxvi. 2.—“Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen (the Gentiles) ‘The Lord (Jehovah) hath done great things (hath magnified to work) for them (with these)’”

THIS verse naturally divides into two sections each introduced by “then,” which implies “immediately after that which has been recorded.”

1. *Then* laughter and singing. When? (a) When Jehovah returned the returning of Zion—more literally “In the returning”—context Ps. cxxxvii. 1-4. (b) At first the Israelites thought the deliverance was a dream too good to be true—but *immediately* after this they rejoiced.—N.B. (i) Compare the state of Peter, Acts xii. 9-11 (ii) Illustrate by the experience of a saved man—at *first* he cannot understand that covenant blessings are His, *then* is His tongue filled with singing: so often afterwards? (iii) Consider fuller realization of this joy when the Lord delivers the second time (Isa. xxxv. 10, li. 11).

2. *Then* acknowledgment of God by the Gentiles. (a) When the Lord grants blessings it is—for His Name's sake—that the heathen may see, Ezek. xxxvi. 21-23, Ps. lxxvii. 7. (b) when His people rejoice and praise, others shall hear and fear—Ps. xl. 3, cxlv. 5, 6.

N.B. (i) Praise is witness. (ii) Murmuring will not bring God glory. (iii) Israel shall yet be a *means* and *channel* of blessing, and a Divine “evidence” to the world.

YOUNG BELIEVERS' COLUMN.

SEEK.

“**S**EEK ye first the Kingdom of God and His righteousness,” is one of God's commands with a graciously linked promise—“and all these things shall be added unto you” (Matt. vi. 25-33). Yet how little obeyed by those whom God hath brought out of darkness into His marvellous Light. The Apostle Paul said to the Phillippian Christians “For all SEEK their own, not the things which are Jesus Christ's” (Phil. ii. 21). It is ever so now, for how many believers SEEK earthly pleasures—temporal advantages—the riches of this world—the praise of men—fame. How unlike Moses, who “esteemed the reproach of Christ greater riches than the treasures in Egypt” (Heb. xi. 26). The Psalmist exclaimed “When Thou saidest unto me, SEEK YE MY FACE, my heart said unto Thee, Thy face, Lord, will I SEEK” (Ps. xxvii. 8). Again “One thing have I desired of the Lord, that will I SEEK after” (Ps. xxvii. 4), further “O God, Thou art MY GOD, EARLY will I SEEK THEE” (Ps. lxxiii. 1). The Lord's reply to him and to all who *seek* His Name is “Those that SEEK ME EARLY shall find Me” (Prov. viii. 17). Though God has given so much encouragement to His people, and the privilege of SEEKING Him continually, yet how few “SEEK those things which are above” (Col. iii. 1). The Lord says “The young lions do lack and suffer hunger; but they that SEEK THE LORD shall not want any good thing” (Ps. xxxiv. 10). Oh, how many blessings we lose by disobedience, and how greatly we grieve God. “BLESSED are they that SEEK Him with the WHOLE HEART” (Ps. cxix. 2). “Ezra prepared his heart to SEEK THE LAW OF THE LORD” (Ezra vii. 10). Daniel wanted to know God's Will concerning Israel, so he said—“I set my face unto the Lord, to SEEK BY PRAYER and FASTING” (Dan. ix. 3; see 23). The Lord's words to His disciples are to His people now, “SEEK AND YE SHALL FIND” (Matt. vii. 7), likewise “SEEK NOT ye what ye shall eat, or what ye shall drink” (Luke xii. 29). May we ever remember that we are not of this world, “here we have no continuing city but we SEEK one to come” (Heb. xiii. 14). Wherefore let us SEEK the things above—SEEK first God's glory—“SEEK the Lord, and His strength, SEEK His face continually” (1 Chron. xvi. 11).

O Lord

SAVE Thy Servant (Ps. lxxxvi. 2).
SEARCH Thy Servant (Ps. cxxxix. 23).
SHINE upon Thy Servant (Ps. xxxi. 16).
SANCTIFY Thy Servant (John xvii. 17).
SATISFY Thy Servant (Ps. xxxvi. 8).

"Not Your Own"

(1 Cor. vi. 19).

By MR. FINLAY GIBSON.

THERE is but One Who can say "is it not lawful for Me to do what I will with Mine own?" (Matt. xx. 15). The ungodly do indeed say in their folly, "Our lips are our own, who is Lord over us?" but the renewed man will ever say, with King David of old, "All things come of Thee, and of Thine own have we given Thee . . . all this store that we have prepared . . . is of Thine own hand, and is all Thine own" (1 Chron. xxix. 14-16). In the days of Hosea, the charge was laid against Israel, "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal" (Hos. ii. 8). What a beautiful profession is made in Deut. xxvi. 10, by the offerer of the basket of first-fruits, "Behold, I have brought the first-fruits of the land, which Thou, O Lord, hast given me." The appeal to the Church of God that they are not, corporately nor individually, their own is here founded upon two weighty arguments. Your body is a temple, and this implies habitation, dedication, and consecration. The Holy Ghost dwelleth in you, and "desireth to have you" (James iv. 5 R.V.) He is the gift of God, therefore glorify God with His own, and please not yourselves, with anything you may fondly imagine to be your own.

Very solemn allusion is again made to the fact of the body being the temple of the Holy Ghost, in 1 Cor. iii. 16, 17. In the early days of Israel's history we have the Old Testament form of this truth—"Let them make Me a sanctuary, that I may dwell among them" (Exod. xxv. 8); with which compare, "I will dwell in them, and walk in them" (2 Cor. vi. 16). The history of the literal Temple in days of old is wonderfully suggestive in this connection. In both cases there is temple dedication, and also alas! temple desecration and desolation. But, blessed be God, there is temple renovation, as in Ezra, and very specially in Nehem. xiii. 4-12. Speaking of the evil which Eliashib had done, in preparing Tobiah a chamber in the courts of the temple, Nehemiah says, "It grieved me sore, therefore I cast forth all the household stuff of Tobiah; then I commanded, and they cleansed the chambers, and I brought thither again the vessels of the house of God."

The second argument whereby the appeal is enforced is, "Ye are bought." And this statement is found early in the history of God's ancient people, "Do ye thus requite the Lord, O foolish people, and unwise? Is not He thy Father that hath bought thee?" (Deut. xxxii. 6). And again, thus, "I gave Egypt for this ransom . . . since thou wast precious in My sight, thou hast been honorable, and I have loved thee" (Isa. xliii. 3, 4).

New Testament statements as to the nature and value of this price are frequent: "The Church of God, which He purchased with His own blood" (Acts xx. 28): "Christ loved the Church, and gave Himself for it" (Eph. v. 25). "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ."

We admit, readily enough, that our spirits are the Lord's, but are slow to perceive that our bodies are equally His. "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice."

He needs, and He claims the feet (Rom. x. 15), the hands (1 Tim. ii. 8; Eph. iv. 28), the ear (Rev. ii. 29), the mouth (Rom. x. 9). Paul earnestly expected and hoped that Christ would be magnified in his body (Phil. i. 20), and declared that in that same body he already bore "the marks of the Lord Jesus" (Gal. vi. 17). Our bodies may glorify Him in suffering, or in service; in weal, or in woe; but the purchased, possessed child of God must have for his purpose the glory of God in his body, and his spirit, which are God's.

Special Column for Sunday School Teachers.

BEWARE of taking a class only on Sunday—remember it in prayer and preparation through the whole week. The labor is not merely an hour's pastime. "Taking" is not only "talking,"—those who think thus "mistake" their class and their calling. Remember your *responsibility* to your fellow-teachers. Can you not help them, not only by bringing before them helpful thoughts, but also by prayer and sympathy. God works through means, and the means often boast themselves against Him. If He save sinners through your testimony, you are not the saviour, and yours is not the glory. His praise is to be increased, and you are to *give* not *receive* that, and the best way to offer praise is to humble pride.

The Divine Parable of Matt. xxi. 33-46 is most suggestive—aye, so is all Scripture, but we are dull of hearing. The Householder represents God (Matt. x. 25, xiii. 27, xx. 11, Luke xvi.). The vine is found in Isa. v., Jer. ii. 21, Hos. x. 1. Husbandmen are His leading servants (see 2 Tim. ii. 6, with Matt. xxi. 41: note God's more direct care for the Church, the antitypical Vine, John xv. i., 1 Cor. iii. 9. Prophets were God's extraordinary representatives, and distinct from the priests and rulers—the husbandmen, who should have received fruit and glory for Jehovah.

N.B.—"His servants," "His fruits," 34. Instead of *giving* these that which was due they *took* them (*λαβόντες*, *λαβόντες*) and in various ways persecuted *all*. See Matt. xxiii. 35, Acts vii. 52. The Lord Jesus was the final witness, they rejected Him and were rejected, "My Son"—they only thought of the possessions "the *Heir*." Note *accurate* prophecy of 89. Then in 40 follows the *coming* of the Lord (a) symbolically at Pentecost which with the fire and wind was a type of His return (a) personally at the end of the age." In 41 we have the indignant words of some which the Lord repeated to the P's annoyance (Luke xx. 16). All God's gifts demand a reflex gift (41). Immediately the Lord changes to the figure of a house: cf. 1 Cor. iii. 9, 2 Tim. ii. Christ speaks of Himself as the Stone, *i.e.*, Jehovah, and thereby divides the people into two classes (Isa. viii.). Consider the *πῶς* of 42, 43. The nation of 43 is the Holy Nation of 1 Pet. ii., there connected with (a) a building (b) a priesthood. Those who stumble against the Stone shall find it fall on them (44). In spite of this warning the priests sought to lay hands on Christ!

* N.B.—"Do," "do," in Luke xx. 18, 15.

A Sinner.

WHAT is a sinner? The Pharisees decided that the title was appropriate to harlots and associates with the despised tax-gatherers (Luke vii. 34, 37, see Matt. xxi. 32). The people who knew not the Law were under a curse (John vii. 49). Did the Lord deny this? Nay, He *never* excused sin (Matt. xxi. 29, 32, Luke vii. 47, John viii. 11). But did He not condemn the narrowing of the term? Most undoubtedly. From Matt. ix. 13 we learn that He stated that all who were *unrighteous* were sinners, *i.e.* all who had not always obeyed all the law—in other words Christ opposed John vii. 49, and accepted the statement in that law which men professed to honor—"Cursed be he that confirmeth not the words of this law to do them" (Deut. xxvii. 26)*. And in many passages He gave a special rebuke to those who sinned against special knowledge (John ix. 41, xv. 22, 24). In Matt. xxvi. 45 the term "sinners" includes the Pharisees, perhaps pre-eminently. Thus the charge of John ix. 24 is returned upon them. Luke xv. 7, 10 reveals further His description of a "sinner"—one who is out of the way of the Lord, or, in the language of verse 32, one who is dead and lost. And is the reader of these lines like to the Pharisees, or ready to confess himself *such* a sinner *before* God? There are only *two* classes, composed of "righteous ones" and "sinners." The Lord in Divine irony placed the Jewish rulers in the position they claimed, but all who have His righteousness (2 Cor. v. 21) are worthy of this title, for they are *spotless before* God. If any say in their hearts—How can I receive this blessing?—be it known to them that Christ Jesus came into the world to save *sinners*, and that whosoever believeth in Him, whosoever calleth upon His name **SHALL BE SAVED**, for the righteousness of God is unto all them that believe.

Sinners are saved by Christ the Lord,
For such His precious blood He shed!
Of sinners—be His Name adored—
Christ Jesus was the Covenant Head.

Not by their works, but by His grace,
Atonement hath been fully made;
Not through *their* plea He took their place,
On Him the LORD their evil laid.

If thou, though sinful, dost believe
In Him Who for His people died—
Eternal life thou shalt receive
And with Him must be glorified.

"All unrighteousness is sin."
"Sin is lawlessness."

* And in The Sermon on the Mount He showed the commandment of God to be exceeding broad.

TIMELY TALKS—9.

PREACHING.

TO PREACH is the ambition of most, not only of young men, but also of older Christians. To stand in a pulpit or on a platform is "an ideal"! Yet how unfit are the majority for this important work. There are some who want to PREACH, some who go out to the heathen lands to PREACH, who have never read through the Bible! Surely those who desire to do such a solemn task, should first know the Word; but *this* knowledge they regard of little importance. Can we wonder that the hearers get weary when the PREACHER himself neglects the Word? What a change would take place in the lives of many who stand up to PREACH, if they had the same ambition to KNOW the Word and to BE GODLY as they have for PREACHING. God grant it may be so; for we cannot expect the Lord to work in and through those who are not well-pleasing to Him. We need more PRAYER—more PRACTISING, then the PREACHING will be with power. The Gospel is still the power of God unto Salvation to every one that believeth (see also Heb. iv. 12). I fear that PRAYER and PRACTICE, which must precede faithful PREACHING, are often overlooked—hence the state of many of the churches. Let us remember the LIFE is more telling THAN WORDS UTTERED. It is indeed saddening to hear it stated concerning some who TEACH and PREACH, "Oh, it is not DO as I DO, but DO as I SAY." How we ought to humble ourselves before God and ask Him to keep us from attempting to TEACH and PREACH when our *life* is not acceptable with Him. We would urge all to be much alone with God before TEACHING and PREACHING, so that He may work. Let them be mindful of His Word, "Whoso offereth praise glorifieth Me" (Ps. l. 23). God can do His work without our aid, but He graciously privileges us to be His instruments. May we, by His Grace, be worthy of so great an honor, and humbly wait upon Him. PREACHING to-day is, popularly, a mere profession and not, as it should be, the result of a direct call from God. When God calls a man to PREACH He prepares him for the work. A minister should be humble, but alas, is frequently not so (Matt. xx. 26-27). See what the Apostle Paul writes to Timothy when he tells him "To PREACH THE WORD, etc." (2 Tim. iv. 1-5; cf. 2 Cor. iv. 5; Col. i. 28; 1 Cor. ii. 4; Acts viii. 4, 12; x. 36). May the Lord, in His Grace, be pleased to raise up many in these "Perilous times" who will seek to LIVE "SOBERLY, RIGHTEOUSLY, and GODLY," and in this present age, and whilst they look for the Lord, they will "Preach the Word" in the power of the Holy Ghost.



Trust.

HOW often have God's children in times of difficulty encouraged themselves in the Lord, by saying—"TRUST IN THE LORD" (Ps. xxxvii. 3). He will supply all needed grace. "The Lord will provide," thus have His people proved times without number. How sure are the words, "He faileth not." May we never MISTRUST our God, but confidently "TRUST IN THE LORD FOR EVER," knowing that in the Lord Jehovah is everlasting strength (Isa. xxvi. 4). Oh, what folly not to TRUST fully in such an Almighty God! How free from doubts and fears the saints would be, if they would only TRUST their loving heavenly Father, Whose Word abideth for ever, and how wondrously God would work for His people if they obeyed His Word which saith, "TRUST in the Lord with all thine heart, and lean not unto thine own understanding" (Prov. iii. 5). But, alas, how easy to TRUST THE ARM OF FLESH, though God says "CURSED IS THE MAN THAT TRUSTETH IN MAN, and maketh flesh his arm," but, "BLESSED IS THE MAN THAT TRUSTETH IN THE LORD" (Jer. xvii. 5, 7). Though some TRUST IN CHARIOTS AND HORSES (Ps. xx. 7), let us TRUST IN THE LORD, and say "O my GOD I WILL TRUST IN THEE" (Ps. xxv. 2). What encouragements to TRUST God there are in such words as—"The Lord is good, a strong hold in the day of trouble, and HE KNOWETH THEM THAT TRUST IN HIM" (Nahum i. 7). Again "They that TRUST IN THE LORD shall be as Mount Zion, which cannot be removed, but abideth for ever" (Ps. cxxv. 1). Moreover, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he TRUSTETH IN THEE" (Isa. xxvi. 3). He is a Buckler to them that TRUST IN HIM (Ps. xviii. 30). "Many sorrows shall be to the wicked, but he that TRUSTETH IN THE LORD, mercy shall compass him about" (Ps. xxxii. 10). "None of them that TRUST IN HIM shall be desolate" (Ps. xxxiv. 22). "Whoso putteth his TRUST IN GOD shall be set on high" (Prov. xxix. 25 marg.) Oh, may we ever confidently TRUST God under all circumstances, and look up saying, "Behold God is my Salvation I will trust and not be afraid" (Is. xli. 13; Ps. lvi. 3, cxliii. 8; Isa. l. 9, 10). Hear the exhortation to Timothy, "Charge them that are rich in this world, that they be not high minded, nor TRUST IN UNCERTAIN RICH, but in the Living God Who giveth us richly all things to enjoy" (1 Tim. vi. 17). Job said amid all his trials which were permitted by God, "though He slay me, yet will I TRUST HIM. May we be like minded. Those who TRUST God are

Thoughtful.
Restful.
Useful.
Successful.
Thankful.

Trust in the Lord, He knoweth
His chosen faithful few,
His eyes are ever on them,
Great things for them to do.

Trust, in the Lord confiding,
All fear and doubt dispel,
For God is round about you,
And all, yea, all is well."

Trust in the Lord, He giveth
To all who TRUST in Him,
Great grace to witness for Him,
Amid earth's noise and din.

Trust in the Lord, Jehovah,
On Him be ever stayed,
In "Perfect Peace" He keepeth,
And none can make afraid.

Trust in the Lord at all times,
Look up to Him in prayer,
He careth for His people,
Their burdens He doth bear.

Trust in the Lord, He knoweth,
All those who look to Him,
He, in the time of trouble,
Gives quietness within.

Trust in the Lord, and fear not
For He is ever near,
To guard, to guide, to strengthen,
To comfort and to cheer.

Trust in the Lord for ever,
Each moment look above
To God, Who is Almighty,
And boundless in His love.

Trust in the Lord for ever,
Each need He will supply,
And satisfy each longing,
Our enemies defy.

S. A. HEWARD.

ETERNAL LIFE.

- "Eternal life, what can I do
Eternal life to gain?"
- "In vain your works—the Word is true—
Ye must be born again."
- "Is life the gift of God alone,
And shall that life endure?"
- "Yes, did the Lord in vain atone?
Is not God's promise sure?"
- "How may I know that life is mine,
And how be free from care?"
- "Will you not trust the Word Divine?
Your hope and joy are there."
- "But may I not forego at last
The blessing that I crave?"
- "Nay, for the promise standeth fast,
And Christ is pledged to save."

We reprint the following from "The Friend of Israel."

YIDDISH TRANSLATION OF THE BIBLE.

DEAR MR. PHIBBS,

I have just returned from my holiday. Though on holiday, I have been busily engaged, both in Mission work and translation. I found on the first day of my stay in Clacton-on-Sea some Jews on the beach, and at once sent to London for Gospel literature in Yiddish, which I freely circulated among them. I had two Gospel meetings with them on Sunday in a small room of their own, and at the Baptist Chapel. I have never met with greater encouragement or more ready hearing and anxiety on their part to possess the Word of God.

As regards the translation and progress of the second version of the Bible,—Up to Isaiah is now in type, and electro-typed, and is being printed (10,000 copies). I am preparing the MS. for the rest, of which I have already up to the end of Daniel.

The Psalms are also being set up in type in smaller form, to be brought out separately. I hope, as the Lord is graciously pleased to send the means, to print of this at least 10,000 copies.

Many Jews now desire to possess the Word of God, and wish us a thousand blessings from above when we send them the priceless treasure, in answer to their appeal.

There is at the present time a greater awakening among the Jews, which we ought to follow up with as wide a distribution of the Word of God as possible. Now, even the New Testament is not destroyed, it is eagerly read, and by many diligently studied. Many are throwing aside the Talmud, and the Word of God in many instances takes its place. How far the circulation of the Yiddish Scriptures among them may have quietly tended to this result we must leave to eternity alone to reveal.

My earnest prayer to God is, that He may be graciously pleased so to touch the hearts of His own dear children, whom He made His stewards, to enable me to send out a very large supply of the Bread of Life to the many hungry ones in Judah.

Yours faithfully in one blessed hope,

MARCUS S. BERGMANN.

222, Burdett Road, London, E.

LET the same gospel be preached in chapel and schoolroom as in mission hall and open air. Different wording may be used, but not a different Word. The responsibility of teachers is great, yet their listlessness is proverbial. But the sin of the many does not excuse your sin, beloved reader.

A Further Test.

WE hope our friends will not be *afraid* of the profitable labor involved in the answering of Scriptural questions. "Difficulties" often veil wondrous teaching. And the queries that contain no especial difficulty will sometimes give a sense of ignorance. This is "precious" in both significations of the word, and it is invariably connected with the *true* progress of which counterfeits are common, and by which we are frequently deceived.

Replies, made with or without the use of a Bible, will be welcome—they will be considered and *criticized*, if the entrance fee of 1/- be enclosed. May our brethren rejoice in study, and realize grace in its exemplification, to the glory of Him Who gave and interprets the Scriptures.

1. Collect passages in which Christ, or His people, or Israel, may be said to be described as both kingly and priestly. Show how both offices are related to His resurrection.

2. Gather ten unanswered questions in Scripture (apart from Job and the Four Gospels).

3. Give any quotations in one part of the O.T. from another part, or in one portion of the N.T. from another portion thereof. Draw inferences.

4. Explain briefly, *but* clearly—

(a) "Neither will He keep His anger for ever" (Ps. ciii. 9).

(b) "I am the God of Abraham and the God of Isaac and the God of Jacob, God is not the God of the dead, but of the living" (Matt. xxii. 32).

(c) "All these things happened unto them for ensamples" (1 Cor. x. 11).

5. *Criticize* the following erroneous sentences—

(a) "Eternal life is the reward of law."

(b) "In 1 Cor. ix. 27 the word 'castaway' signifies reprobate—therefore Paul doubted his eternal salvation."

(c) "As soon as we have believed we receive a new life."

(d) "All passages in the Revelation may and must be spiritualized."

(e) "The Presbyterian Church has some fine Churches."

6. Complete verses—without a Bible—

(a) "Thine iniquity is marked before Me."

(b) "Man is like to vanity."

(c) "His Word was with power."

(d) "It seemed good to the Holy Ghost,"

(e) "Greet them that love us *in* the faith."

(f) "The madness of the prophet."

(g) "He that . . . keepeth my works . . . to him will I give power."

7. Write a brief essay upon Eph. vi. 17, Heb. iv. 12, Rev. i. 16, xx. 15.

"Do all to the glory of God."

"All Scripture is given by inspiration of God."

"The words that I speak unto you, they are spirit and they are life."

"The Spirit giveth life."

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings,

Calendar.

OCTOBER, 1904. "If the Lord will."		
TITUS.	TITUS.	PHILEMON.
1. i. 1, 2.	11. ii. 11, 12.	22. 1-3.
2. i. 3, 4.	12. ii. 13-15.	23. 4-6.
3. i. 5, 6.	13. iii. 1, 2.	24. 7-9.
4. i. 7-9.	14. iii. 3, 4.	25. 10-12.
5. i. 10-13.	15. iii. 5-7.	26. 13-16.
6. i. 14-16.	16. iii. 8-11.	27. 17-20.
7. ii. 1-3.	17. iii. 12-15.	28. 21-25.
8. ii. 4-6.	18. Revise i.	29. Revise.
9. ii. 7, 8.	19. Revise ii.	30. } Peruse
10. ii. 9, 10.	20. Revise iii.	31. } Colossians.
	21. Revise i.-iii.	

Reading the Word is not feeding on the Word—glancing through it will not be enhancing the spiritual knowledge thereof. Neglect of study is evidence of ill-health and drowsiness. Those who wake wait before the Lord, and meditate on His Word. Failure to study precedes failure in study. Do *all* to the glory of God.

Notes on Titus.

i. 1. Bondservant, apostle. Humility, authority. Responsibility. "According to"—(1) Election, (2) Faith, Knowledge, (3) Witness.

2. "Cannot lie." Two words in these two first verses emphasize the truth and faithfulness of Jehovah. Contrast 12. See R. iii. 4. Unbelief robs God of His character (1 John i. 10, v. 10).

"Promised" *i.e.* to Christ. See 2 Tim i. 9, John xvii. 5, 6, Rev. xvii. 8.

3. "In the proclamation." The definite message given to a herald (Matt. xii. 41). Cf. A Royal Proclamation. See 1 Cor. i. 21, ii. 4.

"I was entrusted." The Lord gave me faith, thereby I was faithful and He had faith in me. 1 Tim. i. 11-14. Responsibility.

4. A common faith—common to the elect—see Jude 3, 2 Pet. i. 1, Eph. iv. 5. Hence *κοινωνία* in the Church (fellowship, communion) Phil. 6. An exhortation to faithfulness implied.

Mercy *ever* needed. Peace amid Cretans!

5. I left, but Heb. xiii. 5. (*κατάλιπον, λείποντα*). Set in order—set upright. Sin, a deviation from a straight line. So "ordain" implies standing.

6. Sins *appear* at home. Home authority is a test. The bishop (*i.e.* elder 5, 7) must rule well, and unruly children demonstrate his failure. Note legal terms*—the world *judges* us—blameless—unchanged (ii. 8).

7. Self-willed, self-pleasing. First. Sin is selfish.

* *ἀνεκλόγητος* suggestive in connexion.

ness. The last negative prerequisite is parallel. N.B. Contrast between "God" and "Self."

8, 9. Temperate=in control. This needs *power*. Hence we have the two "holdings"—self (under), the Gospel.

9. Holding *the Word* against men that he may rebuke those who use their *words* against God.

The *first* work is exhortation (building up of the constitution by the health-giving Word): the second is controversy. Omissions or re-arrangement sinful.

10. Words and minds. (Deceivers=misleaders of the mind) wrong.

11. Must, ought. Same Gk. word.

12. Slow=not working. They talk. See 16, Gk.

13. Sharply. A cutting reproof may be of God, if it cut men off from evil (note *from, in*, Gk.)

15. Matt. xv. 11-20, 1 Tim. iv. 4.

Defiled—as their vain *words* prove, in spite of their *confession*. (From same root).

ii. 1. Practice becomes doctrine.

2-6. Four classes. ALL are exhorted to be of "sound mind" (words from same root—temperate, teach to be sober (soberly teach), discreet, sober minded. "Salvation" from the first part of this compound, *i.e.*, here we have the new mind. cf. connexion of "salvation-bringing" and "soberly" in 11, 12. Contrast "mind-deceivers," i. 10.

7. Works, teaching. Corruption the antithesis of soundness and healthiness.

8. "Ashamed." "Subvert" in i. 11 from same root. Contrary turnings.

"You"—not merely "thee." The pastor's credit affects that of the church. A true pastor will not have an unruly church (6).

9, 10. In ALL (twice): cf. "in the age that is now," 12. Testimony by life. Faithfulness not only on platforms.

11. "To men of all sorts" (iii. 8). Then how do they know they will not be the means of saving their masters? Cf. argument of 1 Tim. ii.

The two Appearings, 11, 13. Grace, 11, glory, 13.

12. *κοσμικός, κοσμιῶσιν*. The two worlds.

Negative and positive power of grace.

Contrasted denials, i. 16, ii. 12.

13. An encouragement to endurance.

Our Saviour. Two aspects of Salvation, 11, 13.

14. Another encouragement to endurance.

He gave *Himself*. Yet "to *Himself*." cf. Eph. v. 25, 27.

15. Paronomasia.

Exhortation and Reproof again connected (i. 9): same order.

iii. 1. The Hope which does not make unpractical (ii. 14) does not make fanatical. Fifth-Monarchy men rebuked.

1, 2. Negative and positive commands.

2, 3. To *all*, even the worst, for *we* also *were* (by birth and practice) once as they are—grace alone

has made us to differ. Cf. argument. 1 Tim. i., ii., Rom. ix. 3.

5. Not *out of* works but leading to works, 8.

Our Saviour. Thrice is this title applied to God the Father (i. 5, ii. 10, iii. 4); thrice the *same* title, in immediately succeeding context to God the Son (i. 4, ii. 13, iii. 6).

A new life: no longer are we *in* malice. *Power* for holiness.

6-7. The Trinity in Salvation.

8. Faith and works. Mind and works. (Be careful—set their mind).

9. Genealogies. The *works* of *regeneration* are better than words about "generations."

10. A warning against Satan's substitute for Christian love and care "for all men"—modern affability and latitudinarianism.

14. Works are the Divine fruits of life. All disciples ("learn" Greek) should have them.

15. Thee, You. Love in faith. Faith, grace.

NOTES ON PHILEMON.

1, 2. Note emphasis on Christian love and fellowship (*συν*).

4, 5. *Thy* love, but I praise *God* for it.

6. Faith working (effectual). Distribution to the necessities of Saints ineffectual unless every good is ascribed to God.

7. Love works. A *means* of refreshment (though) consolation. Same root "beseech" in 9. Mutual encouragement.

See application of this verse in 12, 20.

14. "Thy good thing." s.w. 6.

16. Beloved, *in* the flesh, *in* the Lord.

19. "I would have profit." Word from same root as Onesimus.

21. Hearing and doing. Believing and seeing.

23, 24. My *co*-prisoner, *co*-workers. Enduring, serving: *i.e.*, The Christian life, 1 Tim. iv. 10.

The Bible Training College.

OUR hope is *in* the Lord, for *from* the Lord ARE all blessings (Jas. i. 17). We have no confidence in flesh—whether in ourselves or others—at least it is our spiritual desire to exemplify obedience to the Lord's will in this independence of everything except Himself. Man cannot aid us, and man can invade us, unless the Lord permit, and, in the former instance, enable. Aye, no real *injury* can reach us, since all things work together for good. And yet how easy it is to forget these Scriptural truisms. How natural it is to look to men, and even when we say "we expect the Lord to sustain through His people," to feel a tendency toward an undue emphasis on the last three words. To exalt them not as His stewards, but as the sources of supply, to think more of their well done than His, to ascribe more gratitude to them than

praise to Him. Not that we would despise our brethren, or become Christian Ishmaelites, for the fellowship of saints, albeit difficult in a day of high universal apostasy, is a privilege. It is especially necessary by reason of the apostasy which pervades all the churches, till the majority are best likened to the leavening meal in the fourth parable in Matt. xiii.

The Lord has various methods of financial and mental supply. He may send hundreds of pounds or He may graciously use a few pounds, as He multiplied the food of old, and graciously give wisdom in the expenditure and lead to the avoidance of expensive business errors which are almost universal, and from which Christian Societies are not exempt. Even so mentally, He may send able helpers or strengthen a few to do the magazine and office labor to which He has called them. Doubtless the former method in both cases is more fascinating, showy and popular, even as the Lord's people would rather have a difficulty removed than receive strength to surmount it. But *the result is the same*, and if the Lord is pleased to guide by a way that will afford additional *discipline*, why should we murmur at the gracious training? Quantity of time, of money, of helpers, is not essential to service, it may be separated from it, and become the occasion of "dis-service." Outward success in these days may or may not evidence evil—most probably the former—but in any way it is peculiarly dangerous, for persecution and trial are the most necessary portion of Christian education, and if they are decreased, will there not be less preparation for the glory that shall follow? As those who are forgiven much love much,* so those who are called to endure much; for both have an especial *experience* of covenant grace.

We should have valued encouraging correspondence with respect to our *proposals* last month. The organization of London and provincial Bible Schools during the autumn and winter, and of Seaside Bible Schools during the summer is upon our *heart*. Many of our readers can have fellowship, and we propound to them three solemn questions—

Are you sure that the Bible Classes of your neighborhood (or any of them) are worthy of the name?

Are you desirous of interesting your friends in the thorough study of the Word?

Can you afford to *delay* co-operation with The Bible Training College in its unique work?

* We do not imply that any are forgiven little. A Pharisee is "the first of sinners." Our Lord is covertly rebuking, and as in the words "I came not to call the righteous but sinners to repentance," unveils to Simon his own heart thought, and takes him on his own profession. Every Christian should acknowledge himself a Paul or herself a Mary.

But let it never be forgotten this co-operation will mean separation from modern religionists—for friendship with the world is enmity against God. It will necessitate the giving up of some work far less popular, less excitable and heart-breaking labor, in view of the Judgment Seat of Christ.

Again we give a cordial invite to preachers of The Word to visit the College. We desire 40 to 50 more students. Progress will mean more toil for the writer, but as Grace is continued that shall be continued. As we said in relation to money, the Lord must provide, He must send the increase. Our words fall on deaf ears unless He awake His sleeping people who peruse these pages. Those who have not been to the College do not know the importance of the studies undertaken. Are they aught, in view of the Judgment Seat of Christ, to *refuse* a trial visit, and *rob* themselves of blessings, and God of Glory? But some one will say "How is the B.T.C. more valuable than any other similar (?) organization?" We cannot answer this question for such, since we know their readiness to accuse of vain glory if we testify the blessings that the Lord has sent in connexion with the College. If the students have received a little of the help the writer has obtained from the Lord, their enrolment has been a perpetual cause for gratitude (not self gratulation). Critics are welcome visitors, provided they be not hypocritical. Indifference is sadder than open opposition, for it reveals the need of the repetition of Eph. v. 14 (Life and light related).

Again we mention the Mid-day Conferences (Wednesday, 1 p.m., Commercial Street, Thursday, 1 p.m., 68, Fleet Street). Away with the "no time" excuse when it disappears on other occasions. Away with the apologies for an absence which depends on a will unattached to Bible Study *i.e.* on sin. Away with a profession of readiness to fight for an open Bible, and an expression of joy at the fellowship of saints, when these are but empty words of hypocrisy. Alas, how much hypocrisy there remains in all of us—may the Spirit of truth enable us to put away lying, and to remember that our most important testimony to the world is not by persistency of lip-witness, but by consistency of life. May our hearts be right in the Sight of God, and may we know the true repentance which accompanies salvation.

The Believers' Attitude.

LOOKING for that Blessed Hope (1 Tit. ii. 13).

WATCHING for Him Who will come and shall not tarry (Heb. x. 37).

WORKING till He comes (Luke xix. 13).

WAITING for the Lord from heaven (1 Thess. i. 10).

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(c/o B. T. College, 68, Fleet Street, E.C.)

The Primitive Preacher (Acts xx. 27)	J. Rae.
The Witness of the Word (Ps. cxix. 31)	C. H. Welch.
Preparation and Proclamation (Acts iv. 31-33)	L. Martin.
Faith and Faithfulness (Jude 8)	E. S. Taylor.
Watching and Witnessing (2 Tim. iv. 8)	C. West.
Meditation and Ministration (Jos. i. 8)	E. Sibley.
The Word, The Walk, and The Work (Ps. cxix. 105)	T. Armstrong.
Study and Service (2 Tim. ii. 15)	T. Sibley.
Biblical Boldness (1 Thess. ii. 2)	E. Grimwood.
Life, Love, and Labor (8 John 8 last words)	A. Applegate.
Tested Truth (Jer. xv. 16)	F. Palmer.

The following friends, outside the College, will (D.V.) be contributors—Rev. E. B. Samuel, Messrs. M. S. Bergmann, S. Bloxidge, and E. K. Simpson, M.A

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THOUGHTS FROM THE WORD OF GOD

A MONTHLY
HERALD OF
THE TRUE
MESSAGE.

"Thy Word is Truth"
JOHN. 17. 17

Vol. iv. No. 11.

EDITED BY PERCY W. HEWARD.

November, 1904.

All Scripture is given by Inspiration of God.—2 Tim. iii. 16.

SUFFERINGS AND GLORIES.

- "The sufferings of Christ and the glories after these" (1 Pet. i. 11, see Luke xxiv. 26).
- "Partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. iv. 13).
- "His eternal glory in Christ Jesus after that ye have suffered awhile" (1 Pet. v. 10).
- "Our light affliction . . . for a moment—a far more exceeding and eternal weight of glory" (2 Cor. iv. 17).
- "He shall appear in his glory: He will regard the prayer of the destitute" (Ps. cii. 16).
- "He giveth grace unto the lowly: the wise shall inherit glory" (Prov. iii. 34-35).

We preach the Word albeit men *will* not hear, for they have turned away from the truth *unto fables*. But the state of affairs, expediency, personal reputation, and "results" are not to modify our message. If men add to the Word, we must not accept their additions, though tradition, authority or "reason" sanction them. If they dare the curse of God by taking away the prophecies of His righteous wrath, we must diminish not a word. Our responsibility is unto God, and if we have no apparent success because of faithfulness, it is better than seeming prosperity *via* unfaithfulness. Every latent thought otherwise is the sinful principle—"let us do evil that good may come." But what do we preach? There are many, some one may say, who profess to believe the Scriptures, but we have tried them and found them liars. We proclaim that the Word teaches *total* depravity, *eternal* and *electing* grace, *substitutionary* atonement, *effectual* calling, the *co-extensive* covenant operations of our Adorable Triune God, the need that those who have believed maintain good works, and wait *patiently* for the glorious Appearing of Christ.

Principal Contents.

	PAGE		PAGE
Editorial Jottings	121	Rejoice in the Lord Alway	128
Sermon by a Scottish Puritan—Jonathan Ranken Anderson	123	Delivering to Satan	129
Children's Page and Young Believers' Column	124, 125	Timely Talks	129
Dwelling with the King	126	Yet Another Test	130
God Hath Spoken	127	The Bible Training College	131

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**THE WORD OF GOD
STANDETH FOR EVER**

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Reviews.

Life and Letters of James Bourne. 624 pp. Epistles of spiritual experience and confidence in the Lord. Apparently the author knew the trial of faith, and the faith that endures the trial. Correspondence is now almost exclusively "business" or concerning the weather, etc., etc.:—Why may we not have letters full of the Holy Letters (2 Tim. iii. 15 literally), and thus an interchange of that which is helpful? 5/6.

Miss H. Benson, Norton House, Hertford.

Scripture-Translation: Suggestions and Specimens. The writer of this book is not unknown to reviewer or readers. His Creed is strongly, and, nowadays, strangely Calvinistic. And he even believes in Bible Study. This volume (interleaved for notes—a hint against desultory perusal) contains Essays regarding the Laws of Translation and *Desiderata* in Biblical Scholarship. The revised rendering of Galatians will, we expect, afford help to *some* and an opportunity of criticism to *others*—not that we think the two companies will be entirely distinct. The writer would commend this book to the Church of God, and especially to the remnant therein who love the Word. 1/6.

Bible Training College, 68, Fleet Street, E.C.

An Important Announcement.

WANTED—Prayerful consideration of the fact that some of our readers, a large majority, have forgotten to order GOD'S LETTERS TO HIS CHURCH (2/9) and SCRIPTURE-TRANSLATION (1/6) post free. The reason cannot be found, and we hope the excuse has been lost.

SCRIPTURAL PORTIONS AND SPIRITUAL POEMS.

By S. A. H. (2/3 post free), is nearly ready. We recommend without reserve—but are *our* words needed? The writer is "known," and, we trust in the Hebrew sense of this word, "beloved." The volume would be an excellent present; but we can name one that is better, viz., the three books named above.

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WORDS OF WARNING, or Jottings from Jude—(1/6)

Will, we trust, be soon sent forth as a witness against modern irreligion under the guise of its antithesis. Brethren, will you not have fellowship in this work? Why have you not ordered The Puritan Quarterly for October, 1904? This Service is not a money-making effort. Profits, when they arrive, will be the means of further testimony. The faithful child of God dare not seek riches and must welcome rejection by the world, but will you be numbered with the latter?

PERCY W. HEWARD.

Are you not interested in The College Bible Schools?

Can you not interest others in The College Bible Schools?

Will you not invest time in making known The College Bible Schools?—See page 132.

DO ALL TO THE GLORY OF GOD.

Prayer List.

"I will look up."

1. For the appointed children of God scattered abroad, *His* sheep according to purpose, that *His* work in them may follow *His* love to and work for them.
2. For Christians who presume to set aside the Sacred Scriptures, thus illustrating the exaltation of free-will against the Lord's Will.
3. For those who seek to embrace truth and error, to merge light and darkness, and to amalgamate the church and the world, satisfied with those who are satisfied with them.
4. For men of wide, but not wise, "views," who look not at the Word and see not the wrath of God on ungodliness, peradventure grace may subdue and save some of them.
5. For Israel (Rom. x. 1), and for those who have a "mission" among that nation, that their tracts and oral teaching may be true, their lives consistent (and thus "assistant"), and that the effectual calling of the Lord may be the "effect" desired.
6. For Colleges—in theory theological and evangelical—that the Word may be taught and sought, and that pastors sent thence may be "good men, full of the Holy Spirit," "able to teach others also."
7. For the B.T.C., that it may defend the faith, send forth true ministers, tend to the arousing of believers generally, intend according to the will of God, and extend to the glory of God.
8. For preachers who read these words, that they may be lowly and holy, that their mouth may speak out of the abundance of their heart (Ps. cxix. 11).
9. For *Prayer* "Circles" at 68, Fleet Street, Exeter, West Ham, Ilford, etc.
10. For the accomplishment of all God's Will (Ezek. xxxvi. 86, Isa. lv. 11, Matt. vi. 10, John xii. 28).

"I — prayer."

SERMON SUGGESTIONS.

"I have expected Jehovah: my soul has expected, and for His Word I have hoped."—Psa. cxxx. 6.—TREGELLES.

NOTE who thus speaks—a saint under a sense of sin, who knows that with the Lord is *the* pardon, and *the* mercy (verse 7). Such a believer is identified with his soul, for the heart *is* the centre of life.

1. Those who fear ought have intense hope in the Lord. Contrary to human theories, nevertheless (therefore?) Scriptural.

2. The believer is not merely a ritualist. "My soul." Posture may be an imposture: the bending of the knee may not manifest the attending of the heart; the closing of the physical eyes may not indicate the opening of the spiritual eyes.

3. Jehovah is identified with His Word. His grace is shown *in* and *through* His Word (see Psa. lxxxv. 8).

4. Sometimes the Lord seems to be silent. The following verse will show that the praise of one will lead to the praise of others. Those who wait shall have renewed confidence.

Thoughts from the Word of God.

Vol. IV. No. 11. New Series.

["The Faithfulness of the Lord."]

[November, 1904. 1d.]

These are days of Apostasy, but there is yet a remnant according to the election of grace, who hold fast the true Word—such should have "fellowship," obey John xiii. 34, illustrate Mal. iii. 16, and magnify the name of Jehovah.

Editorial Jottings.

"The Last Days."

It is well to study the "Eschatology" of the present dispensation. In 2 Tim. iii. a manifold description of evil workers is divinely given, all classes of whom are in our midst to-day, *even in the professing church concerning which the prophecy was uttered* (5). In Jas. v. 3 "treasuring" in the "last days" is shown to involve covetousness, robbery, forgetfulness of the Lord's Return, *aye* forgetfulness of Him altogether (4). If the "last days" had been then, how much more so now! May we not say "it is the last hour" (1 John ii. 18), and that soon the morning of the "last day" shall dawn (John vi. 39), and 1 Thess. iv. be fulfilled*. In accord with the words of James, and the passage in John which reveals apostates as against Christ, we see how it was written that the mockers of the twentieth century should walk after *their own* lusts, and hate the Lord's coming, which the true believers regard as a blessed hope—the Blessed Hope.† Terrible, then, are the characteristics of our age and of the churches therein. The sincere Saint is called to a separated walk, to fellowship with the Lord, to individual witness—in days when corporate testimony has ceased, and when federation involves semi-apostasy.

"God chose you."

In these words of 2 Thess. ii. 13 we have just cause for the thanksgiving of the same verse. No further reason can be given for our deliverance from antichristianism. God's *free love* and *election* are entwined as in this verse. This choice is not dependent on ours, else neither had taken place; but ours is dependent thereon, involved therein. Who can read these words in their context and boast? Who can utter them, and defend Arminianism? The Greek word implies a powerful choice. The hand of the Lord, in which are His sheep, *eternally* took them from the midst of fallen man. Thus are both eternities

linked in Christ. It also suggests a choice *for Himself*. We may compare the revealed purpose of that covenant redemption which is inseparably connected with election—"That He might purify *for Himself* a peculiar people," "that He might present the church *to Himself*." Having referred to Atonement, we may compare Gal. i. 4, where is an intensified form of the verb "choose"—"That He might deliver us out of the present age." Thus are the parts of the covenant related, and effectual calling by the Spirit following election (2 Thess. ii. 14), and this likewise is "that we might show forth the virtues of Him Who called us out of darkness into His marvellous Light," even the Lord Jesus. (1 Peter ii. 9).

Your Faith and Love

(Eph. i. 15).

The tendency of to-day is to separate what God has joined. Faith worketh through love, and the manifest absence of the latter proves the manifest absence of the former. Both graces are included in the fruit of the spirit. We commend to our Scriptural readers such passages as 1 Thess. i. 3, 2 Tim. i. 13, ii. 22, Tit. iii. 15, Philemon 5. The believers of Hebrews vi. are proved by love and thus distinguished from the *self-loving* thorny ground hearers (8, see parables). In 1 John v. 1, 2 we behold faith in Christ and love to the brethren (*cf.* iii. 14) as co-evidences of the new life. As in the Royal Law there are two like precepts, concerning God and neighbours, so in the epistles spiritual faith in the Lord Jesus is ever united to spiritual love. This love is in (*év*) Christ unto (*éís*) our brethren: it finds its abode in them because of the fact that they are God's people, set apart for Himself. He loves them and should we dare to speak of *fellowship* with Him while we have a different love or a limited love? How can we believe, if we dispute His commands and cross His thoughts? Do we delight in their Divine life, or merely in personal manifestations thereof?—Do we love believers for His sake, or selfishly because of any help they give us?—Do we love in spite of sins, but love not the sins?—Do we look at things from God's standpoint?

* For a partial parallel to "the last days" and "the last day," see 1 Pet. i. 5, 20.

† Christ's "Presence" cannot be separated from Himself.

"Made us Sit Together." "In" Christ and "with" Christ are comprehensive terms. Both speak of our present *position* by grace. As surely as we are Christ's representatives here, so surely is He Himself our Representative above—but we, alas, often dishonor Him, yet He never fails us. Perhaps a consideration of this fact will lead us to more holiness in act. Rom. viii. 30 has not only taken place in the purpose of God: it is accomplished in the Lord Jesus. He received gifts for men when we were blessed completely *in Him* (Eph. i. 3). When He sat down, because the atonement was finished, we sat down, guiltless in Him. When He was exalted at the right hand of God, we were exalted, glorified in Him. When he heard the words "Until I make Thy foes Thy footstool," we heard the words. All the Church, all who are in Christ, and only such will reign with Him. Legal identification in His penal sufferings, and personal fellowship in His exemplary sufferings, are alike the necessary preparations for the glory of that day. Believer, when thy fears increase and trials are many, remember thou art seated with Christ. None can take away this life or thy glory. The *showing* of God's grace may be future (Eph. ii. 7): but it is thine now, hidden, as thy life, "with Christ" in Himself.

In this verse the Apostle sums up sin in opposition to spirituality. Note positive and negative exhortations resting on the possession of the Divine life. Sin is self-pleasing, together with the inevitable despising of others, which, according to the Divine argument, evidences a lack of love to the Lord. Naturally, the flesh does not wish to be crucified, but rather desires empty glory. Pride ever leads to other sins. *προκαλίω* is contrasted with *παρακαλίω*. "One another." Does not this verse show how frequently sin is reciprocated? Does it not emphasise the iniquity by showing our relationship? In vi. 2 we are instructed as to what we *should* do to "one another." Vain-glory also leads to *envy*, and jealousy at the success of others. It has no thought of God's glory. These transgressions are not merely "small failings"—they are the evidence of the passions and desires of the flesh. The careful student is directed to James iv. 12.

After the exhortation appear the words which command Christian love *positively*, as Gal. v. 26 has urged it *negatively*. "Ye who are spiritual" (see verse 25). "Meekness" is necessary for service—it is a fruit of the Spirit—the saints must act in character. All sin is essentially opposed to it—pride, independence, self-satisfaction. In this verse we are also shown how we should look at

ourselves (see 5)—not to congratulate but to suspect sin. Iniquity has its best opportunity when we are engaged in direct service unto the Lord.

The Fruits of our Lips.

In Heb. xiii. 15 we have a three-fold definition of praise—it is a sacrifice, the fruit of the lips, Confession to the *Name* of the Lord. Let us consider the second description. In Rom. iii. 13 we have the natural lips of man. But grace changes those on whom it lays hold. Henceforth their mouth should be in accord with the new life, and give utterance to the thoughts of the new mind. Hence, as in the Psalms, "my glory" is a name for the tongue, for praising God is its duty its excellency, so here thanksgiving is called the rightly expected fruit of the lips. In Prov. xiii. 2 "the fruit of the mouth" is probably *blessing* (contrast Ps. cix. 17) and we have an Old Testament reminder of Luke vi. 31. The parallel reference to sacrifice suggests Hos. xiv. 2. Further thoughts may be added—(a) Those whose lips praise not are fruitless therein: (b) A tree is known by its fruit: (c) Praise is accepted unto the Lord: (d) There is no "credit" for praisefulness, it is of the Lord's planting: (e) Praise is the evidence of *life*: (f) Praise is service: (g) Present praise is the first-fruit offering unto God—what shall be the hallelujahs of heaven?—The harvest!

The Bible Training College, &c.

By grace undeserved we have been enabled to witness *for the Lord*. We still need the prayerful sympathy of those who own and enthrone the Word of God, who refuse the themes and theories of men as to inspiration and regeneration, who cannot proclaim a fallible Bible and an almost infallible "humanity." Our testimony must be *unpopular*, but surely not with the *people* of God. Will they spend time, talents and money in social "enterprise," and not in helping forward a unique Scriptural organization? Do they not desire to use all gifts "well-pleasingly" in the sight of the Lord? Brethren, we ask your prayer; *then* you will take care for the B.T.C. and accept a share in the necessary, but limited, expense. A few more students can be received in the Central Classes. Do *you* not require such help, my dear reader? "But I am busy." All the *more* need for preparation. "But others cannot get on without me." Can *you* get on, without thorough study? I shall be glad to hear from you. The Correspondence Bible College will meet the desires of spiritual friends in the country, and both classes should unite in the circulation of the College Scriptural literature.

PERCY W. HEWARD.

"Thy Word is Truth."
"Holding Forth the Word of Life."

Sermon by a Scotch Puritan:

JONATHAN RANKEN ANDERSON.

Proverbs xviii. 10.

"The Name of the Lord is a strong tower: the righteous runneth into it and is safe."

THE church of God are here in a militant state, called to encounter many enemies, and to pass through a sea of trouble. And when we reflect upon their own weakness and instability, and take into account the number and power of their adversaries, we may wonder that they are able to stand, and that they are not completely overwhelmed by the attacks which are made upon them by their enemies sometimes singly, sometimes in combination. But the secret of it lies in their relationship to Him Who sits for ever on His glorious high throne; Who is wise in heart, and mighty in strength, and Who has been able to say in regard to all his enemies: "Who hath hardened himself against Me and hath prospered?" That this is the secret of the strength of the people of God is brought before us in the words of the text: "The name of the Lord is a strong tower: the righteous runneth into it and is safe."

We have here three subjects inviting our attention:—

I. The Name of the Lord.

II. What this Name is.

III. The use to be made of this Name.

I. We are called to consider the Name of the Lord. This is nothing else than the Lord Himself, considered under the aspect of being revealed and made known. It is He Who is, and was, and shall be; the infinite, eternal, and unchangeable God; one in essence; and three in person, Father, Son, and Holy Ghost. He hath shown Himself in the heavens above, and in the earth beneath, and in the waters under the earth. But the revelation He has made of Himself in these and such like ways is little accounted of compared with that which He hath made of Himself in His Son. It is with this that we as sinners have peculiarly to do; and it is only by availing ourselves of it that we can get truly into any of the other revelations that have been made. Now, but for a revelation of Himself we could never have heard of His name. It had been impossible for us to have had any acquaintance with Him, any interest in Him, any benefit from Him, unto the salvation of our souls. Should not all creatures, therefore, on the face of the earth agree to sing: "Blessed is He That cometh in the Name of the Lord."

The revelation made in Jesus Christ is communicated to the children of men by the Holy Ghost. It is so externally in the Word, for "holy men spake as they were moved by the Holy Ghost." And it is so inwardly, in saving power and efficacy:

"Now we have received, not in the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." He makes use of the word He hath inspired, as the instrument for conveying to the soul this inward and efficacious knowledge of Him Who is revealed in Jesus Christ: "For God Who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Now, in the Name of the Lord you will find infinite wisdom. This attribute belongs to His nature; it must appear whenever His Name appears; and they who obtain acquaintance with that Name find in it manifold wisdom, seeking the accomplishment of ends worthy of Himself by the most suitable means. There is in this Name inflexible rectitude. This is another attribute of His nature which shines forth wheresoever His Name is seen; and those that gain knowledge of this Name come to see somewhat of the glory of this perfection, and learn that assuredly the judge of all the earth will do right in all things. There is in this Name infinite faithfulness. He is true to Himself, and will take care of His own Name. He is true to His promises; not one word He has uttered shall fall without effect, all shall come to pass: "A God of truth, and without iniquity; just and right is He." There is in this Name infinite mercy. This attribute too, belongs to His nature; and wheresoever His Name is regarded, there His mercy shines, and you may read upon it: "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." There is in this Name overflowing love. This is the same attribute under another aspect. The aspects are varied in order to give to poor creatures some idea of the matchless beauty and excellence which is wrapped up in His nature. He only knows it who possesses it. He gives forth some rays of that burning brightness on which none can look but the eye of the Holy One. He gives a little taste of that uncreated and everlasting sweetness which fills the Triune Jehovah from eternity, and will fill Him with infinite satisfaction through all eternity. There is in this Name, still further invincible and almighty power. This is another attribute of His nature; it appears whenever His name is heard: and they who get acquainted with His Name get acquainted with His power. There is nothing too hard for the Lord. Whatsoever pleaseth Him that does He.

(To be continued D.V.).

See P.Q. for Oct. for Extracts, etc., 9d. post free.

THE CHILDREN'S PAGE.

BE.

WE will take, dear children, for our little talk this time just these two letters—**BE**. Here is a message to believing children—those who, by God's wondrous grace, know Him as their Father, and the Lord Jesus as their Saviour (John xvii. 3). I want you always to remember that not only are grown up people sinners—unbelievers, but even little children, and that none are saved, whether young or old, until God by His Spirit convinces of sin, gives a new life, and opens the eyes. Then it is sinners see their own sinfulness, and their need of Him Who gave His life a Ransom for many. Are *you* one of God's dear children? Then take heed to His precious Word and seek to **BE** all that God hath graciously appointed. Now we will begin with—

1. **BE DILIGENT** (ii. Pet. iii. 14)—In Bible study. The Berean Christians **SEARCHED THE SCRIPTURES DAILY** (Acts xvii. 11; Joshua i. 8). Apollos surely was **DILIGENT**, for we read that he was "Mighty in the Scriptures" (Acts xviii. 24-28). The Word says "keep thy heart with all **DILIGENCE**" (Prov. iv. 23)—the Psalmist said "Thy Word have I hid in mine heart that I might not sin against Thee" (Ps. cxix. 11). Are you doing this? You must also be **DILIGENT** in prayer, for of God it is said "He is a Rewarder of them that **DILIGENTLY SEEK HIM**" (Heb. vi. 11; see Prov. xxii. 29).

2. "**BE YE DOERS OF THE WORD**" (James i. 22-25). Surely those who are **DILIGENT** in studying the Word, and in prayer, will do God's Will (Matt. vii. 21; Phil. ii. 13). "If ye love Me, keep My Commandments" our Lord saith (John xiv. 15).

3. "**BE FILLED WITH THE SPIRIT**" (Eph. v. 18; see John vii. 38, 39). On the day of Pentecost we read the Apostles were all filled with the Holy Spirit, and spake as the Spirit gave them utterance (Acts ii. 4)—the Holy Spirit dwells in believers—reveals the Lord Jesus—guides into all the truth—leads us to pray, for true prayer is always by Him (Jude 20; Rom. viii. 26).

4. "**BE CLOTHED WITH HUMILITY**" (1 Pet. v. 5)—the Lord Jesus said "Learn of Me, for I am meek and lowly" (Matt. xi. 29; Phil. ii. 5-10; see Isa. lvii. 15). Remember God's order is "**BEFORE HONOR, HUMILITY**" (Prov. xv. 33). Yet how full of pride are even children. May God in His grace make His people **HUMBLE**.

5. "**BE STRONG IN THE LORD**" (Eph. vi. 10). Those who **HIDE GOD'S WORD IN THEIR HEART, AND WAIT UPON HIM**, are "strengthened with all might according to His glorious Power" (Isa. xl. 31; Col. i. 11).

6. "**BE COURTEOUS**" (1 Pet. iii. 8)—kindly affectioned one to another (Rom. xii. 10). Yet how little in these busy days is this command obeyed.

7. "**BE PATIENT UNTO ALL MEN**" (1 Thess. v. 14; James v. 8; 1 Cor. iv. 5). Oh, how easy it is, dear child, to be impatient. The Lord Who knows and sees all said to the saints of the church at Philadelphia, "Because thou hast kept the Word of My **PATIENCE**" (Rev. ii. 2). May He make and keep us patient at all times, and under all circumstances.

8. "**BE CONTENT** with such things as ye have, for He hath said 'I will never leave thee'" (Heb. xiii. 5; 1 Tim. vi. 6). How can we be otherwise, when we have the Lord Jesus always with us? "There is **NO WANT** to them that fear Him" (Ps. xxxiv. 9); for He satisfieth the longing soul (Ps. cvii. 9).

9. **BE THANKFUL** (Col. iii. 15). Is my dear young reader full of thankfulness to God for His unspeakable Gift—the gift of His beloved Son (2 Cor. ix. 15)?

10. **BE OBEDIENT**—to God—to your parents—to those in authority (Col. iii. 20-22)—but how many are disobedient in these lawless days (2 Tim. iii. 2).

11. "**BE EXAMPLES OF THE BELIEVERS IN WORD, IN CONVERSATION, IN LOVE, IN SPIRIT, IN FAITH**" (1 Tim. iv. 12; John xv. 12; Eph. iv. 15; Col. iv. 6). Are *YOU* seeking thus to please the Lord Who bought you with His precious Blood? We have had **11 "BE's."** We will conclude our talk with **3 BE NOT's.**

"**BE NOT WISE IN YOUR OWN CONCEITS**" (Rom. xii. 16). "Woe unto them that are wise in their own eyes, and prudent in the own sight" (Isa. v. 21). May we trust in the Lord with all our heart and lean not unto our own understanding—Prov. iii. 5—and seek the wisdom from above (James iii. 17).

"**BE NOT WEARY IN WELL DOING,**" for in due season we shall reap, if we faint not" (Gal. vi. 9). God will keep us from getting weary if we look up, and, whatsoever we do, do it heartily as to the Lord, and not unto men (Col. iii. 23; Heb. vi. 10).

BE NOT CONFORMED TO THIS WORLD (Rom. xii. 2). Christ in His prayer, John xvii., said to His Father concerning His disciples, "They are not of the world even as I am not of the world" (John xvii. 16). Then the Apostle John, by the Holy Spirit, gave this command—"Love not the world, neither the things of the world, if any man love the world the love of the Father is not in Him" (1 John ii. 15, 16). Also we read, "The friendship of the world is enmity with God, whosoever, therefore will be a friend of the world is the enemy of God" (James iv. 4). Wherefore my dear young readers having been chosen out of the world—**BE NOT** conformed to it, but **BE YE TRANSFORMED.**

BE DILIGENT in reading
 God's Holy Book of Truth,
BE DOERS, ever heeding
 His precepts in your youth.
BE HUMBLE, meek, and lowly,
BE STRONG in God each day,
BE GODLY, righteous, holy,
BE PURE in heart alway.
BE FILLED with Him Who dwelleth
 In hearts from sin set free,
BE COURTEOUS—God telleth
 His children so to be.
BE PATIENT, and be humble
 Forbearing, gentle too,
BE YE CONTENT, nor grumble
 At what God giveth you.
BE THANKFUL, praiseful ever
 For Jesus Christ Who died,
BE THANKFUL; doubt God never
 He will for you provide.
BE YE OBEDIENT always
 To God, to parents too,
BE YE OBEDIENT always,
 To those set over you.
BE YE EXAMPLES ever
 In word, and likewise deed,
 And so shall some endeavor
 To follow as you lead.
BE NOT IN SELF CONFIDING
 Not wise in your own eyes,
BE NOT CONFORMED, abiding
 In worldly pomp and lies.
BE NOT OF SERVICE WEARY
 Your labor is not vain,
 The world may *now* seem dreary,
 But soon with Christ you'll reign.

S. A. H.

YOUNG BELIEVERS' COLUMN.

"Therefore, as we have a fitting time, let us work that which is good toward all, but especially toward those of the household of the faith."—Gal. vi. 10.

HOW many are the exhortations of Scripture: all should have the force of commands to the true child of God. All depend on facts—unlike many human exhortations which have no foundation, and, therefore, are useless. "Ye are light in the Lord: walk as children of light" will suggest the *twofold* basis (a) regeneration, (b) the hope of the Lord's appearing, and the consummation of the work of grace. "As ye have received Christ, so *walk ye in Him*"; "God hath not appointed us to wrath . . . we should live together with Him; WHEREFORE, *comfort* one another, and *edify*." Here, and in many other passages, we see the Divine argument, and note the connexion of doctrine and practice, and the truth that holy living is the effect of the manifestation of life.

"Therefore" in Gal. vi. 10 looks back to the

promise of reaping, which is introduced with a "for," that it may be a basis unto the previous exhortation. This connexion is more clearly brought out when we notice that the words "due season" and "opportunity" (A.V.) represent the same Greek term. And we must not forget "if," qualifying "if we faint not"—constancy in holy service is hereby suggested as an appropriate prelude to the glory, and an evidence of the fact that we are among those who shall share therein. Hence the additional emphasis on the "therefore." Now let us examine the exhortation which *closes* the part of the epistle written by means of an amanuensis.

"As we have a fitting time." For such service our time is always ready. How often do opportunities of doing good present themselves. Every omission is a sin. We are not merely to exemplify Christianity on Sundays, or when a great opportunity occurs, or when others are looking on, but are to take every possible chance of pleasing the Lord by doing good. Do we not have an illustration of continuance in the earthly life of the Son of God? When He was weary He preached to the people: He did not have holidays from His Father's business.

"Let us work," etc. Here we have the work of faith. "That which is good." We are not permitted to do evil that good may come. What is goodness? Loving one another, the fulfilment of the law. Love worketh no ill—*i.e.*, it worketh good. The two classes of men are separated, as in verses 14-16. We are reminded of 1 Thess. v. 14, 15. The believer is exhorted to avoid the sin of hastiness toward, and carelessness of, those who believe not. But there is a special responsibility toward fellow-saints, whose burdens we should bear. So the Lord is the Saviour of all men providentially, but especially of those who believe. He graciously preserves such amid great trial, and often works evident miracles to deliver them out of the mouth of lions. All Christians are of the same house—even the house of God, hence the new commandment, which amplifies the old, may be *summarised* in the words of our text.

"He Faileth Not."

HIS FAITHFULNESS FAILETH NOT (Psa. lxxxix. 33).

HIS COMPASSIONS FAIL NOT: they are new every morning (Lam. iii. 22).

HIS WORD FAILETH NOT (Joshua xxi. 45, xxiii. 14-15).

HIS SUPPLIES FAIL NOT (1 Kings xvii. 14; Psa. xxxiv. 9; Isa. lviii. 11).

NOTE.—His prayer for Peter—for us that our *faith fail not* (Luke xxii. 32).

Dwelling with the King.

(1 CHRON. iv. 23.)

By MR. FINLAY GIBSON.

IN the contents of this chapter, the words of the poet Gray appear to receive an illustration:—

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
Or waste its sweetness on the desert air.

At a first glance there is nothing but a series of names. And yet in this apparent desert are found at least two oases. First, the prayer of Jabez in verse 10; and secondly, the statement that potters dwelt among plants and hedges, and dwelt there with the king for his work. (Compare, however, R.V.)

David was compelled to say "Woe is me, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace" (Psa. cxx. 5). Of the church of Pergamos it is said by the Lord—"I know where thou dwellest, even where Satan's seat is" (Rev. ii. 13). The Shunammite was happy in saying, "I dwell among mine own people" (i.e., "I am content")—2 Kings iv. 13). Moses, in the ninetyeth Psalm, exclaims, "Lord, Thou hast been our dwelling-place in all generations." But the loftiest declaration in the whole of Scripture is that of the Lord Jesus Himself in John vi. 56: "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him."

Let us, however, pass more immediately to the sentence which we have selected for our meditation—"There they dwelt with the king for his work." The Queen of Sheba, astonished by the wisdom and prosperity of Solomon, exclaimed in his presence, "Happy are thy men: happy are these thy servants, which stand continually before thee, that hear thy wisdom" (1 Kings x. 8). And David speaks in similar strains of the servants of the great King—"Blessed are they that dwell in Thy house: they will be still praising thee" (Psa. lxxxiv. 4). Happy, we may well say, are those who dwell with the king to serve—not as servants merely, but as first sons and then servants (John xv. 15). "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father: wherefore thou art no more a servant, but a son" (Gal. iv. 6, 7).

What, then, is His work, and why must we dwell with Him in order to do it? The carrying out in our lives what God has been working in us—"Work out your own salvation with fear and trembling, for it is God That worketh in you both to will and to do of His good pleasure" (Phil. ii.

12, 13). To the same effect also is the prayer in Heb. xiii. 20, 21—"The God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight." We are apt to confine the work of the Lord to certain definite acts, as, for instance, tract distribution, district visiting, preaching; and in this sense, no doubt, the expression is used in 1 Cor. xv. 58, and other places. But a parent training her children "in the nurture and admonition of the Lord" is a worker for the King; a clerk in an office, living Christ before his fellows, is a worker for the Lord. All this goes without saying, but yet, alas! we often forget it.

Why must we, as workers of any kind, dwell with the King? In order to hear His voice, to behold His example, to possess His spirit, to carry the air of the Court into the "dusky lane and wrangling mart." We must dwell with Him for the enjoyment of His society. "Master, where dwellest thou? He said unto them, Come and see"; to bask in His love and be filled therewith. "God is love: and He that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16). "Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psa. xcii. 13). How close and intimate the dwelling, on our part, and the indwelling, on His, may be, is shown in the words of our Lord in John xiv. 23—"We will come unto him, and will make our abode with him." How majestic are the strains of the seer as he delivers his message from God on this point—"Thus saith the High and lofty One that inhabiteth eternity, Whose name is Holy: I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15).

A Sermonette.

"Your adversary" (1 Pet. v. 8).

There is little knowledge of Satan's wills and wiles. He is *proudly* despised by those who, apart from Christ, cannot overcome him.

1. Satan is against *all* true believers. The word "resist" contains the same prep:—we must be against him.

2. He tries to overcome in law. The term is a legal one. Cf., the title "devil" = "slanderer."

3. His work is exactly opposed to that of our Advocate-Christ.

4. When he appears to flatter, his purpose is unchanged.

God hath Spoken.

"GOD is not a man that He should lie, neither the Son of man that He should repent; hath He said and shall He not do it? Or hath He spoken and shall He not make it good?" (Num. xxiii. 19; Matt. v. 18).

God hath spoken, He will do
All He saith, for me—for you,
I am saved, born from above,
Lost one, you despise God's love.

God hath spoken, He will do
All He saith, for me—for you,
I am nigh by Jesus' Blood,
Lost one, you are far from God.

God hath spoken, He will do
All He saith, for me—for you,
I am kept by grace each hour,
Lost one, you're in Satan's power.

God hath spoken, He will do
All He saith, for me—for you,
I am helped by God on high,
Lost one, you are helpless; why?

God hath spoken, He will do
All He saith, for me—for you,
I am kept when sorely pressed,
Lost one you are sin oppressed.

God hath spoken, He will do
All He saith, for me—for you,
I am strengthened day by day,
Lost one, you in weakness stray.

God hath spoken, He will do
All He saith, for me—for you,
I am blest with peace within,
Lost one, you are dead in sin.

God hath spoken, He will do
All He saith, for me—for you,
I am guided by His hand,
Lost one, you with sinners stand.

God hath spoken, He will do
All He saith, for me—for you,
I am blest in Christ my Lord,
Lost one, you have grace abhorred.

God hath spoken, He will do
All He saith, for me—for you,
I am travelling home to heaven,
Lost one, you are unforgiven.

God hath spoken, He will do
All He saith, for me—for you,
I am told of heaven and hell,
Lost one, think—where will YOU DWELL?

God hath spoken, He will do
All He saith, for me—for you,
I am looking for my Lord,
Lost one, you reject His Word.

God hath spoken, He will do
All He saith—for me—for you,
I am His for evermore,
Lost one, think—His Word is sure.

God hath spoken, He will do
All He saith, for me—for you,
I am sure His Word is true,
Every jot and tittle too.

God hath spoken, all is true,
Lost one, think—what will you do?
This my Gospel message slight,
Or believe God's Word is right?

S. A. H.

Special Message for Sunday School Teachers.

"HE gave some teachers." All power to present truth is of the Lord, for we are not sufficient of ourselves to think anything as of ourselves, but, thanks be unto God, we can read on to the next verse. "Any one will do" is not a Scriptural maxim for any part of service. Does my reader know anything of constraining grace, compelling him or her to take a class unto the glory of God? How many choose their service and then seek the Lord's blessing! How many decide first and afterward confide in Him! All such actions are sin, however reverent and energetic they appear, and we are not likely to do that which is right when we "forget God."

"Teachers' Preparation Classes" are sometimes held. May such be upheld. They are more important than preparation classes for the lessons, if true to their title. Should the sermon be prepared and not the sermonizer? Nay, everyone will reply. What great difference is there between the chapel and the school? The spiritual believer lives a life of preparation for service, and service after preparation, and he cannot do one without the other.

The Divine Parable of Matt. xxii. 1-14 engages and engrosses our attention. The householder of xxi. 33 is the King (see xiii. 24-30, 37-43, xxv. 14-46, Luke xix. 12-27). The marriage feast takes place when the nation of xxi. 43 is complete, and all the elect are gathered in, but the present dispensation is regarded here as the "bridal," even as else-

where it is spoken of as "the Kingdom of the heavens." "For His Son"—how near our relations to Christ: all things are to Him. "To call those who have been called"—perhaps there is a reference to the ministry of the law and of the Gospel of Moses and the prophets. "They did not will to come" (cf. John v. 40). Here we see men, even the most religious by nature: the Pharisees are specially intended.

The "other servants" are, doubtless, the apostles of the Lord who went preaching to the Jew first. In verses 5 and 6 we have the two classes to be found among us to-day, the indifferent and the spiteful. (N.B.—"His own": "business" often attracts from Christ). In verse 7, Jerusalem is destroyed, and the general principle of judgment, thereby illustrated, is made manifest. "His armies" cf. Isa. xlv. i., Jer. xxi. 7, xxv. 9, xxviii. 14. Then we have the widespread proclamation of the Gospel to those whom the Jews despised ("into the highways" for "good and bad" see Matt. xiii. 28). In the succeeding verses we have a reference to the fine linen which in Rev. xx. accompanies the marriage supper, a mention of the righteousness of Christ. The man is regarded as present, even as other parables take men at their profession, and place wicked servants apparently before the judgment seat of Christ. Verses 12, 13 give two terrible and contrasted "into's." Verse 14 following 3 shows the need of constraining grace, as well as a general call, in a way that should compel us to holy prayer for the children of our schools.

"Rejoice in the Lord Always."

THERE may be times when it seems almost impossible to obey this command, but let us remember that God Who has given the command, gives grace sufficient so that it is gloriously possible for every one of His people to "REJOICE in the Lord always" (Phil. iv. 4). When we are obedient God is glorified, and we are blest.

The worldling can be bright when all things go smoothly. The Christian must be distinguished, and REJOICE AT ALL TIMES and under all circumstances; like the prophet of old who said, "Although the fir tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; and the flocks shall be cut off from the fold, and there shall be no herd in the stall, YET I WILL REJOICE IN THE LORD, AND JOY IN the God of my Salvation" (Hab. iii. 17, 18). May the Lord enables us to be like-minded. Oh, how JOYFUL God's children should be, even when greatly tried, for all He permits to come upon them is for His glory, and their eternal welfare. Let us, *therefore*, REJOICE—GREATLY REJOICE (Isa. lxi. 10)—Yea, EXCEEDINGLY REJOICE (Ps. lxxviii. 3). Some may think this easy for others—but their circumstances are most trying, how can they always REJOICE? If the prophet was enabled so to do amid all the trials he mentions, surely present day Christians should not complain. God is the same to-day, and His grace is all-sufficient—when He gives a gospel command He always gives the power to obey. Remember, dear suffering child of God, that it is written, "No good thing will He withhold from them that walk uprightly" (Ps. lxxxiv. 11; Rom. viii. 28), so that we can say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17; Heb. xii. 11)—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18). Wherefore, let us "REJOICE in the Lord," daily, and "REJOICE evermore" (1 Thess. v. 16). Surely the knowledge—that our life is hid with Christ in God (Col. iii. 3)—that our names are written in heaven—that the eyes of the Lord run too and fro throughout the whole earth, to show Himself strong on the behalf of them whose heart is perfect toward Him" (2 Chron. xvi. 9)—that His sheep shall never perish—that we shall soon see our Lord "face to face" and dwell for ever with Him—Surely this glorious truth must fill us with joy, so that we are glad ALWAYS. Yet there is a terrible lack of JOYFULNESS amongst God's people. Why? May it not be caused through neglect of the Word? Jeremiah said, "Thy Words were found and I did eat them, and THY WORD was unto me the joy and REJOICING of my heart" (Jer.

xv. 16; cf. 1 Pet. i. 8). If we DELIGHT in the Lord, and in His Word, we shall also REJOICE—in TRIBULATION, in REPROACH—in suffering for Christ—in all God permits. The Apostles REJOICED in that they were counted worthy to suffer shame for His Name (Act v. 41). As SORROWFUL yet always REJOICING (2 Cor. vi. 10). "Whom having not seen Ye love, into Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and glorified." May we be likeminded.

When you cannot understand,
All the leadings of God's hand,
Yet you can, by His command—
IN THE LORD REJOICE.

When in trouble and distress,
When your foes would you oppress,
And you grieve o'er lawlessness—
IN THE LORD REJOICE.

When your pathway is not plain,
When in sorrow, grief, and pain,
When your labor seems in vain—
IN THE LORD REJOICE.

When you're weary, tempted, tried,
And you scarce can see your Guide,
Yet you can whate'er betide—
IN THE LORD REJOICE.

When your days and nights seem long,
When your foes are fierce and strong,
When you bear, for others, wrong—
IN THE LORD REJOICE.

When your enemies are near,
You must never doubt nor fear,
For you can, by Grace, while here
IN THE LORD REJOICE.

When your way is thorny—steep,
And your eyelids cannot sleep,
As for sin you sigh and weep—
IN THE LORD REJOICE.

When in trouble sore and great,
When for answered prayer you wait,
And in whatsoe'er estate—
IN THE LORD REJOICE.

S. A. HEWARD.

Questions and Answers.

DELIVERING TO SATAN.

"Already I have judged, as if being present . . . to deliver (give up) such an one to Satan, unto destruction of the flesh in order that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5).

EVIDENTLY we have here a primitive ecclesiastical censure and excommunication (see verse 2). In 2 Cor. ii. 6 this exclusion from the Church is called the rebuke—and the punishment which was inflicted by the many. In the following verse there is a reference to *united* forgiveness and exhortation.*

* *χαρίζουαι* may be Divinely intended to suggest a contrast with *χαρίζω*.

TIMELY TALKS-10.

PRAYERLESSNESS.

NONE can possibly be blind to the fearful fact that SECRET, FAMILY, and UNITED prayer are sadly neglected in these solemn "parlous times." Many live in such a rush that they can find little or no time for WAITING before and upon Jehovah—they must be doing. Souls are perishing, they say, and this is given as a reason for their continued activities. When the disciples returned from their missionary tour, full of joy at all they had been enabled to do and to teach, the Lord said, "Come ye yourselves apart and rest awhile" (Mark vi. 31). Oh, how needful, in this busy age, to obey this command. The Lord Jesus Himself often went apart to pray, and He taught His disciples to do likewise. We shall never be STRONG if we continue in this terrible state of PRAYERLESSNESS. "They that wait upon the Lord shall renew their strength" (Isa. xl. 31). The Apostles after Pentecost were not PRAYERLESS, for men who could pray as they did when gathered together knew the power of SECRET prayer. We read—"And when they had *prayed* (not given an address in prayer) the place was shaken where they were assembled together, and they were ALL filled with the Holy Ghost. They spake the Word of God with boldness" (Acts iv. 13-31). Oh, for prayer-meetings like this now! Our God is able: He is still the same" (Mal. iii. 6). What doth hinder? When the Lord was sending Ananias to Saul of Tarsus He said, concerning him, "Behold, he prayeth" (Acts ix. 11); and he continued a life of prayer, for in the Epistles he speaks of ever praying for the saints. Epaphras agonised in prayer for the saints, that they might stand perfect and complete in all the will of God (Col. iv. 12). May many be raised up now to do likewise. But, alas, such praying is considered unnecessary; and thus the Church of God, which He purchased with His own Blood, is weak because of its PRAYERLESSNESS. SECRET prayer is hurried over—family prayer is old-fashioned. There is no time now to meet at the Throne of Grace before going forth in the morning; and then, again, in the evening every one is otherwise occupied. Can we wonder at the RESTLESSNESS and the POWERLESSNESS of young Christians to resist evil when parents are PRAYERLESS? There is no time nor desire to be humbled before God: all are "too busy" for this. Dear fellow-believers, until we WAIT upon our God continually, and this PRAYERLESSNESS is changed to *prayerfulness*, there will be little growth in grace, little power in life or service, little result. Are we to continue thus in this sad condition, or shall we bow before the Lord, so that He may work in, for, and through His own people mightily, unto His own glory?

The Church is the called-out company, and the delivering (GIVING UP) to Satan involves obedience to Matt. xviii. 17,* and the anathema of Gal. i.

The sin which had been committed was, literally as well as spiritually, of the body (1 Cor. vi. 18)—hence there may be particular force in the words "unto destruction of the flesh." The goal of chastisement as in x. 30-32 is the glory of God in the salvation of His people.† May we have no other object in discipline. Spite and harshness must not be recognized. Very graciously does the apostle assume that the offender was among those whom grace had chosen. (See verse 11.)

Notice the apostle implies that none could be received by the Lord, in that day, while living in such sin (cf. 1 Cor. vi. 9).

The following context suggests that not only must the man be cast out, none of the old leaven must be tolerated. Paul would exhort the Christians to purify themselves. Every failure of others should instruct us (1 Cor. x. 11, Gal. vi. 1). It is noteworthy that the argument for a holy state rests upon the fact of a holy standing, upon the possession of new life (7). The figure of a house is remarkably suggestive, particularly in relation to ch. iii.

Almost the same word occurs in 1 Tim. i. 20—"Whom I delivered to Satan, in order that they may be instructed (chastised) not to blaspheme."‡ Hence lapse of years, and partial cessation of supernatural gifts had not modified primitive discipline:—We have its two-fold witness. Here the punishment is, more especially, for false doctrine, although evil practice is connected therewith (19, cf. 2 Tim. ii. 16). The purpose is, again, repentance and blessing. It is probably, assumed that these errorists were believers, in the word *παιδεύω*. § Of one of the two characters Paul had become doubtful in 2 Tim. (ii. 17 with 19): of the other he had been forced to conclude that his salvation had been only apparent (iv. 14). Hence we have a contrast with the result in the Corinthian Church: but the same action. The sun melts and hardens. May the Lord give wisdom and tact in the difficult task of restoring primitive discipline, || and to all our readers a holy horror of all sin.

* Note reference to the gathering in the Lord's Name in both contexts.

† Even as wicked men are the hand of the Lord, Satan is under His control and is made to serve His purposes (cf. 2 Cor. xii. 7). Possibly he would, in permitted ignorance, afflict such an one with infirmities.

‡ Affliction—bodily or mental—may be used by God to test and show manifestly who are His.

§ The following passages will illustrate—1 Tim. v. 20 (another *ἵνα*), Tit. i. 13 (*ἀπορώμενος*), Tit. iii. 10 (*παρά, ἐκ—such an one*).

|| So admonition in Tit. iii. 10. See 2 Thess. iii. 15.

SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

NOVEMBER, 1904 - The Lord Willing.

JAMES.	JAMES.	JAMES.
1. i. 1-4.	11. ii. 10-18.	21. v. 7-11.
2. i. 5-8.	12. ii. 14-19.	22. v. 12-16.
3. i. 9-12.	13. ii. 20-26.	23. v. 17-20.
4. i. 18-15.	14. iii. 1-5.	Revise—
5. i. 16-18.	15. iii. 6-12.	24. i., ii.
6. i. 19-22.	16. iii. 18-18.	25. iii., iv., v.
7. i. 23-25.	17. iv. 1-6.	26. Difficulties.
8. i. 26, 27.	18. iv. 7-12.	27. References
9. ii. 1-4.	19. iv. 13-17.	28. to O.T.
10. ii. 5-9.	20. v. 1-6.	29. Passages
		30. Memorized.

"Work" will not excuse Bible neglect. The "service" of those who refuse pasture is an imposture. Those who stand proudly away from the Word will not understand it. Reverence will lead to reference: obedience to obedience: Veneration to meditation: those who respect the Word will have respect to it. Reader, if you believe God, you should believe His utterances; are they not worthy of your study? Would you not listen if *He* spake from heaven? Could you not attend to an angelic *revelation*? Why thrust Scripture aside?

Suggestions Concerning Study of James.

Is the omission of "notes" regretted by any? Is thorough study loved? The answers may influence our after-action.

Twelve Tribes, i. 1, see ii. 2, Gk. How many professing Christian Jews. Wealthy despite dispersion (v. 1-6). Find further thoughts. Two joys (i. 2, iv. 9), wisdoms (i. 5, iii. 15), boastings (i. 9, iv. 16), temptations (i. 12, 13), lives (i. 12, iv. 14), religions (i. 26, 27), riches (ii. 2, 5), works (ii. 8, 9), faiths (ii. 14-26), friendships (ii. 23, iv. 4), and so on.

Receiving—i. 7, 12, iii. 1, iv. 3, v. 7, 10 (sometimes rendered "take").

Exaltation—i. 9, iv. 10.

Beatitudes—i. 12, 25, v. ii.—doing, suffering (compounds of *μὴν* in connexion with all—endure, continue).

The End, i. 15, the other end i. 4 ("perfect" from same root), v. 11.

The Heart, i. 26, iii. 14, iv. 8, v. 5, 8.

Word and Deed—i. 26, ii. 12, 14, iii. 2, 13, iv. 11, v. 9.

Forgetting God—ii. 5, iv. 15, v. 4.

Love and Action—ii. 8, 16 (love gives), v. 4.

One Another—iv. ii. v. 9, 16.

(To be Continued).

YET ANOTHER TEST.

A GAIN we offer a few comparatively simple questions, for those who desire to know more of, and to go more by, the Scriptures. Alas, such are not many. There exist among our readers those who fear Bible study, albeit aware it is the will of God. An examination will afford an excellent "change," and may change some opinions. The "results" will be valuable to many. Those who ignore their ignorance are doubly ignorant. Let any who proudly think they are able students, prove themselves, that they may be approved (or reproved), and test themselves, that they may be attested.

Replies, written with or without the use of a Bible, will be gladly considered. Careful corrections and further directions will be given, if the entrance fee of 1/- be enclosed. With last month's wish we conclude, praying that our brethren may delight and have light in Scriptural study, and that they may manifest grace in life, and doctrine in practice, to the praise of the God of all grace, the Author of Scripture, and the One Who alone is able to make us able, Who alone can constrain us to *do* His will, *doing* in us that which is well-pleasing in His sight.

1. Collect passages which speak of believers' unity as regards life, and diversity as regards service. What is, and what will be, common to all saints? Why is this? What popular theories are refuted by your answers?

2. By what names is Satan known in Scripture? Explain each. What attributes can be ascribed to him? Illustrate by his recorded actions.

3. Draw inferences from the following words:

(a) "In the beginning God created the heaven and the earth."

(b) "My counsel shall stand, and I will do all My pleasure."

(c) "Their righteousness is of Me."

(d) "I will smite the Shepherd."

(e) "Saul, Saul, why persecutest thou Me?"

4. Criticise and correct (*if need be*) the following statements, *professedly* from Scripture—

(a) "We are chosen through sanctification" (2 Thess. ii. 13).

(b) "No true believer is ever in darkness" (1 Thess. v. 4).

(c) "Unfulfilled prophecy is not a subject for study: all shall be revealed" (1 Peter i. 12).

(d) "Symbolism essentially leads to idolatry, and is made to introduce it, and is therefore of Satan."

(e) "The work of the Holy Spirit gives a righteousness to believers in the development of Christian experience."

(f) "Open-air witness is in every way dangerous."

The Bible Training College.

"By the Grace of God I AM what I am" said one of the humblest believers in the primitive Church: and, proceeding, he ascribed not only his life but his service to the Same invincible mercy of the Same invincible Lord—"I labored more abundantly than all, yet not I, but the Grace of God that was with me." The italicized words may be applied to all real believers, and that which is true of individuals is true of a company of such. Hence we would thankfully say that The Bible Training College is what it is, and has done that which it has done, *by the grace of God, and therefore to His glory.* From these words readers will judge that we are not among those who always degrade the terms "Church" and "College": As the former is an assembly of saints, so is the latter. A building is only improperly called "a College"—the brethren therein are worthy of the title—and unto them we give it, with all the suggestions contained thereby—to the glory of God. Our "methods" do not need further exposition so much as decrease of "indifferent opposition." Many readers know all they can until they "come and see." Will they discourteously neglect our invitation? We stand on and stand for the primitive and numerically "limitive" faith of inspiration and sovereign grace. The B.T.C. has no sympathy with modern dogmatism, or undogmatism, no fellowship with traditional or critical theories—against ritualists and rationalists alike we maintain the gospel of the grace of God, and the Divine system which is commonly, but perhaps unwisely, called by men *Calvinistic*. The Truth of God we must declare—to the glory of God.

Soon we shall issue, if the Lord will, our First Report and Prospectus for 1905. How many friends will encourage us by extending the latter pages of the former? And how many will join even before seeing the new Prospectus, for do they not know the prospects, and is not delay dangerous? It is a pleasure to know that some saints in all parts ever remember us in prayer, but do not others, *who read these lines*, forget their duty and their privilege, and spend their time rather in sympathy with unspiritual organizations and worldly conversation, forgetting the glory of God? Again we mention the Mid-day Conferences—Wednesdays, 1 p.m., The Baptist Chapel, Commercial Street; Thursday, 1 p.m., 68, Fleet Street, E.C. How do some of our readers spend their dinner hours? And are there none who could arrange their visits to the City at this time? Is not fellowship around the Word profitable? Are there not special blessings to those who agree in prayer? Will the Lord break or take away His promises? And is not a witness needed against the popular services of popular preachers, attended by many "orthodox" servants of God, nominally to criticize,

actually in sinful curiosity, and not to the glory of God?

Regarding Bible Schools: We have pleasure in announcing—All arrangements God willing—

ILFORD Centre—Thursdays, Nov. 17th, 24th, Dec. 1st, 8th, 15th, 7.30 p.m., Grange Road Hall. The Lord's Prophecies of His own Death. (Mr. C. H. Welch).

BLACKHEATH Centre—Wednesdays in Nov. (2nd, 9th, 16th, 23rd, 30th), 7.30 p.m., Alexandra Hall (close to Station). Various Scriptural Subjects (Messrs. John Rae, C. H. Welch, and other students).

WALTHAMSTOW Centre—Tuesdays in Nov. (1st, 8th, 15th, 22nd, 29th), 7.30 p.m., "Trinity" Prayer Room, West Avenue, Walthamstow. Jonah. (Mr. Leonard Martin: Sec.: The Students' Prayer Union).

SOUTHWARK Centre—Wednesdays in Nov. (2nd, 9th, 16th, 23rd, 30th), 7.30 p.m.; Haddon Hall, Tower Bridge Road, Old Kent Road. Heb. xi. (Mr. John Rae: Sec.: The Student Preachers' Association).

In each case the Lecture will not commence till after 8 p.m.: We believe in preparatory prayer meetings. We shall be thankful if brethren in these districts will write for leaflets and circulate *prayerfully* (how many more adverbs are included in this last word!) Program and Outline of *All* the Lectures, 1d. post free, 1/- per doz., 8/6 per 100. The latter will be helpful to Christians in all parts, even those unable to attend. Who will co-operate—to the glory of God? All the Addresses will be thoroughly Scriptural: The speakers are able ministers of the New Covenant; the writer hopes to open or conclude each course, and will be encouraged by a good attendance of believers of all ages physically and spiritually, and from any and every denomination. "Continue in prayer," beloved readers, that the Lord may deign to honor the efforts, direct the organization, supply the means, and, if it be His Will, afford many manifest "results." Correspondence invited to the glory of God.

With regard to recent suggestions on this page: need we repeat them? Will not those who are spiritually interested, and who *now* realize they should have had fellowship, will not such re-read them? And the aid of "others" if such there be, is neither valuable nor obtainable. Some of our brethren have been privileged to "preach the Word" in various districts, and it is hoped their ministry may be extended; but why cannot some friends arrange a *week* of Bible Meetings, a "mission" to believers, or at least transfer their week-night service for a month to faithful and spiritual College brethren? We do not send forth uninstructed men, whose "gifts" are doubly "in

word," but rather servants of God, able and apt to teach others *also*. Will not readers remember this—to the glory of God?

Finally, brethren, rejoice in the Lord, and give Him hearty and humble thanks for His manifest grace to the College, send your help *because* and *as* He leads, encourage us by letters of *true* and *loving* sympathy, join the College Classes, if possible, and, if not, make them known to friends, announce the Correspondence College as you have opportunity, do not forget the Bible Schools, remember the Greek Classes (see special notice), and all to the glory of Him in Whom we have been blessed abundantly, and for Whose glory it is our greatest privilege to live and act, and Who has graciously linked His glory with the Edification of His Church (1 Cor. x. 31, and parallel passages).

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7.30 p.m.—Bible School, Alexandra Hall, Blackheath, S.E.

8 p.m.—Greek Class, Haddon Hall, Tower Bridge Road, S.E. (7/6 per quarter).

THURSDAY, 1 p.m.—Bible and Prayer Conference, 7.30 p.m., Bible School, Grange Road Hall, Ilford.

FRIDAY, 7 p.m.—Early Lectures.

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Watching and Witnessing (2 Tim. iv. 3) - C. West.

Meditation and Ministration (Jos. i. 8) - E. Sibley.

The Word, The Walk, and The Work (Ps. cxix. 105)

Study and Service (2 Tim. ii. 15) - T. Armstrong.

Biblical Boldness (1 Thess. ii. 2) - T. Sibley.

Life, Love and Labor (3 John 8 last words) - E. Grimwood.

Tasted Truth (Jer. xv. 16) - A. Applegate.

Editorial Expositions (J. RAE): **Rest and Recreation** (J. G. Broadbent)—Quarterlies.

The following friends, outside the College, will (D.V.) be contributors—Rev. E. B. Samuel, Drs. C. Y. Bliss (Extracts from Exposition), W. G. Kemp, Messrs. M. S. Bergmann, S. Blomfield, and E. K. Simpson, M.A.

Poems on Ancient Doctrines.

D.—The Agreement of Belief and Life.

ALL who have known the Saviour, who in His Word delight,
Should seek to bring Him glory, and serve Him with their might.

Alas, that many tell us they do not care for *creeds*,
They wish for moral actions, for true and upright *deeds*.

For these God hath united, and none can take apart,
The words and works of all men but manifest the heart.

Those who believe by mercy should as their Master walk,
And show they are believers, in life, and act, and talk.

Those who confess salvation is in the Lord alone
Should let their blest relation unto Himself be known.

By all they do and utter they should the Lord display,
And should abhor all darkness, for they are of the day.

Our faith in Him will surely our practices constrain,
And He Who gave us mercy will make His purpose plain.

Away with that sad theory which sets this truth at nought,
And let the reason for it—man's sinfulness—be taught.

What I believe will mould me, and if I truth believe
I shall be moulded by it, unless the Word deceive!

What does not change my practice how can I hold indeed?

For nothing is more mighty than a heart-conquering creed!

Practice, in truth, is doctrine, made manifest by grace.

Here is a good example—Christ took my wretched place,
And bore for me the judgment that was the sinner's due.

Now, if this doctrine "holds" me, and I believe it true,
How can I any longer in sin delight to be?

I died with Christ the Saviour who died in grace for me!

And every time I please Him, and glorify His Name,
This wondrous, glorious doctrine my heart and life proclaim.

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SEE PAGE 132.

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THE TRUE
MESSAGE.**

EDITED BY PERCY W. HEWARD.

December, 1904.

“That Day.”

"The day of the Lord cometh thus as a thief in the night. . . Ye are all sons of the day" (1 Thess. v. 2, 5).

"Everyone's work shall become manifest: for the day shall declare it" (1 Cor. iii. 13).

"In that day thou shalt say, 'O Lord, I will praise Thee'" (Isa. xii. 1).

"In that day shall the Lord of hosts be for a crown of glory" (Isa. xxviii. 5).

"The word of prophecy . . . a lamp shining . . . till the day dawn" (2 Pet. i. 19).

The Word of God is our motto, albeit men persecute. deride and despise Him, It and us. Truth is not variable. The Spirit of God does not change with the spirit of the age. Modern religions are not worthy of all acceptance because of modern learning, nor ancient religions because of traditional antiquities—for man in every age is essentially sinful, and his word is a poor substitute for that of *Jehovah*. The gospel of the grace of *God*, the kingdom of *God*, the whole counsel of *God*, the Word of *God*, the truth of *God*, we dare to persist in proclaiming, though the leaders of the churches resist. Our confidence is in Him, our reward is from Him. What shall it profit if we gain the ears of the world (2 Tim. iv. 4) and please not Him? Can the applause of a million men excel the "well done" of our Lord. Will they not demonstrate fellowship with iniquity? But shall we not know Him by success? Yes, for there is no success outside faithfulness, the Satanic counterfeit is the result of sin and sin itself. What do we preach?—Man's depravity, covenant salvation, the need of obedience, the hope of the church, &c.

Principal Contents.

		PAGE			PAGE
<i>Editorial</i>		133	<i>Not by Works</i>		139
<i>Sermon by a Scotch Puritan—Jonathan Ranken</i>		135	<i>I Will Come Again</i>		140
<i>Anderson</i>		135	<i>Another Examination</i>		141
<i>Children's Page and Young Believers' Column</i>	136, 137		<i>Notes on 1 Peter</i>		142
<i>Special Column for Sunday School Teachers</i>	.. 137		<i>The Bible Training College</i>		143
<i>Timely Talks</i>		138			

Timely Talks 138

PRAY FOR THE BIBLE SCHOOLS, & FOR BLESSING ON B.T.C. REPORT & PROSPECTUS.

FROM W. HEWARD

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Will, we trust, be soon sent forth as a witness against modern irreligion under the guise of its antithesis. Brethren, will you not have fellowship in this work? Why have you not ordered *The Puritan Quarterly* for October, 1904? This Service is not a money-making effort. Profits, when they arrive, will be the means of further testimony. The faithful child of God dare not seek riches and must welcome rejection by the world, but will you be numbered with the latter?

PERCY W. HEWARD.

Our Prospects.

IF the Lord will, we shall keep to the same truth during 1905. Theology is unlike "science," the gospel is not evolving, the Word remains steadfast. The spirit of the age is not the Spirit of God, the popular creed is not the revelation of Jehovah, but we will remain out of date and out of fashion rather than out of touch with the Scriptures. How can we choose the pleasures of sin for a season? To whom shall we go among the false christs of to-day? Our Saviour has the words of eternal life.

In general, our methods will continue the same. The Editorial will combine an outlook with a look up. The Children's Page and Young Believer's Columns will meet the needs of each. The Notes will examine various books, and show the fulness of Scripture and show up the folly of men—including the ignorance of all saints. The B.T.C. reports will be historical, spiritual, and possibly more expository. We hope to record forward movements (which we trust all our friends will *personally* experience, else will they backslide), the establishment of Bible Schools and Gospel Missions in towns and villages throughout England. "New features" will include a column for preachers on sermon construction. But shall our subscription list be the same? Ye who love the Lord hate evil, and purchase not its literature, pay not towards its support. Who among our friends has given us anything for Bible testimony by literature? Who can heartily say I have done "my part" for the B.T.C. magazines? Again we mention *Gospel Magazine*, and a monthly of *Sermon Outlines*. Who will subscribe to, who will *refuse* thus to do? No other action is possible. Let each be sure as to the Lord's Will, and then be obedient.

* 1 Sam. Lam., Ezek. i. 9 These.

Prayer List.

"The Lord's Remembrancers."

1. For the elect of God who *shall* not be "left" of Him, albeit they *are* as the rest and have nothing to recommend them to Him, and no power to amend.
2. For Christians who dare to dispute and despise the Word of God, that they may be brought down *before Him*, and may not resent His dealings but repent their doings—to *His* praise.
3. For those who would bend truth or blend it with error, who would marry the church with the world, and harry those who protest, who rejoice in the peace of *this* age, although they profess to belong to *that* age and the Lord thereof.
4. For defenders of new thought against the Old Word, of modern myths against Ancient Truth, per-adventure the Grace of the Gospel may lead some to the Gospel of Grace, and claim those who declaim those who declaim against it.
5. For Israel, among the nations, dispersed and despised, and for those who testify Christ unto them, that the word preached may be Divinely fixed and mixed with faith, and that not a few *workers* and *heavers* may rejoice together in the Sovereign Grace which makes the above titles truly applicable.
6. For Colleges—in pretension, more than contention, "for the faith"—that the Word may yet be recognized rather than revised, that primitive preachers may be sent forth, spiritually determined to proclaim Christ.
7. For the B.T.C.—its helpers and hinderers, for students and those who should be amongst us—that the College may delight in the Word, unite in obeying it, slight the theories of men, fight for the faith, and requite its opponents with good for evil.
8. For preachers who read these lines that they may have singleness of heart, not seeking to serve self with God or observe sin and His law.
9. For Prayer "Circles" at 68, Fleet Street, Exeter, West Ham, Ilford, etc.
10. For the fulfilment of *Jehovah's* purposes (Ps. xxxiii. 11, 1 Thess. i. 2-4).

"Thy Will be done."

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MALACHI iii. 16.

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["I am the LORD: I change not."]

[December, 1904. 1d.]

Behold, evil is exalted and truth has fallen—yet the Word of our God shall stand for ever! Beware of fellowship with the unfruitful works of darkness. Manifest grace by fidelity, holiness, service, patience. Do all to the glory of God.

Editorial Jottings.

"Time Flies."

How often our readers and others use these words, and forget the exhortation "redeeming the time."

Little, indeed, do we accomplish, much time we all waste, and sins of omission are verily sins; in themselves, apart from grace, mortal. Well is it if we see our transgression, but knowledge increases guilt if we repent not *with the heart*. Time is a stewardship. To use it for self (*i.e.*, for Satan) is robbery—the essence of sin, for we "owe" all to God. "Time flies" is no reason for dilatoriness, no justification of Scriptural neglect—those who employ the words thus *fall* into that common act of rebellion which charges God with every error, and makes Him responsible for iniquity. "Time flies": now is our salvation nearer than when we believed; the night is far spent, the day is at hand. "Time flies": soon shall we behold our Lord. May it be ours to *serve* and *hope*, and to know that both lead to suffering, to rejection, to everything that is naturally unpleasant, for *His* sake, and to *His* praise.

Ridicule. The people of God must expect to be cruelly misunderstood, and despised.

"I have given them Thy Word, and the world hath hated them." The child of faith appears *ridiculous* to the men of this age, and to "Christians" filled with the spirit thereof. The great argument for all the action of the former is unknown to the latter, for God is not in all their thoughts. The sneer of the sceptic should not fill us with fear or resentment—what if we be made a spectacle to the world?—our Lord was mocked by all classes; He was the song of the drunkards, and oftentimes they laughed Him to scorn. We may grieve at rejection, but not give way thereby.

But we must not court contempt. The believer has no warrant to be "ridiculous." Eccentricity is not an evidence of grace, but often of pride and self-satisfaction. The Lord did not rush into persecution, the disciples did not play the martyr. Persecutions *for Christ*, in the way of obedience—these are well-pleasing!

How far should we use ridicule? Is it right to laugh at the errors of others? How can it be well to smile at sin? Immanuel was, in

every sense, a man of sorrows, and many of His followers should sigh and cry more for the abominations of to-day: abominations that the many worship. On the other hand, the absurdity of modern creeds may be clearly shown, the stern sarcasm of Isaiah xlv. be illustrated, with the tenderer irony toward the mistakes of beloved brethren. Let 2 Tim. iv. 2 be obeyed.

"Sin."

Everything that is not service involves sin. The line between the two is definite, and every *simple* action is one or the other. Most, if not all, our deeds, are very *complex*, and experimentally we cannot always see the definite line. Hence, a few important thoughts. Is it not possible to condemn Pharisaic bibliolatry, and yet to forget the need of the Holy Spirit in Scriptural study? Do not many of us repudiate the formalism of Isaiah xxix., Mark vii., and yet manifest more "spirituality" in the presence of others than when by themselves?—offer "professional" prayers, etc. Do not some of us who abominate the Jesuit maxims regarding the lawfulness of the wish that a man may be removed, provided the "intention" is directed to the good of "the Church"—do not some such cherish similar thoughts when others come in their way? Is it not easy to disapprove the tractarian doctrine of "reserve," and yet to veil the truth when its announcement would be unpleasant, knowingly giving false impressions? Yet those who thus act, even as those who illustrate the ritualism of Isaiah xxix., would not think appropriate the epithets "lying and hypocritical." Who is not convinced that the sins at which we rightly shudder are only more marked examples of the transgressions we commit? The diversity is not in *kind*, only in *degree*—aye, all sins are alike in kind. The writer believes that the hateful maxim, "Let us do evil that good may come," is *mentally* recognised oftentimes, or at least that sin overruled is *excused*, and that seeming "opportunities" are grasped without asking counsel at the mouth of the Lord (owing to an undefined fear that He might hinder), and, moreover, that it is easy to "persuade oneself" as to the Scriptural nature of a popular action, or one the omission of which would lead to contempt.

Advertisements. The Lord's people are not instructed to be unbusiness-like. A carelessly arranged notice-board is not to the glory of God. Sin is quite as possible in the preparation of a common handbill* as of an elaborated "popular" circular. Let representatives of both transgressions hear these words.

Christians should not depend on advertisements, but if they are not to use anything on which they do not rest, they will use nothing. Literature is employed by modern religionists, and Scriptural posters, etc., may bear a needed testimony. The writer believes in printing letters on the back of handbills. He will be glad to give advice, or brief messages for varieties of meetings.

Large firms spend much in advertisement—they do not work spasmodically. Why should not ministers of the Gospel continue this work even as other service? Let Eccl. xi. 6 be remembered.

Advertisements are often unnecessarily costly. Some printers oppress churches and societies. The "organiser" should know much, and how to spend and not to waste money—disapproving "over and under" payment alike.

Advertisements do not supersede personal recommendation. How much do business firms owe to the latter! The Christian is not entitled to do service by proxy of a handbill. Words without a circular, and a circular without kindly words, may be good, but the Lord's people desire that which is best. As to distribution, let not love hinder system or system prevent loving enthusiasm. Forget not prayer. "Do all to the glory of God."

The College and the Critics.

Thanks be unto God for the trial of faith, and for the faith that is tried. The "Critics" to whom reference is made are not the learned devotees of German sceptics, albeit the College is indeed *versus* such; and, *vice-versa*. We speak of those who, with a zeal that is not according to knowledge, and a love that is not according to the Word, and a wish that is not for the glory of God—who speak against His work in the B.T.C. Strange the opposition seems, for the College is Scriptural in principles and spiritual in results. The work owns God and is owned by God. It proclaims grace and is sustained thereby. Yet there are many that withstand, among them beloved Christian ministers. Let the fact "he that is not with Me is against Me" be remembered, and it will be seen that indifference is subtle, but actual, warfare.

In spite of trials, we have been supported: the

* Often as expensive as others. Beware of the appearance of "shoddy" workmanship.

Lord's *hand* has held ours. Circumstances do not overrule God, but God overrules circumstances. Howbeit, in presenting our magazine report (see p. 143), we would ask the Lord's people who hold ancient truth not to hold off from the needed testimony thereto. Some imagine that the College is a "Bible class"; so it is, but not in the common acceptance of the word! Let doubters "come and see," and do a month's homework, *with* examination. We do not seek the fellowship of universalistic unbelievers, but we do seek the co-operation of those who honor the Word, and, therefore, honor "those who fear the Lord."

Another year. Many changes, but with the Lord there is no variableness, neither shadow that

is cast by turping. 1904 has been filled with historic revelations of God and warnings of judgment, but men go on in the evil of their own way, and mock the voice of Jehovah in Providence. The awful nature of war has been emphasised, saints have been reminded these things must come ere the Lord be revealed from heaven, and at the same time *many* have seen the *duty* of all who are in the Church to separate from the world, to resist not evil, to refuse the arms of the soldier as firmly as the oaths of the law-courts or the offices of judgment (Contrast Rom. xii. 19 and xiii. 4). But how slowly the Lord's people have walked during the twelve months—have not the majority "backslidden"?—for that is the description of sin or *departure from God*. Every transgression is a *fall*. The indifference of professing Christians, except to the things of this life and their members that are upon the earth—this "indifference" affords such a contrast to the commands of Scripture that we are ready to say, "When the Son of Man cometh, shall He find faith in the earth?" Looking back over the year personally, and representatively for the B.T.C., we report encouragements and discouragements; but, in spite of trials and transgressions, we would humbly thank God and take courage in Him—not in self. What shall 1905 bring? A continuance and progress of evil, the federation of modern religionists, the development of "emotional Christianity," of "ethical Christianity," of "agnostic Christianity," the increase of Bible-despisers, the separation of a faithful few (by the operation of grace), that they may be sanctified and meet for the Master's use (read 2 Tim. ii.), prepared for the tribulations of the last days, and manifested as the saints of God when their Lord appears in glory.

PERCY W. HEWARD.

Held Over.—Reviews, Questions and Answers, and Biblical Essay by Mr. Finlay Gibson. Purchase extra copies of January for these articles.

Sermon by a Scotch Puritan:

JONATHAN RANKEN ANDERSON.

Proverbs xviii. 10.

(Continued).

"The Name of the Lord is a strong tower: the righteous runneth into it and is safe."

THERE is the Name of the Lord. What do you think of it? Did you ever see such a Name? Will you find any to compare with it? "Who in heaven can be compared to the Lord? Who among the sons of the mighty can be likened unto the Lord?"

II. We go on to consider what this name is. "A Strong Tower," or a tower of strength. And here we remark:—

1. That a strong tower is a place of deliverance and security. It is hardly possible to hear the word "tower" without attaching to it this idea. No one can enter even a short way into this name without having before his mind the thought of a place of security. But it will be extremely difficult, if at all possible, to understand what is the meaning of a place of security such as the Name of the Lord unless there is some reference had to danger. Now all danger to the creature arises from sin. There is the most perfect security to all who are free from sin. But there is no security whatever to any creature in sin. Apart from sin there is no danger; in sin there is no safety. Yet it is with reference to sinners that the Name of the Lord is represented as a strong tower. Are we then to say that the principle laid down is subverted? No: it is rather established. Is it for a season, or as to favoured individuals, suspended? No: it is most gloriously carried into execution. You may say, How can these things be? How will you make it out that there is a strong tower for sinners, consistently with the principle laid down, that there is no security in sin? We make it out in this way: In the Name of the Lord there is that which delivers sinners from sin, and by delivering them from sin, delivers them from the dangers inseparable from it. He is the God of Salvation. Salvation belongeth to Him. And you have a revelation of Himself in the person of Christ. Now what is the Name of Jesus Christ there? "And she shall bring forth a son; and thou shalt call His name Jesus, for He shall save His people from their sins." In the Name of the Lord you will find the strength of salvation;—the strength of salvation existing essentially and eternally in the Triune Jehovah—the strength of salvation manifested in covenant in the person of the Father—the strength of salvation coming out mediatorially in the person of the Lord Jesus Christ—the strength of salvation

revealed and applied to the soul by the saving power of the Holy Ghost—the strength of salvation made over in covenant and granted to poor sinners fleeing to this name. Have you any sin? You will not surely deny it. What are you doing with your sin? Are you cherishing it? Are you letting it alone? Are you allowing it its undisturbed sway over your souls? It would be far better to lie down in your bed with a serpent in your bosom—you would be far more comfortable to go along the streets to your places of business with a dead corpse tied with chains to your body—you would be far safer in having in your own persons concentrated all the plagues and pestilences that waste the human family, than have one allowed sin. These things at the utmost can kill the body: this kills the soul. These things at the worst would only take you away from God and all the riches of His blessing. These things entail upon you only temporary damage; this entails upon you eternal damnation. Oh! is it not an act of kindness to alarm you in your sins, to warn you of the danger of remaining in them, and to say as every faithful evangelist says to those who come within the reach of his voice: "Flee from the wrath to come." You should listen all the more closely and seriously to this warning seeing that it may not long be sounded in your ears. It is fast dying away in this guilty land of ours. We have not very far to go till we reach the dreadful consummation of stepping beyond the sound of the gospel. And, Oh! dreadful will it be to enter that which lies beyond its awakening sound. Once more you are permitted to come within these walls; once more the word is falling upon your ears. "To-day, while it is called to-day, harden not your hearts!"

It is absolutely necessary that you should know something about sin, and what danger is, to know what this strong tower is. You must see with your own eyes the evil of sin, and the magnitude of the danger with which you are threatened for sin; and with your own eyes you must see the strong tower where alone deliverance and safety are to be found.

(To be continued, D.V.).

Further Extracts from this Servant of God in THE PURITAN QUARTERLY. January number nearly ready, 7d. post free. (Subscription, 2/6 per annum). Bound Volumes I. and II., 2/9 each post free. Orders will be much appreciated as an evidence of interest in The Word.

THE CHILDREN'S PAGE.

LAST.

IT was whilst I was thinking, dear children, that this would be our *last* little talk together for the year 1904 that I was guided to take the one word "LAST." It is so appropriate for our subject. This word "LAST" occurs frequently in Scripture. You will find it very profitable to search out and mark them carefully in your Bible.

We read of the *last words* of David (2 Sam. xxiii. 1). Then, it is written in Nehemiah that during the Feast of Tabernacles "day by day, from the first day unto the LAST, he read in the Book of the Law of God" (Neh. viii. 18). Are you reading God's Word daily?

Then, there is the warning given against taking wine—"At LAST it biteth like a serpent, and stingeth like an adder" (Prov. xxiii. 31, 32). Let us take heed to God-given exhortations. Now, will you turn with me to the New Testament, and read "Many that are first shall be LAST" (Matt. xix. 30, xx. 16). "If any man desire to be first, the same shall be LAST and servant of all" (Mark ix. 35). May we who are saved by the precious Blood of the Lord Jesus, seek to be humble, and learn of Him Who was meek and lowly in heart. I often think that we shall see some of those whom we thought LAST to be first, and (may be) many whom we expected to see first will be LAST. Why? Because God looks at the heart, and He knows those who do His will from the heart. Are you seeking, by God's grace, thus to serve Him?

"LAST of all, He sent them His Son" (Matt. xxi. 37)—"God hath in these LAST DAYS spoken unto us by His Son, Whom He hath appointed heir of all things" (Heb. i. 2). God had before sent His prophets as His messengers; "Now, once in the END OF THE WORLD hath He appeared to put away sin" (the sins of His people) "by the sacrifice of Himself" (Heb. ix. 26). Are you one of His people, saved by His death? Can you say, "He LOVED ME and gave Himself FOR ME"? If so, remember He will guide and direct in your daily life; so that you, amid all evil, may live to please Him. The Word of God does not say that we shall have an easy time, for Christ has so written: "In the LAST days perilous times shall come." Men will be "unholy, lovers of pleasure more than lovers of God; many will be unthankful and disobedient to their parents. Some will have "A FORM OF GODLINESS, but deny the power thereof," denying the Lord Jesus and His precious Blood which alone can save the sinner. From all such, Christians are told to turn away (2 Tim. iii.). Will you read *all* the chapter? Then, "there shall come in the LAST DAYS scoffers walking after

their own lust, and saying, Where is the promise of His coming," etc. (2 Peter iii. 3, 4). Also, "There shall be mockers in the LAST time" (Jude 18). So that "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). But "if we suffer, we shall also reign with Him" (2 Tim. ii. 12), and this glorious time is drawing very near.

In the LAST DAYS the Jews shall be gathered to their own land; they will look on Him Whom they pierced, and mourn for their sins. God will forgive Israel when they truly turn to Him. Then Jerusalem shall be a praise in the earth, and the Jews a blessing (Isa. ii. 2; Micah iv. 1; Isa. lxii. 6, 7; Zech. viii. 13, 23). Let us pray for the Jews, and help to send them the Word of Life in their own tongue.

Now, we read about the resurrection at the LAST DAY (John xi. 24), when "in a moment, in the twinkling of an eye, at the last trump; and the dead shall be raised incorruptible, we shall be changed" (1 Cor. xv. 52; 1 Thess. iv. 14-18). We shall then see our Lord face to face, and, together with our loved ones who have fallen asleep in Jesus, serve Him evermore. May we watch and wait for this happy time. I must not close without reminding you of the second part of that LAST DAY—the great and terrible Day of Judgment for the wicked who know not God, and obey not the Gospel of our Lord and Saviour Jesus Christ. It is written concerning this dreadful time—"For the great day of His wrath is come, and who shall be able to stand?" (Rev. vi. 17). Will you also read Rev. xx. 11-15, xxi. 8? May the Lord make and keep you, my dear young reader, ready for the coming of Him Who saith "Surely I come quickly."

In these LAST DAYS, dear children,
God, by His own dear Son,
Hath spoken to His people.
In Whom they are made one.

In the LAST DAYS, dear children,
God's Holy Book doth say,
Many will be unholy,
And boldly disobey.

In the LAST DAYS, dear children,
Scoffers will oft exclaim,
"Where is His promised coming?"—
All things abide the same."

In the LAST DAYS, dear children,
All who will godly live
Shall suffer persecution,
But God His grace will give.

In the LAST DAYS, dear children,
Blest Israel shall possess
The Land which God hath promised,
And they will Him confess.

At the LAST TRUMP, dear children,
The dead in Christ will rise,
And we shall in a moment
Our Lord meet in the skies.

In THESE LAST DAYS, dear children,
May God through Christ the Lord
Help all who know and love Him
To SEARCH and DO HIS WORD.

S. A. H.

GOD Who has given eternal life to His people through Christ Jesus has also graciously given *Food* for the new life, that His children may grow thereby. The babes in Christ must not always remain babes. How concerned a mother would be, and rightly so, if her infant did not grow, and yet how many who have known the Lord Jesus for years delight to call themselves "babes in Christ," when they should be FULL-GROWN. The lack of spiritual growth should be a cause of great sorrow and heart-searching. But, alas! few are concerned as to their spiritual state. God's Word is so neglected that even the "new-born babes" have little desire for the sincere milk of the Word that they may grow thereby (1 Peter ii. 2); and how many need the solemn exhortation, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first oracles of God, and are become such as have need of milk and not of strong meat; for every one that useth milk is unskilful in the Word of righteousness; for he is a babe" (Heb. v. 12, 13).

The *Seed*, which is the Word of God, whereby believers grow up into Christ in all things (Eph. iv. 15), when sown in good ground, beareth fruit—"some an hundredfold, some sixty, some thirty" (Matt. xiii. 23). Which is my dear reader bringing forth?

It is impossible for any of God's children to obey His command, "Grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18), if the Word be put aside, for how can there be GROWTH without food?

SAMUEL GREW, and the Lord was with Him. The Lord revealed Himself to Samuel BY THE WORD (1 Sam. iii. 19-21). It is written of John the Baptist, "THE CHILD GREW and waxed strong in Spirit"—(Luke i. 80)—of the Lord; "*and the CHILD GREW and waxed strong in Spirit, filled with wisdom*" (Luke ii. 40). "The Word of God grew and multiplied" (Acts xii. 24); "so MIGHTILY GREW THE Word of God and prevailed" (Acts xix. 20). The Apostle Paul said concerning the Thessalonians who were young converts, "We are bound to thank God always for you, because YOUR FAITH

How can the Word of God work EFFECTUALLY in those who neglect it? May the Lord, in His grace, stir up many to meditate in His Law day and night, and observe to DO ALL that is written therein, and so, through the Word, to "grow in grace."

Beloved reader, beware of making another Gospel when making the Gospel simple. Masking the truth is the opposite of marking the truth, and involves the making of error. Do not revise God's Word by your opinions, but your opinions by God's Word. It is not easy to tell children of sin, but easiness does not decide duty. Perhaps your fears illustrate the sad fact, and your opinion of their comparative innocence likewise. Have you had fellowship with fellow-teachers? Do you pray with and for them? Those who are disagreeable cannot agree (Matt. xviii.). Is your love lip-confessed or life-manifest? Does contempt for their errors occupy more time than attempt to lead them to truth?

As to questioning. Do not *imply* the answer. Beware of commanding error, or condemning unsuccessful but true effort. Do not confine to *historical* queries: introduce doctrinal. Let every answer be arranged to meet error, explain truth, open up other passages, and suggest methods of study. Practise endurance of questions from others (Matt. xxv. 1-8). Ten, as ten ser-

Practise endurance of questions from others.

Our present parable (Matt. xxv. 1-8). Ten, as ten servants (Luke xix.)—the professing church (10 synagogue number). "Virgin" parable designation according to profession. All "Christians" verbally look for Christ. His Coming, the Hope. 2. Two classes, as ever; the Lord always shows a number—often the majority—of unsaved in the churches. "Themselves" twice in 3, pride. Lamps. Now is the dispensation of night; Christ introduces the day. Lamps, no oil, *cf.* stony ground hearers spring up—no root. "All" slept; see 1 Thess. v. 10. "All" aroused (7), yet . . . ! 6, a Divine warning—behold—see. *ix*, *xix*, 6, 10, *cf.* 1. 8. Friendship between both classes. 10. Apparent earnestness. "Ready," xxiv. 44— all the wise (new mind) ready. The marriage supper—*cf.* with xxii.—as the guests there represent the saints of Rev. xix., clothed with righteousness, so the virgins—*i.e.*, the Bride under another figure (otherwise no reference to Bride). Christ did not explain the truth reserved for Paul to announce. Explain Eastern marriage customs. "With Him" (1 Thess. iv. 17; Rev. xx. 6, etc.). The "left" virgins (same Gk. *komai*. xi. 7; Eph. ii. 3). Lord, Lord—"reverence"—*cf.* *vii*. 13; no direct reply. Know—recognise, approve. 13. All prophecy practical. Sleep is sinful. Day, hour—only *spiritual* midnight. *Cf.* order of events in this chapter with Rev. xix.

The new mind does not appreciate the new thought.

The Lord keepeth, He never sleepeth.

The Lord keepeth, He never sleepeth.
Beware of theories—ancient or modern—honored or dishonored—"scientific" or "religious"—theories which "forget God"—they will soon deny and soon defy Him, for sin leads to sin, and the "downgrade" is one pathway.

FOR THE NEW YEAR.

"The Lord is Thy Keeper."

Keep me close, O Lord, to Thee,
Open up Thy Word to me,
That I may its beauty see—
Day by Day.

Keep me in the narrow way,
In me, Lord, Thy power display
As I walk with Thee alway—
Day by Day.

Keep me, Lord, so calm, so still,
As I sit to learn Thy will,
In me all Thy truth fulfil—
Day by Day.

Keep me, Lord, by Thy constraint,
Free from worry, and complaint,
So my heart shall ne'er be faint—
Day by Day.

Keep me, Lord, for I am weak,
Make me godly, lowly, meek,
As I live for Thee, and speak—
Day by Day.

Keep me, Lord, when I am pressed,
In Thy love give perfect rest,
Work for me, Lord, what is best—
Day by Day.

Keep me, fill me with Thy praise,
Help me, Lord, to trust always,
As I walk in all Thy ways—
Day by Day.

The above Verses on a folding Motto Card,
1/- per doz. post free.

Sinners Saved.

Let the truth be well proclaimed,
Let no *Christian* be ashamed
Of the message of our God—
"We are saved by Jesu's blood."
Let none boast of power of skill,
Works of law, or human will!
We would make the gospel known—
"We are saved in Christ alone."
Works of righteousness are vain,
Man but sins, till born again!
Let the truth His people tell—
"Christ alone can save from hell."
"His the toil, the wrath, Divine,
Mine the life, the glory mine,"
Righteousness we must declare,
And proclaim Him everywhere.

The Editor seeks—

- (a) Correspondence from Ministers and others who have had special opportunities for research, and who are willing to contribute to manuscript magazines.
- (b) Applications for the College Report and Prospectus.
- (c) Palestine curios and articles, and other interesting illustrations of Bible truth for the College Museum.

TIMELY TALKS—II.

SENSATIONALISM.

MAY we who have been made nigh to God by the precious Blood of His dear Son, seek to honor Him Who has so wondrously worked in and for His own. May we not be carried away by prevailing notions and sensations. Truly these are "Perilous times," but God's grace is sufficient and through Him we shall do valiantly (Ps. lx. 12). Let me remind my readers of His promise—"them that honor Me, I will honor, and they that despise Me, shall be lightly esteemed" (1 Sam. ii. 30). Yet how little is this, and other such exhortations heeded in these man-exalted days. God's methods and ways are put aside, and the natural man who is dead in trespasses and sins—whose mind is enmity against God (Rom. viii. 7)—is instructed to "get right with God." How different on the day of Pentecost when the Apostles spake as the Spirit gave them utterance, for we read "they were PRICKED IN THEIR HEART," and said "what shall we do?" (Acts ii. 37). When the Holy Spirit works He convicts of sin, shows the sinner his lost condition, and reveals the Lord Jesus as the only Saviour by whom we can approach God. But now the Gospel is toned down. Man is not so depraved, and so far from God! Is He not the Father of all, and will He punish those whom He created? Why so much distinction between saints and sinners? Are they not all brothers and sisters? Can they not all sing together the beautiful Songs of Zion? It is thus that many are reasoning, and God is thereby being dishonored. Preachers of to-day are endeavoring to arouse the FEELINGS of their hearers and appeal to their senses. These methods are of man, and deaden the sense of sin. The desire to give the ungodly pleasant Sunday afternoons, and pleasant gatherings, is abomination to God and must bring His displeasure. This is an age of self-satisfaction and fleshly energy. The writer was saddened when reading a recent advertisement which runs thus:—"Effective solos—stirring choruses—attractive choir pieces . . . New gospel songs by popular composers, including the 'Glory Song,' which has been described as 'the Song that set Australia on fire'" If this is part of the preparation for the so-called coming revival, what are we to expect? God grant that we may humble ourselves before Him so that He may work. All REVIVALS must come from Him. May He make His people SPIRITUAL not *sensational*, and bless the Timely Talks we have had during 1904, to His glory alone.

S. A. HEWARD.

BEWARE of "Christmas" so-called: Its rites and revels. Paganism deserves no *Christian* sanction.

"Not by Works of Righteousness which we have done, but according to His Mercy He Saved Us."

READER, you are either a believer or an unbeliever, righteous or unrighteous. There are two revealed ways of obtaining life. The Law says, "The man that doeth these things shall live in them." The Gospel, referring to the vicarious obedience of Christ, declares that "The righteous by faith shall live." Are you seeking life and righteousness by your labors? Remember, *no sin is excusable*, and you can never more than fulfil the law one day so as to supply a balance of merit for another. Dare you then say you are ever righteous in self? And if once unrighteous you can never constitute yourself guiltless, for God cannot illegally forget the past, or excuse transgression. Only by atonement could He blot out sins, and only by blood could atonement be made, and only by Christ could atoning blood be shed. Somewhat strikingly at the end of two Psalms that speak of the sufferings and death of Immanuel we have the words "they shall live" (xxii. 28, lxix. 32). Isa.

liii. also concludes with the mention of His seed (note liv.) Because the Lord Jesus died, His people live; because He lives, and proves the accepted atonement thereby, they *shall* live also. Not by works are they saved, but by Divine *mercy*, in accord with that righteousness which is also in the "Name" of the Lord. Reader, do you trust to your works or to those of another—to your righteousnesses (see Isa. lxiv. 6) or to that of another—to uncovenanted indulgence or to the mercy of the new covenant? Remember "not but" gives a Divine contrast, and you cannot blend the two methods of obtaining life and salvation (Act xiii. 39). The true children of God serve as a result of His grace, but they see that their works *before* salvation were, as their heart, enmity against God, and therefore condemnatory—that their good works *after* salvation are the result of His goodness and therefore not meritorious, and that, moreover, they cannot add to perfection, the perfection of Divine righteousness which they already have. Reader, are you *in* Christ or *without* Christ, saved or lost? If you be brought to anxiety for forgiveness, I can boldly say "Christ died for thy sins," "Believe on the Name of the Lord, and thou shalt be saved."

Suggestions Concerning Study of James.

(Continued from last month).

Find (a) references to judgment (two kinds), (b) God's gifts, (c) illustrations of the selfishness of sin, (d) mention of the "truth," (e) intimations—negative and positive—of the nature of prayer.

A Few Seeming Difficulties, and Rarely Noticed Thoughts.

- i. 18. "Firstfruits"—all before the time of ingathering, R. xi. 16—an offering to God—acceptance in resurrection.
- i. 27. Religion positive, negative. Effect of Christianity. Pure, see iv. 8.
- ii. 7. "The worthy name called on you"—Acts xi. 26, 1 Pet., iv. 14, 16.
Our "Christian name."
- ii. 21, 25. Twofold witness—man, woman—Jew, Gentile.
- iii. 1. Teachers shall receive greater judgment.
- iv. 1-7. The flesh, the world, the devil: See iii. 15.
- iv. 11. He that speaketh against his brother speaketh against (sins): he who judges his brother sets himself above law—complains of God's action, wishes destruction to his brother (12).
- iv. 16, 17. Twofold prayer. On behalf of, against—R. x. 2, xi. 2.
- v. 20. Sin, death, as in i. 15.

SERMON SUGGESTIONS.

"He Himself shall save His people from their sins" (Matt. i. 21).

The present creed—*self*-salvation from *temporal* ills. Need for unchanged testimony, positive as well as negative. Titles of Christ suggest e.g. "Lord Jesus"—Jehovah "Salvation." Each is a concentrated sermon. Cf. other angelic messages—Luke i. 31 (47), ii. 11 (Jesus Christ the Lord).

1. *The Saviour*. Christ. "Mine eyes have seen Thy Salvation": "The Kingdom of God our Saviour": "None of us can by any means redeem our brother, nor give to God a ransom for him." The two natures necessary (20), cannot be analysed. "He Himself," iii. 11, viii. 17, Eph. v. 23, 1 John ii. 2 (Gk.).

2. *The Saved Ones*. His people—a chosen company. See ii. 6, Luke i. 17, i. 68, ii. 10. Two classes in Israel, see Matt. xiii. 15: Cf. Rom. x. 21 with xi. 1, 2 (the, His). The Church, but a special reference to the fulness of Israel (Rom. xi. 26)—*All* who belong to Christ. The antitypes of passover and day of atonement, followed respectively by feasts of Pentecost and Tabernacles, attained by His atoning work. Note contrasted "thy people" of Isa. vii. 17, "this people," viii. 12, ix. 9, 16, 19, see viii. 18, ix. 2.

3. *The Nature of Salvation*. "From sinS." Position of His people—children of wrath even as others. No antinomianism (a) Legal acquittal, (b) Personal separation, (c) Final perfection. Collect other illustrations of *ἀπο*. Contrast Israel's "expected saviour."

"I Will Come Again."

THESE words, spoken by our Lord to His sorrowing disciples nearly 2,000 years since, are still a source of great comfort to His redeemed people. How many, in times of suffering, trial, and in seasons of joy likewise, have been cheered as they remembered this, *the Lord's promise*. The years are rapidly passing, 1904 will soon be reckoned with the past. Still this promise stands and every day brings that glorious time nearer when our Lord will fulfil His sure Word, and come for His saints. Oh, what bliss—bliss eternal awaits us. Truly the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. When our Lord shall come our loved ones who have fallen asleep in Jesus shall rise, and we which are alive and remain unto the coming of the Lord shall be changed in a moment (1 Cor. xv. 52), and caught up together with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. "Wherefore comfort one another with these words" (1 Thess. iv. 14, 18). Are we obeying this exhortation? Let us look up, for the time is drawing very near when we shall see our Lord who gave Himself for us, "face to face, and be transformed," for "when He shall appear we shall be like Him; for we shall see Him as He is" (1 John iii. 2). Surely these glorious promises encourage and sustain us amid all the changes here.

Believers may differ somewhat about the Lord's Coming and its details, yet all true students of prophecy agree that the Lord's Coming is near. Though there may be diversities of opinions let us, as children of God, members of one family, let us manifest love, and ever remember that God's Word is very deep. May we humbly seek for more grace so as to understand more and more fully the "Sure word of prophecy, whereunto ye do well that ye take heed in your hearts, as to a light shining in a dark place" (2 Pet. i. 19). Some, it may be, have grown weary and tired of watching, and almost say "My Lord delayeth His Coming" (Luke xii. 45), which is impossible for He will come at the appointed time. This fact has often comforted the writer, may others be likewise helped, for we read "HE THAT SHALL COME, WILL COME, AND WILL NOT TARRY" (Heb. x. 37). Wherefore let us be patient, *let us endure* (for he that endureth unto the end shall be saved), and seek by God-given grace to be faithful to Him who saith "I will come again," "Surely I come quickly," "Blessed are those servants whom the Lord, when He cometh, shall find watching" (Luke xii. 37). We shall not be weary of watching for our quickly coming Lord, if we by His grace look into His Word that we may know His Will—look up for Him—look around—

so that we may be obedient to His Word, "Occupy till I come" (Luke xix. 13).

Let us labor in our sphere,
Never doubt our God, nor fear,
As these words ring in our ear—
"I will come again."

Let us watch for Christ our Lord,
As we journey heavenward,
And think oft of His sure Word—
"I will come again."

Let us serve our God each day,
All His Holy Word obey,
As our Lord to us doth say—
"I will come again."

Let us by God's sovereign grace
All His truth revere embrace,
None can these His Words erase—
"I will come again."

Let us to God's Law take heed,
Look to Him to guide—to lead,
Praise Him as these words we read—
"I will come again."

Let us watch, and work, and pray,
Let us search God's Word each day,
Heed His Precept—hear Christ say—
"I will come again."

Let us, as we suffer here,
Comfort find in Christ, and cheer
As He whispers I am near—
"I will come again."

Let us spurn earth's glittering toy,
Find in God our all—our joy,
Prayer and praise be our employ—
Till Christ comes again.

Let us wait upon the Lord,
Live with saints in one accord,
Christ will all His own reward—
When He comes again.

Let us labor night and day,
Do God's work in His own way,
For our Lord Himself doth say—
"I will quickly come."

Let us look for Christ, not death,
Long for Him while we have breath,
Treasure up His Word which saith,—
"I will come again." S. A. H.

Will fellow believers who have received the Lord's blessing through the messages I have been privileged and enabled to write, have fellowship with me in sending free grants of my book, booklets and leaflets to Missions, Missionaries, and Tract distributors? Surely the circulation of Scriptural literature is *most* important. Donations will be acknowledged (D.V.) in "Thoughts." I hope many will prayerfully consider and then prayerfully respond to this appeal.—S. A. HEWARD.

"Another Examination."

THIS exclamation expresses the opinion of College students at times. Should our readers, however, make it, we would respectfully remind them of our patience, for *answers have not yet been received*. Yet we are sure our friends would learn more thereby than by attending a modern meeting, etc. Let not servants of God recede when fears impede: obstruction should not be the destruction of good wishes. Failure may be disciplinary (*πρὸς παιδείαν*), and pride needs buffets of the martial rather than of the refreshment variety. The examiners will not be drastic or sarcastic: their desire is to help the people of the Lord, and to stimulate real Bible study.* "Tests" of this nature encourage care, exactness, clearness, concentration, patience—if undertaken prayerfully in dependence on the Lord.† "Without Him" we can do nothing, and if His grace be not obtained the results will not include fruit unto His glory. Answers will be reviewed without expense, if means do not suffice—otherwise 1/-. Suggestions will be added to criticisms, and prayerful interest will accompany the writing, and we trust the reading and the application of both *together*.

1. Explain—with references—the titles "seer," "prophet," "apostle," "man of God."

2. Write out all O.T. verses wherein the Lord is called a Rock, and show bearing on some N.T. verses.

3. Draw inference from—

- (a) "Let not thine heart envy sinners: but be thou in the fear of Jehovah all the day long."
- (b) "I hate robbery for burnt-offering."
- (c) "He that receiveth whomsoever I send receiveth Me."

4. Collect and make evident the force of 10 Scriptural "therefores."

5. What two diverse loves are mentioned in the Word. Give 3 passages to illustrate each.

6. Criticize carefully, proving your statements—

- (a) "Christian men should avoid speaking ill of other religions; harshness is sin, and sin is harshness."
- (b) "Faith takes the promises but sometimes mistakes their application—faith is uncritical."
- (c) "Truth must not be foolhardily proclaimed when it offends."

7. Give a Bible Reading upon the words "he that is spiritual" (1 Cor. ii. 15, note iii. 3).

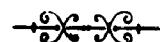
* How much "imitation" is to be found—the fact is worthy of meditation.

† The adverb and adverbial clause *cannot* be separated.

Poems on Ancient Doctrines.

10.—"Occupy till I Come."

Let all who read this message consider where they stand,
If they are on Christ Jesus, or resting on the sand—
In vain the gorgeous building, not founded on the Rock,
It shall not miss God's judgment, nor safely bear the shock.
But I must leave the figure, and speak to Christian men—
Now are ye free from judgment, and shall be likewise *then*—
What is your heart's deduction from this consoling thought?
What will ye do to serve Him Who hath His people bought?
Will ye not heed His message, and, till He come again,
Do business with the talents He gave you, not in vain?
Occupy in His service, and glory to Him bring,
You soon shall share His honor when He appears as King.
"Occupy" is the precept, use time and strength and skill,
And money for your Master, and work His sovereign will.
You are His chosen stewards—and faithfulness should show,
How can you scorn to please *Him*, and in *your* pathway go?
How can you dare to offer your service unto sin,
And hope when He appeareth His joy to enter in?
How can you please the worldling, and tribute give to man,
And thus transgress His purpose, and trample on His plan?
The statute I have quoted allows no time for ease,
Allows no time from service, the world and flesh to please.
The goal of holy labor should always be in view,
The more you hope His Coming, the more you serve Him too.
As looking off to Jesus does ne'er make idle saints,
So waiting His Appearing does not suggest complaints,
Or train a mystic dreamer, but urges toil and pain—
That day shall bring the testing, and shall our work be vain?
"Occupy" is the message, and "till I come" its end,
Think of the Lord at all times, and to His Word attend.



SCRIPTURAL STUDIES . . SOCIETY. . .

Thorough Bible Work.

Daily Readings.

Calendar.

DECEMBER, 1904—If the Lord will.		
1 PETER.	1 PETER.	1 PETER.
1. i. 1, 2.	12. ii. 18-21.	23. v. 8-11.
2. i. 3-5.	13. ii. 22-25.	24. v. 12-14.
3. i. 6-9.	14. iii. 1-6.	25. Revise i.
4. i. 10-18.	15. iii. 7-12.	26. " ii.
5. i. 14-19.	16. iii. 18-17.	27. " iii.
6. i. 20-23.	17. iii. 18-22.	28. " iv.
7. i. 24-ii. 3.	18. iv. 1-6.	29. " v.
8. ii. 4-6.	19. iv. 7-11.	30. " O. T.
9. ii. 7-10.	20. iv. 12-19.	Quotations
10. ii. 11-14.	21. v. 1-4.	Difficulties
11. ii. 15-17.	22. v. 5-7.	31. " "

The Word of God needs assimilation: without it "study" is dissimulation. Those who devote time to the Word, will be able to quote it. Unspiritual study is impossible: the attempt deserves contempt: it removes God from His Word, and is essential sin, *i.e.* self-confidence, self-seeking. Those who desire to hear God speak will speak to God, they will be attent, intent, and content.

NOTES ON I. PETER.

i. 1. Elect though scattered: scattered though elect.

2. No election apart from covenant love.

"According to": see i. 3, iv. 16.

3, 4. Life and Inheritance. Gal. iii. 18.

4. *ἀμάρτυρον, ἀμάρτυρον*—Paronomasia.

5. The believer's position "in the power of God," "through (*διὰ*) faith," "in the last time," "in manifold temptations."

6. Grace is as variegated as trials, iv. 10.

"As sorrowful yet always rejoicing": see 2 Cor. i.

7. The Divine purpose. God is over all: let us see His Hand rather than the persecutors (Heb. xii.)

8. Love leads to joy, patience. It depends on relation, and knowledge rather than sight (*i.e.* not merely emotional).

13. Inference from prophecy. *Fear* not. Journey as pilgrims: do not let your mind settle here. Be full of hope.

Present "bearing" (ii. 19) contrasted with future ("to be brought" same Gk.)

14, 15. Ignorance, unholy desires: the new mind, holiness—each affecting all the life.

18, 19. Your wealth did not purchase your salvation. Fear not under persecution for Christ suffered, fear not for Christ *hath* saved you for ever.

21. Resurrection, glory, i. 11, John vii. 39, see Phil. ii.

22. Love is of the heart (not hypocritical): love works (fervently=stretching out). Truth, love.

23. Argument—you have the same heavenly life. Born of the Word, obey the Word.

24. Flesh and that which is born of it. See Isa. xl.—flesh—under the "Spirit"—then the Word of the Spirit.

25. "Into" you—see i. 4, Col. i. 6—"into God," i. 21, iii. 21, *cf.* i. 2, 3, iii. 20.

ii. 1. Hypocrisies—"unhypocritical love," i. 22, Rom. xii. 9.

2. "If I regard iniquity the Lord will not hear me"—sinful spite is not preparation for Scriptural study.

4. Men cast away Christ (contrast *ἀπό*, 1).

5. Two figures for the same persons in this "condensed parable."

6. Those who believe on Christ will have desire on His Word (2, *ἐν*).

6, 7. Honor ("preciousness" *τιμή*) and shame. ("Shamed down" contrast of "believing on.")

8. Unbelief (the word "disobedient" also signifies unbelieving) always stumbles (*i.e.* is in darkness) and refuses Christ. There is no true faith except on the Lord.

9. Each description implies separation to God (note *ἐκ*, *ἐκ* twice). Relationship to God leads not to a hermit-life but to testimony. Love to the Lord constrains love to sinners (first commandment and second).

11, 12. "Lusts" and "conversation" (manner of life), i. 14, 15.

13. Serve "the whole human creation."

15. The will of God—doing, suffering (iii. 17, iv. 19).

16. Cloak to hide evil. Those who act thus are always *boasting* of "freedom." Maliciousness never serves God.

19, 20, 21. "For"—Divine arguments.

"Griefs," i. 6. The Christian not a Stoic.

21. Twofold aspect of Christ's death. "Us, us."

22. "Found" legal word. The Pattern of New Covenant Israelites.

23. Righteously contrast "unjustly," 19.

24. "In order that"—object of Christ's death, 21, iii. 18. See Heb. ii. 14, 17, xiii. 12, etc.

iii. 1. Two testimonies—word, work: lip, life. Everything in a Christian's life is regarded as "unto the Lord," and everything before others as testimony.

6. "Ye became children." Isa. liv., Gal. iv.

7. No prayer without unity, no unity without love (see 8). How many prayers are "cut off."

9. "Into this," *i.e.* suffering evil. The goal—the inheritance of a blessing—words connected with Abrahamic promise and future *glory* ("life" of 10). Blessing, a good word—"well done" (*εὖ*).

11. Departure from evil leads to good. Contrast departure of Rom. iii. 12 (same word).

13. No *real* harm: Word from same root as "evil" in 9.

The Good, the Righteous (18)—Christ.

14, 15. Two fears. Connect verses 15, 16, heart, word, life.

15 16. The Lord in you, the hope in you, you in Christ, yet in the world.

18. No access apart from atonement (Rom. v. 2, Eph. ii. 18, iii. 12, noun from same verb).

19. "Gone" not "come": the old world separated from the world that now is.

21. "Saves . . . through the resurrection of Jesus Christ."

iv. 2. Separation from sin to God:

8, 9, 10. "Into yourselves," "into one another."

11. (a) How God is glorified. (b) The object of service.

15. "Busybody." Reference to 10th Commandment?

17. "Because . . ." Judgment tests and separates.

18. "He that *endureth* unto the end the same shall be saved."

All sinners ungodly: and *vice versa*.

iv. 6. "For with a view to this (the coming of Christ in glory) was the gospel brought to them which are dead (martyred saints, as well as you) in order that though judged by men they might have resurrection life (iii. 10) in the spiritual body of 1 Cor. xv. 44. Do not think they have perished." Thus there will be contrast of two judgments (see i. 17, ii. 19, iv. 16, etc.), of man's opinion and God's (see iv. 2, 15), and of two classes of dead as of two *varieties of life* in iv. 5, 6. This "tentative" interpretation invites criticism.

v. 2, 3. Indifference, love of money, pride condemned.

3. Those who oppress become not examples.

5. Deduce a description of "Grace."

9. "The same"—"circumstances" only are different.

9, 10. In the world, into glory, in Christ.

10. He giveth grace (5, 2 Cor. xii. 9). Eternal, a while: glory, suffering. "Settle"—enable you to stand against Satan (resist, 9; see 12), on the foundation (contend on the faith, Jude 3). The Lord in supplying need does not remove that which is trying.

14. The word "kiss" implies love. Hence, double emphasis. Note "love one another" (cf. i. 22).

"Peace in Christ" (John xvi. 31). So iii. 14 reminds of John xiv. 1.

Collect occurrences of "knowing," "soul," "hope," "suffer," "glory," "disobedient" (partial explanation of iii. 20).

The Bible Training College.

"THE wrath of God cometh upon the children of unbelief," or disobedience. But the majority of preachers think, or, at least, speak "otherwise." Shall their unbelief alter God's Word or silence His people? Surely there is an *especial* need for bold testimony. "The Son of Man came . . . to give His life a Ransom instead of many." But many modern theologians regard Substitutionary Atonement as an impossibility, a fraud, a fiction, and others, by modified universalism, attributed to Divine *intention*, DESTROY the meaning of the orthodox phrases they employ. Shall their denial affect truth, or cause God's witnesses to hide or make wide their creed? Nay, let the Scriptures be yet more forcefully proclaimed. Thus could we write concerning every part of doctrine. Men have turned their ears from the truth, turned themselves from God, while they profess, with Pharisaic solemnity their adherence to both, and their fear of rebellion. In days of departure what can be done? Shall we mourn? or, shall we pray?—or, shall we separate from evil workers? Or, shall we protest against lawlessness? Or, shall we train faithful preachers? Away with the "or's"! The man who sighs not continues not in supplication (Col. ii. 1). The negative protestant soon ceases to exist. All spiritual actions are related. Let not the Lord's people apportion the deeds which should characterise all of them.

But what has all this to do with the B.T.C.? Much, every way. That God-honoured society gathers Christians together, and encourages to, and in, *all* needed testimony. Hence its importance, and, with this, the importance of helping it. The question is not "Can I afford anything?" but "Can I withhold everything?"

During 1904, Bible Training Classes, Greek Classes, Special Meetings, Bible Schools, Open Air Meetings have been held. All have been undertaken in the strength of Jehovah, and He has not deceived our faith. Spiritually, numerically, financially, we have much for which to praise God, albeit His grace does not excuse the sins it overrules, and render reasonable the absence of some and of the donations of others *who read these lines*.

The spirit of worship has been manifested at the College, sin has been deplored rather than ignored as by modern religionists, a delight in Scripture has been cherished, a longing for that blessed Hope and glorious Appearing of our great God and Saviour Jesus Christ has been evident. The "College-societies" are not unsatisfactory, and some departments (e.g., the manuscript monthlies) have developed most encouragingly. *All* the work is healthy, if not wealthy. To the Lord's Name be glory.

The examinations have shown diversities of

ability, versatility and capability of remembering. We shall be pleased to hear from those who would like to try the papers set. A knowledge of the Word is most common in profession and least common before a B.T.C. series of questions. "Helps to humility" would be a fit title for these papers.

NOW IS THE OPPORTUNITY FOR ENROLMENT. SURELY, THERE ARE MANY WHO HAVE "SOMETHING IN THE WAY" WHICH IS WELL WORTHY OF THIS NAME. PREACHER, BE NOT WISE IN YOUR OWN CONCEITS, YOUR OWN DESIRES, YOUR OWN WAY. WRITE FOR A B.T.C. VISITOR'S TICKET. "BUT I AM SO BUSY." LACK OF METHOD MAY ACCOUNT FOR MUCH OVERTIME. B.T.C. BRETHREN ARE ALWAYS LEARNING OF THE MOMENTOUS WASTING. BEWARE LEST YOU BE TOO BUSY, AND FIND THAT RUSHING LEADS TO FALLING. FEARFUL READER, DO NOT TREMBLE: WE WILL GLADLY ASSIST YOU. APPLICATIONS FOR MEMBERSHIP PRAYERFULLY EXPECTED. PRESENT STUDENTS INCLUDE MEN AND WOMEN OF ALL AGES AND POSI-

TIONS FROM ERITH, ELTHAM, FULHAM, ILFORD, SYDENHAM, WALTHAMSTOW, WILLESSEN. WE SHOULD LIKE FIFTY MORE STUDENTS, TWO YEARS' BIBLE-COURSE.

The Report will (D.V.) be issued, with the Prospectus for 1905, soon after this magazine. (Five-pence, post-free.) Copies of the latter, including particulars of Correspondence Bible College, for widespread distribution as service unto the Lord—1/- per dozen, post-free.

Noon-day meetings should not be forgotten—Greek Classes await *your* interest—Beloved readers, do you disregard these exhortations? Will you not encourage us, to the glory of God? You know our needs? Can we not supply those of one another? At time of writing, Bible School Reports are unavailable, but we shall be glad to organise others, and Bible Conferences, Bible Missions in all parts of England, unto the praise of the glory of His grace Who hath redeemed us and enabled for service "unto Him." PERCY W. HEWARD.

INDEX TO VOLUME IV.

	PAGE		PAGE		PAGE
A Glorious Promise	15	Effectual Calling	75	Something Extraordinary ..	7
A Further Test	117	The Resurrection	89	Special Column for Sunday	
A Test	107	Glorification	98	School Teachers, 6, 43, 55, 67, 75	
A Word of Exhortation ..	20	The Ministry of The Word ..	110	79, 102, 127, 137	
"All Things"	44	The Agreement of Belief and		Sudden Destruction	31
Another Examination	141	Life	132	The Appearances of the Risen	
Certainly, I will be with Thee	56	Occupy till I come	141	Lord, by Mr. Finlay Gibson,	
Class Exercise	87, 99, 111	Poetry—		18, Peter, 30, Mary Magdalene,	
College Manuscript Monthlies, 120, 132		A Christian	29	42, To the Beloved Disciple	
"Dear Friends in Our Coming Lord" 91		A Happy New Year	4	The Attractive Power of the	
Dwelling with The King ..	126	A New Year's Appeal	8	Ascended Lord	90
Editorial Jottings, 1, 2, 13, 14, 25, 26		A New Year's Prayer	8	The Bible Training College, 12, 24, 36	
87, 88, 49, 50, 61, 62, 73, 74, 85, 86		A Petition	8	48, 60, 72, 83, 96, 108, 119, 131, 143	
97, 98, 109, 110, 121, 122, 133, 134		A Sinner's Prayer	11	The Children's Page, 4, 16, 28, 40, 52	
Expository Extracts	60	A Sinner's Prayer	86	64, 76, 88, 100, 112, 124, 136	
Extracts from Writings of the		A Sinner's Praise	106	The Elevation of the Masses,	
late Rev J. R. Anderson, 11, 19, 34,		Behold, what Love!	May cover	by the late Rev. J. R. Anderson	9
39, 51, 62, 74		Blessed	104	The Fearless Proclamation of	
Faith or Sense? By S. Bloxidge	27	Chosen by Jehovah	88	Truth	73
God First	7	Eternal Life	116	The Gospel of Grace to Sinners	19
Grace Sufficient	32	Faith and Grace	23	The Risen and Ascended Lord,	
Humility	94	God hath Spoken	127	by Mr. Finlay Gibson, 6, 54, 66, 78	
I will Come Again	140	"Now"—and "Then"	53	Timely Talks—	
Jottings	83, 51	Patience	5	Lying	15
Just and the Justifier	106	Submission	5, 17	Dishonesty	31
Lost	69	They That—	92	The Fear of Man	43
Mighty	103	Ye Must be Born Again	79	Foolish Talking and Jesting	55
Notes on Sermons, by O. H.		Psalm lxxxv.	102	Holidays	67
Spurgeon—		Questions and Answers, 17, 33, 79, 128		Indifference	81
Col. i. 29	8	Rejoice in the Lord Alway ..	128	Levity	92
Matt. vii. 24-27	26	Restfulness and Restlessness. May cover		Covetousness	104
Micah ii. 10	71	Scriptural Studies Society, Daily		Preaching	115
No Peace	46	Bible Readings and Notes—		Prayerlessness	129
Not Your Own	114	Numbers	10, 21, 36	Sensationalism	138
Our High Priest	23	John	46, 67, 69, 81	Tribulation	68
Outlines of Sermons by Pastor		1 Timothy	93	Trust	116
Archibald G. Brown—		2 Timothy	106	Uain is the Help of Man ..	80
Psalm lxxxix. 19	2	Titus	118	Wanted! New Testament	
Acts iv. 31	14	James	130	Christians	June cover
Jer. xxiii. 28—Acts ii. 37 ..	67	1 Peter	142	Yiddish Translation of the	
Poems on Ancient Doctrines—		Sentences that Stick	57	Bible	117
Imputation	34	Sermon Outlines	22	Young Believers' Column, 5, 17, 29, 41	
Election	39	Sermon by a Scotch Puritan ..	123, 135	63, 65, 77, 89, 101, 113, 125, 137	
Final Perseverance	54	Sermon Suggestions, 3, 27, 38, 60, 63			
The Duty of the Lord Jesus	66	77, 101, 113, 137			

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